

# THE SAINTS' HERALD.

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## FAULTS OF EXPRESSION IN THE PULPIT.

It is a fact of common experience that men are influenced not only by what is said, but by the way it is said as well. One does not write a letter on a matter of importance when he may have a personal interview; the lawyer does not submit his speech to the jury in writing. The fact is apparent that we are not moved and swayed by abstract truth. What we have to say becomes forceful and effective largely because it is personal in its nature. It is more effective for one to give truths colored by his own experience and originality than to repeat an abstract truth covering the same ground. The successful speaker gives himself along with the truth. He presents facts, and by his voice and manner shows his own appreciation of them. Words are largely abstract, impersonal, and conventional, while the modulations of the voice, the lines of the countenance, and the flash of the eye, render them personal, sympathetic, and spontaneous. As an example, some one may tell us an interesting personal experience, much to our edification; then should he reduce it to writing with all the care he could command, and then read it to us, it would be likely to have lost its force.

That which is read and spoken, then, owes its force to the thought which engages the attention, and to that form of expression that best

points out all its shades, and which says it is true, and true to me. Is not here the key to effective work?

How frequently the hymns, the Scriptures, and other parts of the service, are read in a manner that would say: "This is mere formality; it is the custom to do it. It does not appeal to me, but I will simply call over the words, and you can interpret for yourselves." Under these conditions the congregation will do as the preacher has done—allow the mind to remain in a negative state; they will not receive what the voice and manner of the speaker has failed to suggest. The speaker is a director of attention.

One of the worst of pulpit faults is the "clergyman's tone," a half sing-song form of speech, with minor intonations. This is wrong, since we use this form of expression nowhere else in life. By this the whole Bible and all the service are made sad and dreary. This form of voice often renders the most hopeful passages indicative of despair. The Twenty-third Psalm, instead of a hymn of peace and joyful trust, is made hopelessly dreary and depressing. The words whisper "hope," the tones whine "despair."

Another common fault has arisen through protest to this form of voice, which may be termed the "intellectual tone." This is the cold, colorless, and formal form of speech. Hymns of praise and rejoicing are read as though the speaker were stating a proposition in geometry. The language of the heart is repressed, or transformed into formal, matter-of-fact statements. This is almost as bad as the other, and should be avoided.

Another prevalent fault in speaking is too rapid utterance and too high pitch, like one chasing an idea up hill. Self-control and repose are essentials. One idea should be handled at a time, and the attention should not be spread over too much intellectual territory. How often, especially in young speakers, as the sermon proceeds, the voice rises higher and higher and becomes more

and more rapid, never pausing to impress an idea, allowing no form of light and shade, and only culminating in a shriek which is meant to impress some great truth. This is nervousness—excitement, but not force. Howling is not force, but frequently the speaker impresses the hearers with the fact that he is simply excited, instead of calmly and masterfully impressing the great truths.

There are as many kinds of speeches as there are speakers, and this gives variety to their discourses. Some of the various styles are due to bad habits, and some are due to individuality. Some in manner are timid and apologetic; rising inflections predominate, and in all they do they are exceedingly deferential. The opposite is equally bad; no audience will respond with warmth to sentiments from the lips of one whose whole manner suggests too much self-esteem.

Who are responsible for the many pulpit faults? Certainly the clergymen themselves are not blameless; but is there not some deficiency in their training? Do the seminaries furnish them all possible assistance in proper speaking? Perhaps only one hour per week is devoted to it; perhaps some clergyman is assigned to the seminary, and takes charge of this branch. Often one professor says, "Get ideas, and expression will take care of itself;" while another preaches, "Be imbued with the spirit, and words will be given you." Meanwhile many fail, some are tolerated, and a few make successes.

Here is a contrast—a church comfortable and homelike, where truth is preached, admission free, and a sign out begging people to attend. On the other hand, an uncomfortable theater, the play trash, the prices for seats high, the result "standing room only" at the theater, and empty pews at the church. Is any part of this due to a lack of effective delivery on the part of the preacher and a knowledge of the same by the actor?

Hints for Bible reading:—

Interpret it as the word of God.

Interpret each part in the light of its own meaning.

Do not whine, for sacred things are not necessarily sad; and do not give great and joyous passages like remarks about the weather.

Think each idea as you render it.

Hints on preaching:—

Impress your principal truths; one or two great thoughts impressed are worth fifty disconnected ideas.

Impress the important ideas, and shade the unimportant ones; you cannot be strong all the time.

Keep your self-command, and do not rant.

Talk to many as you would to the individual. Of course your delivery should be ennobled and magnified.

Give your message as though it were entitled to due consideration.

Be in earnest.—George B. Hymson, in *The Lutheran Church Paper*.

IT GIVES ALL SIDES.

All through the campaign *Public Opinion* has successfully maintained its reputation for fairness. Every shade of thought upon all topics is represented in its American Affairs department; not one man's opinion but the opinion of every man who is at all representative. *Public Opinion* (published at New York) is the one journal that enables its readers to keep posted upon the happenings in every field of human activity. Your local papers furnish information as to purely local affairs, and *Public Opinion* furnishes a view of national affairs. To go outside these two papers, except for purposes of special investigation, is unnecessary. There will be much to learn in the political field after November 3. The issue of *Public Opinion* for November 12 will contain about 200 expressions of opinion upon the result of the election from the press of this and foreign countries. Send 5 cents for this issue, or we will send a sample copy of our own selection free. For \$2.50 you can be a thoroughly posted man for one year, \$1.25 for 6 months, 65 cents for 3 months.

HOUSES OF WORSHIP.

San Bernardino, California: Corner Fifth and F Streets.

East Delavan, Wisconsin: Church located one mile north from Williams Bay railroad station. August Johanson, presiding elder.

Chicago, Illinois: Custer Post Hall, 85 S. Sangamon Street, near West Madison Street. Preaching at 10:45 a. m., 2:30 and 7:30 p. m. Sunday school 1:00 p. m. Elder F. G. Pitt, pastor, 227 Sheffield Avenue.

Peoria: Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Fulton Streets. Regular services every Sunday. Sunday school at 10:00 a. m., preaching at 11:00. J. D. Stead, pastor, 228 Hancock street.

Oak Hill branch: Elder Ivor Davies, president. Sunday school, 10:30 a. m.; social service Sunday, 2:30 and preaching 8:00 p. m.

Rock Island, Illinois: Hall on Second Avenue, between Sixteenth and Seventeenth Streets. Sunday services at 2:00 p. m.; Sunday school at 3:15 p. m.

Grand Rapids, Michigan: No. 692 South Division Street. Services on Sunday 2:30 and 7:45 p. m.; 7:45 Wednesday evening.

St. Louis, Missouri: 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence, 2504 Slattery Street. Sunday school, 9:30; preaching, 11:00 a. m.; social meeting 2:30, and preaching 8:00 p. m. Prayer meeting, Wednesday, 8:00 p. m. Young people's Religio-Literary, Thursday, 8: p. m.

Cheltenham, Missouri: Saints chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10:00 a. m.; social meeting, Sunday, 2:00; preaching 8:00 p. m.

Denver, Colorado: Hall No. 2442 Washington Avenue. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 9:45 a. m. Prayer meeting Wednesday evening. Z. R. L. S. first and third Friday evenings of each month. E. F. Shupe, pastor, residence No. 3600 Cook Street.

Omaha, Nebraska: Saints chapel, No. 1418 North Twenty-first Street.

Salt Lake City, Utah: mission chapel, Second South Street, opposite the Presbyterian church. Meetings every Sunday at 11:00 a. m. and 7:30 p. m.

Netawaka, Kansas: Saints chapel, Church Street. Preaching services Sundays 11:00 a. m. and 7:30 p. m. Social services 2:00 p. m. Sundays and 7:00 p. m. Wednesdays.

Second Kansas City, Missouri: Hall north-east corner Seventeenth Street and Madison Avenue. Sunday services: Preaching, 11:00 a. m. and 7:30 p. m.; social meeting 2:30 p. m., and Sunday school 9:30 a. m. Prayer meeting, Tuesday eve, 7:30; preaching, Thursday, 7:30 p. m. A special invitation is extended to the traveling and local ministry. Jos. Emmett, pastor, No. 1720 Belleview Avenue, Kansas City, Missouri.

Pittsburg, Pennsylvania: No. 67 Fourth Avenue.

Bay City, Michigan: Mission hall, corner of Monroe and Second Streets.

St. Joseph, Missouri: Saints chapel, Seventeenth Street, north of Faraon, (take Jule Street car.) Elder J. M. Terry in charge, preaching at 11:00 a. m. and 7:30 p. m.; social meeting 6:00 p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, Eleventh and Douglass; Sunday school 3:00 p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best superintendent; preaching on Friday nights. Florence Addition mission; Sunday school 10:00 a. m., Sr. Slummer superintendent; preaching on Thursday nights. Aspay mission, Third and Doniphan Avenue; preaching every Sunday at 2:30 p. m.

Sacramento, California: Saints chapel, Twenty-fourth Avenue and K Street. G. W. Harlow president, 2426 J Street.

West Oakland, California: Montana hall, Adeline Station, Seventh Street.

Des Moines, Iowa: Saints church, corner of Sixteenth and Des Moines Streets, East Des Moines. Sunday services: Sunday school 9:45; preaching service at 11:00 a. m.; social service at 2:00; young people's meeting at 5:30; preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Boston, Massachusetts: No 67 Warren Street, "Roxbury Hall," Roxbury, Boston, Massachusetts.

Council Bluffs, Iowa: Pierce Street, three doors west of Glen Avenue. Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 12:00 m.; Zion's Religio-Literary Society at 6:00 p. m.; Prayer meeting every Wednesday evening. T. W. Williams, minister, No. 206 Harmony Street.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address, No. 613 Cavalry Avenue.

Burlington, Iowa: Saints chapel, corner of Twelfth and Locust Streets. Services every Sunday at 11:00 a. m.

Leeds, England: Saints meeting room, No. 125 St. Ann's Buildings, Albion Street. Services Sunday: Preaching 10:30 a. m. and 6:30 p. m.; Sunday school 2:30 p. m. William Seekins, No. 14 Hugh Street, Long Road, presiding elder.

Farnsworth, England: Saints meeting room, No. 38a Ellsmere Street. Services, Sunday, preaching 10:30 a. m. and 6:30 p. m.; Sunday school 2:00 p. m. Fellowship meeting, Wednesday 7:30 p. m. Band of Hope and Temperance meeting second and fourth Tuesday in each month, 7:30 p. m. Joseph Harper, Southern Street, Little Hulton, presiding elder.

Wigan, England: Saints meeting room, No. 1 Well Street, Birkett Bank. Sunday services 2:30 and 6:30 p. m. William Spargo presiding.

South Salford and Pendleton mission: Saints meeting room No. 97 Ellsmere Street, Regent Road. Sunday services: preaching 6:30 p. m. Sunday school 2:30 p. m. The first and third Monday in each month Band of Hope and Temperance meeting, 7:45 p. m. Fellowship meeting Thursday 8:00 p. m. Bible reading, Friday, 8:00 p. m. S. F. Mather, No. 7 Embden Street, Hulme, elder in charge.

Bradford and Beswick mission: Saints meeting room, No. 20 Hawke Street, Forge Lane, Bradford, Manchester. Services, Sunday, 6:30 p. m., preaching; Sunday school 2:30 p. m. Fellowship, Thursday, 7:30 p. m. Elder Henry Greenwood, No. 9 Scropton Street, Queen's Road, Manchester, in charge.

San Francisco, California: Red Men's building, 320 Post Street, Golden West hall. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 12:00 m. Sacrament service second Sunday of each month at 12:00 m. Sisters' Prayer Union on Thursday at 2:00 p. m. C. A. Parkin, president

Manchester, England: Saints meeting room, No. 15 Dickinson Street, Albert Square. Sunday services: Prayer meeting 9:30 a. m.; preaching at 10:30 a. m. and 6:30 p. m.; Sunday school at 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance, and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday, 8:00 p. m. James Baty, No. 14 Gordon Street, Rusholme, presiding elder.

West Bay City, Michigan: Christian mission church, No. 411 Dewitt Avenue, between Jenny and Thomas Streets. Preaching at 10:30 a. m.; Sunday school at 12:00 m.; preaching at 7:00 p. m. on Sundays. Prayer meeting on Wednesday evenings.

Philadelphia, Pennsylvania: Corner of Fifth and Huntingdon Streets; preaching at 11:00 a. m. and 7:00 p. m.; Sunday school at 10:00 a. m.

Nebraska City, Nebraska: Second Corso, between Sixth and Seventh Streets. Sunday school 9:30 a. m.; preaching 11:00 a. m. and 8:00 p. m.; sacramental on first Sunday of each month at 2:30 p. m. Monday, priesthood meeting; Tuesday, West suburban and Greggspport district prayer services; Wednesday, branch fellowship; Thursday, Zion's Religio-Literary Society; Friday, music and choir practice. All services Monday to Friday at 8:00 p. m. Visitors all welcome.

Los Angeles, California: No. 108 North Spring Street, Knights of Pythias hall.

San Jose, California: No. 162 South First Street.

Atchison, Kansas: Church No. 1113 North Tenth Street, one and one half blocks north of terminus of North Tenth Street car line, North Atchison. Sunday school at 10:00 a. m.; social service 11:00 a. m.; preaching service 8:00 p. m.; Wednesday social service 8:00 p. m.

Kansas City, Missouri: Twenty-fourth and Wabash Avenue. Preaching services at 11:00 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, January 6, 1897.

No. 1.

## The Saints' Herald.

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

LAMONI, IOWA, JAN. 6, 1897.

### COLLEGE OPENING.

FRIDAY, January 1, 1897, will always be remembered, as one of the best and brightest in the history of the place. On that day the people of the town and country, the saints and their neighbors and friends gathered to the pleasantly located and beautiful building, on the southeast hill, called Graceland College, and there with song, and addresses, and music, and prayer, dedicated and formally opened it as an institution of learning. The exercises were entertaining, enlivening, encouraging, and reverential, and were thoroughly appreciated and enjoyed by the audience that filled the chapel, gallery, aisles, and doorways to the fullness of them.

No single day in the history of the place was ever so marked in strong and striking characteristics for the physical, mental, and moral progress and good of the town and vicinity as this one. The days preceding it had been cloudy and dull, fog and mist and rain had shrouded the earth, and leaden skies and dampening winds had chilled the spirits and depressed the spirit and ardor of the officers and committees charged with the duty of making the arrangements for a successful day. It seemed as if the fates that governed the weather had decided to open the winter upon the place in storm and gloom. But when the day dawned the clouds were flying before the strong south wind, steady and brisk, with more of May than January in its cadences; the sun rose in splendor and by its benign rays scattered the mists, and by noon roads were passable and sidewalks dry for the throngs that came from far and near to see and hear and rejoice in the ceremonies.

A procession led by the band gathered at the building in town in which

the school had been held during the year 1895 and the fall term of the present school year, and marched thence to the College, and opened the exercises by a piece of music written for the occasion. After this and a song by the Lamoni church choir, Rev. Mitchell, of the M. E. Church, of Davis City, Iowa, offered the prayer of invocation, appropriately and feelingly; then followed in succession the dedicatory address, by President Joseph Smith, and addresses by Hon. H. M. Towner, judge of the third judicial district, and Elder J. R. Lambert, of the Twelve, and dedicatory prayer by Elder Mark H. Forscutt, of the High Priests, the intervals being filled by excellent songs, and by music by the Lamoni Orchestra, whose selections were very fine, the whole service ending with a benediction by Elder Columbus Scott, of the Seventy.

The committee to whom had been intrusted the arranging the program did their duty well, and the exercises under the skillful guidance of Bishop E. L. Kelley, master of ceremonies, were a complete success.

How much resulted to the College treasury has not been ascertained; but we believe that all did what their condition permitted, and that the committee did well.

The exercises began at 1:45 p. m., and concluded at 4:30 in a blaze of enthusiasm.

The saints will now take notice that Graceland College is an existent fact; the faculty and students domiciled in the completed building, "at home" to fellow students, visitors, sightseers, and those interested in the institution itself. Now let the committee have the hearty support of the whole family, not forgetting the fact that to secure what is now an assured fact, an educational institute, the committee have pledged their own and the people's good faith. Can we afford now to disappoint these faithful workers?

Send the students along; the people of Lamoni will be pleased to see them and will give them as good and comfortable a welcome as is possible.

### CHURCH HISTORY.

WE give place to the letter of Bro. T. W. Williams, an active missionary in the field, whose opinion in regard to the History and its probable effect and value it may have as an adjunct and help in the work is of worth to all.

Bro. Thomas is enthusiastic; but the man who is not can be only a half-hearted worker, after all.

COUNCIL BLUFFS, Iowa, Dec. 23, '96.

To Brn. Joseph and Heman Smith; Dear Brethren:—The "Church History" just received. "Praise God from whom all blessings flow," expresses my feelings best. Have not read the book, but examination thus far exceeds my expectations. It is the crowning work thus far of the Herald Publishing House. Merited commendation to "Ye Editors" for your indefatigable research and careful compilation.

An effort should be made to get a copy of the work in every public library in the land. I shall place one in Council Bluffs. I expect to place the History in one hundred homes in Pottawattamie district. Have ordered fifty and will soon need more. This book should be in every Latter Day Saint home. The Z. R.-L. could do no better thing than to take up the study of "Church History" during the coming year.

Church work moving nicely. Interest on the increase here. Our branch Thanksgiving offering netted nearly fifty dollars.

May God's "peace" and "good will" rest on you both, with loved ones included at this Christmastide; and may some swift-winged messenger of light bring gladsome tidings to our bereaved President, evidencing divine acceptance and Godly recognition in this his hour of sorrow.

Sincerely yours,

T. W. WILLIAMS.

### CAN THIS BE TRUE?

ONLY a few months ago we heard President George Q. Cannon speak from the tabernacle pulpit in Salt Lake City, Utah. He had just returned from the east, and in language eloquent and impressive he portrayed the sin, corruption, and prostitution of eastern cities. He then closed with an appropriate exhortation to his audience to be thankful for deliverance from social evils, and spoke, as nearly as we can remember, these words:—

We cannot appreciate too highly the

privilege of rearing up our children in these peaceful valleys free from the contaminating influence of a wicked world.

Remembering this we could but ask: "can these things be?" when we read in the *Argus*, published at Salt Lake City, Utah, December 12, 1896, the following:—

Chief of Police Paul has a herculean task before him, but he will be equal to it. Again it is his duty to cleanse the city of the human scum which infests it, of the assignation houses in which young girls are lured to ruin, of the dives and pitfalls which abound on every hand, of the private gambling resorts where clerks and business men while away their time and money which should be disbursed at home, of the opium dens which are the foulest blots upon civilization's escutcheon, and of the parasites who thrive upon the earnings of frail women. It will also be his duty to suppress into some semblance of decency the numerous houses of prostitution whose glaring lights lure the youth of the city into the hearts of respectable residence blocks, and to so conduct his affairs in that direction as to render it no longer necessary for policemen to call at these lighthouses of hell on a business pretense in order that they may bask in the smiles of the inmates or quaff, at the expense of the landladies, foaming beakers of the beverage whose distinguishing color is amber, tipped with a crown of white.

It will also be his duty to rid the city of its horde of vagrants who beg by day and rob by night; of the thugs who have in the past caused by their bold operation, property to be unsafe and human lives to be almost nightly in jeopardy. It will also be his duty to see to it that never again will it be possible for a vile den to flaunt its red rag of degradation from the ground floor of the *Herald* as was done up to within the past few days, into the faces of respectable women and innocent school children as they pass by. It will be his duty to so discipline his force that it will not even be intimidated by the most depraved mind that the hand of a blue-coated guardian of the peace is susceptible to the magic touch of coin placed there by confidence sharks.

It will also be his duty to see that the police do not play too often the game of blind man's buff with thieving gentry, and it is his duty also to see to it that men who pose as moralists and as honorable executors of a great trust are not permitted to transform a magnificent block in the business district into a palatial palace of sin, as the *Argus* understands is now being done.

In the same issue the *Argus* makes this bold charge:—

That opium dens exist in Salt Lake City; that they are operated within a stone's throw of the city hall, and that bluecoated guardians of the peace pass them daily and nightly with a full knowledge of the iniquity that is carried on within them are facts which the *Argus* is prepared to prove if the challenge is given.

If the *Argus* correctly represents

existing conditions it by no means follows that the dominant church in Salt Lake City is responsible for all these evils. It is only responsible so far as its teaching, or practice condones, or encourages these crimes.

But when representatives of this same dominant church seek to induce people to go to Utah, by representing to parents that their children can there be reared in safety free from contaminating influence now too prevalent in the east, they are guilty of misrepresentation, and no exposé of eastern corruption, whether it be false or true, will free them from that charge.

#### KILLING THE SPIRIT.

THE following from Dr. Trumbull, will doubtless prove acceptable to many:—

There are more ways than one of putting the letter above the spirit. Ordinarily we think of it as an insistence on the surface meaning of words and phrases without regard to the motive which underlies their utterance. But there is a way of exalting the letter, not by a blind adherence to it, but by centering our interest on it as an object of criticism, and so forgetting the spirit that lies back of it. Mere spelling and grammar, and even rhetoric, as such, have played a comparatively small part in the winning of souls to Christ, or in spurring them on to great deeds for him. And yet there are persons who will dissipate the solemn message from a great soul by a petty denunciation of a speaker's slip in grammar, or by a contemptuous criticism of his mispronunciation. They will admit, by a stretch of generosity, that he may be a man of consecrated purpose, mighty of heart, and forceful in action. He even has his place, they concede, as a power for good with "certain classes"—to which they themselves do not belong. But that use of the objective case instead of the nominative, or of the wrong tense of a verb, of which he was guilty on the platform, has put him outside of the pale of usefulness to them personally. These petty critics thus think more of the misused letter than of the earnest heart, so far as their personal needs are concerned. One blessing at least they put above the being "poor in spirit," and that is, the being rich in grammar. It is a good thing to be a linguist, sensitive in ear and conversant with tongues; but one who would be of highest use to his fellow-men, and who would get good from them, must tune his life to the more subtle language which is the expression of the immortal spirit. He must not be led away or dragged down by his love for the correctness of the letter. Laudable as it is to be literate, it must be borne in mind that this spirit of petty criticism is not the spirit that giveth life, but one of the ways of loving the letter that killeth.

WE clip the following from the Independence, Missouri, *Progress*, of December 26, for the purpose of calling attention to the special "Mormon" edition spoken of. We hope some of our enterprising brethren of Independence will see that proper information is furnished the *Progress*.

During the year 1897, the *Progress* will have a number of special editions.

Each special edition will be devoted to some one special subject as the main idea of it.

For instance, our first effort in this line will be the "Old Soldiers'" edition. This we expect to get out at an early date. Following this will be the "Old Settlers'" edition, and so on along such lines as may be suggested from time to time. Our Mormon edition will probably be as intensely interesting to the mass of our readers as any other.

These special editions we expect to issue about the first of each month after we get started. Our Old Soldiers' edition will hardly be ready by the first of next month but will appear sometime in January. . . .

Data for these several editions are now being industriously collected. Our friends are cordially invited to assist us by offering suggestions, contributing articles or by merely relating to the editor anecdotes, incidents, sketches, etc. We shall want many short items. A short story, pertinent to the subject, will appear in each special edition.

It is our object to collect a vast amount of information for the people in this way—information not to be obtained in any other way. This enterprise will not lessen the amount of news regularly published in these columns. . . .

#### EDUCATION IN GERMANY.

THE following concerning education in Germany shows how the Jew is pressing to the front in preparing himself to stand in the forefront of human affairs, if not to lead in the avenues of thought and action:—

Statistics of the proportion of the population attending the universities and other higher educational institutions in Germany have, says our Berlin correspondent, just been published. Every 10,000 Protestants in the empire send 50 students to these high schools, every 10,000 Roman Catholics 32, the same number of dissenters and sectaries send 49 and every 10,000 Jews send the remarkable number of 333. In Prussia the proportions of Protestants, Catholics, and Jews are respectively 45, 27, and 333. In Roman Catholic Bavaria the proportion is 67, 42, and 370; in Wurtemberg, 84, 53, and 590; in Baden, 64, 41, and 417, and in Saxony, 40, 23, and 357. These figures testify to the extreme value set on a university education by the Jews in Germany and explain how it is that young Hebrews are pressing into all the learned professions in far greater proportion than their ratio to the entire population of the country would warrant.—London *Chronicle*.

BRO. ELIJAH WUNSCH, who once made Lamoni a visit, and who is now at Tonawanda, New York, is doing what he can to make his neighbor understand the faith. He sends an extract from the Buffalo *Enquirer*, and a letter, and extract from the *Courier* of the same place. We give letter and extract that the readers of the HERALD may see how the case stands:—

NORTH TONAWANDA, N. Y., Dec. 26.

*Editors Herald.*—Please find copy of description of "Mormonism" as found in a late issue of the Buffalo *Enquirer*; also clipping from the Buffalo *Courier*, a leading daily with a large circulation. The comments of the Tonawanda reporter may not be exactly as we would like to have them. He describes things the way he sees them within the sphere of his own observation. He did not misrepresent us, and may God bless him for reporting the contents of our ministry and branch cards.

Our faith is attacked here, sometimes by representatives of the creeds. I challenged some of the most enthusiastic of them to divide the time with me in public debate. Each of them found some technicality to back out honorably. On the other hand I do not know if the senior editor would indorse me as a proper representative of the church of which he is the lawful president, for this cause I might some day have to back out myself.

Your humble brother in the one faith,  
ELIJAH WUNSCH.

HUMBLE PREACHERS.

BUREAU OF THE BUFFALO COURIER.

NORTH TONAWANDA, Dec. 21.—During the last two or three years there has been some persistent if not wholly fruitful labors going on here by representatives of the religious sect known as the "Latter Day Saints." The most active of this people is Elijah Wunsch, who is an ordained minister and who started out to be a Methodist preacher. He now earns a living by working in the lumber yards and preaches to gatherings on the street corners and in rooms when given an opportunity. He is an earnest appearing fellow, of large frame and good memory. He is well posted on Scriptural matters and quotes very readily. He says that his denomination is represented in the Tonawandas by three men, who, like himself, are anxious to do good work. He says that while he believed in the "laying on of hands" his people differ from the Christian Scientists. He said that the belief of his people was as follows.

Then follows the epitome of faith in full.

Bro. Wunsch has been laboring to get an education against strong odds, alone and beyond the sympathy of his own relatives because of his espousal of the faith. We have not seen him for years, but fully believe

that the Lord will indorse and sustain those in the faith who correctly represent Christ; and see no reason now why Bro. Wunsch is not among them; and is justified in asking those who attack that faith for an opportunity to defend against such attack.

THE Independence, Missouri, *Blade*, for Saturday, December 26, has the following generous notice, in its representative column for the churches of that historic town:—

By far the largest congregation in the city worships at the magnificent stone church on West Lexington Street known as the Latter Day Saints church, Independence branch. Eight hundred and seventy-five souls are enrolled in its membership and the musical services are a feature of its Sunday worship. Some of the best amateur talent of the town participate in the choral exercises on Sabbath days and their splendid musical taste affords a treat to those who appreciate the praise exercises of religious services. Elder George E. Herrington is the pastor or president of the branch and his ministrations are popular and able. The building is a credit to a congregation numbering so many of those in the middle walks of life and is a practical lesson in church going to Independence citizens.

THE St. Joseph *Gazette* of November 21 comments thus on the election of Mrs. Martha Hughes Cannon to the Utah Senate:—

A biographical sketch of the career of Martha Hughes Cannon, who ran against her alleged husband for the Utah senate and beat him by 4,000 votes, throws some rather vivid light on this remarkable episode. The fact is that Mrs. Cannon is not the wife of the man who ran against her, if there is any virtue in the law abolishing polygamy in that state. The man in the case married two sisters under the Mormon regime, and when the United States bade him reject one he refused. Not only did he refuse, but he married two other women, the last being the present senator-elect. The new senator has, therefore, no legal marital status. But being a Mormon and believing that polygamy is the natural state and the right one, she is not troubled. It's a queer state of things that allows the law to be set at defiance by one of the chosen lawmakers.

EUROPEAN nations are reported to have arranged for the division of China. The following telegram shows that the Celestial empire is destined to feel the developing forces of western civilization. What is it that is moving the world entire along the lines of advancement?

WASHINGTON, D. C., Dec. 9.—According

to news received here from unofficial sources, Li Hung Chang's visit to England and the United States already has borne fruit in a decision of the Chinese government to gradually Anglicize the Chinese people, at least as far as their language is concerned.

The Pekin government recently issued instructions to the various viceroys and governors of provinces of the empire to establish schools for the teaching of the English language and western sciences in all of the principal cities of the country.

According to the wording of one clause in the general instructions the reason for this is that China, in order to keep herself on terms of equality and in touch with the great powers of Europe, "must educate the masses and encourage inventive genius and foreign learning among her people, together with that love of country and home and that devoted patriotism so consciously engraved in the hearts of those who have studied such languages and sciences."

#### EXTRACTS FROM LETTERS.

BRO. F. T. BAKER, Lebeck, Missouri, the 24th:—

With few exceptions all seem to be enjoying the gospel. Our prayer meetings are very encouraging, God's Spirit being present in mighty power at times. Bro. F. C. Keck has been holding a series of meetings west of here; eight baptized as a result. Bro. Keck is wonderfully blessed and has a way of convincing his hearers that he is very much in earnest in what he says. This seems to be quite an attractive place for saints, as many seem to be gathering in here and the Spirit revealed to us on last Tuesday evening that the saints should gather in here from east, west, north, and south. We would like very much to see a letter from the Auburn, Iowa, saints. While reading the Christmas story in January number of *Autumn Leaves* I was prompted to write for information through the *Herald* of Isaac Baker, who, near as I can learn, left Laporte, Indiana, in the year 1852 for California during the gold excitement. If any know anything of the above-named person I would like if they would write me.

Bro. Charles E. Willey, writing from Jamison, Clarke County, Iowa, P. O. Box 87, writes thus:—

You might say in *Herald* for the benefit of any of the elders or saints who might come this way, that my residence is two and one half miles due east of Jamison, a station on the railroad running from Des Moines to Kansas City; and while we cannot entertain them royally, we will make them welcome.

Cousin and Brother Joseph B. Smith, writing from Salt Lake City, Utah, December 27, says:—

We had a very nice time Christmas Eve at the chapel. We all enjoyed ourselves very much; the children were happy. Elder H. O. Smith has delivered some very fine lectures, showing why he is a member of the Reorganized Church of Jesus Christ of Latter Day Saints; and to-night his subject is, "Where was the church from June 27, 1844,

to the year 1852?" His lectures are fine and any man that is seeking after the truth and will acknowledge that which is written, cannot help but see that our cause is just; and that our feet are placed upon the written word, and that any doctrine that does not harmonize with the three witnesses we cannot accept. I believe the time will come when the false doctrines of the Utah Church will be buried, comparatively speaking, with their deeds. This idea that a man must throw away his reason and submit to the will of the authorities, without reflecting to the right and wrong, is gradually going to the wall. We are all well. Money is very scarce here and it seems as much as one can do to make a living, but I hope the coming year will bring prosperity to us all, and especially to the church, that we may push the work that is intrusted to our hands. In order to do this every member must do his part, and I do hope that in one more year my name may be on the books as one that not only hopes but aids the work.

Bro. Levi Gamet, Clearwater, Nebraska, the 25th:—

Bro. Mintun recently held four meetings in the town of Clearwater, awakening some interest and allaying prejudice. We had a Christmas celebration last night at saints' chapel; house full, and good time.

#### EDITORIAL ITEMS.

WE acknowledge receipt of a good letter from Bro. John H. Wise, dated Donnelly's Mills, Pennsylvania, December 20. It is a testimony of appreciation of the gospel and a plea for earnest consecration of life powers to live it and make it honorable that men may see its power revealed in a purified humanity and be led to obey it. We are glad to hear from Bro. Wise.

Bro. J. E. Ritter, formerly of Lamoni, now located at San Miguel, Del Mezquital, Zacatecas, Mexico, writes earnestly of his love for the work and willingness to do anything in his power for its advancement. He requests prayer for strength to abide while removed from communion with brethren and sisters. His letter breathes an excellent spirit. We are obliged to omit it, with others.

Bro. W. A. H., writing from Stockton, California, asks that we make note of the labors of Brn. Albert Haws and Richard Ferris, which he mentions favorably.

Bro. R. A. Taggart, of Redfield, Kansas, commends the labors of Brn. I. N. White and F. C. Keck, who defended the faith against misrepresentations and other attacks. Saints there have the sympathy of the people

and are blessed of God. He exhorts the young people to be true to themselves and the church.

Bro. W. A. McDowell was at Valley Junction, Wisconsin, on the 28th ult., preaching and looking after the work. He and Bro. A. L. Whiteaker found full houses at various openings in the neighborhood, the people inviting them to preach, offering to convey them to and from places of meeting. He thinks saints should live near to God and put forth greater efforts to further his work.

By letter from Elder S. W. Condit, of Idaho, we learn that he has been doing some acceptable work at Malad and vicinity. He has interested himself in raising means to pay off an indebtedness of long standing on the chapel in Malad. The saints nobly responded, and the result is that the chapel is not only paid for, but they also have enough means on hand to make necessary repairs.

Private advices from Rome to the *Portland Argus* state that Pope Leo is failing fast and that the choice of his successor is being discussed. The selection is expected to test the strength of the ultramontane and the liberal factions of the Church of Rome.

Some good brother sends us the Sheffield, England, *Telegraph*, of December 18, from which it appears that the late earthquake in England was quite a serious affair. Five or six shocks occurred; buildings were rocked and some damage done. A very slight increase in intensity would have wrought ruinous results.

President Joseph Smith arrived home from a trip to Independence on Tuesday, the 29th.

Bro. A. B. Pearce, of Rhode Island, has sent us a short paper on Sabbath observance which we shall be glad to insert when space permits.

Bro. Columbus Scott, of the Des Moines district, reached home on the 29th. He is to engage in discussion with an Adventist at a point in Nebraska, beginning January 11.

A letter from Bro. Edwin Trimby, of Scranton, Pennsylvania, makes favorable mention of Bro. Sheehy's labors there, among them the organization of a Sunday school. Bro. T. requests prayers of the Union in behalf of a crippled person baptized by Bro. S.

Bro. A. E. Beebe, Orr Post Office, Saginaw County, Michigan, twenty-eight miles from Bay City, an aged member of the church, writes asking if some of the elders could visit that place and preach the word. He believes the people would hear and some obey.

Bro. T. W. Davis, Quartz Mountain, California, reports himself preaching every Sunday night with good attendance and such interest as war-rants belief that good is being done. Other faiths are also presented. He hopes to show the truth as it is, that it may be understood and obeyed. He is encouraged by the good Spirit.

It is stated on what appears to be semi-official authority that Archbishop Corrigan, of New York, will be made a cardinal at an early date. Archbishop Ireland, of St. Paul, and Dr. Keane, formerly rector of the Catholic University at Washington, who represent the liberal wing of American Catholicism, are said to have been absolved by the Pope; but that he has resolved to elevate Corrigan as the representative of conservative Catholicism in America.

Bro. A. H. Parsons reports successful celebrations of the Christmas season with the usual treat by the Sunday schools, at Philadelphia and Camden. He refers to labor done farther east by Brn. Moler and Smith, already reported. Bro. M. was at Germantown, Bro. S. at Camden when he wrote, the 26th.

Bro. Wallace N. Robinson, secretary of the General Association writes that the late Sunday school teachers' institute at Council Bluffs was a success; attendance and interest both good. We may have a report of proceedings.

By letter from Bro. G. T. Griffiths December 20, Cleveland, Ohio, we learn that Judge Noble, who succeeded in getting Bro. Rudolph Etzenhouser turned out of the Mayon Mission, in Cleveland, a year or so ago, had lost his eyesight, and was defeated for the Judgeship at the polls, November 3, last, thus losing the office; and that the Mayon Mission is no more, and Mr. Mayon himself, had lost his wife, become discouraged and had taken to drink, and was "going to the dogs," as the saying is. On the opposite of this Bro. Etzenhouser

was still at work for the Master with degrees of success; the church was planted in Cleveland to stay, and the cause making progress generally, in that region.

In a compilation of statistics lately made by Mr. Rueherevein, State Labor Commissioner of Ohio, it appears that from 1,388 industrial establishments in forty-six States and Territories show that 52,448 less hands were employed in these establishments in July, 1896, than in July, 1892, and that \$19,214,448 less is paid out annually in wages.

The receipt is acknowledged to Bro. Thomas Jones, of Nantyglo, Wales, of book mailed in care of Herald Office.

We have some excellent articles on topics of interest that we shall insert as space permits. Some call for more letters, others for more articles on gospel topics. It is impossible fully to accede to all demands. However, we think a fair share of both should appear in the HERALD, and suggest that letter writers boil down their statements to essential items only, that we may furnish our readers more matter and in compact form. Many nonessential details are often given in letters. The writer who can state what he wants to say in few words the better pleases the reader and trains himself to directness and brevity.

A London dispatch of the 2d states that during the last fifteen months nearly fifteen thousand persons have become converts to the Roman Catholic Church, two thousand of that number being in the diocese of Westminster alone. It is significant that Catholicism grows right under the shadow and notwithstanding the influence of the leading temple of the Church of England, rich in the memories and tombs of the country's national heroes, poets, and statesmen. The Church of Rome is not asleep.

Telegrams of the 2d inst. report destructive tornadoes in Southern Arkansas and Northern Texas. The town of Mooringsport, Louisiana, is reported to have been destroyed.

Madrid dispatches of the 2d inst. report much excitement in Spain and a sense of impending danger to the present government, caused by the bankrupt condition of the treasury,

together with corruption among Spanish officers in Cuba, which is boldly denounced by two of the leading newspapers. The downfall of Premier Canovas is openly predicted by some. Senor Sagasta is leading the Liberal party in a general attack upon the government. The Spanish Republicans are reported alive with excitement.

Germany is alarmed at the increase and improved equipment of the French infantry and will hasten the equipment of the army of the Fatherland with new Krupp quick firing guns at an expense of 260,000,000 marks. The navy will also be strengthened. It is again in order for European statesmen to announce growing prospects for the peace of the continent.

We may be pardoned if we note the following from different places referring to the Church History:—

Bro. Charles Fry, Tabor, Iowa: "I have received the first volume of 'Church History,' and after a brief perusal of it can say I am very much pleased with it and that it fulfills my highest expectations. For years I have longed for a work of this kind and now I appreciate having one. Every young man interested at all in the church should have this book, by which he can obtain such a knowledge of the latter-day work as will enable him to defend its principles under any circumstances."

Bro. J. B. Roush, Fruita, Colorado, January 1, 1897: "I have just finished reading volume 1 of Church History, and to say I am pleased with it, is expressing myself in the mildest language my feelings will allow."

## Mothers' Home Column.

EDITED BY FRANCES.

"A glory gilds the sacred page,  
Majestic, like the sun;  
It gives new light to every age;  
It gives, but borrows none.

"The hand that gave it still supplies  
The gracious light and heat;  
Its truths upon the nations rise,—  
They rise, but never set."—*Couper.*

### HELPS IN THE SICK ROOM.

PURE air is of vital importance in the sick room, and should be kept as nearly so as possible. A window let down at the top and a draft up chimney is a good ventilator. The bed and bedding should be put out and aired occasionally as well as to be kept clean by

washing. If the patient has lung trouble, the nurse and all the family should be careful not to worry him or her by smoking, or by smoke or any unpleasant odor from the stove, or by dust and lint in the sick room.

If the patient is sad or despondent don't name it, but be cheerful and turn the mind into a pleasant channel. It is helpful to keep a dish of water in the room—it should be changed every day. Flowers and a few plants give pleasure. A room for the sick should not be dull but bright and cheery.

The windows should not be darkened unless the light is too direct for the eye, then should afford a little light. Light and sunshine are among nature's remedies and should be regarded as such. The animals and fowls know it and put themselves in the way of the same when very young. Look at a vegetable that tries to grow in the dark, or without the aid of sunshine; it is a good counselor. No impurities should set in the room or near it. If the patient takes medicine it should not be kept in sight or where it can be smelled, neither should food of any kind; but should be brought in only when needed, and prepared in a dainty manner, and in quantities to meet the demands of the case—patients are not always consistent judges. If the latter should be a little impatient or even a little cross, the nurse should remember that the strong should bear with the weak, and try and govern herself by the same.

We know the fact that sick people have suffered intensely from unkind treatment from those who ought to have comforted and supported them in their misfortune. What greater misfortune can one have than years of invalidism, and when does one need friends more? Many times has much of Job's experience been repeated, and what benefit was there ever derived from it, either to a patient or to the "comforters," and which think ye was approved of God? Let Job answer.

We think it is a gross sin to willingly or willfully worry a sick nervous person. It does the tormenter no good; it only heaps up wrath to be brought forth in his or her own time of sickness, and it only injures the afflicted one, prolongs the sickness, and makes it worse for all concerned.

Invalids should try to have regular hours for rest—habit is a great helper,—and every inmate of the house should make arrangements to that effect, inasmuch as circumstances will admit. Attendants should cultivate kind feelings toward their patients, but should not wear long faces, nor weep in their presence. A gentle movement in shutting doors, moving chairs, etc., and a soft step, by all means. Never allow callers enough to weary them, and never loud, boisterous talk nor whispering in their hearing. Don't allow anything that will excite or disturb them, and especially in the afternoon and evening—rest is one of nature's restorers. 'Tis very inharmonious to a sick person to have a visitor or friend tell her how much sicker she has been and how hard it was for her to get along as she had to, etc. It does not benefit the speaker and it discourages and often annoys the other. Don't try to en-

courage them beyond reason, for it is more liable to vex than to encourage.

Now we will turn the leaf and read some on the other side. The writer has had quite a broad and rather a deep experience in both sides of the question. Dear afflicted ones, we address you with the kindest feelings. Far be it from us to wilfully wound you. We only wish to offer you a few suggestions which possible may be of use to some one. We have had very many days, and many years of invalidism; have experienced much pain, have suffered much from weakness and prostration, to say nothing about the "many things suffered of many physicians," or of the false opinions of some, who ought to have been our friends. We were not inferior to any of them in ability, and were fully as ambitious, but were bound years by mental and physical infirmities. We do not wish to be egotistic, but those thoughts presented themselves, so give them a place, hoping that they may benefit one or more. We do not wish to give any details, but will say it is better in all cases of sickness for the patient to use all the self-control that can possibly be called out. Such should try and be consistent with themselves, and consistent with their attendants. Sometimes the latter suffer in consequence of the former's unreasonable requirements. Those who wait on the sick are only human, and are liable to feel unwell, to get tired and to lose their patience. In such a case a kind, sympathizing word from the sick one and a chance to rest, will give renewed strength and courage, and the business will move on like a newly oiled machine. Kindness from any source that has a pure base is not the "Spice of life" but the oil of life. It smoothes the waves of confusion and emotion as oil does the waves of the sea—makes smooth that which otherwise would be rough and turbulent. Medicine can do no good, no matter how much one may depend on it, if the mind is kept in an irritated, confused, or unreconciled state. A calm, trusting state of mind, whether one is to live or to die, is worth more than any physician or drug, for without it the other will be of little use.

One may think that all the days spent in sickness are lost. They may be in a financial sense, but the experience may be very valuable. One may learn how to appreciate health, life's richest blessing, as to take care of it. Prevention is easier and cheaper than cure. And besides, one may do much good while one of the invalid corps. "How?" says you. Cultivate good, kind thoughts toward everyone. It is a profitable exercise to note down such and read them when the mind gets stupid, and thereby awaken it. The thought of the "Shut in society" originated in the mind of Jennie Conklin and another sick girl, also the "Flower Mission" was the idea of Emily Cassidy, an invalid. She was confined to her bed all of twenty years, in consequence of having injured her spine when quite young. No other person can be one of them, or be just like one of them, but every invalid can do something, if it is only to try and be patient. "In your patience possess ye your souls," and the soul possesses the body while in it, and the two execute or

make our business a success, whether it is to get well or to labor. Turn the mind from pain and discomfort of every kind, and let it rest in your blessings and on the promises of God. Drive out all unpleasant thoughts of the past, and shut out all gloomy forebodings of the future, nestle in the peaceful present love of the Father and Elder Brother. Again, by having been sick one knows how to sympathize with others in like condition, consequently are better prepared to care for the sick—judgment founded on experience is more reliable than that founded on hearsay.

Dear afflicted brothers and sisters, may you through faith and trust regain your health, and doubly renew your usefulness, and may we greet one another in that home where pain and parting are unknown, is the prayer of your unworthy sister,

ALMIRA.

### PRAYER UNION.

#### SPECIAL REQUESTS FOR PRAYER.

LUCIEN B. RICHMOND, Wellsville, Kansas, writes: "I am quite sick and would ask you to pray God may hear me in this hour of need. I trust this will be answered."

Bro. Moroni Houston, of Percy, Illinois, asks the prayers of the sisters in his behalf, that God may take away his craving desire for intoxicating liquors.

### PROGRAM

#### FOR JANUARY MEETING OF DAUGHTERS OF ZION.

OPENING hymn 566, Saints' Harp. Prayer. Scripture reading, James 1: 1-27. Reading from Home Column with discussion. General remarks on mothers' work. Roll call. Business. Closing hymn 1078.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

### OBSTACLES AND HOW TO SURMOUNT THEM.

Read at Guilford, Missouri, October 16, 1896, by W. B. Torrance.

AS WE enter into the work of the Sunday school we do so in the face of many obstacles, and in order that the Sunday school may accomplish its intended mission, we should know how to surmount them. The Sunday school work is thought by some to be of but little or no importance, but to consider it from a real and truthful point of view it may justly be regarded as second to none except the home, but of the greatest means of church work.

The first obstacle that I shall mention is late and irregular attendance. To Sunday school workers who live in the country come quite a hindrance, oftentimes, because of the distance which they live from the place of assembling, and because of the shortness of the days during certain times of the year, rendering them almost unable to preform home duties and attend Sunday school.

It would be difficult to suggest a means to surmount these obstacles unless it would be to arrange the hour of assembling as near as possible to favor the circumstances of all, and try to arrange home duties so they will not detain you from attending Sunday school.

But often lateness and irregularity is caused by that which is not necessary; viz.: The lack of interest in the salvation of the soul, or the not seeing any benefit derived from the Sunday school, these being caused by the mind's being absorbed by the pleasures and cares of the world.

To remove these would be to remember, that to reach the home of the "soul" or to attain to the "first resurrection" we must not idle the time away by seeking the pleasures of the world, but rather like Moses of old "choose to suffer with the people of God than to enjoy the pleasures of sin for a season." But resort to the Sunday school and work and "study to show yourselves approved of God, a workman that needeth not to be ashamed" of Christ or of his work in any department.

### INACTIVITY AND INATTENTION.

Where there is activity there is attention and attention there is activity; but where the one does not exist the other is not visible. Attention and activity are virtues that should adorn the character of every individual. The lack of these are obstacles that rise in the way of the progress of the Sunday school work. If it be the superintendent that lacks these, then the work will wane, for what the superintendent is the school is. If he is attentive to the needs of the active and energetic he will influence the school. The spirit of the superintendent is contagious. If it be the teachers the result will be the same over their respective classes. They should become acquainted with each pupil, be enthusiastic, then the class will catch the spirit of the teaching.

The wayward girl, or thoughtless boy, or careless young man, who comes to Sunday school and engages in whispering and looking around is one whose attention is not engaged in the recitation. These should be dealt with; first, get them interested in what you have to say. Become their friend, make them your friend. Use them, let them know that their help is needed, increase their desire to be good and do right, to gain the approbation of their heavenly parent, to advance and to be useful, then you shall have accomplished your heavenly calling.

Attention and activity may be promoted by the song service. Let the songs be spirited, let the harp, the organ, the cornet, and all the stringed instruments (if they can be had) combined with the voice of every child and adult, praise the Lord, that the heavens may seem to catch the sounds and reverberate in blessings to the Sunday school workers.

How many a soul has been cheered and inspired to work by the sweet strains of music. There is something in music that inspires and fills one with enthusiasm, and enables us to make known and receive God's thoughts in a better light. It gives the children light and makes them feel that they are doing their share of the work. The lack of the



talent of singing may be called an obstacle to be surmounted. This can be done by cultivating the talent already possessed.

The absence of coöperation is a great obstacle which retards the work of the Sunday school. Fathers and mothers should coöperate with the Sunday school in completing its intended mission. You should make the teachings of the home and Sunday school correspond with the teachings of God. You should become interested in the Sunday school, and your children will follow.

Now, last yet not least but greater than all is the work of the Holy Spirit. When this is absent the underlying principle or that upon which the foundation rests is gone.

Christ says, "Without me you can do nothing." He endows his ministers with his Spirit that they may be able to preach the gospel, how much more than those who have the instructing of the young. The way to obtain this precious boon is to do as it is written, "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth . . . when he . . . is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak."

ARKOE, Missouri.

## Letter Department.

BROOKLYN, N. Y., Dec. 22.

*Editors Herald:*—A week ago last night I closed a three-weeks' meeting at Broad River, Connecticut, with good results. Our heavenly Father was with me and there was good interest. I baptized four and left others near the door. On the 14th I came to this city, from where I left three weeks ago. Have baptized one here in the salt water yesterday.

I start for Philadelphia this morning in company with Bro. Moler. I leave a warm hearted band of saints at Broad River and also at Brooklyn. Probably I will not see them again in this life, but I pray that the Lord will bless us that we may meet in the next. So the good work goes on and the honest-hearted are being gathered into the kingdom.

Let us pray for one another for the day is fading fast. Your brother,

W. A. SMITH.

GRINNELL, Iowa, Dec. 28.

*Editors Herald:*—My daughter lives one mile north and three fourths mile east of old Far West. If any of the missionaries of that district should get into that part of their field I hope they will call on her. Inquire for Ed Stegall on the old Bozarth place; they moved there about a month ago. Mormon elders need not call there. The law says, "He that abets or harbors a lawbreaker is amenable to the law." I read Bro. H. O. Smith's article on page 844 of last *Herald*, when Brigham said, "We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other

shade of character that you can mention." What does that mean? Had he reference to the Mountain Meadow? I want to run no chances, to be a violator of the law by abetting or even harboring such men as Brigham said he had as elders.

I made a good opening at Gladbrook, Tama County. I used Rev. A. J. Eychaner's church. Bro. McDowell had a debate with him at Eagle Grove. He acted the gentleman with me. He invited the people to come and hear and at the close he invited me to come again and use his church. He acted as janitor, built all the fires, and lit up. The cost for fuel and light was sixty-eight cents a night, but the people paid it willingly. I made many warm friends there. A man and his wife would have been baptized, but she is sickly, therefore timid of cold water, so they concluded to wait for warmer weather. The tent ought to go there next summer.

In bonds,

J. S. ROTH.

ELKHART, Texas, Dec. 15.

*Editors Herald:*—I have not been an idler. Besides presiding over Elkhart branch I preach at all accessible places in this and the adjoining county of Houston, every Sunday and often at night on other days. God blesses me with good liberty and I have been the means of bearing the gospel to many who have investigated, found it true, and embraced it, and now rejoice in the knowledge of the truth.

Some of us gave thank offerings to the church, and I am certain from my own experience that no one will be loser by this; and I intend and recommend to all the faithful the coming Christmas and New Year days, to give to the church all that I would have to present to friends; because a better friend we have not on earth or a more neglected one, from the messages we have from our Bishops and agents. And if all the saints who are able to spare a dollar or so in presents will present it to the church its embarrassments will cease and the cause advance as we all would delight to see, and able elders now at home providing for family necessities would be abroad in the land sounding gospel trumpet, wonderfully inspired by the knowledge that their loved ones were not suffering for the necessities of life, and that they are not the only ones called upon to exercise themselves in self-denial.

I have been certainly blessed of the beneficent Ruler of all things. Several years I traveled more than once the length of this great State on foot preaching, as I got place and hearers, and working for all my clothing and expenses. Since that I have been seventeen years postmaster at this place, and though the pay is small, I have been a self-sustaining local and traveling minister; I mean financially self-sustaining, never receiving any help from anyone but from God.

While I keep my usual health and physical strength I hope to continue the conflict, and on to the end of the race declare to all that will listen that God is true and that his words will never fail; and the work in which I have

been so long engaged and which I so dearly love I know to be of God. That manifestation I received soon after Bro. T. W. Smith laid his hands upon me in confirmation and ordination to the elder's office was so full, clear, and explicit with regard to what I doubted that I have ever since had full assurance of the truth of the gospel as we teach it and of the heavenly mission of him through whom the world has been so blessed, and the angel message the blessed, misused, misunderstood, belittled, and besmirched, yet powerful truth, the everlasting gospel,—the Book of Mormon. God manifested its truth to me that evening when the room was filled with the bright heavenly light of God's Spirit; and my doubts were swept away at once and certainly filled my soul with joy unspeakable and indescribable.

I hope the saints will pray for me that I may always prove faithful and efficient as a laborer in the army of the Lord.

JAMES W. BRYAN.

MCLOUD, O. T., Dec. 20.

*Editors Herald:*—Bro. W. B. Toney has just closed a series of discourses at this place. Inclement weather kept some away, and any from being baptized; but the brotherhood has been greatly strengthened, and several interested in gospel work. A great work can be done here in the near future. Oklahoma is one of the best mission fields in the world, but the ministers are few.

We hope Bro. Toney will be sent here another year. He is the right man in the right place; only two in the family, him and his wife. He is a very proficient gospel worker, and can do a great work on a small income.

Any elder in Oklahoma Territory passing this way will do well to stop and see us. We are looking for Bro. George Montague here in the near future. If he sees this I hope he will write us here.

May God bless the *Herald* and its readers.

Yours in Christ,

DANIEL A. BRESSMAN.

JOTS BY THE WAYSIDE.—NO. 5.

BY T. W. CHATBURN.

A WISE sage has said, "The hopeless soul is the defeated soul." There are burdens heavy to be borne, and longings that perhaps in this life will never be realized. There are perplexities and evil in oneself, and prayers unanswered and the consciousness of failure, ashes of disappointments, wakeful hours, when trouble takes an exaggerated shape and form, and often words from friends which cut to the quick. The problems, the experiences and mysteries of life and the denser mystery of death are thoughts that fly through the brain as we make up the "jots by the wayside."

Happy is the man who has in his makeup the sunshine of hope, and plenty of cheerfulness and sympathy for his brother. The Lord said to Joshua, "Be thou strong and very courageous;" "be strong and of a good courage." Satan always begins his attack by discouraging us, then we are easily led. Cold

people are of little use to others; the church is not in want of icebergs; yet there are people who are so cold you get chilled every time you go near them. Especially if they are aware that you are gathering tithes or freewill offerings for some laudable purpose or for the furthering of the cause or interests of the church, or to help the poor missionary as his wants may demand. The best receipt for melting icebergs is, Love one another and keep the "law," thus showing feeling for the church as a whole. Feeling is the crowning of "character" which is grown in the streams of life, while talent is developed in study and solitude. True religion is to pity and provide for the poor and the fatherless, and the converting of the world in the way that God has provided for the carrying on of his work. "Love one another" contains gospel sufficient within it to renovate a world and make a heaven on earth, if practically applied. But who hath believed our report?

Bro. Turpen has returned wearing his usual genial smile. We are very glad to have him with us to take part of the burden. He is ever pleasant in his address and able in counsel, and worthy the confidence of the saints. We noticed a wonderful improvement in him, thinking his visit home was the sole cause; but on closer examination found he was sporting a bran new suit from hat to shoes. He declared McKinley was elected and prosperity had set in. The sequel was he has passed through the "Far West" district on his way home, and the facts are there is a kind of a Lewis-Faul-Head-ed-Hen-Dirks, with White-Head, Krahl-ing-around St. Joseph combination, that will "hold up" a missionary at every corner of the road if he looks like a tramp. A hint to the wise is sufficient, and it is a notable fact surprising as it may be, such men pay their tithing too. But we cannot dwell on these unpleasant things. (?)

Taking train to Moberly we tramped out four miles west to Bro. W. J. Vaughn's; held a series of meeting in a schoolhouse hard by, breaking down prejudice and making friends to the cause. On Wednesday evening we were somewhat surprised when Bro. Vaughn handed us a license carrying with it the authority to bind together in holy bonds of matrimony William J. Vaughn and Mrs. Maggie Allen. We had not even noticed any unusual attention paid to the good looking old lady who was attending our services, we thinking she was like others only interested in the message we bear; but alas, for man's poverty stricken conception, he knows but little at best! They stood up together, solemnity prevailed, the mystic words were spoken according to the formula of the church, and two hearts were made as one, the usual fee was paid the minister, and we soon sought our rest to dream of going home to see the wife and babies and enjoy the Christmas festivities with the loved ones there. But Oh! these disappointments in life; for there is many a slip betwixt cup and lip. In the dawn of the morning we were groping around the room for our clothing, and imagine our surprise to finding it partially hang-

ing out of a window, with the pockets rifled, the window raised by a prop under it so the thief could have free ingress and exit and every cent gone. We admit now there were different visions passing through our mind to the ones on retiring, and no doubt there would have been a case of laying on hands if I could have had the opportunity; but we composed ourself with the thought that we were in harmony with the law, "without purse or scrip." Bro. Turpen's significant smile added to my pleasures but very little, but he assured me that he was only glad his new clothes had not been taken. Next day we tramped back to Moberly, kind friends furnished money for tickets, and we set sail for Higbee, where we arrived in due time, and we are very cosily domiciled at Bro. and Sr. Geo. Thorburn's.

(To be continued.)

PLEASANT GROVE, Utah, Dec. 29.

*Editors Herald:*—The Church History just received. I have had but a few hours to examine it, but have seen enough to feel delighted. It is a work that ought to be in every family of the saints, and be read by every investigator.

Since my last I have preached in different places as I have found openings, in Salt Lake, Utah, and Juab counties; sometimes to fair, but mostly to small audiences. Gospel truths seem to be not much in demand in this country; or, perhaps it is my way of telling the story that is not attractive. At any rate I have not been permitted to see much accomplished besides comforting and encouraging those already in the fold. But as we sow in hope, not knowing what the result eventually will be, God may in his own time give the increase, so I feel still to trust in the Lord, and to remain

In the faith,

H. N. HANSEN.

FAIRLAND, I. T., Dec. 21.

*Editors Herald:*—I am to-day on the late battle ground, where Bro. I. N. White so valiantly fought last September; not at Ephesus, but here in Fairland, T. H. Popplewell being the chief lion. I find the few saints at this place firm and faithful, determined to stand by the truth to the end.

I closed a very interesting meeting last evening at Grove, Indian Territory. One of the leading merchants of that place, with some assistance, has built a new schoolhouse in which he cordially invited us to hold meetings at any time, offering to take care of the preacher while holding meetings. This is one of the places that our tent ropes were cut last summer, but friends are being made and a better feeling prevails among the people generally.

I go on from here to hold a week's or ten days' meeting at Wyandotte, Indian Territory, where I held a week's meeting last September and baptized two. Others say they are ready for the water when I get there.

This is a hard field requiring hard and careful work, but I am hopeful for good results finally.

Your brother,

T. J. SHEPPARD.

MINNEAPOLIS, Kan., Dec. 18.

*Editors Herald:*—I will try this morning to inform you of my whereabouts, as I have not been permitted to see the *Herald* for the past two weeks, and I feel lost if I don't see it every week. I am located at present some six miles southeast of Minneapolis, in Ottawa County, where Bro. J. A. Davis and I are trying to talk gospel to the people. But there seems to be a very strong disposition to freeze us out, as we have tried two schoolhouses near us, and three are all the outsiders we can toll in as yet, but we will try a few times more. Perhaps they may see that we are perfectly harmless, and come where we can see them. We tried Industry two nights, and got a fair turnout, mostly Free Thinkers, but their hall was engaged to other parties, so we came to this place and found a small band of noble saints, surrounded by mountains of prejudice, but strong in the faith. God bless them.

Bro. Davis is a fine work-fellow, both capable and in earnest, and an agreeable companion. I hope he may peregrinate over this district many days.

HENRY HART.

BIG BEND, W. Va., Dec. 15.

*Editors Herald:*—I arrived here about the 20th ult. and commenced scattering the seed. It has taken some root and brought forth some fruit; two have been baptized and five have given their names for baptism, one of whom I will baptize to-day.

I held ten services at a place about three miles from here, called Ann Mariah, but no additions there as yet, but several are believing, and I think when the "good seed" has time to grow it will produce fruit to the kingdom. I expect to return there before leaving this mission. The branch on Yellow Creek is not in good working order; some have become cold and inactive, but still there are some here that will never give quarter till the struggle is over and the victory won. I hope to get it in order, but members are scattered so it seems almost a vain hope.

The schoolhouses are generally open, and the people very kind and courteous, except a few "mossback" professors who try to prejudice the minds of those who will listen to them. I expect to spend all of January in the regions near here, and then proceed to Richie County on Indian Creek. The enemy seems to be on the alert, and some of the shots fired must have taken effect, judging from the stir in the enemy's camp.

Truly yours,

J. L. GOODRICH.

B'HAM, England, Nov. 30.

*Editors Herald:*—As we journey along through life, from place to place we frequently see and hear strange things. While in Dundee a short time since a "Professor" Anderson delivered a discourse, "One of a series" on Christianity without miracles. A report was given in the morning's paper, and as the doctrine advanced by the "Professor" appeared to me so monstrous and as there were other correspondents also, I wrote the letter, a copy of which I inclose, together with the printed report of the "Doctor's" discourse, to

the editor of the *Advertiser*, and asked him courteously to print the same. I cannot say if my letter was published, as I came away the same day. Then again last week I saw another strange item published in the *Manchester Courier* of November 26. I send you the cutting, wherein it sets forth that certain clergymen of the Church of England deny the existence of a personal God!

Well, brethren, when we have here a "learned Professor" denying miracles, and then certain "learned" clergymen denying the existence of God, what are they really leaving for the people to believe in? Truly we are living in extraordinary and perilous times. Praise God for the restoration of the gospel, and bless and praise his holy name that he has permitted us to be identified therein. With all good wishes,

FRANK SWAN.

#### CHRISTIANITY WITHOUT MIRACLES.

November 11, 1896.

*To the Editor of Dundee Advertiser; Sir:*—I respectfully ask permission to offer a few remarks on the above subject. Now that men's minds are agitated on this and other more vital subjects as perhaps they have not been for centuries, I earnestly beg my readers to pay more attention to the reading and study of the revealed word of God as found in the Scriptures and to rely more upon the truths and precious promises found therein, than upon what this man or that man tells you. The way of life as recorded therein is so plain that a wayfaring man though a fool need not err therein; but if there are certain things hard to understand, then take the advice of James who says: "If any of you lack wisdom, let him ask of God," etc. Don't be disturbed by the utterances of men like Dr. Anderson. The thing is just where it was before! It is they, the professors, that destroy the simplicity of the gospel with their vain and foolish speculations.

Doctor Anderson belongs to the class who deny present day revelation; how then does he know of the truth or falsity of miracles? If he succeeds in persuading you by his false and specious arguments that miracles did not occur, how shall you then believe that they will occur in the future? Was it a greater miracle in the past for Christ to raise the dead and give sight to the blind than it will be to raise us up "divinely new" on that great day? By the cunning craftiness of false but popular preachers who "preach for hire and divine for money" the people are so bewildered and so tossed to and fro that they scarcely know what to believe, or what they do believe. These popular preachers are succeeding in turning your ears away from the truth unto fables. Don't forget that it takes just as much to save a person to-day as it did in the days of long ago and exactly the same means are required now as then; viz., faith in God and the Lord Jesus Christ; repentance; baptism "by immersion" for the remission of sins; laying on of hands for the gift of the Holy Ghost, etc. And to officiate in any holy office and to preach the gospel it needs men with authority from God. If they do not possess this authority, "And no man

taketh this honor unto himself," their ministrations are illegal and not recognized in the courts above. If the preachers possessed this authority and had received the Holy Ghost they would all testify the same thing: they would all agree in doctrine. God is not the author of confusion. The Holy Ghost leads and guides into all truth.

To-day there are hundreds of different sects, all differing, and confusion is becoming worse confounded. Whose fault is it? Does the fault lie with God or the teachers that are and have been? What think you, people? Whom do you think Paul and Peter and other disciples referred to when they spoke of the false teachers who would arise, and the wolves who should enter in and tear and scatter the flock? Why, the clever, smart, and popular preachers!

Long before the death of Paul, false teachers had arisen. And Paul in righteous indignation exclaimed, "If I or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed!" The members were warned against those preachers who had a form of godliness, but who denied the power thereof, and about those who used great swelling words of vanity, promising them liberty while they themselves were in bondage. The disciples also said that we the people should be made merchandise of; that these men should preach for hire and divine for money, and that they should turn the people's ears away from the truth. If the priest and preachers possessed authority from God to-day, and if they continued to observe all things whatsoever Christ commanded; if the pure and simple gospel of Jesus was preached unto the people; then to-day would be a day of miracles also; of healing the sick, of giving sight to the blind, and the members of the churches would rejoice in possession and enjoyment of the many spiritual gifts that were poured out upon the believers in the early days.

"Contend earnestly for the faith once delivered to the saints" and "covet earnestly the best gifts," and truth before all else.

FRANK SWAN.

MONTE VISTA, Colo., Dec. 29.

*Editors Herald:*—When we left Denver, August 27, 1895, we put ourselves in the hands of the Lord to guide and be our helper in doing our duty. One duty we resolved to do and which we have been strict to observe ever since, was to tithe every dollar or fraction thereof and send it to the Bishop, which we have done. Though at time and several times since money has been scarce and we did not know where any more was coming from, the Lord opened the way and always provided, so we have lacked nothing we were in need of of the necessaries and comforts of life. Our hearts were touched with the goodness and mercy of God. So we can heartily say, "Praise the Lord."

Now as we read of so many calls for aid to spread the truth and build up the kingdom of God greater than have been, because the needs are greater, let us, dear saints, respond each and every one with the

needful one tenth of every dollar we get. I do not urge this because I feel that we have been specially favored, but because of the blessings accruing from obedience to the law and willingness to help build up the kingdom of God and his righteousness. The demands and needs are not as great as they will be.

In gospel bonds,

G. O. KENNEDY.

FRUITA, Col., Dec. 30.

*Editors Herald:*—I notice in making application to the Western Passenger Association for half fare permit that the note under rule 1 reads "This to include clergyman who are pastors of churches of such denominations as do not believe in a paid ministry, provided their only other occupation is farming." If I have a correct understanding of this language it includes all of our brethren who are acting as district or branch presidents providing they have no other occupation except farming. It might be well to make mention of this through the *Herald* for I feel sure that quite a number of our brethren have not understood the change in issuing permits, favoring the farmer, so that they now come under this provision, providing they are actually in charge of a congregation. It would be well for the brethren who are district and branch presidents and farmers to look into this matter so they may obtain the benefit of clergy permits and be more able thereby to do work in the field as missionaries as circumstances may permit.

I am glad this provision has been made by the railroads, for a number of our brethren have been unable to do as much as they might have done on account of having to pay full fare on the railroads.

Perhaps the brethren understand this, but I had not noticed anything published in the *Herald* explaining it, hence I call attention to it.

Yours in bonds,

JOHN B. ROUSH.

NEW HOPE, Va., Dec. 28.

*Editors Herald:*—I baptized one more at Roxbury and had to leave the place on account of persecution. There are some splendid saints down there, but a pity they are in a place where they cannot worship God without being abused in such a manner. Still it is the elder who has the whole charge laid to him of making division and the like. But as it happens F. C. Smith is not the one that made the division this time; it was there before he came to Virginia.

There are others down there who will obey the gospel sometime, if an elder can go there to work, but the chances are very poor in this part to do missionary work. The more work done here the worse Satan rages. I hope the brethren will remember us in this part of the vineyard that God will protect and give us sheaves for the fold of Christ.

The saints had a lovely tree for Christmas, and we certainly would have had a grand time if Satan had not hindered us. How true the saying Satan rages because he knows "his time is short."

F. C. SMITH.

## Original Articles.

## THE WHITE-SEWELL DEBATE.—NO. 2.

DEAR READERS:—In this, my second affirmative, you will find a seeking for "old paths," by "contending for the faith once delivered to the saints." Elder Sewell's negative has but little in it that needs my attention. He claims no degree of inspiration; but, writes sportingly and sneers at the idea of being "born again"—a "new creature in Christ"—drinking at the heavenly fountain by "one Holy Spirit," the only way to refresh the mind and soul of man, to be in harmony with the saying of Christ in John 7:37-39. Hence, Elder Sewell's claim carries defeat to his cause.

I proved in my first, that laymen and ministers alike received the Spirit with "signs following," in the first age of Christianity. I cannot but believe that Peter spoke God's unalterable truth when he said:—

Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.

This statement, coupled with Paul's in 1 Corinthians 12, and Christ's, in Mark 16:15-18, of

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover, makes the promise an emphatic one to "all the world," to "every nation," to "every creature" who accepts the imperative command to believe and be baptized. The interpretation and truthfulness of the foregoing statements were verified in the preaching of the gospel and obedience to the same under Philip (Acts 8:6-17); Ananias, 9:17, 18; Paul, 19:1-6; and others. Peter speaking in Acts 2:16-41, of the inspirational influence that will come to man through the Spirit which God promised by Joel to "pour out," in the last days, upon all flesh that would believe, repent, and be baptized, says:—

Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-

maidens I will pour out in those days of my Spirit; and they shall prophesy.

Now, I am prepared to believe all of this. The first statement is, "God is no respecter of persons." Second, "In every nation he that feareth him, and worketh righteousness, is accepted with him." Third, "Go ye into all the world, and preach the gospel to every creature." Fourth, "He that believeth and is baptized shall be saved." Fifth, "And these signs shall follow them that believe." Proof: 1. Peter in Acts 2, presents the unchangeable God, Christ, and the gospel. 2. The people hear and believe the message. 3. They repent of their sins. 4. They are baptized for the remission of their sins by men who are called and sent of God to do that kind of work. 5. They receive the Holy Spirit in confirmation of the promise made by Christ in Mark 16. 6. That Holy Spirit is to inspire "old men" to "dream dreams;" "young men" to "see visions;" "sons" and "daughters" and "servants" and "handmaidens" to "prophesy." 7. That "the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." That it did do all this, and more too, in the days of primitive Christianity, the Scriptures bear me record, and so has Elder Sewell, too.

That beasts, angels, storms and tempests, and nonchurchmen, have at times been used as instruments in the hands of God to rebuke men and nations, I am prepared to admit. Such may still be used; but, all of that does not make God's promises of none effect to his believing children. Elder Sewell says: "After the New Testament was written there was no longer a need for them"—spiritual gifts. Assertion, no proof, you see! Where is it written, Elder Sewell, that when he (Christ) goes away, he will send you another comforter, even the New Testament, and that immediately afterwards God will proceed to take away from all baptized believers the Holy Spirit, with all of its inspirational influences and gifts? Chapter and verse, please? Christ says:—

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Christ, you see, makes the promise of Spirit-baptism as general, univer-

sal, and positive as the baptism of water.

This gospel of the kingdom shall be preached in all the world for a witness unto all nations.

Thus the Savior makes the miraculous Spirit-baptism as broad as the race, as universal as repentance and baptism for remission of sins. "This gospel," includes faith, repentance, baptism in water, and the baptism of the Holy Spirit. 1 Thess. 1:5, says:—

Our gospel came not unto you in *word only* but also in *power*, and in the *Holy Ghost*, and in much assurance.

Thus, it came to Paul and the early saints, in "word," in "power," in the "Holy Ghost," in "much assurance." I dare not declare less and steer clear of,

But though we, or an angel from heaven, preach *any other* gospel unto you than that which we have preached unto you, let him be accursed.—Gal. 1:8.

But, says Elder Sewell:—

Our strongest argument against his proposition is that the apostle tells us these gifts shall pass away.

This, then, is his Gibraltar. He then proceeds to tell us *when*, and *how*, all these gifts, "pass away;"—"after the New Testament was written," says he. I suppose, then, nothing more can be received from God, Holy Spirit, or angel! All is silent! Holy Spirit influence with man, ceases forever!! Paul, in 1 Corinthians 13:8, 13, is made responsible for all this!

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Had Elder Sewell quoted the next four verses, instead of jumping to verse 13, his Gibraltar would have sunk at once. But to make his case stick, he leaves out the four verses, the very ones that Paul used to explain *when* and *how* the knowledge "in part," prophecies "in part," tongues "in part," etc., were to be enjoyed till at a time when God would give all of these things in their complete entirety. Hence, that which they were privileged to enjoy only "in part," would be enjoyed in a fullness "when that which is perfect is come." Now, and then, will abide faith, hope, and charity. Until that perfect state shall have come Paul admonishes us to

Follow after charity, and desire spiritual gifts, but rather that ye may prophecy.—1 Cor. 14:1.

But, Elder Sewell makes Paul say, that, "after the New Testament was [is] written," these "gifts" all "pass away." Now, says Elder Sewell, "Whose word will you take, Paul's or Mr. White's." I ask, Whose interpretation of God's word will you take, Christ's and Paul's, or Elder Sewell's? Christ in Mark 16, says: "These signs shall follow them that believe." Who? "Every creature." Where? "In all the world." When? When they believe and are baptized. Paul in 1 Corinthians 12, tells how the "self-same Spirit," divideth "to every man severally as he [God] will." To one is given "faith," to another "wisdom," another "knowledge," another "tongues," and "healing," and "miracles," and "prophecies," etc. Then he proceeds to explain how the knowledge of God in tongues, prophecies, wisdom, etc., are known and enjoyed *now*, only "in part." The privilege of enjoying such "gifts" of the Holy Spirit "in part," is God's "excellent way," promised by Christ in Mark 16 to every baptized believer in all the world. The "more excellent way" will be when all of these gifts will be realized in their fullness—when we see "face to face," and "know as we are known." If the New Testament is that "more excellent way," then Paul, Christ, and many of the apostles died without seeing it. John says:—

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is.

No "seeing through a glass darkly" then; no "knowing 'in part'" and "prophecy 'in part'" then. "But when that which is perfect is come, then that which is 'in part,' shall be 'done away,'" says Paul. All of our conceptions and formulations of truth are only "in part," now. As yet, "we see through a glass darkly." It would be a great misfortune to discard the means whereby we can see and know God's glory "in part," though it is only "seen through a glass darkly," now. All progress towards perfection would be at an end. Paul says: "Now, I know [but] in part." Even when things were revealed to the prophets, a great part of them were kept under the veil—only seen and known "in part."

"Prophecies shall fail," which are only "in part"—when all things are fulfilled, and God is all in all. "Tongues shall cease" as they are now because they are only a gibberish "in part" of the one pure language spoken by the whole universe before the confounding of the language at the tower of Babel. "When that which is perfect is come" one language shall prevail among all the inhabitants of earth. All language now is only "in part" of what it was when given in its purity by God to our parents in Eden. When perfection of language shall have come, and that "in part" be done away, we will have realized the fulfillment of,

Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For *then will I turn to the people a PURE LANGUAGE* that they may all call upon the name of the Lord, to serve him with one consent.—Zeph. 3: 8, 9.

This opens up a glorious destiny for every child of God. "Knowledge 'in part'" vanishes as starlight is lost in that of the midday sun; so our present knowledge "in part," in the light of eternity.

God's mind has never been wholly revealed to man; but it has "in part." The little child for instance, knows "in part;" as its grows up it still adds to that which is "in part," until it gains a perfect knowledge of the study it is pursuing: thus it continued in the "excellent way" as laid down by its teacher, adding to that which it had "in part," step by step, "going on to perfection," as Paul would have it, till it had reached the "more excellent way"—seeing "face to face" with its teacher. We learn in Ephesian 4 that Christ "gave gifts unto men." Yes, "apostles," and "prophets," and "evangelists," and pastors, and teachers." The purpose is there named:—

For the perfecting of the saints, for the work of the ministry, for the edifying of the body [church] of Christ.

How long to continue? is answered,

Till we all come in the unity of the faith, and to the knowledge [not "in part"] of the Son of God, unto a *perfect* man, unto the measure of the stature of the FULLNESS OF CHRIST.

When once to the *fullness of Christ*, we shall have reached that "more ex-

cellent way." We have not attained to that condition yet; we still "see through a glass, darkly"—only seeing and knowing "in part." The church will not have reached that state of perfection until she has made herself ready by the adornments of "gifts" given her by Christ, to prepare herself for the great reception of her husband (Christ) at the "marriage supper of the Lamb." (Rev. 19:7-9.) What a glorious thought for every child of God! "Charity" will abide, both now and then.

But, until that time shall have come, Paul says:—

Follow after "charity" and desire spiritual gifts, but rather that ye may prophesy.

We have thus shown by the written testimony of Paul, Peter, John, etc., that "baptized believers in Christ" enjoyed these "gifts." Also, that the promise was perpetuated to "all that are afar off, even [to] as many as the Lord our God shall call."

I certify here, before God and man, in this written epistle, that these "gifts" are enjoyed by the members of the Reorganized Church of Jesus Christ of Latter Day Saints.

I live, and am an eyewitness to the fact. It will not impeach Paul, Peter, and John's testimony, for infidels or Christians to disbelieve and deny their written testimony; neither will it impeach mine to be thus denied.

I. N. WHITE.

#### MIRACULOUS GIFTS OF THE SPIRIT.

REPLY TO I. N. WHITE.—NO. 2.

Dear Reader:—Jesus says:—

Howbeit when he, the Spirit of truth is come, he will guide you into all truth.—John 16: 13.

He does not say *some* truth, but *all* truth. Elder White claims this promise. Yet he says of me, he "writes sportingly and sneers at the idea of being 'born again'—a 'new creature in Christ'—drinking at the heavenly fountain by 'one Holy Spirit.'" Now if Elder White can show that there is one iota of truth in this statement, he may lay claims to the promise of Jesus quoted above. Reader, will you take up my former article, reread it, and see for yourself whether I wrote "sportingly and sneered at the idea of born again," etc. Did I say a word about these things? I not only did not write such things, but such

thoughts were never at *any time* in my mind. A man inspired of God would not knowingly misrepresent his opponent, and he could not do it ignorantly, for the Spirit would guide him into all truth.

As Mr. White has misrepresented me, he does not "possess the miraculous gifts of the Holy Spirit as promised by Christ to his disciples."

Will the reader read carefully his first argument? I can't use space to copy it. He quotes Mark 16 with other passages and sums up in first, second, up to fifth and offers proof from 1 to 7. His 5 reads: "They received the Holy Spirit in confirmation of the promise made by Christ in Mark 16." Here is where his whole argument breaks down. There is no proof of this assertion. Let Elder White show it if he can. Christ says: "These signs shall follow them that believe," etc. But who is embraced in the class "them that believe." He says all baptized believers. I deny it and ask him to show where anyone in apostolic age ever received the miraculous gifts of the Spirit as the result of believing and being baptized. He points us to Acts 8: 6-17; 9: 17, 18; 19: 1-6. But did these parties receive these gifts as the result of believing and being baptized? No. But through the imposition of apostolic hands. Hence all this proves nothing for his proposition.

Now, if I can find a congregation of baptized believers in the New Testament that were "led by the Spirit," who were "spiritually-minded," who had "joy in the Holy Ghost," and yet did not possess these miraculous gifts promised by Christ to his disciples, will it not prove—first, that the promise was not to all who believe and are baptized—second, that such a congregation may exist to-day without them? Such was the congregation at Rome. They were baptized (6: 3, 4), led by the Spirit, etc. (8: 14; 14: 17), and yet Paul says to them:—

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.—Romans 1: 11.

Now, if all true baptized believers received these gifts, what does Paul mean by talking thus? If all had them, how was he going to impart them? Mr. White quotes me thus: "After the New Testament was writ-

ten there was no longer a need for them"—spiritual gifts, and says: "Assertion, no proof, you see." Now will the reader please read my article on the design of these gifts and see if I offered any proof. He demands that I give chapter and verse where Christ promised to send "another comforter even the New Testament." The spirit Mr. White possesses has imparted to him a vast deal of "cheek" to enable him to reply to my strong, scriptural argument on the design of these spiritual gifts with such a challenge as that; but I suppose it was the best "his inspirational spirit" could produce. He quotes John 3: 5 and makes "born of the Spirit" equal to baptism of the Spirit. Does he mean to say that to be born of the Spirit is to receive the miraculous gifts about which he is writing? If not there is no point in his argument; so we assume that is his meaning. Christ makes entrance into the kingdom of God depend on being "born of the Spirit." Then according to Mr. White entering into the kingdom of God depends on receiving the miraculous gifts of the Spirit. Are persons added to the Reorganized Church when baptized or when they receive spiritual gifts? When the people of Samaria (Acts 8: 12) "were baptized both men and women," did they enter the kingdom of God? Or did they remain outside till Peter and John came down? Christ says, "He that believeth and is baptized shall be saved." Then they were saved, but were not in the kingdom, eh?

He now takes up 1 Corinthians 13. Because I teach that these gifts ceased when the New Testament was written he represents me as teaching that "Holy Spirit influence with man ceases forever." An inspired man ought not to misrepresent his opponent. Does the Spirit exert its power over sinners through miraculous gifts? Elder White does not believe it does. He believes with me that the Spirit exerts its power over them through the gospel. It's mighty hard to make an inspired man understand!!

He thinks I left out 1 Corinthians 13: 9-12 "to make my case stick." I only left it out to save space. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease;

whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

Even the apostles, much less the church, did not receive all the will of God at once—only "in part" or part at a time. See in Acts 10, 11, 15 chapters how they learned the will of God concerning the Gentiles part at a time or "in part." But according to Mr. White we ought to continue receiving additional revelations now. Well, in the sixty-six years of their existence they ought to have received something. Will Elder White tell us one new truth—one revelation which they have received that is worth anything towards salvation? Not one will he give us. No reference will he make to this in his next.

"When I was a child, I thought as a child," etc.

A child, when a child is fed by another (God fed the church direct while in the infant state); when it grows to be a man he feeds himself (the church when grown feeds itself on the milk of the word). According to Mr. White the church is still in its childhood and will become a man at the second coming of Christ.

Reader, note carefully the following quotations:—

Whether there be prophecies, *they shall fail*; whether there be tongues, *they shall cease*; whether there be knowledge, *it shall vanish away*. For we know in part, and we prophesy in part. But when that which is perfect is come then that which is in part shall be done away.—Paul.

"The knowledge 'in part' prophecies 'in part,' tongues 'in part,' etc., were to be enjoyed till at a time God would give all of these things in their complete entirety. Hence that which they were privileged to enjoy only 'in part,' would be enjoyed in a *fullness* 'when that which is perfect is come.'" —I. N. White. (Italics mine). Paul says, "*shall be done away*." White says, "would (will) be enjoyed in a *fullness*." Which of these men did the Spirit guide into all truth?

Again: "Now abideth faith, hope, charity."—Paul. "Now, and then

will abide faith, hope, and charity.”  
—I. N. White. (Rev. 22:18).

“Christ in Mark 16, says: ‘These signs shall follow them that believe.’ Who? ‘Every creature.’ Where? ‘In all the world.’ When? When they ‘believe and are baptized.’” Mr. White cannot show a single instance in the New Testament nor anywhere else where *anyone* ever received these spiritual gifts mentioned in Mark 16 upon believing and being baptized. Then has he not made a misapplication of Christ’s language? Turn to Mark 16 and at verse 14 see how he (Christ) “upbraided them with their unbelief and hardness of heart because they believed not.” He upbraided *them*. “And he said unto *them*, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow *them* that believe,” etc. *Them*. To what class does this pronoun *them* refer? Verse 20: “And they [the apostles] went forth and preached everywhere, the Lord working with *them* [the apostles] and confirming the word with signs following,”—following who? *Them*, the apostles. (Hebrews 2:4.) This shows to whom the promise was made,—to believing apostles.

After the above quotation Mr. White goes to 1 Corinthians 12 to find these signs. That they had spiritual gifts is fully granted, but how did they get them? Not by believing and being baptized, but by the laying on of the apostle’s hands. Then he says, “The privilege of enjoying such gifts of the Holy Spirit ‘in part’ is God’s ‘excellent way.’ . . . ‘The more excellent way’ will be when all these gifts will be realized in their fulness,” which time he believes will be at the second coming of Christ. In this he pointedly contradicts Mr. Kelley, one of his own inspired men, who in the Braden-Kelley Debate pages 273-4, argues that Paul had already shown the more excellent way. He translates it, “For I have shown into you a more excellent way: therefore covet earnestly the best gifts.” Now, can Mr. White expect us to believe the Spirit guides Latter Day Saints into all truth while they thus contradict each other? What he says about all

languages being abolished at the coming of Christ and one language being restored to all nations is very nice and may come to pass, for aught I know; but what has that to do with the question at issue? What Paul said would cease was evidently the power to speak tongues or languages they had not studied. He had no reference to the languages then spoken ceasing to be spoken. He foretold that the power imparted by the Spirit which enabled them to speak in languages they had not learned would be taken away. Has it not come to pass? No man has the power to speak with tongues to-day as they then possessed it. Do the missionaries sent to the heathen nations by the Reorganized Church have to learn the languages of the people to whom they preach? This question he will *never* answer.

No matter about how much we may know when Christ comes. Paul is discussing knowledge imparted by the Spirit. I contend Paul says “It shall vanish away” and that it has come to pass. Mr. White says it has not—claims that he has this knowledge “by the same Spirit” now. Does not this discussion itself prove he is wrong? He claims the promise of Jesus: “I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist.” Reader, do you think he has that “mouth and wisdom”? that “knowledge by the same Spirit”? Take his illustration of a little child pursuing its studies; see how it condemns him: He is the child and he must “Still add (by the Spirit) to that which is in part (his knowledge of God’s will) until it (he) gains a perfect knowledge of the study it (he) is pursuing: thus it (he) continues in the excellent way (spiritual gifts) as laid down by its (his) teacher” (Spirit) adding to that which it (he) had in part . . . till it (he) had reached the more excellent way—seeing face to face with its (his) teacher (Holy Spirit).” So you see he expects to reach the more excellent way in this life; be equal in knowledge with the Holy Spirit. But in Paul’s illustration the church is the child and the Spirit continued to teach it “in part” till he, the Spirit, had revealed the complete will of God concerning redemption—not all God or the Spirit knew.

Now, read his argument on Ephesians 4: “When once to the fullness of Christ we shall have reached that ‘more excellent way.’” Right for once. But he says we have not attained to that condition yet, but thinks it will be after the marriage supper. (Rev. 19: 7-9.) Will there then be any “wind of doctrine by the slight of men and cunning craftiness whereby they lie in wait to deceive”? Paul says this will be after we come to the “fullness of Christ.” (Eph. 4: 14.) Again he says, (verse 15,) After we have come to the fullness of Christ will “make increase of the body unto the edifying of itself in love.” Will the body make increase—add new members, after Christ comes again? Will it then need to edify (build up) itself in love? Thus you see the apostles, prophets, and other inspired men were given “for the edifying of the body of Christ” till the time come when the body could edify itself, which was when the revelation of the will of God was complete.

And how does he prove the second part of his proposition? By saying, “I certify,” etc. Now if Mr. White expects us to accept such testimony as that why did he not say that at first and let that end the matter? If they have actually got these gifts and can prove it, I would accept the whole proposition. Then why did you not make this assertion at first, and have no argument about it? They have been making this claim for over sixty years and yet have never wrought our well-authenticated miracle. And after sixty years of notorious failure come up and ask me and the public to accept such an assertion as that!! If he will give us the interpretation of John 14: 12 that I asked for in my former article, and I do not show that said interpretation, let it be what it may, contradicts his own inspired writers, I will acknowledge he has made one point.

Yours for the truth,

C. W. SEWELL.

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Young men and women who wish a college education will be interested in the series of illustrated articles on “American Universities and Colleges,” now running in *Frank Leslie’s Popular Monthly*. A paper on Yale was given in the November number, and one on Cornell appears in that for December.

## • Sunday School Associations.

### PROPOSED AMENDMENTS TO THE CONSTITUTION AND BY-LAWS.

Sunday schools and district associations, please note. Below will be found proposed amendments to the Constitution and By-Laws of the General Sunday School Association, to be acted upon at the coming General Convention to be held in Lamoni, April 3, 4, and 5, 1897. Please examine them carefully and instruct your delegates to the convention to be prepared to vote on them. Copies of the Constitution and By-Laws now governing us and to which the following are offered as amendments can be procured at the Herald Office.

W. N. ROBINSON, Gen. Sec.

It is proposed to change the present Constitution and By-Laws in the General Sunday school association by the following additions and alterations:—

1. Article IV. on page 2, section 1, line 2, omit, "an Assistant Superintendent," and add, "one or more Assistant Superintendents."
2. After "Secretary" on 3d line omit "and," and after "Treasurer" add, "and a Librarian."
3. In section 2 of the same article omit "annually," and add, "at every regular Convention of the General Association."
4. In Article 5, section 1, line 6, omit, "an annual," and insert "a." After "association" on the same line add, "at each regular convention." Also, "He shall countersign all orders drawn on the treasurer."
5. Substitute for the 2d and 3d paragraphs, the following: "He shall advise and instruct all district officers and officers of schools not in district associations, and, by request of concurrence of the officers thereof, advise and instruct district associations and schools by correspondence, printed instructions, or if necessary and practicable, by personal attendance."
6. Make 3d paragraph as follows: "He shall furnish information and advice for the purpose of organizing schools into district associations."
7. Section 2, after "Superintendent," add, "or Assistant Superintendents if more than one is elected," and after "demands" put (.), and instead of the balance of the sentence, substitute the following paragraph:—  
"The first one elected shall be known as the First Assistant Superintendent, and shall perform all the duties of the Superintendent in his absence."  
"Should both the Superintendent and First Assistant Superintendent be absent, then these duties shall be performed by the Second Assistant Superintendent."
8. Section 3, line 1, substitute for "the" the words, "as recording," and insert after "Secretary" the pronoun "he."
9. On the 4th line of section 3 substitute "a" for "an annual," and on the 5th line, just previous to "to be," "also prepare report," and in place of "the annual sessions" put "each session," and add, "He should draw all orders on the treasurer."
10. Make the following as a second para-

graph: "As Corresponding Secretary under the general direction of the Superintendent, he shall advise and instruct all district officers and by request or concurrence of the officers thereof, advise and instruct district associations and schools by correspondence, printed instruction, or, if necessary and practicable, by personal attendance. He shall furnish information and advice for the purpose of organizing schools into district associations. He shall procure and prepare items of interest for the General Association."

11. In 3d line of section 4 omit the word "annual."
12. After the word "same" in the 4th line, add, "or as provided in section 2 of Article VI."
13. And previous to the word "he" on the 5th line insert, "when necessary."
14. Insert another section, as follows:—
5. *Librarian.*—The Librarian should be custodian of all the books belonging to the General Association.  
"He shall secure all needed information relating to the establishing of libraries in schools and a library for the General Association and secure and impart such information as will assist in the establishing of libraries in the various schools in the General Association."
15. In Article VI., after the word "qualifications" in the heading, omit the word "compensation."
16. In section 2 the same Article, line 1, omit "compensation and;" in 2d line omit "compensation and."
17. After the word "officers" in 3d line insert the following: "Or anyone who may after consultation with the officers be specially called upon to do necessary work for the association, should be provided for out of the funds of the association by an order on the Treasurer, drawn by the Secretary and countersigned by the Superintendent. All other expenses."
18. Article VII., line 2, after the word "sessions," omit "annually."
19. On page 5, Article VIII., omit "ex officio," then divide this article into three sections, as follows:—  
"1. *Membership.*—All districts and schools may become members of the General Association by adopting the Constitution and By-Laws and reporting such action together with the names of their officers to the General Secretary."  
"2. *Ex officio.*—(You here insert the paragraph that constitutes the present Article VIII.)  
"3. *Withdrawal.*—Any district association, or school not in district association, wishing to withdraw from the General Association, may do so by a two thirds vote of the enrolled membership in such district association or school, and a report of such action filed to the General Secretary, a previous notice having been sent to the General Superintendent at least thirty days prior to the time such action is taken."
20. Article XIII., line 1, for the words "Shall be," insert "Is," and in 2d line omit "shall," and in 3d line, previous to the word "adopt," insert "shall."
21. On page 10 in district association by-laws in Article IV., section 1, line 3, substitute for "each regular meeting" the word "meetings."
22. Make a third paragraph as follows: "He shall countersign all orders drawn on the treasurer."
23. In section 3, after present paragraph, add, "He shall draw all orders on the treasurer;" then make the following as another paragraph:—  
"As corresponding secretary he shall act under the general direction of the district superintendent."
24. Article V., section 1, add the following to complete the sentence: "At the last convention held prior to April 1."
25. In section 2, line 4, for the word "delegates," "The yeas and nays." Omit note under section 2.
26. On page 12, as the title to Article VIII., substitute the word "membership" for "ex officio members."
27. Insert as the last paragraph of article VIII. the following: "All duly elected delegates shall be considered members of the district convention." Substitute for the last word in the present article, "associations," the word "convention."
28. In Article I., page 12, line 3, before the word "librarian," insert "and."
29. On page 13, section 3, article II., line 5, after the word "school," insert, "he shall have charge of the teachers' class books."
30. In section 7, page 14, line 2, after the word "books," insert "except class books," also insert the following as a second paragraph to section 7: "He should consult with the General Librarian with a view of establishing and improving the Sunday school library."
31. In Article III. omit the entire first line which now reads as follows: In schools where there are branches."
32. Substitute for "otherwise they shall have no voice in the affairs of the school," the following sentence: "He shall have no voice or vote in the affairs of the school until after having been in attendance four consecutive sessions."
33. On line 6 of present Article III. substitute for the word "eight" the word "twelve," and after the word "voting" on next line, add "unless otherwise provided for by the schools."
34. In Article IV., line 1, change the word "must" to "should" and add at the end of the sentence the following paragraph:—  
"In case of emergency the Superintendent may be other than a Latter Day Saint."
35. In Article VI. omit the word "Compendium."
36. Article VII., section 4.
37. In section 5, at the end of the sentence, "methods of teaching."
38. In section 6, beginning on second line, for the words, "meeting of the association," substitute "each convention," also omit "the" on first line.
39. At the end of the sentence in section 9 add, "If assessment is made."

Any errors of punctuation or construction of sentences, will of course be expected to be



properly corrected should these amendments be adopted.

Proposed amendments to the Constitution and By-Laws of the General Sunday School Association:—

Add to section 4 of Article VII. of By-Laws for Sunday schools, "At which meeting all business of the school may be transacted except the election of officers, the appointing of delegates to the meetings of the Sunday School Association and such other items of business as shall be prohibited by previous action of the school."

Add as another paragraph: "Special business meetings either of the school or of the 'officers, teachers, and visiting committee,' may be called at any time by the superintendent, or shall be called by him upon request of five voters of the school."

Notice is hereby given that the above amendments will be presented to the Annual Convention of the General Sunday School Association in April, 1897.

T. A. HOUGAS.

Amendments sent by Bro. Jansen, through W. N. Robinson:—

On page twelve add Article IX., New Rules. "No district association shall adopt any law or rule that shall not be in harmony with the laws of the General Association."

Also on page 16, article VII., section 4, Business Meetings, substitute for present section the following: "All business for the school, except the election of officers and delegates to the association conventions, shall be transacted in a meeting of the officers and teachers, to be held quarterly, or oftener if necessary; and it is further provided that all business involving expense to the school must be presented to the school for approval."

POTTAWATTAMIE.

Convened at Crescent, November 21 and 22; J. E. Hansen superintendent, Ada Darrington secretary. Number of schools reporting 4. Number of schools represented 4. Number of delegates present 15. The following questions were discussed: Shall we have a full vote in our business meetings, and shall it be by voice or by uplifted hand? Should officers of the Sunday school be elected by informal vote or by written ballot? The older ones in the church that are not interested in Sunday school work, are they keeping in harmony with the gospel? Should teachers use their *Quarterlies* in class? An entertainment was given Saturday evening and Sunday school talk Sunday morning by Bro. Williams. Moved and carried that the superintendents of the different schools arrange program for coming convention. Adjourned to meet at time and place appointed by superintendent.

MOBILE.

Some time ago notice was given in your columns of a convention of the Mobile district Sunday school association to meet December 11, and doubtless some of your readers will look for a report of said convention. Our district secretary was disappointed at

the eleventh hour in coming to the convention and conference; and he having in his possession all the reports and documents we could not hold a business session in his absence. However the class exercises advertised for the evening services were conducted very satisfactorily, and we hope with profit to all present. The following is a minute of the session; Total number of scholars 46; number of officers and teachers 7; visitors 33. Four classes were very efficiently conducted by Bro. G. W. Sherman, senior; Miss Hattie Robinson, intermediate; and Srs. McDowell and Miller, primary. The lesson review was conducted by the district superintendent, after which words of encouragement and instruction were offered by assistant superintendent and Bro. J. D. Erwin. Our district is composed of five schools with a membership of 157 scholars. During the two months of October and November there was a gain in membership of 50. There has been paid into the district treasury \$2.31 by the schools. Sixty-six *Quarterlies* are in use now and the orders for the next quarter show considerable increase. While there still remains room for plenty of improvement, the schools are in fairly good working order and much good has already resulted from our labors in this department of the Master's work. May the God of heaven bless and prosper the nursery of his church, that it may produce many wise and efficient laborers for his vineyard.

Yours in bonds,

C. I. CARPENTER, Supt.

ESCATAWPA, Mississippi, December 24, 1896.

CONVENTION NOTICES.

The Kewanee district Sunday school association will convene at Kewanee, Illinois, February 5, 1897, at two p. m. Schools of this district are urged to send in reports prior to the convention, so the secretary's report can be completed and read at convention; also each school should be represented with delegates and credentials.

S. A. WHITEHOUSE, Sec.

Kewanee, Illinois.

Miscellaneous Department.

CONFERENCE NOTICES.

Conference of the Central Nebraska district will convene with the Clearwater branch, February 6, 1897. It is hoped that Elders Mintun and Rudd will be present. A cordial invitation is extended to all. Branch secretaries, please send in statistical reports.

LEVI GAMET.

Conference of the Southern Wisconsin district will be held the last Saturday and Sunday in January, 1897, at Flora, Grant County, Wisconsin. Branch and official reports should be sent to Elder John Blackburn, Lancaster, Wisconsin, box 64. Those coming on the cars come to Lancaster on Friday and there will be teams to meet you. Come all who can.

W. A. McDOWELL.

Southwestern Texas district conference will be held at San Antonio, Texas, commencing

Friday night before the full moon in February, 1897, not at Bandera, as previously announced. After consulting the officials of this district we thought this change for the best.

J. A. CURRIE, Sen.

The Kewanee district conference will convene at Kewanee, Illinois, first Saturday in February, 1897. Saints of the district are cordially invited to attend.

S. A. WHITEHOUSE, Sec.

TWO DAYS' MEETINGS.

To the *Far West District*:—Two days' meetings will be held as follows: Delano branch, January 16 and 17; T. T. Hinderks and D. E. Powel. Pleasant Grove branch, same date; Arnold Nesser and G. W. Whitehead. St. Joseph branch, January 23 and 24; J. T. Kinnaman and C. P. Paul. German Stewartsville branch, February 6 and 7; J. C. Elvert and J. S. Constance. Stewartsville branch, February 13 and 14; A. W. Head and Marion Beebe. DeKalb branch, February 20 and 21; Ben Dice and Charles Householder. Brn. Terry and Summerfield have arranged to look after the meetings at Kingston. We have arranged the meetings so that they will be held during the moonlight. The brethren appointed as speakers will please put forth every effort to be on hand so as to hold the two days' meeting beginning at eleven a. m., Saturday. If anyone cannot attend please appoint a substitute. We hope that the meetings will be a success. The branches will please see that the traveling expenses are paid.

WM. LEWIS, Pres.

IN MEMORY.

Sister Sabrinia A. Cato, one of the staunch veterans of the church, passed away November 13, 1896, aged 77 years. At the time of her demise and for years prior she had made her home with her son, Elder J. N. Cato, of the Wakenda branch, Ray County, Missouri. Born and raised in Alabama, she had all the strength of Southern character and was hospitable to a fault. She was the mother of eleven children. Four boys and three girls still remain, besides a host of grand and great-grandchildren, to mourn the loss of "Grandma." She has been a member of the church for thirty years, and it was an unusual thing for her to be out of her seat at the hour of meeting in the little church close by where she has lived so long, always bearing a faithful testimony to the angel's message, and dying as she lived, bore upon her deathbed a strong testimony to the latter-day work, admonishing all her children to live faithful to the end. Her son, J. N. Cato, and wife are deserving of great credit for their untiring efforts in watching and caring for Grandma during the failing years of her life. Nothing was spared by the household either in kind words, actions, or means to make pleasant her pathway in her declining years, the reflection of which is comforting to the bereaved ones. Her husband, E. W. Cato, who did much in an early day to establish the gospel in the Central Missouri and Far West districts, had

preceded her some years, to whom she was affectionately devoted, and longed to join him in the paradise of God. The sentiment of her last words as she passed away in a peaceful sleep, were,

"I would not live alway; I ask not to stay;  
I long to seek Husband that's gone o'er the way.  
I would not live alway; no, welcome the tomb;  
I desire in all calmness to pierce the dark gloom.  
There Savior and brethren and loved ones to greet,  
Where the saints of all ages in harmony meet."  
Rest, Mother, rest. T. W. C.

#### HALF FARE PERMITS—LOCAL MINISTERS.

1. One rule of the Western Passenger Association provides that pastors of local churches, *having no other occupation than farming*, are entitled to half fare permits. This rule may not apply to any other class of ministers, hence others should make necessary explanations, or apply under other rules. See application blanks, which may be obtained from local agents, or from B. D. Caldwell, Chairman, Chicago, Illinois.

2. All but General Conference appointees have been referred to general missionaries in charge for indorsement, for obvious reasons. This system is regular and a protection to the interests of all concerned. Applicants should fill out blanks and forward to the Chairman, who has a list of general missionaries in charge, and will correspond with them. However, where applicants are well known and manifestly within the rules, local indorsement may be sufficient and reference to the missionary in charge unnecessary. (See rules.)

3. As many wish information, it is necessary to state that rules governing issuance of permits are strict and will not be departed from by the Association; hence it is impossible for any but those who can comply with them to obtain permits. The blank forms contain detailed information for all classes of ministers.

4. Ministers in territory of the Central Passenger Committee—east of Chicago, St. Louis, Peoria, and west of Buffalo, Pittsburg and Wheeling—should apply to F. C. Donald, Commissioner, Monadnock Building, Chicago.

R. S. SALYARDS,  
Church Secretary.

LAMONT, IOWA, JANUARY 4, 1897.

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#### BORN.

JONES.—To Bro. John and Sr. Alice Jones, of Nantyglo, Mon, Wales, November 24, 1890, a son, named John Elwyn. Blessed at Nantyglo, January 12, 1896, by Elders A. N. Bishop and John Jones. July 17, 1893, a son, named George. Blessed at Nantyglo, December 6, 1896, by Elder A. N. Bishop.

MACKAY.—To Bro. George and Sr. E. M. Mackay, of Gloucester, England, sons, named John Thompson, Donald Christopher, and Edward Ivor, and a daughter, named Daisy Gertrude. All blessed at Gloucester, December 13, 1896, by Elder A. N. Bishop and T. S. Griffiths.

MCCALLUM.—At Englewood, Jackson County, Missouri, near Independence, June 12, 1896, to Bro. Alexander and Sr. Emma McCallum, a son; blessed at the home of

parents, Sunday, December 27, 1896, by Pres. Joseph Smith, grandfather of the lad, and Elder Roderick May, and named Oscar Maceo. Born to same parents, August 1, 1890, a son; blessed by Pres. Joseph Smith and Elder Joseph R. Lambert, Sunday, April 10, 1892, at the home of parents, and named William James.

SARTWELL.—To Mr. Homer and Sr. Emily Sartwell, a daughter, August 19, 1893, and named Nellie Valeria. Blessed at Savanna, Illinois, December 13, 1896, by Elder J. R. Sutton.

COLES.—At Liberty Center, Warren County, Iowa, May 15, 1893, to Bro. Oriden and Sr. Ida Coles, a son, and named George Odell; blessed September 7, 1896, by Elder W. H. Kephart.

NIXON.—A little girl was born to Bro. and Sr. Nixon, of South Salford branch of the Reorganized Church of Jesus Christ of Latter Day Saints. A gift from God in answer to my prayers; may God choose her for one of his handmaidens—my grandniece.

E. A. RHODES.

#### MARRIED.

SUTTILL—DIXON.—At the home of the bride's parents, Johnston, Rhode Island, December 22, 1896, Mr. David Dixon and Sr. Hannah Suttill, Elder William Bradbury officiating. It was celebrated by a feast prepared for that purpose and a pleasant evening enjoyed.

#### DIED.

OWEN.—Bro. William O. Owen died at his home, Classon Avenue, Brooklyn, New York, November 2, 1896; aged 63 years 8 months, 14 days. He was born at Bristol, England, and joined the church in his early days, having been a saint nearly fifty years. Went to Utah, and was sent back a missionary to his native land, where he met Elder Jason W. Briggs, who convinced him of the errors of the Brighamites, and baptized him into the Reorganized Church, September 13, 1864, and ordained him an elder, which priesthood he held at the time of his death. He leaves a wife and four children. We especially miss our brother in the branch, where he was ever ready to preach or testify to the latter-day gospel as he knew it: he was blessed with the "Gift of tongues," and of "interpretation." Funeral services at his home, conducted by Rev. Dr. Humpstone of the Baptist Church, sermon by Elder George Potts, president of the Brooklyn branch.

ROSS.—At Pleasant View, Kansas, Bro. Melvin Ross; born October 15, 1812; baptized in the year 1835, in Gibson County, Tennessee, by John A. McIntosh, and moved to Nauvoo in an early day, before the saints settled there; followed Brigham to Utah, and there the writer and Elder E. C. Briggs found him in Provo Valley, and Bro. Briggs soon convinced him of his error. He soon afterwards went to Montana, where he made considerable money, but died in poverty. He joined the Reorganization at Gallatin Valley, Montana, in the year 1867; was baptized by William Morgan. Funeral services at the house of John H. Thomas, his son-in-law. Another honest soldier is gone to join the ranks on the other side. He only survived his companion two months and eight

days. The services were conducted by Stephen Maloney.

SHEPARD.—At her home near Wayne, West Virginia, Sister Hester Ann Shepard. She was born May 10, 1848; departed this life November 23, 1896. She united with the church January 18, 1885; was baptized by Bro. L. R. Devore. She lived a consistent Christian life. Being an invalid for a number of years, her life has been prolonged by the administration of the elders, to which she bore testimony until death. Funeral service conducted by Bro. G. H. Godby, to a large concourse of friends and relatives. She leaves a husband and six children to mourn their loss.

SMITH.—At his home in Centerville, West Virginia, December 2, 1896, Bro. Frank Smith. He was born May 6, 1856; obeyed the gospel April, 1882, under the hands of Bro. L. R. Devore. His faith in the latter-day work was unshaken to the last. He lived through much opposition, but never regretted the step he had taken. He leaves a young wife and seven children to mourn their loss. Funeral services by Rev. H. Smith of the Baptist Church. He was buried by the Lodge of I. O. O. F. of which he was an honored member.

MANNERING.—Sr. Philura Evans Mannering, daughter of James and Hulda Evans, was born March 15, 1846, in Hancock County, Illinois; died near Bentonville, Arkansas, at the home of her niece, Mrs. James Lionberger, October 21, 1896. She was married to James A. Mannering, February 11, 1864. At the age of fourteen she united with the Christian Church, and on October 17, 1886, she was baptized into the Reorganized Church by Elder I. N. White, from which faith she never wavered, and remained a faithful member until her death. Having been in delicate health for a number of months, she thought perhaps to travel a short distance might improve her condition, and accordingly she in company with her husband left Lowry City, their home, October 2, visiting relatives and old acquaintances in Southern Missouri and Arkansas. When she reached the home of her niece, Mrs. Lionberger, her health was fast failing and she was soon compelled to keep her bed. Her remains were brought to Lowry City, October 22, and were interred in the Park Grove cemetery, October 23. Husband, nine children, two brothers, and a large number of other relatives and friends mourn. The funeral sermon was preached at the North M. E. church, Lowry City, November 29, by Elder F. C. Keck, assisted by Elder I. N. White, from Revelation 14:13. This sister was so well and favorably known that comment on her life is unnecessary, and well may it be said of her, "Blessed are the dead which die in the Lord, . . . that they may rest from their labors; and their works do follow them." We feel assured that hers is a glorious rest.

Farewell, dear mother, while you wait  
Our coming at the pearly gate,  
O may, in life, our purpose be,  
To live beyond with God and thee.  
We know if our lives  
Are as pure as thine own,  
Angels will greet us  
When we meet thee at home.

**The Saints' Herald.**

(Established 1860.)

Published every Wednesday, at Lamoni, Decatur Co., Iowa.

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free.

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

Says S. P. Colburn in "The New Old Philosophy of Life," in the January *Arena* "These great souls, called masters, who live upon these higher levels are not gods, without knowledge of the weaknesses, temptations, and suffering in human life, but verily and truly our elder brothers, whose feet have trodden the same weary way, whose hearts have rejoiced in the pleasure of living and again have throbb'd with anguish unspeakable, but by steadfast, unwavering purpose and unswerving, indomitable will they have transmuted the base metals of their nature, iron, lead, and brass, or the desires, passions, and emotions of the animal soul, into the priceless gems and pure gold of love, compassion, and power divine, and stand living realities of that old-time, much-ridiculed science, alchemy. And, thank God, what man has done, man can do."

ADDRESSES.

- W. T. Bozarth, 3205 Adams Street, Denver, Colorado.
- R. E. Grant, No. 848 Home Avenue, Grand Rapids, Michigan.
- Richard Bullard, Arlington Heights, Massachusetts.
- E. F. Shupe, No. 3600 Cook Street, Denver, Colorado.
- A. H. Parsons, 2925 Rosehill Street, Philadelphia, Pennsylvania.
- Mark H. Forscutt, Lamoni, Iowa.
- M. H. Bond, No. 2512 Slattery Street, St. Louis, Missouri.
- E. C. Briggs, No. 773 Sixty-Sixth Street, Englewood, Illinois.
- Alma Kent, Clay Center, Kansas.
- T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa.
- L. F. Daniel, Whitestown, Indiana. 3t.
- D. E. Tucker, Milton, Santa Rosa County, Florida.
- A. C. Barmore, Oatsville, Pike County, Indiana.
- R. Etzenhouser, Box 28, Cleveland, Ohio.
- J. F. Mintun, Box A, Magnolia, Harrison County, Iowa.
- John Kaler, Tuncurry, New South Wales, Australia.
- H. P. Curtis, School 7, South Flores Street, San Antonio, Texas.
- Willard J. Smith, No. 485 Campbell Ave., Detroit, Michigan.

**HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.**

MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

It will be published in two or more volumes at the following prices: Cloth binding \$1.50; half leather \$2.00; full leather \$2.50; per volume.

It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

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sonal and general interests of the membership.

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Plate engravings of prominent elders and others will aborn and add value to the work. The engravings will be good reproductions of correct pictures of the persons, and may be relied on as faithful portraiture of the originals.

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The work will be properly divided into chapters with synopses of tables of contents. The pages will also contain "side notes" in smaller type, for convenient reference. Each volume will also contain a complete alphabetical index, arranged for ready reference.

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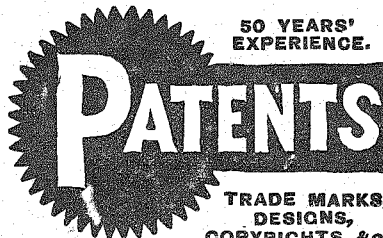
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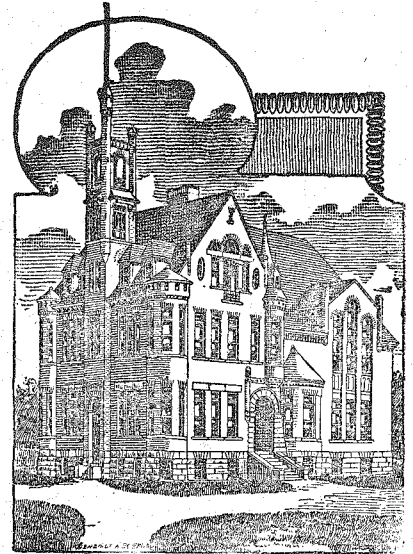
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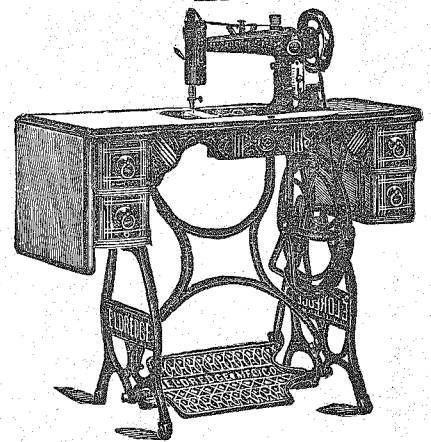
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# THE SAINTS' HERALD.

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

Printed by Scott

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No. 2.

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**THE RECORD OF 1896.**

The following statistics are taken from figures recorded and published by the Chicago *Tribune*.

**FIRE LOSSES.**

The losses by fire in 1896 aggregate \$111,856,067, as compared with \$131,578,206 in 1895, a decrease of \$19,822,139. Of these fires those with losses of \$100,000 and upwards contributed \$50,726,200 of the total, and smaller fires \$61,029,867.

**MARINE DISASTERS.**

The following list of losses of life by wrecks upon the ocean and inland waters is approximately correct. The actual total must be somewhat larger, as in some cases no record of crew or passengers was kept. The list shows 3,840 lives lost upon the ocean and 72 upon inland waters, as compared with 4,102 lost upon the ocean and 148 upon inland waters in 1895 and 6,804 and 77 respectively in 1894. The total number of vessels lost is 161.

**VARIOUS DISASTERS IN THE UNITED STATES.**

The following table gives the loss of life resulting from various disasters in this country as reported to the *Tribune* by mail and telegraph:—

Drownings.....2,800	Mines..... 663
Fires.....1,395	Cyclones and
Explosions..... 595	Storms.....1,442
Falling build- ings, etc..... 544	Lightning ..... 302

**EPIDEMICS.**

The principal epidemic of the year as usual has been cholera, its ravages having been most severe in Russia and Egypt. The disease, however, has been much less fatal, the total number of deaths in 1896 being but 22,676, as compared with 79,461 in 1895 and 171,910 in 1894.

**BATTLES.**

The loss of life by battles and massacres is smaller than it was in 1895. The total loss, roughly estimated, is 129,080, as compared with 157,986 in 1895 and 82,750 in 1894, and was distributed as follows:—

Armenia.....35,740	Cuba..... 21,008
China.....29,012	Africa..... 32,030
Gen. America.. 1,630	South America. 187
Turkey..... 8,954	Philippine Is... 1,519

**RAILROAD DISASTERS.**

The loss of life by railroad disasters of various kinds was 3,076 in 1896, as compared with 3,600 in 1895, 3,648 in 1894, 4,603 in 1893,

4,428 in 1892, 3,261 in 1891, and 3,420 in 1890. The number of seriously injured was 1,786, as compared with 2,610 in 1895, 2,397 in 1894, 4,864 in 1893, 3,383 in 1892, 2,707 in 1891, and 2,740 in 1890.

**SUMMARY OF UNIVERSAL DISASTERS.**

As accurately as can be estimated 3,840 lives have been lost upon the ocean, 72 upon inland waters, 3,076 by railroad accidents, 80,061 by disasters abroad, 7,741 by disasters at home, 22,676 by epidemics, and 129,080 by war and massacre, making a total loss of 246,546, as compared with 275,391 in 1895.

Included in the foregoing is the following: By earthquakes 53,700, by tidal waves 4,000.

**SUICIDES AND MURDERS.**

The total number of persons who have committed suicide in the United States during 1896, as reported by mail and telegraph to the *Tribune* is 6,520, as compared with 5,759 in 1895, 4,912 in 1894, 4,436 in 1893, 3,860 in 1892, 3,531 in 1891, and 2,040 in 1890. The total shows a steady increase in the unfortunate crime of self-murder. Of this number 5,078 were males and 1,442 females, the proportion of about 4 to 1 being steadily maintained year by year. Among professional men, physicians still lead the mournful list, 47 having taken their lives as compared with 59 in 1895 and 45 in 1894. The causes of suicide were as follows:—

Despondency...2,993	Ill health..... 286
Unknown.....2,042	Domestic infelicity..... 262
Insane..... 428	Disappointed
Liquor..... 224	love..... 180
Business losses.. 105	

In these cases of self-murder 2,565 poisoned themselves, 2,466 shot themselves, 643 hanged themselves, 388 drowned themselves, 288 cut their throats, 64 threw themselves from roofs or windows, 44 threw themselves in front of railroad trains, 30 burned themselves, 19 stabbed themselves, 9 killed themselves with dynamite, 3 starved themselves, and 1 killed himself by freezing. The figures show that poison continues to be the favorite medium of getting out of the world.

**LYNCHINGS.**

Judge Lynch has executed 131 persons—130 men and one woman—during 1896 or 40 less than in 1895. As the record of mob-murders is now attracting the attention not only of moral workers but Legislatures, the following table of lynchings through a series of years, showing a steady decrease of late, will be of interest:—

1885.....7.....184	1891.....192
1886.....138	1892.....235
1887.....122	1893.....200
1888.....142	1894.....190
1889.....176	1895.....171
1890.....127	1896.....131

The lynchings in the various States and Territories were distributed as follows:

Alabama.....15	Mississippi..... 6
Arkansas..... 4	Missouri..... 5

Colorado..... 4	New York..... 1
Florida.....10	North Carolina... 1
Georgia..... 9	South Carolina... 4
Illinois..... 1	Tennessee.....14
Indiana..... 1	Texas..... 7
Kentucky..... 9	West Virginia.... 1
Louisiana.....25	Indian Territory... 4
Maryland..... 2	Oklahoma..... 6
Minnesota..... 2	

Of these lynchings 122 occurred in the South and 9 in the North. Of the total number 80 were negroes and 51 whites.

**MURDERS.**

The total number of murders committed in 1896 shows a small increase over 1895, being 10,652, as compared with 10,500 in 1895, 9,800 in 1894, 6,615 in 1893, 6,794 in 1892, 5,906 in 1891, and 4,290 in 1890. The *Tribune*, in view of the figures and the large increase of crime shown since 1890, still adheres to its statement of last year that there is something wrong with the administration of justice. The causes of these murders may be classified as follows:—

Quarrels.....5,530	Highw'men killed.100
Unknown.....3,261	Insanity.....253
Jealousy..... 401	Self-defense..... 48
Liquor..... 459	Strikes..... 10
By highwaymen. 200	Outrages..... 28
Infanticide..... 300	Riots..... 10
Resisting arrest.. 52	

**HANGINGS.**

The number of legal executions in 1896 was 122, as compared with 132 in 1895, 132 in 1894, 126 in 1893, and 107 in 1892. The executions in the several States and Territories were as follows:—

Alabama..... 8	Nebraska..... 1
Arkansas.....17	New York..... 5
California..... 6	North Carolina... 1
Colorado..... 4	Ohio..... 1
Connecticut... 1	Oregon..... 2
Georgia..... 4	Pennsylvania..... 5
Idaho..... 1	South Carolina... 1
Illinois..... 8	Tennessee..... 2
Kentucky..... 5	Texas.....11
Louisiana..... 5	Utah..... 2
Maryland..... 2	Virginia..... 6
Massachusetts... 1	Washington..... 1
Minnesota..... 1	Dist. of Columbia.. 2
Mississippi..... 3	New Mexico..... 2
Missouri..... 5	Indian Territory... 8
Montana..... 2	

There were 83 executed in the Southern and 39 in the Northern States. Of the total number 70 were whites, 48 negroes, and 4 Indians.

**EMBEZZLEMENTS.**

The record of embezzling, forgery, defaulting, and bank wrecking for 1896 shows a gratifying decrease as compared with 1895, the total being but \$9,465,921, as compared with \$10,423,205 in the former year, \$25,234,112 in 1894, and \$19,929,692 in 1893. The statement of rascality by months is as follows:—

January....\$ 852,674	July.....\$ 290,794
February... 832,162	August..... 328,113
March..... 931,052	September.. 1,291,229
April..... 661,883	October.... 576,948
May..... 760,224	November.. 1,839,572
June..... 412,373	December... 688,897

Being an average of about \$788,826 per month.

Out of 340 cases of embezzling reported fourteen persons stole over \$50,000 each, twenty over \$100,000 each, one over \$500,000, and one over \$1,000,000.

The losses are distributed as follows: Stolen by city and county officials, \$1,393,975; from banks, \$3,996,570; by agents, \$1,045,692; forgeries, \$341,500; from loan associations, \$479,587; by postmasters, \$32,815; miscellaneous stealings, \$2,175,782.

The summary of defalcations by years, from 1878 to 1896, is as follows:—

1878.....\$ 2,784,000	1888.....\$ 2,240,000
1879..... 2,754,000	1889..... 8,600,000
1880-81.... 4,888,000	1890..... 8,622,056
1882..... 2,900,000	1891..... 10,720,249
1883..... 2,350,000	1892..... 8,837,547
1884..... 22,154,000	1893..... 19,029,602
1885..... 3,475,000	1894..... 25,234,112
1886..... 3,780,000	1895..... 10,423,205
1887..... 4,550,000	1896..... 9,465,921

Now and then a person is acquitted of the charge months after the arrest, and to keep track of such an acquittal is difficult. These acquittals are so rare, however, that the figures are not materially affected.

CHARITIES.

The black record of nine millions and more embezzled in 1896, as shown elsewhere is magnificently offset by the generous sums contributed by will or gift to churches, colleges, charities, museums, art galleries, libraries, etc. amounting to \$33,670,129, as compared with \$28,943,549 in 1895, and \$19,967,116 in 1894. In the preparation of these statistics no attention has been paid to small donations, since to collect them all would be a manifest impossibility. Of the total amount stated above there has been given to colleges the immense sum of \$16,814,256; to charities, \$10,854,731; to churches, \$2,135,142; to museums and galleries, \$2,333,500; to libraries, \$1,452,000; and to miscellaneous objects, \$80,500.

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San Bernardino, California: Corner Fifth and F Streets.

East Delavan, Wisconsin: Church located one mile north from Williams Bay railroad station. August Johnson, presiding elder.

Chicago, Illinois: Custer Post Hall, 85 S. Sangamon Street, near West Madison Street. Preaching at 10:45 a. m., 2:30 and 7:30 p. m. Sunday school 1:00 p. m. Elder F. G. Pitt, pastor, 227 Sheffield Avenue.

Peoria: Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Fulton Streets. Regular services every Sunday. Sunday school at 10:00 a. m., preaching at 11:00. J. D. Stead, pastor, 228 Hancock street.

Oak Hill branch: Elder Ivor Davies, president. Sunday school, 10:30 a. m.; social service Sunday, 2:30 and preaching 8:00 p. m.

Rock Island, Illinois: Hall on Second Avenue, between Sixteenth and Seventeenth Streets. Sunday services at 2:00 p. m.; Sunday school at 3:15 p. m.

Grand Rapids, Michigan: No. 692 South Division Street. Services on Sunday 2:30 and 7:45 p. m.; 7:45 Wednesday evening.

St. Louis, Missouri: 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence, 2504 Slattery Street. Sunday school, 9:30; preaching, 11:00 a. m.; social meeting 2:30, and preaching 8:00 p. m. Prayer meeting, Wednesday, 8:00 p. m. Young people's Religio-Literary, Thursday, 8: p. m.

Cheltenham, Missouri: Saints chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10:00 a. m.; social meeting, Sunday, 2:00; preaching 8:00 p. m.

Denver, Colorado: Hall No. 2442 Washington Avenue. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 9:45 a. m. Prayer meeting Wednesday evening. Z. R. L. S. first and third Friday evenings of each month. E. F. Shupe, pastor, residence No. 3600 Cook Street.

Omaha, Nebraska: Saints chapel, No. 1418 North Twenty-first Street.

Salt Lake City, Utah: mission chapel, Second South Street, opposite the Presbyterian church. Meetings every Sunday at 11:00 a. m. and 7:30 p. m.

Netawaka, Kansas: Saints chapel, Church Street. Preaching services Sundays 11:00 a. m. and 7:30 p. m. Social services 2:00 p. m. Sundays and 7:00 p. m. Wednesdays.

Second Kansas City, Missouri: Hall north-east corner Seventeenth Street and Madison Avenue. Sunday services: Preaching, 11:00 a. m. and 7:30 p. m.; social meeting 2:30 p. m., and Sunday school 9:30 a. m. Prayer meeting, Tuesday eve, 7:30; preaching, Thursday, 7:30 p. m. A special invitation is extended to the traveling and local ministry. Jos. Emmett, pastor, No. 1720 Belleview Avenue, Kansas City, Missouri.

Pittsburg, Pennsylvania: No. 67 Fourth Avenue.

Bay City, Michigan: Mission hall, corner of Monroe and Second Streets.

St. Joseph, Missouri: Saints chapel, Seventeenth Street, north of Faraon, (take July Street car.) Elder J. M. Terry in charge, preaching at 11:00 a. m. and 7:30 p. m.; social meeting 6:00 p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, Eleventh and Douglass; Sunday school 3:00 p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best superintendent; preaching on Friday nights. Florence Addition mission; Sunday school 10:00 a. m., Sr. Slummer superintendent; preaching on Thursday nights. Aspay mission, Third and Doniphan Avenue; preaching every Sunday at 2:30 p. m.

Sacramento, California: Saints chapel, Twenty-fourth Avenue and K Street. G. W. Harlow president, 2426 J Street.

West Oakland, California: Montana hall, Adeline Station, Seventh Street.

Des Moines, Iowa: Saints church, corner of Sixteenth and Des Moines Streets, East Des Moines. Sunday services: Sunday school 9:45; preaching service at 11:00 a. m.; social service at 2:00; young people's meeting at 5:30; preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Boston, Massachusetts: No 67 Warren Street, "Roxbury Hall," Roxbury, Boston, Massachusetts.

Council Bluffs, Iowa: Pierce Street, three doors west of Glen Avenue. Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 12:00 m.; Zion's Religio-Literary Society at 6:00 p. m.; Prayer meeting every Wednesday evening. T. W. Williams, minister, No. 206 Harmony Street.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address, No. 613 Cavalry Avenue.

Burlington, Iowa: Saints chapel, corner of Twelfth and Locust Streets. Services every Sunday at 11:00 a. m.

Leeds, England: Saints meeting room, No. 125 St. Ann's Buildings, Albion Street. Services Sunday: Preaching 10:30 a. m. and 6:30 p. m.; Sunday school 2:30 p. m. William Seekins, No. 14 Hugh Street, Long Road, presiding elder.

Farnsworth, England: Saints meeting room, No. 38a Ellsmere Street. Services, Sunday, preaching 10:30 a. m. and 6:30 p. m.; Sunday school 2:00 p. m. Fellowship meeting, Wednesday 7:30 p. m. Band of Hope and Temperance meeting second and fourth Tuesday in each month, 7:30 p. m. Joseph Harper, Southern Street, Little Hulton, presiding elder.

Wigan, England: Saints meeting room, No. 1 Well Street, Birkett Bank. Sunday services 2:30 and 6:30 p. m. William Spargo presiding.

South Salford and Pendleton mission: Saints meeting room No. 97 Ellsmere Street, Regent Road. Sunday services: preaching 6:30 p. m. Sunday school 2:30 p. m. The first and third Monday in each month Band of Hope and Temperance meeting, 7:45 p. m. Fellowship meeting Thursday 8:00 p. m. Bible reading, Friday, 8:00 p. m. S. F. Mather, No. 7 Embden Street, Hulme, elder in charge.

Bradford and Beswick mission: Saints meeting room, No. 20 Hawke Street, Forge Lane, Bradford, Manchester. Services, Sunday, 6:30 p. m., preaching; Sunday school 2:30 p. m. Fellowship, Thursday, 7:30 p. m. Elder Henry Greenwood, No. 9 Scropton Street, Queen's Road, Manchester, in charge.

San Francisco, California: Red Men's building, 320 Post Street, Golden West hall. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 12:00 m. Sacrament service second Sunday of each month at 12:00 m. Sisters' Prayer Union on Thursday at 2:00 p. m. C. A. Parkin, president

Manchester, England: Saints meeting room, No. 15 Dickinson Street, Albert Square. Sunday services: Prayer meeting 9:30 a. m.; preaching at 10:30 a. m. and 6:30 p. m.; Sunday school at 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance, and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday, 8:00 p. m. James Baty, No. 14 Gordon Street, Rusholme, presiding elder.

West Bay City, Michigan: Christian mission church, No. 411 Dewitt Avenue, between Jenny and Thomas Streets. Preaching at 10:30 a. m.; Sunday school at 12:00 m.; preaching at 7:00 p. m. on Sundays. Prayer meeting on Wednesday evenings.

Philadelphia, Pennsylvania: Corner of Fifth and Huntingdon Streets; preaching at 11:00 a. m. and 7:00 p. m.; Sunday school at 10:00 a. m.

Nebraska City, Nebraska: Second Corso, between Sixth and Seventh Streets. Sunday school 9:30 a. m.; preaching 11:00 a. m. and 8:00 p. m.; sacramental on first Sunday of each month at 2:30 p. m. Monday, priesthood meeting; Tuesday, West suburban and Greggport district prayer services; Wednesday, branch fellowship; Thursday, Zion's Religio-Literary Society; Friday, music and choir practice. All services Monday to Friday at 8:00 p. m. Visitors all welcome.

Los Angeles, California: No. 108 North Spring Street, Knights of Pythias hall.

San Jose, California: No. 162 South First Street.

Atchison, Kansas: Church No. 1113 North Tenth Street, one and one half blocks north of terminus of North Tenth Street car line, North Atchison. Sunday school at 10:00 a. m.; social service 11:00 a. m.; preaching service 8:00 p. m.; Wednesday social service 8:00 p. m.

Kansas City, Missouri: Twenty-fourth and Wabash Avenue. Preaching services at 11:00 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, January 13, 1897.

No. 2.

## The Saints' Herald.

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

LAMONI, IOWA, JAN. 13, 1897.

### AN INQUIRY.

DID Joseph Smith intend to remove with the saints to the Rocky Mountains, and did he predict that the saints would so remove in righteousness by choice, or command of God?

Our co-religionists of the Utah Church have persistently presented the idea before their people, and as a consequence against us, that the removal of the church from Illinois to the Rocky Mountains was a measure contemplated by the seer to be carried into effect by the saints, and prophesied of the event as one to occur to their advantage.

There is nothing in the tone of public expression, found in the *Times and Seasons*, the church organ of the time, to justify this teaching. On the contrary, that journal is replete with articles and declarations of public men and leaders of the people, that indicate that occupation of the city of Nauvoo and the county of Hancock for an indefinite and unlimited period was contemplated.

The *Times and Seasons* for May 1, 1844, has the name of Joseph Smith at the head of its editorial columns as a candidate for President of the United States; presumably by his consent. This is followed in the issue for May 15, by an article from him, giving his views on the Government and policy of the United States. In this same issue William Smith published a card declining renomination to the Illinois Legislature, and suggesting his brother Hyrum as a suitable person to be chosen for the office to succeed him. In the rejoinder of the Prophet Joseph Smith to Henry Clay, published June 1, 1844, pages 543-548, *Times and Seasons*, occurs this passage, most remarkable, if at the time when it was written, May 13, and the time it was published, June

1, 1844, twenty-six days before his death, the prophet had contemplated and completed directions for a removal of the saints from Nauvoo, "... Henry Clay; the wise Kentucky lawyer, advises the Latter Day Saints to go to Oregon to obtain justice and set up a government of their own; O, ye crowned heads among all nations, is not Mr. Clay a wise man, and very patriotic! Why, Great God! To transport 200,000 people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly 2,000 miles, would cost more than *four millions!* Or, should they go by Cape Horn, in ships to California, the cost would be *twenty millions!* And all this to save the United States from inheriting the disgrace of Missouri, for murdering and robbing the saints with impunity."

This does not sound like the language of a man who had a fixed idea of making, or attempting to make that very same expensive transportation.

Anson Call, as stated in the History of Northern Utah and Southern Idaho, states that on July 14, 1843, Joseph Smith, "prophesied that the Saints would yet go to the Rocky Mountains."

Following in the vein of this statement Mr. Call states that the Prophet said that some of those who heard him would do a great work in that land; and further, ostensibly giving the words, of the Prophets, "O the beauty of those snow capped mountains. The cool refreshing streams that are running down through those mountain gorges." . . . "Oh the scenes this people will pass through! The dead that will lie between here and there." "Oh the apostasy that will take place before my brethren reach that land." . . . "The priesthood shall prevail over all its enemies, triumph over the devil and be established upon the earth never more to be thrown down."—Tullidge's History of Utah, Vol. 2, pp. 271-272.

Elder B. H. Roberts, in his pamphlet, "Succession in the Presidency of the Church," in a footnote on page 102, states:—

\*Under date of August 6, 1842, Joseph writes in his history: "I prophesied that the saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, many would apostatize, many would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will go and assist in making settlements and build cities, and see them become a mighty people in the midst of the Rocky Mountains.

In Mr. Call's statement he says that the Prophet "extending the idea to all those he had spoken of" and you, shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice."

Both Mr. Call and Mr. Roberts are elders in the Utah Church, and presumably authorized alike to represent the theories of that people. One locates the prophecy as having been delivered August 6, 1842, and Mr. Roberts puts the date in italics to emphasize it, the other puts the date July 14, 1843. Mr. Roberts assumes to quote from the History of Joseph Smith, but fails to cite volume and page by reference to which his statement can be verified.

It is long after both of these dates that the Prophet makes reference to the cruelty of the proposal to remove to the Rocky Mountains. Is it consistent to believe that the Prophet would so write if the very movement suggested to him by Mr. Clay was a fixed determination in his mind, and had been certified to him by the spirit of prophecy? We hardly think so.

Mr. Call and Mr. Roberts evidently have the same supposed prophecy in mind, as a comparison of the terms will show. We have not seen the statement in the "History of Joseph," quoted by Mr. Roberts. Mr. Call gives his version from his memory.

June 1, 1844, the *Times and Seasons* hoisted the names of Joseph Smith for President and Sidney Rigdon for Vice President of the United States at the head of its columns. This was twenty-six days before the date of the murder

at Carthage. Is it reasonable to suppose that at that time a removal from Illinois was contemplated, and a departure to and settlement in a far-off wilderness decided upon? Surely no!

Elders P. P. Pratt, Willard Richards, John Taylor, and W. W. Phelps issued an address "To the Saints Abroad," dated at Nauvoo, July 15, 1844, more than a half month after the murder, from which we quote the following:—

Yea, let us haste to *build the temple of our God*, and to GATHER together thereunto our silver and our gold with us, unto the name of the Lord; and then we may expect that he will teach us of his ways and we will walk in his paths.

This does not have a word that shows the spirit of a departure from the city, or place of the temple.

Again; from the same epistle:—

Let the saints abroad, and others who feel for our calamities and wish to sustain us, come on with their money and means without delay, and purchase lots and farms, and build buildings, and employ hands, as well as to pay tithing into the Temple, and their donations to the poor.

An epistle was issued from Nauvoo, August 15, 1844, nearly two months after the Prophet's death, signed by Brigham Young, President of the Twelve. It was published in *Times and Seasons* for August 15, 1844, and on pages 617-620. From it we quote:—

On the subject of gathering let it be distinctly understood that the City of Nauvoo and the Temple of our Lord are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far. . . . The United States and adjoining provinces will be immediately organized by the Twelve into proper districts, in a similar manner as they have already done in England and Scotland, and high priests will be appointed over each district, to preside over the same, and to call quarterly conferences for the regulation and representation of the branches included in the same, and for the furtherance of the gospel; and also to take measures for a yearly representation in a yearly conference. . . . The gospel in its fulness and purity must now roll forth through every neighborhood of this widespread country, and to all the world; and now millions will awake to its truths and obey its precepts; and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

In an article by P. P. Pratt, published in the *Times and Seasons*, for September 2, 1844, page 630, writing in regard to Nauvoo, and bewailing the failure of many to come to the place and expend their means he says:—

Every foot of vacant land would have been cultivated like Eden, and a hundred thousand outlaws, murderers, mobbers and traitors would have found it impossible to have disturbed our peace, or broke up the government of the country; and those who were opposed to peace, order and civilization, would have had their money for their lands, and would long since have been traveling to Texas, California, Oregon, or the lower regions of his Satanic majesty's dominions.

If Joseph Smith had prophesied so long before this that the saints would go to those same regions, minus the Devil's domains, why was Elder Parley Pratt so evidently, ferociously anxious that the mobbers, murderers, etc., should go there before them? Curious is it not?

September 2, 1844, Brigham Young, as *President of the Twelve*, issued the following:—

The Twelve would invite the brethren abroad, in obedience to the commandments of the Lord, to gather to Nauvoo, with their means to help build up the city, and complete the Temple which is now going forward faster than it has at any time since it commenced. Beware of the speculations about the prophet! Believe no tales on the subject: Time will tell who are the friends of Joseph Smith, who laid down his life for his brethren. We have no new commandments, but beseech the brethren to honor and obey the old ones.

To enforce the idea of gathering to Nauvoo, the epistle closed in italics thus:—

*For wheresoever the carcass is, there will the eagles be gathered together.* More in the next. —*Times and Seasons*, Vol. 5, No. 16, page 638.

There is not a hint in this of a contemplated exodus, or known command or prophecy regarding a removal from Nauvoo, but quite to the contrary a continued residence of the people there permanently is assured.

In the issue of the same journal, *Times and Seasons*, for October 1, 1844, is an epistle of the Twelve bearing this indorsement, "Done in Council at Nauvoo, this first day of October, A. D. 1844."

In this epistle in pursuance of a promise made in their last, the council proceeded to give further information relative to the welfare of the church both temporally and spiritually; the building up of Nauvoo; the gathering of the saints; the building of the temple; the establishment of manufacturing, and various branches of industry; the support of the poor, and the preserving of peace, good order, union, love and truth; to the suppression of vice, and every kind of disorder, evil and immorality.

Writing of the gathering the epistle says:—

Not only must farms be cultivated, houses built, and mills to grind the corn, but there must be something produced by industry, to send off to market in exchange for cash, and for such other articles as we need. . . . In order more effectually to do this, we must turn our attention to the erection of workshops for the manufacture of every useful article; and wares thus manufactured must find a market, not in Nauvoo alone but in all the wide country, and in towns and cities abroad.

The fact is, we have a country abundantly supplied with natural resources, and calculated for the production of wool, flax, hemp, cotton, and many other articles, and we have water power to any amount; and after all our troubles, a prospect of peace and protection; in short everything for the encouragement of capitalists and workmen. Come on then, all ye ends of the earth, to hold together, and with a long, strong, steady and united exertion, let us build up a stronghold of industry and wealth, which will stand firm and unshaken amid the wreck of empires and the crash of thrones.

This was by the whole council. Did they then know of the contemplated hegira to the Rocky Mountains? Is the language of that epistle the language of men already advised by the Prophet in person, and named by the spirit of prophecy that they might, would, or must go out into the wilderness to seek a realm in which "to build cities and become a mighty people?" Let those who have been bewildered by the assumption that the Prophet so prophesied, consider it, and answer to their own thoughts.

On Tuesday, October 8, 1844, during the fall conference of that year, eighty-three men were chosen, for the purpose as stated by Brigham Young,

To go abroad in all the congregational districts of the United States to preside over the branches of the church.

David Evans leads the list, and Daniel Stanton closes it.

In explaining the object had in view in the appointing of these men, Brigham Young stated:—

That it was not the design to go and tarry six months and then return; but to go and settle down, where they can take their families and tarry until the Temple is built, and then come and get their endowments and return to their families and build up a stake as large as this. [Nauvoo.—Editor.]

This was evidently in accord with the teaching of Joseph and Hyrum before their death, and so understood by the Quorum of Twelve. But, it certainly has nothing in it looking to the exodus to the Rocky Mountains.

A number of corroborative evidences similar to those already pre-



sented might be given; but we shall be content to offer the following from one of Pres. Brigham Young's discourses, preached February 17, 1856, and published in *Journal of Discourses*, vol. 3, p. 210.

I saw that this people would have to flee into the mountains, and into a climate and country that the Gentiles would not desire. If we are not in such a place, I do not know where we will find one more undesirable than this. Do the saints delight in this locality? No, it is repugnant to their feelings, if they could have their choice. Did I come here by choice, or was it because I had to come?

Orson Pratt, as reported in the *Deseret News*, of June 19, 1861, said:—

I think that there is no people upon the face of the earth need to envy the Latter Day Saints, so far as their temporal prospects are concerned; in other respects, they have great cause to envy them. There is not much chance for the Latter Day Saints to grow rich in this Territory; I mean according to the meaning of the term in the world. There is and ever will be too much to be done in various kinds of labor, for the building up of the kingdom of God. Your land, of course, yields abundantly where it is well cultivated, but it requires a great deal of toil to accomplish it, about three or four times the labor is required of the farmers and agriculturists, than is required in other countries. Why, it takes a man almost one half of his time to get his fuel from the kanyons, about one quarter to irrigate the soil, and of course the rest is well occupied with the other duties of life. This being the case, then there is not much prospect of soon becoming rich.—*Herald*, Oct. 1, 1863, page 101.

If Joseph Smith did prophesy that any portion of the then existing body of believers would ever leave the "beautiful resting place," the "stake of Zion that was never to be moved out of its place," and the "temple of our God," as president B. Young called the temple at Nauvoo in some of the extracts heretofore quoted in this article, it must have been in the same bitterness of soul that moved Jeremiah to make his lamentations, the Prophet Isaiah to cry "Woe to Ariel," and Jesus, the Master, to weep over the hardness of heart of the Jewish people, and for the same cause.

From what transpired after the date of the epistle of October, 1844, from which we have quoted in this article; during the occupancy of Nauvoo, after the death of Joseph and Hyrum Smith; and after the exodus, and the rules of doctrine and practice instituted by President Young obtained and were enforced in Utah, it

is not difficult to see that the desire for some sort of supposed divine sanction would have been had; hence the construction put upon the alleged prophecy of Joseph Smith regarding the Rocky Mountains by the Utah leaders and people under them. But, to those who were not compromised by the loose rules of morality that seemed to obtain, and who kept their original faith in the doctrines of the church as taught by Joseph and Hyrum and the elders in their day, the prophecy, if it was ever uttered as alleged, while it goes to the credit of the prophet as to his prophetic character, is susceptible of a rendition and application very much to the discredit of the people who fulfilled it by being driven to the Rocky Mountains, rather than by having gone there by choice, or by command of God.

If Mr. Anson Call's statement regarding what the Prophet said about the apostasy, "O the apostasy," and that he and others should go there to the mountains, is correct, then the apostasy is to be traced and accounted for; which is not hard to do.

Hon. Judge Caton, of Illinois, who was in the Legislature of that State at the time J. B. Backenstos was the representative from Hancock County, which we believe to have been the term succeeding that of William Smith, the brother of the Prophet, about 1845, made the statement in a meeting in Farwell hall, Chicago, in February, 1882, that he supposed himself to be somewhat in fault, before the fact, as he himself suggested to Mr. Backenstos, and one or two others of the church representative men, that he believed that the best and safest way of settling the then existing controversy between the citizens and the church, would be their voluntary removal from the State, and he named Oregon or California, where they could found a State and make laws for themselves, and where they could remain in peace.

At that time it was supposed that some portion of the northwest was open to settlement, by adventurous spirits, who might "fillibuster" a government, and obtain a territory by virtue of the "squatter sovereignty" doctrine; hence the suggestion of Hon. Caton seems to have had virtue.

Whether Pres. Young ever heard

of this suggestion of the Hon. Caton through Representative Backenstos, or whether the movement was the result of his own thought and design, it is certain that the idea of removal began to take shape in Nauvoo in 1845, and was finally enforced by agreement amounting to an expulsion.

We have no desire to detract from the credit due to Pres. B. Young for the manner the exodus was conducted, or to abate from the praise due to the people who followed the lead across the western wilds, or to make light of the sufferings endured by thousands who made the effort to go, and either succeeded, or failed and died on the way; but we do decidedly object to the idea of taking shelter under a supposed, mythical, or even real prophecy uttered by the Seer, to cover a period of misrule and wrongdoing, as we believe has been done. Zion was "moved out of her place;" and if the prophet predicted it, give him the credit for prophesying correctly; but, if the cause for the fulfillment of the prophecy was the misdoing of the people fulfilling it, let the blame fall where it belongs and let the innocent go free. We do not believe that the Prophet Joseph Smith contemplated or designed the removal to the Rocky Mountains, or that he prophesied of such removal in the sense of it being ordered, or commanded of God, from the evidences before us. And to what we have written here we add the letter written by Joseph to his wife, June 23, 1844, when writing from "safety" he said to her.

Do not despair—if God ever opens a door that is possible for me I will see you again. I do not know where I shall go, or what I shall do, but shall if possible endeavor to get to the city of Washington. . . . If you conclude to go Kirtland, Cincinnati, or any other place, I wish you would contrive to inform this evening.

#### EXTRACTS FROM LETTERS.

BRO. G. T. GRIFFITHS reports from his field improving opportunities for gospel work, December 2, 1896. He wrote:—

I have baptized about thirty since April; have organized two new branches, and have one to organized at Fayette City, Pennsylvania, soon.

He also states that the elders in his mission, Brn. M. T. Short, R. Etzenhouser, James Moler, D. L. Shinn, G.

H. Godby, J. L. Goodrich, L. R. Devore, F. Ebeling, and Smith are all doing well in their fields. Brn. Etzenhouser and Griffiths had baptized fifty-three, together.

We are permitted to use the following extract from a letter written by Sr. J. A. Hamilton, of New Washington, Ohio, dated December 22, to a sister in Omaha:—

I write you the first line I have penned with my own hand, since I have been healed that my loved brothers and sisters there may rejoice. I can't write full details, am too weak. One day I discovered I was dying, vision failing; after my long fight for life death had come, and I was not sorry—I was glad to think of going. But no more medicine would I take. I called on the Lord for the promise he made me, if I had been faithful to my covenant, that no weapon formed against me should prosper. Peace took possession of me. I sent for Elder G. T. Griffiths, and battled for breath till he came. After the first administration my lungs were freed. Never troubling me after, the third day the disease left my body in a great heat and sweat that encircled my body, and sight returned. Now, saints, rejoice in the "sure promises of the Lord."

Bro. Paul Tremblay, Owyhee, Oregon, December 30:—

I have had a surprise and a pleasure that I am not likely to forget as long as I live. The first thing I knew Bro. Elder Levi Wilson was at my door, it was a great surprise, having lost all hope of seeing any Latter Day Saint on this side of the grave. Therefore be it known to all the elders of the Reorganized Church that I live on the Owyhee River and near Owyhee Post Office, four miles from Riverside Ferry, or eight miles from Nyss, a station on the Oregon Short Line. I shall welcome any elder with pleasure.

#### EDITORIAL ITEMS.

We commend the reading of Sr. H. B. Torrance's views on economy and charity. The sister unconsciously emphasizes our editorial in which all were advised to live within their means.

The report of the College dedication has crowded out a number of items which must be held over till next week.

Bro. H. N. Hansen, of the Rocky Mountain mission, was obliged to return to his home, Weston, Iowa, because of the illness of his son, who was accidentally injured, but has recovered.

Brn. C. Scott, F. A. Smith, and F. M. Weld departed for their various fields of labor, of late.

Bro. F. E. Cohrt, located at Smith-

land, Iowa, relates his experiences in trying to preach the word, in which he found friends and opening avenues for usefulness on every hand. He has baptized some and has received substantial evidences of interest in the truth on the part of the people. Traveling and district ministers are requested to help the cause in that neighborhood.

The presses are now running on a second edition of five hundred of the first volume of the Church History. It is hoped that sales will justify an early publication of the second volume.

#### GRACELAND COLLEGE DEDICATION.

JANUARY 1, 1897.

The committee in charge of the dedication exercises of Graceland College presents herewith a report of the speeches delivered on that occasion, together with a list of subscriptions to the College fund, from friends at home and abroad, in answer to the late general call for contributions.

The dedicatory address by President Joseph Smith was replete with liberal and advanced ideas of education and the possibilities of good to mankind from educational institutions. We did not get the address complete but substantially he spoke as follows:—

The worst, most vigorous, and dangerous enemies that civilization, political and Christian have had to contend against have been ignorance and superstition. There has been no nation of people, and no period of time, since man began the change from the ways of barbarism to the ways of civilization, when it has not been necessary to urge the contest against these untiring, mischievous, and dangerous elements.

When the social compact was formed, no matter when nor how far back in time that was, it was based upon the principle that man surrendered the freedom and isolation consequent to the exercise and enjoyment of his natural rights, for the pleasures, immunities, and benefits to result from existence under and adherence to the social compact. This social compact was the result of divine intention to establish among mankind a condition of life in which the strong and the weak, the wise and the foolish, the able and the feeble should exist in mutual interdependence together, thus securing protection and safety for the weaker against the encroachments of the stronger, the peace-loving against the vicious and the unruly.

One of the most effective measures employed by man in the civilized condition to secure the permanency of the compact and to insure the greatest benefits to be derived from it, has been the education of the people.

It was early found that as ignorance and superstition were the handmaidens of tyranny and oppression to escape the misery and ruin these were sure to inflict upon the race, the best and surest means was to educate men, creating in them by an increase of knowledge, love for what is good for all, and a consequent hatred of what was injurious to any.

The danger to society now is the same that it has always been, attack and disruption of its safeguards from ignorant and vicious elements found in it. And, while it may be conceded that the educated man, if vicious and wicked, is capable of doing more injury to his fellows and to society than the ignorant man of equal powers aside from education, it is true that the direct tendency of education is to eliminate the evil and vicious qualities from the human, and furnish him with a power to control the elements of mischief to society in himself, and enable him to restrain others, thus giving guarantee to society for good behavior.

The safety of the state rests on the better elements in it, rather than on the numbers of its population, upon those who are capable of understanding and appreciating the nature of the reasons for the state and the benefits accruing from it. Take these out of society and the state is not possible, relapse into the misrule of the ignorant and the vicious, tyranny and oppression, anarchy and ruin must inevitably ensue. The safety and perpetuity of the state lies in educating its human constituents.

In all that makes for true manhood the educated man is the peer of the uneducated. For all the purposes of the State the educated man is the safer and better man for society to trust, compared with the uneducated. From this consideration has sprung the public school system, through which the state makes it possible for the children of the poor man to take up the burdens of life with equal chances with the children of the rich man. And as education does not so much mean the accumulation of knowledge as it does the training and perfecting in the man the faculty, power, or ability for the acquirement of knowledge, the increasing and polishing of the quality of wisdom, the right use of knowledge, so the object and purpose of all institutions of learning from the common school authorized and supported by the state in which all are made to bear an equal portion of the lawful burden, to the high school and the university founded and maintained by private endowment and enterprise in which the coming man or woman may find opportunity and place for the development and cultivation of any special faculty inherent, or acquired, which may fit and qualify them for their chosen, or imposed part in the great drama of human life in the world of busy men. It is the province of the teacher, the school, the college to take these several integral portions of the state, and by careful training and culture, restore them finally to the service of the state, able and ready for the duties and labors of society for which they are fitted and that society and the state may demand.

There has been from time immemorial, at

least from the time the social compact began the education of the people as a measure of prudence for its own safety, in some portions of the social fabric strong prejudice against learning, and as a consequence against educational processes and institutions of learning. Whence this prejudice it is hard to say, unless it can be traced to the suspicion to which the ignorant man is always susceptible, that the learned man feels himself to be a superior being to his unlearned neighbor. This suspicion is not founded in fact as it is easily demonstrated that the educated are far more tolerant and complacent to their fellows than the ignorant. The educated man having in his researches after knowledge become conscious how small he is as compared with the universe, is humbled, and can find nothing within himself to boast over his fellows; the fact that knowing so much he knows so little makes him tolerant.

One of the fundamental principles upon which the faith of the people whom I represent here, to-day, and with whom Graceland as an institution of learning originated, is that every man, of every name, nation, or race must answer to God in the final day of accounting, for what he is on that day when the judgment sits; not for what others his predecessors have been, nor yet for what himself may have been at some time prior to that day. As a consequence, they believe that whatever may tend to a development of the highest and noblest in man, inherent, or to be acquired is legitimate. That the sphere in which this development must take place is here among men on the earth. That having been endowed with faculties for useful and beneficent lives, it is a duty owed to God by reason of creation to learn how best to serve his fellow men, and answer to God for his endowments; holding it to be true that he loves God best who best exhibits his love to his fellow man. It is for this reason that the words "non sectarian," are found inscribed on the stone laid at the angle of the door on the north of the building, with ceremony and in the presence of the people a year ago. Man answers to God for his religion, not to his fellow man. Hence, all must be left free to the influences of moral suasion for the implanting and fostering of religious faith and dogma, and institutions of learning must be kept free from all coercive influences by which man may seek to exercise undue bias and restraint over the faiths of others. The intention had in the founding of Graceland was to establish at Lamoni an institution that should be free to all irrespective of faith, or creed. An institution in which an education higher than is possible in the common schools might be obtained; one in which every student should be left free to fit himself for the struggle of human existence among men, without the interference of the ecclesiastical. And, however tenacious we may as a people be concerning our beliefs, we desire that our neighbors, and friends who may think differently than we do, may feel that in Graceland they and their children may find a home of friendliness and peace for educational purposes alone, and not an instrument for the spread of dogma, or

the exercise of priestly control and domination.

It may have been doubted whether such a thing as an institution like the one suggested by the inscription on that corner stone, founded and to be sustained very largely by a religious body, can be successfully maintained it presents such an anomaly; the only one in the country. It remains for time to determine whether the promise made shall be kept; but so far the men having it in charge have by their action shown an honest intention to make it what the promise has warranted the people to expect.

What the community, town, county, and state, need is that the boys and girls fast coming upon the stage of action to take the places of men who like myself have grown gray and old in the warfare, shall be men and women in the largest sense, filled with a proper sense of what manhood and womanhood mean to good men and to God, and fitted to fill the places to which inclination, duty, or the force of circumstances may assign them.

Our boys and girls, our young men and maidens should be taught, and be willing to learn that their first duty is to be men, manly, noble men; and women, well poised, womanly, noble women, beautiful in all those qualities which make womankind lovely, and worthy the high regard in which men may properly hold women. To do this an education is necessary, and one of the objects had in view by those who gave the land on which the college is built, those by whom the means so far contributed to its erection has been given; and those who have been appointed to supervise the work, the accomplishment of which we are celebrating to-day, has been to aid in such way as would make it practicable for the young of Lamoni and the county of Decatur to secure such education in an institution almost at their very doors, rather than abroad, and that in a locality remote from the bustle and rush of the busy marts of trade, in institutions round which cluster so much of the fashionable and false, in which merit fails before the claims of wealth and social standing, and assurance passes for worth. Graceland stands remote from such influences; and yet, amid conditions, and among a people whose faces have always been set against the sale and use of intoxicants, because of the evil and ruin that result from it in a direct way and also because of the follies, evil habits, degradation and ruin that follow in its train in all communities where it is allowed place and power; here in our midst, and on our municipal borders lurks this evil curse, seeking opportunity to decoy and lead our young men astray. We have no refuge but in open warfare against this insidious foe of progress and improvement, in social and moral worth before God and men; and we sincerely hope that Graceland may be a strong and effectual aid in influencing our young men to become sober and valuable citizens of the State.

Early in the rise and progress of the people so largely represented here to-day, the need for educational institutions was seen and acknowledged. Efforts were made to

supply the need, and within four years from the day when a little handful of men were organized into a band of believers called the church, a school was established. Men recognized that they were unlearned; but they were not proud of their ignorance, neither were they ashamed to use an opportunity to remedy their deficiency. They believed God had called them, and would hold them accountable for the use they made of both time and talent, so men long past school age set about their studies, and soon placed themselves alongside of the scholars of their time.

The desire and effort to secure learning were continued with them in their settlement in Missouri, and after the expulsion from that State and the settlement in Illinois, one of their first measures was to secure by public effort a charter from the legislature for a university, at Nauvoo, for which a faculty excellently qualified to advance the interests of the cause of education of the people was chosen, and the school was at once established and well patronized.

It may be news to some if not to all present to be told that among ourselves when the project of establishing a college to be conducted under the auspices and direction of the church was broached, the objection was urged that it was for the purpose of educating men for the ministry, and as we taught that to God himself belonged the prerogative to qualify and call the men by whom he proposes to declare repentance and redemption to man; hence, any attempt to forestall the divine action by educating men to be called is to assume indirectly to counsel the Lord. This objection exists with some still; but I hope, if there is anyone here who may believe that the founding of Graceland College was for the purpose of educating men for the ministerial field, with intent to instruct or dictate to God in any sense, as to whom he should call and send into the harvest field, I would advise him to go into his closet and there seek for a broader comprehension of what the conception of the work may have been. We concede that God alone can call and qualify the ministers by whom he will essay to save the world, for one God called, God sent laborer is more efficient in publishing salvation than any number fitted, qualified, and chosen by men alone can ever be. And while we concede this and are waiting for the Master to carry on his work in his own way, it is our duty and should be our pleasure to do all we can to fit and qualify our children to fill their appointed places in life's contest; then if God pleases to choose a polished shaft from those who may have been educated in Graceland, we shall feel thankful; and if not, and he sends by the hands of others, we shall give him praise for his wisdom and his mercy unto the world.

If asked then, Is the College at Lamoni founded by the church for the purpose of educating men for its denominational ministry? I answer, No. Nor is it to be used as a means of teaching the denominational tenets of the church; the teaching of dogma and church practice to be left to the elders of the church in their calling and the church in its

ecclesiastical character as a work specifically belonging there. Speaking for myself, and I believe correctly representing those associated with me as the Board of Trustees in erecting the building; and Board of Directors in carrying the school on, I feel safe in assuring the people that the character of the institution shall be in keeping with the pledge made to the public in the inscription on the stone at the door that it shall be non-sectarian.

It is to our interests that men shall be taught the value of political liberty, that love of country and devotion to republican political institutions as demonstrated in the establishment and perpetuation of the government of the United States of which we all are so justly proud. To fully appreciate and value human political liberty, men must by study become acquainted with the history of the nation; learn what the principles upon which the government is based are; then having the inherent love of place of birth and home active in heart and brain, men become citizens of worth to the State in proportion to the effort they have made to perform the duties of citizenship. The danger to the State being greater from the uneducated within its bounds, let us then see to it that our own hamlet shall do what it can to make of our rising youth men upon whom the burdens of state may safely rest.

Hon. H. M. Towner, Judge of the Third Judicial District of Iowa, was introduced and delivered a very able and instructive address. Provision for reporting the speakers verbatim had been overlooked, and we are compelled to give the address in a greatly abridged form, which we very much regret:—

#### ADDRESS.

Judge Towner referred to the systems of education prevalent in the old world, where the few were provided with magnificent universities, and the many were allowed to remain in ignorance. Our forefathers adopted a different plan. They sought to rest the entire foundations of government on an enlightened and educated citizenship. He spoke of the founding of Harvard College in whose support the Colonists gave a sum from their scanty means equal to all the other public charges. The immigrants who settled these western prairies carried with them the spirit and the purpose of their colonial forefathers, and have everywhere planted schools and colleges.

The speaker said he had little sympathy with those who had no commendation for institutions of learning whose graduates were not counted by the thousands and whose endowment funds were not counted by the millions. He had no criticism to make of those; they had their place and their work. But he would confess his sympathies were largely with the smaller colleges, which had sprung from the necessities of enlightened communities, and which afforded at the threshold of Christian homes education for the children of the west. And as he recalled the sacri-

fices made in founding them he did not believe all the rewards of the future would come alone to the children of the larger, but he was sure that from these humbler halls would come those whom the world would acknowledge its heroes and leaders.

The speaker referred to the trial of the Dartmouth College case, and Webster's great argument in behalf of his *Alma Mater*, in which he referred to the college as "a small college," and as, "one of the lesser lights in the literary horizon of our country," and yet it held all his fealty and affection. The speaker said that the little New Hampshire college had more honor on that day than mere numbers and wealth could have given. The true honor and glory of educational institutions consist in the youth they prepare for noble and useful life. The speaker quoted from Professor Bryce's *American Commonwealth* in which he said: "The European observer conceives that his American friends may not duly realize the services which these smaller colleges perform in the rural districts of the country. They set learning in a visible form before the people. They give a chance of rising in some intellectual walk of life to many a strong and earnest nature who might otherwise have failed."

That was to be the objects of this institution. From humble beginnings, indeed, our greatest institutions of learning had grown. The speaker spoke of the humble origins of Yale and Harvard which had been established by the unselfish devotion of noble men. He expressed the hope that the institution they were establishing might receive such assistance and benefactions as would place it beyond the chance of failure and make its existence perpetual.

The speaker said one of the great objects of a higher education was to teach the duties and responsibilities of citizenship, the inculcation of an elevated, unselfish, and devoted patriotism. He spoke of the ignoble scrambles of selfish ambition in which the better and higher ideals of patriotism were lost and said that what was needed was the trained and educated mind to know the best, and to demand the best. The tendency among educated men to sneer at patriotism and to decry politics was to be deplored. Our country was worthy the best thought and the best service of the best men. He hoped to see the influences that went from this institution on the side of these higher views. The speaker told of the mission of Protagoras to Athens, not to teach music, or geometry, or astronomy, but how to become good citizens of the state. That was a worthy object for any institution of learning. He hoped that the dignity, and responsibility, and exceeding privileges of an American citizen would be impressed by all the influences that should rule the place. The speaker told how Germany had risen from the humiliation of Jena by national education, until she had become the arbiter of power in Europe, and a leader of the intellectual thought of the world. Such was the power of education when applied to the service of the state. And it was not only good policy; it was our only safety. The dangers

that threaten the republic are not from without but from within. Only by integrity and intelligence could the firesides of the nation be preserved.

The speaker referred to the address of President Joseph Smith and strongly commended it for its breadth and liberality of thought. He was glad that within these walls the utmost liberality of thought was to be allowed consistent with safety and sobriety. License and anarchy were not liberty. He also commended the institution because it was nonsectarian and would make no distinctions on account of sex. He said that while he approved of the fact that it was to be free from sectarian influences, he hoped that moral restraints would not be lacking. He believed no system of education was complete which neglected the moral side of man's nature.

"I do not say," said he, "that every good man is an intellectual man, nor that every intellectual man is a good man; but I do say that I believe that an intellectual man has a better chance to be good because he is intellectual; and a good man has a better chance to be intellectual because he is good."

The speaker referred to the multitudinous educational movements of the day, and congratulated the people that they had decided to bear their part in the mighty movements now being put forth for the uplifting of humanity. He wished them the fullest realization of their plans, for if they were fulfilled nothing but good would result. Let our endeavor be to build happy homes, where intelligence and virtue ever abide; where greater knowledge leads to greater love, and where larger wisdom leads to larger reverence. Let our proud boast be that here the children of the state in the light of that knowledge and wisdom, do all their duty in the fear of God and for the good of man.

The following is Elder J. R. Lambert's address in full. It is excellent in tone and valuable in its suggestions:—

*Mr. Chairman, Ladies, and Gentlemen:*—The purpose had in view by those who supervised this beautiful structure, and established this college school, was to furnish suitable opportunities to our sons and daughters for acquiring a superior education, without having to send them abroad; and that those who are abroad might be able to place their sons and daughters where they will be properly protected from those immoral and hurtful influences which too frequently surround institutions of this kind, while they are securing a similar education.

The religious community which has taken this matter in hand, and proceeded thus far with the work, believes that the cause of humanity is the cause of truth and right; and that the cause of truth and right is the cause of God. They believe that all good is of God, and that it should be diligently sought, learned, and received; that true education is a precious boon which all should prize; that, so far as they are concerned, they have been divinely instructed to "seek learning even by study, and also by faith;"

to learn words of wisdom out of the "best books." They believe that some of the sources from which they are to draw needed information, and with which they are to become acquainted, are "things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; . . . and a knowledge of countries and of kingdoms," etc.

As Mr. Morris puts it in the preface to his work entitled "*Science and the Bible*,"

"Two great volumes have been laid before man for his instruction, and from which his ideas and science all have been derived—the material works and the inspired word of God. These being the production of the same wise and unchangeable Author, the harmony subsisting between them is universal and complete."

Scientists tell us that we should learn many useful and important lessons from the material world and the great forces found therein. We concede the statement to be right. The Bible does not oppose this thought.

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—Psalms 19: 1-4.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead; so that they are without excuse."—Romans 1: 20.

It is therefore our duty, to seek so far as we may, knowledge from the works of God, in the heavens and in the earth, *by study*, as well as by faith.

It is eminently fitting, too, that the people who are committed by such expressions and sentiments as these, and who believe that they are obligated to do all within their power to benefit humanity, should be the first to offer to their sons and daughters, as well as the sons and daughters of all others who may wish to avail themselves of like privileges, suitable and safe opportunities of entering into and exploring the vast and rich fields of literature and science. How could they do their whole duty and do less than this?

There are people yet to be found—and good people too—who believe that to thus open the way for the acquirement of a superior education, is simply to offer an opportunity to become proud, and, per consequence, to become less useful both in church and state. This is a great mistake. True education humbles rather than exalts. But in the true sense of worth and honor, it exalts, and does not abase. If months and years of proper tuition, especially in the advanced branches of learning, does not make its intended recipients more humble, more liberal, and more charitable, it is because they are not in possession

of valid minds, and, therefore, are not susceptible of receiving a true education.

"Knowledge is power;" and power for good, *always*, if rightly applied. Salvation in this world, as well as in the world to come, is dependent upon knowledge received by us. Knowledge is needed in all the professions and avocations of life; and, all other things being equal, he who is best and most completely educated, will best fill his station in life, whether he is a farmer, common laborer, merchant, lawyer, teacher, statesman, or minister of the gospel.

If the work of educating is a progressive work, as it certainly is, then every institution of learning should be, in some sense, in advance of those which have preceded it. Such, we trust, will be the case with "our college." And in order to make our educational work *valid* and *complete*, two things, broadness and trueness, must enter into it, and everything of a dissimilar character must be excluded. By *broadness*, we mean, first, that the whole man should be educated. "Educate the head to think, the heart to feel, and the body to act."

Uniform development of the intellectual, moral, and physical man is what is needed. And, in the second place, we must not limit the fields of operation for the human mind, nor the operation of the mind in the illimitable fields which it is permitted to occupy. Man was made "in the image of God," and there is no line of limitation which has been reached beyond which others may not go. Man has never progressed so far in the realm of knowledge, but what with more time and opportunity he may go farther.

It is not enough to learn to repeat the statements of the text-books, for these books were all made by men, and their positions and statements frequently need to be criticised and tested. It is important, therefore, that a college faculty be composed of broad-minded men and women who are able to leave the beaten track whenever the interests of truth demand it; and thus, by example as well as precept, teach the student the invaluable habit of thinking for himself.

By trueness, we mean that the student should be taught to think and act correctly, for it is by thinking in a true and logical manner that we arrive at correct conclusions. It is, too, important to us, and indispensable to our success, that we inculcate correct principles. We are confronted with scientific, political, social, and religious problems which demand solution; hence the best thought and action which can be had, are, and will be, needed. While we may not be able to move far, comparatively, we can, nevertheless, master, in a sense, some fundamental principles which belong to these different departments, and thus *start* and *continue* in the right direction.

Very much depends upon this. The effect will be to replace the ranks which are now occupied by too many men and women who can think only in certain grooves and channels which are all too narrow and uncertain to be used as standards. For instance, there are some scientists who can only think according to a certain scientific creed; some

religionists and politicians who can think only along certain denominational and party lines.

The moral nature of man needs to be developed as well as the intellectual. There is a great disparity between the development of these qualities of the mind in our age. We have many strong intellects, but entirely too few who are heroes in a moral sense. Why is it? We never can become truly useful in society, and fill the positions we were intended to fill, until we have a proper appreciation of the *pure* and the *good*. Not only this, but we need a correct knowledge of others' rights and privileges, and a disposition to respect them, making no difference between the King on his throne and the beggar by the wayside; between those who dress in silk and broadcloth, and those who are necessarily clad in the poorest garments—both tattered and torn.

The demand for moral courage and strength is great and important. We should so educate our sons and daughters that when they become convinced that they are wrong, they will have the courage to change, as well as the ability to furnish sound reasons for their conversion. "Wise men change; fools never." On the other hand, all need that sense of right—and the courage to execute the thought—that will enable them to strictly adhere to their native convictions until they are prepared and willing to profess conversion, and furnish reasons for the change, without any regard to their social, political, or religious surroundings. This wholesale policy business, outside of the lines of truth, and right, and conscience, is one of the crying sins of the age; and any people who wink at it, are certainly not aware of what they are doing.

If the following statements were true when published, the conditions set forth are certainly no better now:—

"The country is in a bad way; that is the honest truth of it. The man that does not see that trouble of the most serious character is brewing, and who laughs idly at professed danger, is a fool and will yet be ground to powder. There is discontent, distrust, and dissatisfaction about us everywhere. The fact is that our social and political fabric is rotten."—*Chicago Inter-Ocean*, July, 1878.

Broad and true education will not only unfold and strengthen the mind, but it will correct that which is wrong. It teaches us what we may do, and how to do it; what we may not do, and how to avoid it. It both instructs and disciplines the individual. College students who are seeking a superior education should be a pattern and proper example to students of the common school in all matters of morality and decorum.

On the lines of truth and right, according to the avowed purpose for which this institution of learning was established, we may expect success; but on any other lines we may not expect it, either in college or out of it. Let all bend their energies to sustain so worthy an undertaking, not only by furnishing means to lift the debt now hanging over the building, and furnishing students for the school—both of which are

important—but by using their influence in every legitimate way in favor of the right and against the wrong, in church, town, and county.

Example is more potent than word. Let us see to it that this great teacher shall be a true and abiding inducement to parents to send their sons and daughters here to receive a higher education.

If we wish college students to become broad-minded and liberal, we must be so ourselves; if we are anxious that they should become Christians, or continue to be Christians, as the case may be, then let Christianity, pure and complete, be taught in a consistent manner, in the church, Sunday school, and family, and its precepts enforced by true and consistent lives. If it is wrong for the college student to indulge in rough and vulgar conversation, let us avoid such conversation ourselves; if it is wrong—as it certainly is—for the college student to chew and smoke tobacco, let us avoid this popular evil ourselves; if we desire our boys and girls, young men and young women, to think pure thoughts, and perform noble deeds, let us so think and act.

It is true, this institution is not for the purpose of engaging in religious exercises, or teaching religion in any form. Anything which looks toward the union of church and state, *in the least degree*, is not only contrary to the spirit and genius of our government, but it is alike contrary to the spirit and sentiment of the principles of the faith and doctrine of this religious community, by which constitutional principles *they are bound*. But we can and should, through the work of the pulpit, press, Sunday school, and home, manifest to these students, while they are with us, and to all others, that we have a greater love for *God, the truth, and the right*, than for anything else.

Success to the enterprise. May it soon become a known honor to this community; yes, more, an honor and *blessing* to the town, county, and state. An honor and blessing to untold hundreds who shall be made wiser and better, and more useful among men, because of the things which they have learned within these walls.

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Mrs. Etta Sterret, Utah.....	50
J. C. Jensen, Utah.....	50
E. E. Sterrett, Utah.....	50
Miss P. A. Sterrett, Utah.....	50
Mrs. P. Sterrett, Utah.....	50
S. M. Rogers, Illinois.....	1 00
W. W. Owens, Iowa.....	50
A Sister, Iowa.....	50
Mrs. Pauline Ruby, Iowa.....	1 00
Mary H. Raymond, Montana....	2 00
John Richins, Utah.....	50
Mary C. Hart, Iowa.....	75
Bert E. Fry, Iowa.....	1 00
Wm. H. Deam, Iowa.....	2 00
Mrs. Eli Hayer, Iowa.....	1 00
Helen Radnich, Iowa.....	1 00
O. L. Frazier, Iowa.....	1 00
Geo. E. Ward, Iowa.....	5 00
Homer Dye, Iowa.....	1 00
A. M. Newberry, Iowa.....	1 00
Oliver S. Lane, Iowa.....	50
E. D. Briggs, Iowa.....	5 00
S. Shakespeare, Iowa.....	1 00
W. T. Shakespeare, Iowa.....	1 00
Mrs. Bertha Martin, Iowa.....	25
Mrs. Hettie Garland, Iowa.....	25
M. Tilton, Iowa.....	1 00
Robt. Currie, Iowa.....	5 00
W. B. Paul, Iowa.....	1 00
Jos. LaFrance, Iowa.....	50
Mrs. J. T. Hopkins, Iowa.....	1 00
Clara Dudley, Iowa.....	1 00
Anto Ward, Iowa.....	50
Eliza H. Crowson, Alton, Ill....	5 00
Anna Fairhurst, ".....	1 00
Mr. and Mrs. W. L. Andrews,	
Shenandoah, Iowa.....	5 00
Frank L. Goode, Tabor, Iowa..	1 00
Ellis Short, Standley, Ind. Ter.	25 00
Mrs. E. Short, ".....	25 00
Miss Eva M. Bailey, ".....	2 00
Charles Derry, Woodbine, Iowa	3 00
I. S. Vantrees, Marshalltown,	
Iowa.....	2 00
H. N. Hansen, Pleasant Grove,	
Utah.....	1 00
R. Etzenhouser, Cleveland, Ohio	5 00
Mrs. Myra Clark Brown, Lehi,	
Utah.....	1 00
Ethan Barrows, per C. B., Salt	
Lake City, Utah.....	10 00
John Jervis, Keb, Iowa.....	5 00
Thomas R. Allen, Lucas, Iowa..	50
H. J. Hanna, Virginia, Minn...	1 00
Mrs. H. J. Hanna, ".....	50
Elizabeth G. Hanna, ".....	25
Mrs. C. B. Kelley, Lamoni, Io..	1 00
Joseph Wheeler, Terrance, Utah.	1 50
Mary A. Hines, Independence,	
Iowa.....	50
Belle Willard, Dorrance, Mich.	10
Grace Willard, ".....	10
Mrs. Susan Thornton, Montrose,	
Iowa.....	1 50

Miss Emma Woolsey, Nebraska	
City, Neb.....	5 00
Mrs. Anna Nielson, Nebraska	
City, Neb.....	5 00
W. W. Hitchings, Sr., Beaver,	
City, Utah.....	1 00
"A Sister," San Diego, Cal.....	2 00
Gideon Hawley and wife, Defiance, Iowa.....	5 00
James M. Kelley, Macedonia, Io.....	20 00
Frank W. Mills, Independence, Missouri.....	50
Mrs. Sophia P. Day, Castana, Iowa.....	5 00
Win. B. Kelley, Lamoni, Iowa..	1 00
Jos. R. Salyards, " ..	40
Zenas Gurley, Jr., " ..	10
Gladstone Gurley, " ..	10
Grace Gurley, " ..	10
Zelma Gurley, " ..	10
Stanley Kelley, " ..	10
David E. Kelley, " ..	10
Laura B. Kelley, " ..	25
Jeannett V. Kelley, " ..	25
Richard C. Kelley, " ..	50
James E. Kelley, " ..	50
Martha F. Brown, " ..	1 00
Edith Baggerly, " ..	25
William Graham, " ..	75
F. J. Hopkins, " ..	5 00
M. Bradfield, " ..	1 00
Mrs. Hopkins, " ..	5 00
Ed. Ballou, " ..	5 00
J. E. Anderson, " ..	1 00
Ed. L. Kelley, Jr., " ..	1 00
Hon. H. M. Towner, Corning, Iowa.....	25 00
Mrs. E. Criley, Lamoni, Iowa..	50
Alice Criley, " ..	15
Emma Criley, " ..	10
Annie E. Allen, " ..	1 00
Gertrude Spurrier, " ..	25
Jennie Ravidou, " ..	50
Joseph Mather, " ..	4 50
May Mather, " ..	50
Mrs. J. A. Gunsolley, " ..	50
Pauline Cooper, " ..	05
Mrs. T. Teale, Leon, Iowa,.....	50
Mrs. J. W. Waterman, Lamoni, Io.	50
Mrs. Mary A. White, " ..	25
Lewis Tryon, " ..	50
N. A. Goodwin, " ..	10
Mrs. N. A. Goodwin, " ..	25
Mrs. D. F. Lambert, " ..	
Clifford Brolihar, " ..	05
Lucy Gunsolley, " ..	25
Harold Gunsolley, " ..	25
Mrs. J. A. Gunsolley, " ..	25
J. A. Gunsolley, " ..	25
R. W. Scott, " ..	50
B. M. Anderson, " ..	50
I. A. Smith, " ..	50
F. T. Bradfield, " ..	25
S. M. Bass, " ..	50
W. E. Hougas, " ..	1 00
H. W. Smith, " ..	25
Mattie Hansen, " ..	50
Geo. A. Tryon, " ..	50
S. R. Burgess, St. Louis, Missouri, tickets to college entertainment.....	5 00
James Anderson, Kansas City, Kansas.....	2 50

Mrs. E. P. Anderson, Kansas	
City, Kansas.....	2 50
Mrs. B. A. Greer, St. Louis, Mo..	1 00
A. D. Greer, " ..	1 00
G. K. Shelly, Kansas City, Kan..	1 00
Charles Wooden, " ..	1 00
Lillie Wooden, " ..	25
George H. Wells, " ..	50
Henry A. Gerber, " ..	50
John F. Moore, " ..	25
J. B. Wells, " ..	05
Jay Hoffman, " ..	25
W. E. McKelvey, " ..	25
T. J. Burch, Pleasanton, Iowa, tickets to college entertainment.....	1 00
L. Atkinson, Lamoni, Iowa.....	5 00
Isaac Phillips, Lucas, Iowa....	1 00
David T. Evans, " ..	50
J. A. Evans, " ..	25
P. P. Batten, What Cheer, Io....	50
Evan J. Jones, " ..	50
Mary Batten, " ..	25
Jane Rowley, " ..	25
C. Rowley, " ..	20
Ella Jones, " ..	10
Ethel Jones, " ..	10
Nettie Jones, " ..	10
Lena Jones, " ..	05
Carl W. Lange, Kickapoo, Wis.	1 00
T. H. Moore, Providence, R. I..	50
Henry Hoerman, Netawaka, Kan.	1 00
Henry Green, " ..	50
David Williams, Sen., " ..	50
Harry Thomas, " ..	50
Jane Gault, Reno, Nevada.....	5 00
A friend by J. A. Gunsolley.....	20 00
Levi Cheney.....	4 00
W. A. Hopkins and wife, Lamoni, Iowa.....	100 00
Mamie Allen, Lamoni, Iowa....	5 00
Ruby Stedman, " ..	2 00
Nellie Davis, " ..	5 00
Lena Church, " ..	05
Nora Briggs, " ..	50
Emma Briggs, " ..	1 00
Glaud L. Smith, " ..	8 00
J. J. Ravidou, " ..	1 00
H. C. Smith, " ..	1 00
Mabel Olsen, " ..	05
Maud Olsen, " ..	05
J. Hougas and wife, " ..	2 00
Dan Cooper, " ..	25
John Wahlstrom, " ..	25
A. J. Hiscock, " ..	1 00
A. Lovell, " ..	25
H. Hayer, " ..	1 00
Cora Cochran, " ..	25
Mansel Williams, " ..	50
C. Bradfield, " ..	1 00
L. B. Gault, " ..	2 00
J. W. Gunsolley, " ..	1 00
Maud Gunsolley, " ..	25
Walter Gunsolley, " ..	50
Frank Criley, " ..	25
A. L. Riggins, " ..	1 00
Walter Nicholson, " ..	25
C. F. Graham, " ..	1 00
C. A. Eiker, " ..	1 50
I. W. Allender, " ..	10 00
Dr. J. H. Hansen—1 per cent of yearly earnings, till debt is paid—not less per year than.....	10 00

P. P. Kelley, Glenwood, Iowa..	10 00
Oscar Anderson, Lamoni, Iowa..	3 00
Grace R. Gurley, " ..	2 00
Z. H. Gurley, " ..	3 00
Nettie B. Williams, " ..	2 00
Will J. Mather, " ..	5 00
R. S. Salyards, " ..	3 00
D. P. Dudley, " ..	50
James Whitehead, " ..	5 00
W. N. Ray, " ..	50
Mrs. A. E. Cobb, " ..	5 00
E. P. Hawley, " ..	50
John Harp, " ..	50
A. K. Anderson, " ..	1 00
S. D. Shippy, " ..	1 00
Mrs. Dwight Davis, " ..	1 00
E. Sparks, " ..	5 00
Heman H. Smith, " ..	1 00
F. M. Weld, " ..	20
A Lady, " ..	25
A. E. Dorn, Davis City, Iowa..	25
John Shippy, Lamoni, Iowa..	50
Bertha Harder, " ..	01
Herma Hansen, " ..	08
Carrie R. Nelson, " ..	20
H. M. Staggers, " ..	50
Martha D. Dillen, " ..	05
Jarde Dillen, " ..	06
E. Mary Dillen, " ..	06
C. W. Dillen, " ..	1 00
W. N. Abbot, " ..	1 00
— Harder, " ..	50
Mrs. E. S. Mason, " ..	1 00
J. W. McVay, Spiekard, Mo....	5 00
Mrs. W. J. Temple, Lamoni, Iowa..	2 50
W. J. Temple, " ..	2 50
W. Forbes, " ..	25
Mrs. H. Stoddard, " ..	1 00
James M. Blood.....	70

BY ORDER OF COMMITTEE.

## Mothers' Home Column.

EDITED BY FRANCES.

LIFTERS AND LEANERS.

"In which class are you? Are you easing the load Of overtaxed lifters who toil down the road? Or are you a leaner, who let others bear Your portion of labor and worry and care!"

### SELECT READING FOR FEBRUARY MEETINGS OF DAUGHTERS OF ZION.

OUR fourth corner-stone is self-reliance. There is a sense in which every human soul is isolated from every other; it stands before God as a unit, responsible for its individual acts, in short, it stands alone upon its own foundation. In a modified sense this is true in its relation to its fellows. Being able to stand alone, makes all the difference between a strong man and a weak one. It has been well said that the great want of the age is men—"men who are not for sale, men who are honest, sound from center to circumference, true to the heart's core; men whose consciences are as steady as the needle to the pole; men who can tell the truth and look the world and the devil right in the eye; men who neither brag nor run, neither flag nor flinch; men who can have courage without shouting to it; men in whom the courage [current] of everlasting life runs deep and strong; men

who do not cry, nor cause their voices to be heard in the street, but who will not fail nor be discouraged; who know their message and tell it, know their place and fill it; mind their own business, will not lie, are not too lazy to work, not too proud to be poor; men who are willing to eat what they have earned, and wear what they have paid for." Such men are self-reliant men, not blown about by every wind of doctrine or whiff of public opinion. To make such men and such women, they must be trained to self-reliance from childhood.

Emerson says that self-trust is the first element of success, the belief that if you are here God put you here for cause, with some task strictly appointed you, and that so long as you work at that, you are well and successful. True self-reliance is founded on faith in God. If it have any shallower foundation it is not self-reliance, but self-conceit; but with its true foundation it becomes an element of great value in character. Especially is self-reliance necessary for Americans, for to them—the people—is committed great political and religious power. Hence, they need to be trained to self-reliant, independent thought and action; to weighing carefully each question brought before them, and to deciding upon its merits for *themselves*.

Do you say this is too difficult a lesson to teach children? Not at all. We are continually, though often unconsciously, teaching them the one lesson or the other, the lesson of self-reliant independence, or of dependence and indecision. If we constantly choose for the child, deciding all questions in matter or in morals for him, we are decidedly *not* training him to be self-reliant. The choosing may be so simple a thing as between two playthings, or between two articles of diet, each equally unobjectionable; but if we choose for him, or allow him to choose first one, then the other, swaying back and forth uncertainly, till in very vexation of spirit we make the choice for him, usually to his great disgust, we are training him to two things: vacillation and distrust of his own judgment—neither of them very serviceable equipments for after life. But give him to understand that he must make the choice himself, promptly yet deliberately, because irrevocably, and then abide by the consequences, and you are teaching him an invaluable lesson. Our dotting love would shield children from the consequences of their own bad choosing; it is often better to let them suffer the consequences, that in the future they may choose more carefully and wisely.

Train them to be self-reliant by throwing them upon their own responsibility. One way to accomplish this is to give each child some definite work to do, and hold him responsible for the doing. A few years ago I went to visit a friend whose "sons are all daughters." The youngest, a bright little miss of seven years, is my especial pet and always claims me as her own particular guest. I arrived about sundown, and in her delight at my coming and in her efforts to entertain me, Sala forgot her allotted task. After tea we were seated around the fire and

Sala was entertaining me with an account of her school experiences, which were still a novelty, as she had just commenced attending school; suddenly she sprang up, exclaiming, "Oh! I forgot," and rushed out of the room, out of the house into the darkness. "What is the matter with Sala?" I asked. "Nothing, only she forgot to get her kindling," her older sister replied, "and she has gone to the wood-house after it." The little girl realized that this was her work, and that if she did not do it it would be undone, and her papa, when he came down in the cold the next morning to make the kitchen fire, would find no kindling ready. This feeling of responsibility made her break away from the pleasant group in the sitting-room, and gave her courage to go out into the darkness to do her neglected duty. If she grows to womanhood, I feel sure my little Sala will be a self-reliant woman.

Another way of training to self-reliance is by allowing children to make purchases by themselves. Of course, this presupposes a training in distinguishing qualities of goods, and a knowledge of the prices to be paid for them. We know a wise mother who carries on this training very systematically, commencing it when the children are quite young, by allowing them to purchase small, simple articles, like handkerchiefs, and continuing it as they grow older, until they can be trusted not only to purchase all sorts of dry-goods, but to do the family marketing. Some of these children are grown and show the good results of their training in self-reliant manhood and womanhood.

I have another friend, the mother of an only daughter, whom she idolizes with a blind affection. The mother is a wonderfully capable, energetic woman, possessed of what Mrs. Stowe calls "faculty," and is such a good judge of all sorts of goods that her friends esteem it a great favor if she will accompany them when they go shopping. She thinks her daughter made of altogether finer clay than common mortals, herself included; much too good to be burdened with common duties, like shopping and housework, so Inez was never allowed to buy so much as a pocket handkerchief for herself, nor to have any share in, or care of, the work of the household. At eighteen Inez was married, and removing at once to a distant frontier town, was thrown upon her own resources. But she had no resources and no self-reliance. Trained servants were not to be had; most of the work as well as the care of the house came upon her. She must do the family marketing and shopping; but she did not know a "chuck" steak from a porterhouse, and could be easily cheated on dry goods. Her husband's income was limited, and wise economy was necessary to make both ends meet. Worst of all, she had no confidence in her own judgment. Her bitterest enemy could not have wished to inflict on her more trouble and distress than her dotting mother caused by neglecting to train her to self-reliance. Hers may be an exceptional case; if so, it is exceptional in degree only, not in character. Your children may not go out to

the frontier, as did the daughter of my friend, but in the most sheltered homes they will find abundant use for good judgment, decision of character, and that self-reliance which results from the possession of these faculties.

Closely allied to self-reliance, is self-respect. Teach your children to respect themselves by showing that you respect them. Froebel was wont to take off his hat to any little child he met, bowing, as he said, to the possibilities that are in him. There are possibilities enough wrapped up in every little child to command the loving respect of every parent. If children are undervalued, doubted, snubbed, they are made to lack true self-respect; lacking this when fourteen or sixteen years old, they will never gain it, but sneak through life as though they had no proper place in the world. Destroy self-respect and you break down one of the strongest barriers against degrading vice.

On the other hand we need to guard against the vanity and self-conceit which seem innate to young America. These are the vices of shallowness, a shallow nature, superficial education, and need, for their correction, such a going down to the bottom of things as shall convince young America that he does not know as much as he thinks he does. A wise parent will devise many ways of pricking the bubble of his self-conceit, always doing it good naturedly.—Childhood. Its care and culture.

What help might properly begin when requiring a child to choose for himself?

How may selfishness be fostered by failing to form in a child the habit of self-reliance?

What other evils may result? In what other ways than those here mentioned may a child be trained to be self-reliant?

## Letter Department.

MARYVILLE, Missouri.

*Editors Herald:*—Having read so much about economy and charity, I would like to give my views. While it is the duty of every one to live within his means and lay up a little for old age, and no one can respect himself who goes in debt for things he can possibly get along without, if he does not know where the money is coming from to pay for it; but is economy and giving the right kind of charity? Does not that make paupers?

Is there not more good done by every one living as well as he can all over the country? What will make better times? We so often hear people say that such a person wasted so much money on a funeral; perhaps one hundred dollars for coffin, fifty for flowers, forty for carriages, five hundred for monument. They think it would have been better to have helped the poor. Has not such as he helped the poor? Their money is not wasted. Some one has made a living by honest work making coffins; some by raising flowers, etc. It is charity to buy if you can afford it, while it is not a necessity; and those who are not able, should live within their means. If any-



one can afford to live well, let him do so, it helps others.

Some of my dearest friends are people who live in luxury and drive by in their carriages, and speak as pleasantly to me going on foot. And I feel perfectly independent and glad they are able to live as they do. Their living in luxury has been the means of me being able to make an independent living, when had all economised and given me a little, I should have been a pauper. So it is, clear through. The lady who buys one rich suit helps the farmer who raises the grain to feed all. The man that raises the wool, the people who feed the silk worm, the factory girl, the merchants, the clerks, the dressmaker. If we can afford to wear the thirty-five dollar suit, let us wear it, and give the tailor a chance. He does not want charity, he wants work. If we can give work to those who need it; that is what they want.

No able-bodied man or woman with any self-respect wants alms. A lady said to me the other day we are all living too extravagantly, that is what makes hard times. I told her that if every one went to economizing the poor would starve. Factories of all kinds have closed because the demand had lessened and thrown thousands out of work, that means suffering. If the demand would increase the factories would start up again; that would give relief. There have been prayers offered for the poor, for there to be a way opened up that they could get the necessities of life, and that same person would cry extravagance if the saints would dress nicely and furnish their homes with expensive furniture. And yet we would like for all to be fed, and employment will do that and make a market for the farmers' products. If my views are wrong I stand ready to be corrected.

MRS. H. B. T.

GRAND RAPIDS, Mich., Dec. 26.

*Editors Herald:*—Since last writing we have baptized four more, making just fifty at this place since the first day of last January.

The Christmas tree and entertainment was a perfect success. It is written, "Men do not gather grapes of thorns, nor figs of thistles," but what is there that a Christmas tree will not produce? Well, everybody was happy with the beautiful gifts plucked from the evergreen, while old Santa Claus considered there was no exception to the rule and hung on a fat turkey for R. E., all of which was appreciated, and the next day beside the festal board we gracefully sustained the old adage, "Preachers love poultry." "Mrs" was always found where "Mr." might have been, so Mrs. Grant was getting everything that came our way. But little things work marvelous changes sometimes, for the "s" was left off once and it read "Mr.," so the preacher walked off with a fine rocking-chair. Then came the turkey and a few more nice little presents; so taking it altogether old Santa knew what he was about.

Bro. Rathbun was the happy recipient of an elegant overcoat, while all the rest shared bountifully.

Happily yours,

R. E. GRANT.

## Original Articles.

### THE WHITE-SEWELL DEBATE.—NO. 3.

DEAR READER:—In this my third affirmative in support of, "Do true baptized believers in Christ of our day have a scriptural right to claim or possess the miraculous gifts of the Holy Spirit as promised by Christ to his disciples?" etc., I desire to call your attention to the statement: "It is written that 'God is no respecter of persons.'" This being true, men and angels are forbidden to preach a gospel diverse from that which Jesus commanded to be preached to "every creature," as found in Mark 16. Here it is stated by him who spake as never man spake that "He that believeth [of every creature in all the world] and is baptized, shall be saved." This is a universal promise, reaching down to "all nations" to the end of time. (See Matt. 24:14.) "He that believeth not shall be damned." This as universal as the other.

"And these signs shall follow them that believe." This reaches to "all nations," as universal as do the other two. The promise to be "saved," and "damned," and "signs to follow," is a promise as wide and sweeping to "every creature" in "all the world," and as universal and unchangeable as is the command to "go preach the gospel." The creature "saved," and the creature to be "damned," and the creature to whom "signs" were promised to "follow," were all members of the same "all nations" (Matt. 24:14), and "every creature" "in all the world" (Mark 16:15), where the gospel should be preached. These "every creature" were promised "signs to follow," when hearing the gospel, by "believing and being baptized."

But, Mr. Sewell argues that the "them" and "they" of Mark 16 refers alone to the apostles! Elder Sewell's strained grammatical analysis of Mark 16 is, to say the least, a disaster to his whole theory. It is marvelous, strange, if the pronouns "them" and "they" refer alone to the eleven apostles that Christ addressed in that commission as being the only ones who could enjoy the "signs following," how it was that others outside of that "eleven," who believed years afterwards, enjoyed the same kind of

"signs" spoken of in Mark 16! Even one of the signs to follow the "them" and "they" (Mr. Sewell's eleven), was: "They shall take up serpents." The only man we have any record of in the "old book" of doing such a thing, is Paul; and at the time Christ spoke to Mr. Sewell's "them" and "they" of taking "up serpents," Paul was a violent persecutor and believed as little in "signs following the believer," as does Mr. Sewell. Paul was no part of Mr. Sewell's "them" and "they," but was one of the them and they that Christ referred to in the commission—being one of the "every creature" that in after years heard, believed, and was baptized.

We have no record of Mr. Sewell's "them" and "they" laying hands on Paul either; but we have record of one Ananias, who was one of Christ's them and they of the "every creature" laying hands on Paul. The signs of Mark 16 followed Philip, Stephen, the twelve laymen of Acts 19, Ananias, Cornelius and his house, the Corinthian Gentile brethren, and many others; but none were of Mr. Sewell's "them" and "they," but were of Christ's "every creature." A further investigation of this point would seem useless. However, a grammatical analysis of the text itself might be in place. In considering this text three items are to be considered: 1. Who is the speaker? 2. To whom is he speaking? 3. Of what is he speaking? Mark is the speaker here and he is quoting Jesus. It is Mark who says in verses 14-17: "Afterwards he [Jesus] appeared unto the eleven. . . . And he [Jesus] said unto them [the eleven], go ye [eleven, second person denotes the person addressed] into all the world, and preach the gospel to every creature. He [generic term, he who, or anyone who] that believeth [of every creature] and is baptized shall be saved, but he [generic term, he who, or anyone who] that believeth not shall be damned. And these signs shall follow them that believe [of every creature]."

Mark says Jesus is the speaker. The apostles are the ones spoken to, and "them that believe," of "every creature," are the persons spoken of. The law of language is, a pronoun must agree with the antecedent in

gender, person, and number. Therefore: "In my name shall *they* [third person, denoting the person spoken of, not *you*, second person, the ones addressed, but *they*, the believer,] cast out devils; *they* [the believer, third person, not *you*, second person] shall speak with new tongues; *they* [the believer, third person, not *you*, second person] shall take up serpents; and if *they* [the believer, third person, not *you*, second person] drink any deadly thing it shall not hurt *them* [the believers, third person, not *you*, second person]; *they* [the believer, third person, not *you*, second person] shall lay hands on the sick and *they* [the sick, third person, not *you*, second person] shall recover."

Here Mark drops the quotation made by Jesus to the eleven and of all believers. He then takes up the relation of facts in verses 19 and 20, how they went forth and preached the gospel and how God worked with them, and confirming the word with signs following. Thus showing how both preacher and the believer were affected under the commission.

By what law of language Mr. Sewell can use the pronoun "them" found in Christ's language in verse 17, to be antecedent to the pronoun "them" in verse 20, where another's language is being used altogether, when Christ's utterance ended with verse 18, I am puzzled to know. At a single glance anyone can see that Mark drops the quotation made from Jesus at the end of verse 18.

Elder Sewell argues that people did not receive the miraculous gifts as the result of believing and being baptized; but these gifts came by apostles' hands! I ask, If "belief" is not a prerequisite to receiving the "gifts" from God, would God bestow these "gifts" upon a wicked person by the laying on of apostles' hands? Let our readers ponder Mr. Sewell's desperate struggle to escape present revelation from God to man. "He that believeth and is baptized shall be saved. . . . And these signs shall follow them that believe."—Christ.

He that believeth *not*, and apostles' hands are laid on them, then these miraculous gifts shall follow!!—Sewell. Christ vs Rev. C. W. Sewell, you see.

The Holy Spirit produced the same

miraculous result, whether received under the hands of the apostles, who were spoken to in Mark 16, or under the hands of Ananias (Acts 9: 17); and Paul (19: 6) years afterwards, or, when given by God direct (Acts 10: 44-47). Thus it was not apostles' hands that gave miraculous gifts, neither was it Ananias' hands; nor was it any other man's hands." "For to one is given by the Spirit [not by apostles' hands, as Mr. S. will have it] the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healings by the same Spirit; to another miracles," prophecy, tongues, etc.—1 Corinthians 12. So you see plainly that all of these "gifts," whether of faith, knowledge, wisdom, tongues, prophecy, healings, etc., flow from one Holy Spirit, to the baptized believer in Christ. This abiding Comforter is received by reason of an intelligent belief and obedience to Christ and his doctrine. This doctrine is, faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment. (Heb. 6: 1-3.) The Holy Spirit, once received by obedience, then God gives by it, "manifestations [of gifts] of the Spirit," to "every man to profit withal." (1 Cor. 12: 7.) There is but one Holy Spirit, and the "gifts" from that, you have seen, are faith, wisdom, knowledge, healings, prophecy, etc. Will Mr. S. say, "We have no 'miraculous' faith, wisdom, knowledge, healing, etc?" If you have faith above that of an unregenerated man, where did you get it? If from God, it is a miracle—something that could not be received without the intervention of God. If you have "knowledge," above Robert Ingersoll, where did you get it? If from God, it was a miracle in receiving it. If you have no "supernatural" faith, wisdom, knowledge, tongues, prophecies, etc., from the one Holy Spirit, what preëminence have you above Mr. Ingersoll? Not a whit; unless it is, "Having a *form* of godliness, but denying the *power* thereof." (2 Tim. 3: 5.) The truth is,

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with *whom* is *no* *variableness*, *neither* *shadow* *of* *turning*.—James 1: 17.

Therefore, "He that believeth and is baptized shall be saved. . . . And

these signs shall follow them that believe."

Now, since God has said, "The manifestation of the Spirit is given to *every* man to profit withal;" and that manifestation is of faith, wisdom, knowledge, healing, tongues, prophecy, etc., why not every "true baptized believer in Christ, have a scriptural right to claim, or possess these gifts?" No reason why, if ye are not of little faith. Mr. S. chidingly banter me to attempt to show a new truth ever revealed to a Latter Day Saint! Well presumably here is one:—

And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same to-day and to-morrow, and forever. And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. . . . And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and forever, and that all these gifts, of which I have spoken, which are spiritual, never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men. . . . And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.—Book of Mormon, pp. 544, 545.

For want of space I will give but one more:—

For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the Scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph [who was sold into Egypt]. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For, I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me.—Book of Mormon, p. 116.

This gives no uncertain sound, and forever silences the infidel's attack upon the Bible in regard to it teaching and favoring polygamy in the

acts of David and Solomon. It also condemns Utah Mormonism, and gives the deathblow to their pretended revelation favoring polygamy, which they have fraudulently tried to palm off on Joseph Smith; which theory was so gloriously defeated in the late famous "Temple Lot Suit."

Mr. Sewell thinks I misstated him when saying he "sneered and wrote sportingly" of some things regarding the Spirit's power. Let the reader call to mind how Mr. Sewell brought up and argued the case of Balaam, Saul, Caiaphas, etc.,—wicked and unprincipled men enjoying miraculous gifts, in order to offset my argument made in Jesus' saying in Mark 16 and Paul's in 1 Corinthians 12:3. Mr. S. to answer this quotation of Paul's, says:—

Then sinners must receive it in order to conversion.

If this is not "sneering" at and ridiculing Christ's and Paul's sayings about Spirit power, then I frankly admit I don't understand Mr. Sewell's language.

Mr. S. shows the weakness of his cause in his attempt to answer my exegesis on the "more excellent way," when seen in the light of the sayings of the leading men of his own church. Editor J. H. Garrison of the *Christian Evangelist* for December 12, 1889, when answering the question; "What is 'that which is perfect,' in 1 Corinthians 13:10?" says:

It is that perfection of knowledge which is to come, when God's purpose shall be realized in his children, and they have been conformed to the image of his Son. Then the partial knowledge we have now in the flesh shall be "done away" as the stars are hid by the effulgent light of the rising sun. This the apostle illustrates by the progress of the individual from childhood to manhood: "When I was a child, I spake [prattled] as a child, I felt as a child, I thought as a child; now that I am become a man I have put away childish things." So shall it be in our spiritual growth from the condition of babes in Christ "till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ." This opens up a glorious destiny for every child of God.

Thus, Elder Garrison with an unprejudiced mind decides this question in my favor.

I cannot close this part of the subject without introducing the testimony of one of the brightest lights of Mr. Sewell's church,—Rev. Moore. The

*Christian Evangelist* for December 18, 1890, in speaking of Elder W. T. Moore, LL. D., who was installed President of Missouri Bible College, at Columbia, Missouri, January 21, 1896, says:—

W. T. Moore, of London, in a recent address, draws the following glowing picture of the apostolic church when it is realized on the earth: And should the Apostolic Church finally be reproduced, thereby bringing Christ to the earth again in personal power and rest giving influence, what would then be the prospect before us? Let me ask you to give the imagination a little play at this point. Try to picture to yourselves, first of all, a united christendom, thoroughly illustrating the seven unities in Ephesians, with considerable emphasis on the "one Lord, one faith and one baptism!" This would give a practical reproduction of the living Christ in every place where there is now a local congregation. Imagine again these places multiplied at least a hundred times; and yet this might not express anything like the increase that would take place. And now think of all these local churches as animated by the Divine Spirit, guided by the divine word, walking in the divine commandments, attending to the divine ordinances, living the divine life, and manifesting the divine ministry in feeding the hungry, clothing the naked, visiting those in prison, healing the sick, carrying the gospel to every nation, and preaching it to every creature! Is not this picture enchanting? And yet, is it not within the range of a possible realization? Certainly we cannot doubt it. Does not Christ still live and reign in the heavens? And is it not true that he must ultimately live and reign on earth? Surely if the picture I have drawn could be made real, there would then be no need of human organizations to complete the work of the world's redemption. All our social schemes would then be seen to be utterly useless in the light of that socialism of which Christ is the author, and of which his true church is the earthly exponent wherever it exemplifies the divine graces by living and manifesting the divine life. The full realization of this splendid ideal is what the world is waiting for, and until it is realized we must continue to trust, pray, labor, hope, and patiently wait.

I am truly glad to turn the light upon Mr. Sewell from so eminent a man as is Elder Moore. Mr. Moore says it is an "enchanting picture," and in the "range of a possible realization." That is it; "true baptized believers," have a "possible" chance to "realize" these "gifts" by "coveting," praying, and living for them.

Mr. S. plunges into Ephesians 4, and wants to know if there will be any "wind of doctrine," etc., after we come to the "fullness of Christ"! I smile and ask: "How readest thou?"

Mr. S. had better wait till we get to that state of perfection, through the appointed means of "gifts unto men." (Eph. 4: 8-11.) The Church of Christ is on earth; the war is now on, and the battle is now raging against "every wind of doctrine" by God's appointed servants, "earnestly" contending "for the faith which was once delivered unto the saints." Now; Mr. S. makes another leap and says: "If they have actually got these gifts and can prove it, I would accept the whole proposition!" We will prove you. Here is evidence that would have stood in any court on earth at the time of its transaction. The following is found in Hayden's history of the Disciples, page 250:—

It cannot be denied that Joseph Smith was a man of remarkable power over others. . . . Ezra Booth, of Mantua, a Methodist preacher of much more than ordinary culture, and with strong natural abilities, in company with his wife, Mr. and Mrs. Johnson, and some other citizens of this place, visited Smith at his home in Kirtland, in 1831. Mrs. Johnson had been afflicted for some time with a lame arm, and was not at the time of that visit able to lift her hand to her head. . . . During the interview the conversation turned on the subject of supernatural gifts. . . . Some one said, "Here is Mrs. Johnson with a lame arm; has God given any power to men now on earth to cure her?" A few moments later, when the conversation had turned in another direction, Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner: "*Woman, in the name of the Lord Jesus Christ, I command thee to be whole,*" and immediately left the room. The company were awe-stricken at the infinite presumption of the man, and the calm assurance with which he spoke. The sudden mental and moral shock—I know not how better to explain the well attested fact—electrified the rheumatic arm—Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain.

This testimony is from Elder Hayden, of Mr. Sewell's own church; and he testifies that the case is a "well-attested fact." Mr. Kennedy in his book on "Mormonism," pages 121 and 122, verifies the statement and adds:—

Upon her return home she discovered that she could use it equally with the other, and thus it remained until her death, fifteen years later.

The same argument used to explain this away would set aside every miracle recorded in the New Testament if applied.

I have in my possession many sworn testimonies from eyewitnesses

of notable cases of healing among our people; but space will not allow their insertion. I will content myself by giving one more that came under my own observation, and is invertible and true:—

STATE OF MISSOURI, }  
County of Clinton. } ss.

Personally appeared before me a notary public in and for the State and county aforesaid, Ellsworth Moorman, to me personally known to be of lawful age, of a sound mind, and a reliable, truthful man, who on his oath deposes and says: In the year 1875, my hearing became deficient from some unknown cause, till finally the auditory nerves absolutely refused to perform their functions, and I became totally deaf and oblivious to all around except what I could see. Later on one evening during that year, Elders W. C. Nirk, of Rhodes, Iowa, and I. N. White, of Clinton, Missouri, administered to me, and when I awoke next morning my hearing was perfectly restored, not only to its normal condition, but was much more acute than before I was afflicted. And to-day after fifteen years, I can say I never have had a relapse since; all of which I attribute to the power of God through his servants' administration.

(Signed) ELLSWORTH MOORMAN.

Subscribed and sworn to before me this 12th day of August, A. D., 1890. (My commission expires December 18, 1893).

E. D. CORNISH, Notary Public.

MRS. E. MOORMAN, Witness.

Now, dear reader, I leave the merits of this question with you; hoping and praying that as time glides along we will qualify ourselves by obedience to the divine word of God, and be ready to enter into the "marriage supper of the Lamb," and enjoy the merits of the millennium with Christ for a "thousand years."

Ever, your obedient servant,

I. N. WHITE.

P. S.—Questions will be answered by addressing me at Independence, Missouri.

I. N. W.

#### MIRACULOUS GIFTS OF THE SPIRIT.

REPLY TO I. N. WHITE.—NO. 3.

Dear Reader:—As Mr. White's third and last article is in, this my third reply will close this discussion. You now have before you the strongest arguments that can be made in favor of the continuation of spiritual gifts in the church. You now see the strength of his position. I so completely overturned his former argument on Mark 16 in my last that he makes no effort to reestablish his demolished premises, but gives us a new line of argument. His assertion con-

cerning the promises of Mark 16 that "this reaches to all nations as universal as the other two," is begging the question or merely asserting the point to be proved. He thinks it strange that if the "them" and "they" of Mark 16 refers alone to the apostles "that others outside the eleven who believed years afterwards enjoyed the same kind of signs." This is not strange to one acquainted with logic. This passage affirms that these signs shall follow the "them," but does not say they shall not follow any others. They might follow many other classes. This passage only affirms they shall follow the "them."

We will now examine his grammatical argument: He says, "And he [Jesus] said unto them [the eleven], go ye [eleven, second person denotes the person addressed] into all the world and preach the gospel to every creature. He [generic term, he who, or anyone who] that believeth [of every creature] and is baptized shall be saved, but he [generic term, he who or anyone who] that believeth not shall be damned. And these signs shall follow them [ ] that believe [of every creature]." I have inserted into this quotation that blank parenthesis [ ] to show what he lacked of filling out his argument. If he could have inserted in this parenthesis what he had in his others (generic term, he who or anyone who) his argument would have been worth something. But this he could not do for the "them"—the word to be explained, will not admit of any such explanation. It has no such meaning. Here I might for argument's sake abandon my former argument of the "they" and "them." For the above argument from Mr. W. when explained shows that if "these signs" should "follow" any portion of the believers in any age of the world the promise is fulfilled. Such "signs" did "follow" many believers in the apostolic age, therefore the promise is fulfilled though no such "signs follow" any of the believers of this age. Again Mr. W. says: "The law of language is, a pronoun must agree with its antecedent in gender, person, and number. Therefore "in my name shall they [third person denoting the person spoken of, not *you* second person, the ones addressed, but they the believer]

cast out devils." (See his whole argument). Now let us apply his law of language. He transgresses his law with it right before his eyes. He seeks to find the antecedent of they (that cast out devils, etc.) when it is not the pronoun under discussion. We admit that "they" as used five times in verses 17, 18, agrees with "them that believe" in first part of verse 17. But the question under discussion is, What is the antecedent of "them" in the expression "these signs shall follow them that believe?" It cannot be found in "he that believeth and is baptized shall be saved," for while "he" and "they" may agree in gender and person, they cannot agree in number, for one is singular and the other plural. Looking back to verse 15 we find "them" in the expression "He said unto them." These two pronouns of verses 17 and 15 agree; but we must now find an antecedent to "them" of verse 15. In verse 14 we have "afterward he appeared unto the eleven as they sat at meat and upbraided them with their unbelief," etc. Here we have the pronoun *them* again and it has "*the eleven*" for its antecedent third person, common gender, and plural number. Thus we have followed the pronoun "them" of verse 17 back through verses 16, 15, into verse 14, where we find "*the eleven*" for its antecedent. Then beginning at verse 17 and reading forward we find "they" of verses 17, 18 refers to "them that believe" for his antecedent. Thus we see that Elder W's law of language when properly applied gives "the eleven" as the antecedent of this whole clause.

Again Elder W. says: "By what law of language Mr. S. can use the pronoun 'them' found in Christ's language in verse 17 to be antecedent to the pronoun 'them' in verse 20 when another's language is being used altogether when Christ's utterances ended with verse 18, I am puzzled to know." I can help him out of his puzzled predicament by simply reminding him that Mark as an historian first tells what Christ said should follow them and in his own language what did follow them. "The Lord working with them [the apostles] and confirming the word with signs following." Now, dear reader, if you have followed us closely or will reread our articles

you will see that I have met every argument he has made on Mark 16 and either turned his argument against him or showed that his reasoning was fallacious and have defended my exposition of it against every argument he has made.

In my last article I put Paul's language and that of Mr. W. side by side and showed that one pointedly contradicts the other. To offset this he gives us the following: "He that believeth and is baptized shall be saved. . . . And these signs shall follow them that believe."—Christ. He that believeth not and apostles hands are laid on them then these miraculous gifts shall follow!!—Rev. C. W. Sewell. Christ vs. Rev. C. W. Sewell you see." Is it possible that Mr. White's failure has driven him to such desperation as this? When I placed him against Paul I gave his exact language *verbatim*. But in the above he puts words in my mouth that I never used in my life; nor have I said anything from which such a conclusion can be drawn. Such a thought never entered my mind till I saw it in his article. I spoke of the Holy Spirit coming on certain wicked men, but my language does not warrant his putting such language in my mouth. This is another evidence of Mr. W's inspiration (?). He says: "Will Mr. S. say we have no miraculous faith, wisdom, knowledge?" etc. I will say we have none in the sense in which we are discussing the word "miraculous." Everything I know and believe about God and eternity was given to the world by miracle, but it takes no miracle to enable me to learn it and believe it. But he asks where I got my faith. "So faith cometh by hearing, and hearing by the word of God."—Rom. 10:17. Any miracle about that? I. N. White believes faith comes just that way. All he says by way of comparing me with Ingersoll is as much against him as me, for according to the teaching of the Reorganized Church if Ingersoll were to be converted to their faith he would receive no miraculous gifts from God by the Spirit till he believed, repented, was baptized, and had hands laid on him. For once Mr. W. has surprised me. I said he would not notice my demand that he tell us "one new truth . . . which they have received that is worth

anything towards salvation." But he gives us two quotations from the Book of Mormon. Please read them. I cannot requote them in full. What does his first quotation show? The burden of it is that "these gifts . . . which are spiritual never shall be done away." So that is a new truth is it? That is what Mr. W. says for he gave the quotation as a new revelation. I grant it. I accept it, and that settles this debate. Mr. W. has surrendered the question. He took up the Book of Mormon to read us one *new truth* and he read "these gifts which are spiritual shall never be done away." So then that is one truth not taught in the Bible, for if it is in the Bible then it is not new when found in the Book of Mormon; hence he has acknowledged that the proposition he has been trying to prove by the Bible is really not in the Bible. I am sure Mr. W. did not intend to say that. It was his "inspirational Spirit" (?) that guided him into that truth.

His second quotation is about David and Solomon to condemn polygamy. I admit it does condemn it, but is that a new truth? Paul forever settles that question in few words: "Nevertheless to avoid fornication let every man have his own wife, and let every woman have her own husband."—1 Cor. 7:2.

Again he brings up the charge that I wrote "sneeringly" of the Spirit, and offers in proof the fact that I spoke of Balaam, Saul, and other wicked men who received the Spirit. Mr. White had argued that because Philip, Stephen, and other good men received the Spirit therefore good men of our day should receive it. According to that argument it follows that because wicked men then received it that wicked men of our day should receive it. But I said, "This proves too much, therefore proves nothing;" showing that I did not believe his argument nor mine.

Again he cites that I said, "Then sinners must receive it in order to conversion;" and says, "If this is not sneering and ridiculing . . . I don't understand Mr. S's language." Here is what I said found in my first reply: "No man can say that Jesus is Lord but by the Holy Spirit." If this power is only imparted by the Holy Ghost dwelling in the man in a mi-

raculous way, then sinners must receive it in order to conversion, which Elder W. does not believe;" and I thought he knew I did not believe it.

Now I know all our readers can understand that if inspired White cannot. I was not "sneering" at the Spirit or Paul, but showing the inconsistency of Mr. White's interpretation of Paul's language. I believe what Paul said just as he said it.

After failing to sustain his proposition by the Bible, admitting that it is a new revelation through the Book of Mormon, he proposes to prove it by the "leading men of his [my] own church." Suppose he could show that I contradict forty "leading men" instead of two what would it amount to? They are not inspired. It matters little to me what Garrison or Moore say, but what does Peter, Paul, and other "leading men" of the New Testament say. But when I put Mr. White against Mr. Kelley it was different. They claim to be inspired but when they contradict each other it shows their claim to be false.

He "smiles" over what I said on Ephesians 4, but while he is smiling he admits the truth of my position thus: "The Church of Christ is on earth; the war is now on, and the battle is now raging against every wind of doctrine." Paul tells us these inspired men would continue "till" a certain time and that after that there would be "wind of doctrine." As the wind of doctrine is now here the time for these inspired men to vanish away has come and they are gone. If you will read Ephesians 4:11-16 carefully you will see these inspired men were for the work of the ministry; for the edifying of the body till such time as the church would be able to "make increase of itself" (add new members by preaching the gospel) and edify itself. If the words spoken by inspired men edified the body why will not the same words when read, studied, and spoken edify the body now?

As to his testimony in evidence that these "miraculous gifts are actually possessed by the Reorganized Church," I simply state that they are insufficient. Like evidence can be compiled in support of a score or more different sects, parties,

and individual leaders of the nineteenth century. Here is one. One George Miller, who was a saint at the the death of Joe Smith, and was taught by the twelve to expect young Joseph would succeed his father, was led by a vision to accept James J. Strang as the successor of old Joseph. The Watson-Blair Debate page 180 says: "Mr. Strang's claims were sent to him there [in Texas] and he had a great vision in which he saw Mr. Strang. He started to praise God in the vision, and they pulled him out of the bed, and it was sometime before he could see the objects around him by reason of the effect of the light of the vision. . . . He came at once to Beaver Island and bore testimony that God had shown him in vision that James J. Strang was the lawful successor of Joseph Smith in the prophetic office and presidency of the church." Will Mr. W. accept this? If he will not, he must excuse me for not accepting his pretended miracles. He claims that they have twelve apostles, with many prophets and other inspired teachers on earth now. If they have, history ought to be repeating itself thus: "And God wrought special miracles by the hands of Paul [Smith or Blair] so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them."—Acts 19:11, 12. Or the newspapers should contain something like this:—

What shall we do with these men? for that indeed a notable miracle has been done by them is manifest to all them that dwell in Independence (Missouri), and we cannot deny it.—Acts 4: 16.

They that gladly received his word were baptized: and the same day was added unto them about three thousand souls.—Acts 2: 41.

Howbeit many of them which heard the word believed and the number of the men was about five thousand.—Acts 4: 4.

Of this number the records I have kept show that two thousand five hundred and ninety-two (2,592) were new baptisms.—Minutes of General Conference, 1896, page 5.

And this is the work of all their apostles, prophets, priests, elders, etc., for one year. If apostles have the same power now that they had in first century, why can't they do the work they did?

Now, dear reader, you have our arguments before you. It is for you to study them and decide where the truth

lies. You have had a discussion between a man that claims to be inspired of God—guided by the Holy Spirit as were the apostles of old, and an ordinary man who claims no inspiration—no supernatural wisdom—no guidance by the Spirit only as it came to him through the words of the Spirit contained in the Bible. What think you of this inspired man's claims? Have I not met all his arguments—at least all his main or strongest ones? Did I not meet him on Mark 16? also 1 Corinthians 12, 13, and Ephesians 4?

By way of negative argument I have shown that these gifts were temporary—only intended as a means of edifying the body or church till the will of God was completed. That the New Testament is an all-sufficient source of edification. I next showed that Paul had foretold that these spiritual powers would be done away. In his wreckless effort to overturn my position he twice squarely contradicted Paul. His whole effort on this chapter was in direct conflict with Mr. Kelley, one of his own inspired men.

Reader, do you believe a man who does this is himself inspired? Has God given him a mouth and wisdom which cannot be gainsaid? But I leave the matter with you.

Yours for the truth,

C. W. SEWELL.

Dot, Texas.

## Sunday School Associations.

### CONVENTION NOTICES.

The Mobile district will meet in convention with the Van Cleave school, February 12, at two p. m. We hope to see every school fully represented and properly reported on the blanks that will be sent them by the district secretary. An entertainment will be given at seven o'clock in the evening in charge of Bro. W. L. Booker, assistant superintendent. All come prepared to take part with us and have an enjoyable and profitable time.

C. I. CARPENTER, Supt.

J. L. BOOKER, Sec.

## Miscellaneous Department.

### CONFERENCE NOTICES.

The conference of the Mobile district will convene with the Bluff Creek branch, February 13, at ten a. m. It is important that every branch be properly reported at this conference so that the secretary may report the district to the General Church Re-

order. All reports should be made out on the blank forms furnished by the Herald Office for that purpose and be sure they reach the district secretary or president in time to be read at the conference. We hope to see the district well represented as well as reported.

W. L. BOOKER, Pres.

J. L. BOOKER, Sec.

Northeastern Kansas district conference will convene at Scranton Kansas, February 13 and 14, at 10:30 a. m. We hope to have a good attendance. Those who cannot come please remember to send in a full report of labor done since last conference. We hope to receive reports from all branches.

PHINEAS CADWELL, Pres.

JAMES BURNS, Sec.

Conference of the Northeastern Illinois district will convene with the Plano branch February 13 and 14, 1897. Branch clerks are requested to send reports to W. Vickery, Plano, Illinois, as soon after reports are approved by branch as possible, and have all names right and spelling correct. All are welcome. Come and bring the good Spirit with you.

WENTWORTH VICKERY, Sec.

### HALF FARE PERMITS—LOCAL MINISTERS.

1. One rule of the Western Passenger Association provides that pastors of local churches, *having no other occupation than farming*, are entitled to half fare permits. This rule may not apply to any other class of ministers, hence others should make necessary explanations, or apply under other rules. See application blanks, which may be obtained from local agents, or from B. D. Caldwell, Chairman, Chicago, Illinois.

2. All but General Conference appointees have been referred to general missionaries in charge for indorsement, for obvious reasons. This system is regular and a protection to the interests of all concerned. Applicants should fill out blanks and forward to the Chairman, who has a list of general missionaries in charge, and will correspond with them. However, where applicants are well known and manifestly within the rules, local indorsement may be sufficient and reference to the missionary in charge unnecessary. (See rules.)

3. As many wish information, it is necessary to state that rules governing issuance of permits are strict and will not be departed from by the Association; hence it is impossible for any but those who can comply with them to obtain permits. The blank forms contain detailed information for all classes of ministers.

4. Ministers in territory of the Central Passenger Committee—east of Chicago, St. Louis, Peoria, and west of Buffalo, Pittsburg and Wheeling—should apply to F. C. Donald, Commissioner, Monadnock Building, Chicago.

R. S. SALYARDS,

Church Secretary.

LAMONI, IOWA, January 4, 1897.

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**The Saints' Herald.**

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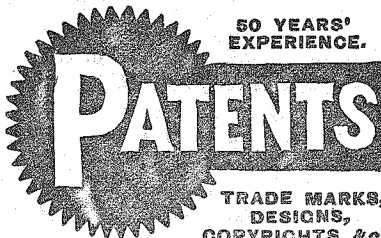
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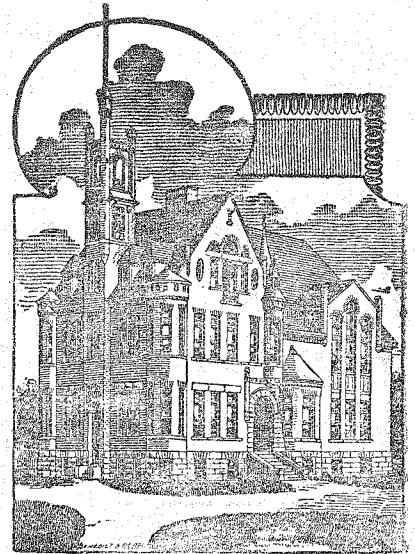
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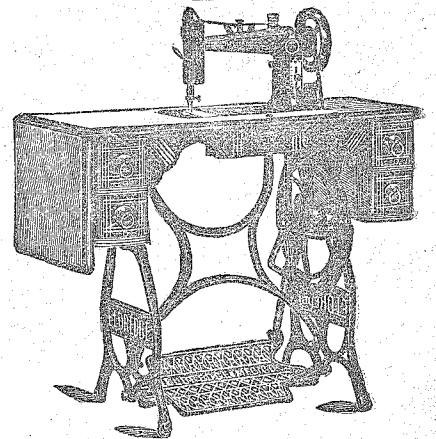
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# THE SAINTS' HERALD.

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

Vol. 44.

Lamoni, Iowa, January 20, 1897.

No. 3.

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HOW ALCOHOLISM BREEDS DEATH.

INTERESTING RESULTS OF THE STUDY OF THE DISEASE BY THE CHIEF OF A SWISS ASYLUM.

NEW YORK *Journal*: First generation—Alcoholic excesses, moral degeneracy, brutalization.

Second generation—Hereditary habitual drunkenness, attacks of mania, softening of the brain.

Third generation—Hypochondria, melancholia, suicide, homicide.

Fourth generation—Imbecility, idiocy, sterility, and the extinction of the species.

Thus, step by step, has Dr. Legrain, physician-in-chief of the asylum of Ville-Evrard, traced the fatal law of heredity in alcoholism. At the recent meeting of the Congress of Criminal Anthropology at Geneva, Switzerland, he gave the results of his investigations, which have extended over a long period of years, and showed how this disease, like any other bodily defect, is transmitted from drunken father to appetite-enraptured son; how in such degenerate soil the seeds of crime and madness develop, and ripen in the last generation into sterile idiocy and the final extinction of the race.

"I, myself," said Dr. Legrain, "have traced the course of four generations

of drinkers in 215 families with these results:—

"In the first generation 168 families showed unmistakable symptoms of degeneracy. I found 63 cases of mild insanity, 88 who were mentally unsound, and 45 who were at times dangerously insane. Moreover, a great many of the children were weaklings and died at an early age, 6 out of 8 in one case and 10 out of 16 in another, these 6 latter who remained, by the way, being mentally unsound or feeble-minded, epileptics, or a prey to evil instincts.

"In 39 families I noted convulsions in a large number of cases, epilepsy in 52, hysteria in 16, and meningitis in 5; 108 families out of 215, almost exactly one out of two, counted among their members victims of periodical alcoholic delirium. Finally I found the extraordinary number of 106 families in which marked insanity had developed.

"In the second generation 98 observations gave me the following results: Fifty-four families had one or more members who were imbeciles or idiots; in 23 there were those who were morally irresponsible. Untimely births, extraordinary mortality, and hereditary diseases cause the children to die in appalling numbers. At this stage the fathers and mothers had become common drunkards, with but eight exceptions from the strict significance of that term. In 42 families I found chronic cases of convulsions and epilepsy in 40. Insanity to a very marked degree exists in 23 families at present. In the other 31 the children who remain are yet too young for me to state accurately regarding their future.

"In the third generation 7 observations gave me a total of 17 children. All of them are stunted mentally and physically, 2 are already insane, 4 are subject to convulsions, 2 to epilepsy, 2 to hysteria, 1 is afflicted with meningitis, and 3 with scrofula.

"Summing up the 814 cases I have cited, comprised in these 215 families, I have found that 42.2 per cent have become alcoholics, 60.9 per cent are

degenerates, 13.9 per cent are morally irresponsible, 22.7 per cent have had convulsions, one-third have become subject to hysteria or epilepsy, and 19 per cent are incurably insane.

"In addition to these, 174 have disappeared from this world before, or almost before, having drawn their first breath. To these I might add 93 cases of tuberculosis or of other wasting and incurable illness, which brings the total of those who have died from hereditary alcoholism up to almost one-third."

Even more interesting than the study of a number of families en masse is the selection of a single individual from each generation, and marking the growth of mental and physical degeneracy in the direct descent from father to son through the four generations. There is no fifth, for the last of the line is a microcephalous idiot, with a brain so small and weak that that of a chimpanzee would be imposing beside it.

INSPIRATION OF AN AUDIENCE.  
 ORATORS GREATLY HELPED WHEN  
 THEIR HEARERS ARE IN SYMPATHY WITH THEM.

ONE of the peculiarities of the oratorical temperament is that it is subject to what our grandmothers called "vapors," or depression of spirit. In such a mood a molehill seems a mountain, and a grasshopper is a burden. Mental effort is impossible, and an engagement to speak in public as repugnant as is the sound of a dinner gong to a seasick passenger. The only cure for such an attack of spleen is to get, by hook or crook, the orator before the audience, where the excitement will put him mentally and physically on his feet.

In 1859 Thomas Corwin, Ohio's most eloquent orator, had consented to deliver the oration at the celebration of the Fourth of July on the Tippecanoe battle grounds. The night before the celebration Mr. Corwin called his son-in-law, Mr. Sage, to his room and told him that he had been unable to sleep and was much discouraged about his address the next day. He had tried to

think over his speech, but his memory had failed him and he was afraid he would make a failure. His son-in-law advised him to dismiss the speech from his mind and go to sleep.

The next morning Mr. Corwin felt so indisposed that he announced his inability to speak. The marshal of the day finally persuaded him to ride out to the grounds and take a seat on the platform, where he might explain to the people why he was unable to deliver the oration, and thus lessen their disappointment.

At the proper time Mr. Corwin rose to make his apology; but as he looked over the audience of forty thousand persons, that "sea of upturned faces" stirred both body and brain. He made a few commonplace remarks, and then struck upon the first sentence of the manuscript he had prepared.

"It is all right; he will speak," whispered Mr. Sage to the president of the day.

It was all right; the orator went on and spoke for two hours. The manuscript he had prepared was the introduction of the speech—a page and a half of legal cap—which Mr. Sage had read the day before. The audience made the sick man well and an orator again.—*Youth's Companion*.

CURRENT ITEMS.

- The seamless tube finds favor.
- Jerusalem is exporting oranges.
- Beryllium is worth \$80 an ounce.
- Shanghai boasts a bamboo organ.
- Milk is sold by weight in Arabia.
- Japan will subsidize shipbuilders.
- Germany has a steel wire flywheel.
- Electrical bleaching is multiplying.
- We export monuments to Australia.
- Paper telegraph poles are increasing.

HOUSES OF WORSHIP.

- San Bernardino, California: Corner Fifth and F Streets.
- East Delavan, Wisconsin: Church located one mile north from Williams Bay railroad station. August Johnson, presiding elder.
- Chicago, Illinois: Custer Post Hall, 85 S. Sangamon Street, near West Madison Street. Preaching at 10:45 a. m., 2:30 and 7:30 p. m. Sunday school 1:00 p. m. Elder F. G. Pitt, pastor, 227 Sheffield Avenue.
- Peoria: Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Fulton Streets. Regular services every Sunday. Sunday school at 10:00 a. m., preaching at 11:00. J. D. Stead, pastor, 228 Hancock street.
- Oak Hill branch: Elder Ivor Davies, president. Sunday school, 10:30 a. m.; social service Sunday, 2:30 and preaching 8:00 p. m.

Rock Island, Illinois: Hall on Second Avenue, between Sixteenth and Seventeenth Streets. Sunday services at 2:00 p. m.; Sunday school at 3:15 p. m.

Grand Rapids, Michigan: No. 692 South Division Street. Services on Sunday 2:30 and 7:45 p. m.; 7:45 Wednesday evening.

St. Louis, Missouri: 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence, 2504 Slattery Street. Sunday school, 9:30; preaching, 11:00 a. m.; social meeting 2:30, and preaching 8:00 p. m. Prayer meeting, Wednesday, 8:00 p. m. Young people's Religio-Literary, Thursday, 8: p. m.

Cheltenham, Missouri: Saints chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10:00 a. m.; social meeting, Sunday, 2:00; preaching 8:00 p. m.

Denver, Colorado: Hall No. 2442 Washington Avenue. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 9:45 a. m. Prayer meeting Wednesday evening. Z. R. L. S. first and third Friday evenings of each month. E. F. Shupe, pastor, residence No. 3600 Cook Street.

Omaha, Nebraska: Saints chapel, No. 1418 North Twenty-first Street.

Salt Lake City, Utah: mission chapel, Second South Street, opposite the Presbyterian church. Meetings every Sunday at 11:00 a. m. and 7:30 p. m.

Netawaka, Kansas: Saints chapel, Church Street. Preaching services Sundays 11:00 a. m. and 7:30 p. m. Social services 2:00 p. m. Sundays and 7:00 p. m. Wednesdays.

Second Kansas City, Missouri: Hall north-east corner Seventeenth Street and Madison Avenue. Sunday services: Preaching, 11:00 a. m. and 7:30 p. m.; social meeting 2:30 p. m., and Sunday school 9:30 a. m. Prayer meeting, Tuesday eve, 7:30; preaching, Thursday, 7:30 p. m. A special invitation is extended to the traveling and local ministry. Jos. Emmett, pastor, No. 1720 Bellevue Avenue, Kansas City, Missouri.

Pittsburg, Pennsylvania: No. 67 Fourth Avenue.

Bay City, Michigan: Mission hall, corner of Monroe and Second Streets.

St. Joseph, Missouri: Saints chapel, Seventeenth Street, north of Faraon, (take Jule Street car.) Elder J. M. Terry in charge, preaching at 11:00 a. m. and 7:30 p. m.; social meeting 6:00 p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, Eleventh and Douglass; Sunday school 3:00 p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best superintendent; preaching on Friday nights. Florence Addition mission; Sunday school 10:00 a. m., Sr. Slummer superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Avenue; preaching every Sunday at 2:30 p. m.

Sacramento, California: Saints chapel, Twenty-fourth Avenue and K Street. G. W. Harlow president, 2426 J Street.

West Oakland, California: Montana hall, Adeline Station, Seventh Street.

Des Moines, Iowa: Saints church, corner of Sixteenth and Des Moines Streets, East Des Moines. Sunday services: Sunday school 9:45; preaching service at 11:00 a. m.; social service at 2:00; young people's meeting at 5:30; preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Boston, Massachusetts: No 67 Warren Street, "Roxbury Hall," Roxbury, Boston, Massachusetts.

Council Bluffs, Iowa: Pierce Street, three doors west of Glen Avenue. Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 12:00 m.; Zion's Religio-Literary Society at 6:00 p. m.; Prayer meeting every Wednesday evening. T. W. Williams, minister, No. 206 Harmony Street.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address, No. 613 Cavalry Avenue.

Burlington, Iowa: Saints chapel, corner of Twelfth and Locust Streets. Services every Sunday at 11:00 a. m.

Leeds, England: Saints meeting room, No. 125 St. Ann's Buildings, Albion Street. Services Sunday: Preaching 10:30 a. m. and 6:30 p. m.; Sunday school 2:30 p. m. William Seekins, No. 14 Hugh Street, Long Road, presiding elder.

Wigan, England: Saints meeting room, No. 1 Well Street, Birkett Bank. Sunday services 2:30 and 6:30 p. m. William Spargo presiding.

South Salford and Perdleton mission: Saints meeting room No. 97 Ellsmere Street, Regent Road. Sunday services: preaching 6:30 p. m. Sunday school 2:30 p. m. The first and third Monday in each month Band of Hope and Temperance meeting, 7:45 p. m. Fellowship meeting Thursday 8:00 p. m. Bible reading, Friday, 8:00 p. m. S. F. Mather, No. 7 Embden Street, Hulme, elder in charge.

Bradford and Beswick mission: Saints meeting room, No. 20 Hawke Street, Forge Lane, Bradford, Manchester. Services, Sunday, 6:30 p. m., preaching; Sunday school 2:30 p. m. Fellowship, Thursday, 7:30 p. m. Elder Henry Greenwood, No. 9 Scropton Street, Queen's Road, Manchester, in charge.

San Francisco, California: Red Men's building, 320 Post Street, Golden West hall. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 12:00 m. Sacrament service second Sunday of each month at 12:00 m. Sisters' Prayer Union on Thursday at 2:00 p. m. C. A. Parkin, president

Manchester, England: Saints meeting room, No. 15 Dickinson Street, Albert Square. Sunday services: Prayer meeting 9:30 a. m.; preaching at 10:30 a. m. and 6:30 p. m.; Sunday school at 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance, and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday, 8:00 p. m. James Baty, No. 14 Gordon Street, Rusholme, presiding elder.

West Bay City, Michigan: Christian mission church, No. 411 Dewitt Avenue, between Jenny and Thomas Streets. Preaching at 10:30 a. m.; Sunday school at 12:00 m.; preaching at 7:00 p. m. on Sundays. Prayer meeting on Wednesday evenings.

Philadelphia, Pennsylvania: Corner of Fifth and Huntingdon Streets; preaching at 11:00 a. m. and 7:00 p. m.; Sunday school at 10:00 a. m.

Nebraska City, Nebraska: Second Corso, between Sixth and Seventh Streets. Sunday school 9:30 a. m.; preaching 11:00 a. m. and 8:00 p. m.; sacramental on first Sunday of each month at 2:30 p. m. Monday, priesthood meeting; Tuesday, West suburban and Greggspport district prayer services; Wednesday, branch fellowship; Thursday, Zion's Religio-Literary Society; Friday, music and choir practice. All services Monday to Friday at 8:00 p. m. Visitors all welcome.

Los Angeles, California: No. 108 North Spring Street, Knights of Pythias hall.

San Jose, California: No. 162 South First Street.

Atchison, Kansas: Church No. 1113 North Tenth Street, one and one half blocks north of terminus of North Tenth Street car line, North Atchison. Sunday school at 10:00 a. m.; social service 11:00 a. m.; preaching service 8:00 p. m.; Wednesday social service 8:00 p. m.

Kansas City, Missouri: Twenty-fourth and Wabash Avenue. Preaching services at 11:00 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

Springfield, Missouri: Hall corner of Commercial and Springfield avenues. Preaching at 11:00 a. m. and 7:15 p. m., Sunday school at 9:30, and saints' meetings 3:00 p. m. W. R. Pickering in charge.

Roxbury, Massachusetts: Guild Hall, corner of Washington and Dudley Streets. Services at 10:30 a. m. and 7:30 p. m., Sunday school at 12:15 p. m. R. Bullard, pastor.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, January 20, 1897.

No. 3.

## The Saints' Herald.

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

LAMONI, IOWA, JAN. 20, 1897.

### AN EXTRACT AND COMMENTS.

A SISTER writing from Independence, Missouri, sends some extracts from a discourse by Rev. L. M. Walters, of Christ Church, Kansas City, Missouri. She prefaces the letter pleasantly and winds up with a cheerful testimony, worthy to be repeated:—

January 4, 1897.

Snow drifting considerably and a cold wind blowing continually, in fact old winter sniffing the icy air with delight intrudes upon our foolish expectancy; and of course we must "hail" his royal presence whether we would or not.

To tell it plainly the wind blew away our morning *Journal*, hence this trouble to copy a few lines from a neighbor's; and now see what the religious world is coming to, or rather how the minds of men are being prepared to receive the truth if they would.

"I protest again and most solemnly against that spirit of Christianity which denies the right of the most earnest and searching investigation of things spiritual. There is a skepticism in the church to day that insists on the literal interpretation of life and the universe.

"It shuts up all the windows of the soul against the light that shines out and down upon us from heaven through the Word, and through the exercise of faith. It scoffs at the mystic (?) who says he has gone into the closet and communed with his Father, God. It ridicules the faith and joy that makes brilliant the eye, bright the countenance, vigorous the whole frame of the enthusiast (?) who has heard the angel voice announcing that his prayer is heard and his soul is accepted at the throne of God. It denies the right to believe that the Spirit of God bears testimony with man's spirit that he is a child of heaven.

"Let us be conservative and not condemn simply from a name. Let us understand the efforts of God to reveal himself, recognize truth coming from whatsoever source it may. The teacher of public morals and religious truths should be governed by two principles in all his ministrations. He should have exact knowledge of the things he does promulgate and he should be possessed of the largest spirit of toleration. The age in which we live requires this more than any previous time. Truths have been strained, doctrines

have been perverted, and the world has been misguided while the masses are more and more awake to the question, 'What is truth?' Often in the history of the church, when evangelical piety seemed to be waning, almost lost, God has been secretly working and where it was least expected, to preserve his name and restore his power. . . .

"Many whom we think to be directly opposed to truth may hold half truths and be searching for the whole truth, and, properly guided, they may be brought into a clearer light than ever before revealed."—Rev. L. M. Walters, Christ's Church.

Alas! how near and yet how far!

In placing all these inspiring words in juxtaposition with the plain unvarnished truths of the gospel as revealed in latter as well as in former days and seeking an agreement between the two, the thought presents itself, how difficult, in the light, pure and undimmed, of heaven (undimmed by tradition and priestcraft) is the solution of this problem to the sectarian and the worldly, and how easy to the true Saint whose soul has been lighted up by the Spirit of God, and who has taken for his guide and stay the unperverted word of truth, as contained in the gospel.

What a glorious testimony, in the midst of all the skepticism, the perversity and the hypocrisy of the world, is this, "I know *this work is true!*" and the most cheering thought of all is that the good Lord has "reserved to himself" thousands of faithful witnesses in this our day, who bear this testimony.

Brother Joseph, at the beginning of this, the new year, how much we have to be thankful for! This mortal life and health are nothing compared with "the hope and comfort and consolation," the gift and blessing of the Holy Spirit; and these will attend his saints both here and beyond this vale of tears. May our Father in heaven comfort and strengthen you in all your losses—

"There are gains for all our losses,

There are *batms* for all our *wecs*"—

and bring us all together again, those the loved ones who are gone and all his saints to praise him in songs of joy.

Your sister in the faith,

ABBIE A. HORTON.

### FOR RIGHT AGAIN.

AT a late birthday celebration at Hawarden, Mr. Gladstone said, concerning the unspeakable Turk: "While up to the present the career of the Sultan, who is the greatest assassin in the world, has been triumphant, all these triumphs of wickedness and iniquity are doomed. I have a strong idea, however, that the iniquities have not yet reached

their close. Nevertheless, a better day is in prospect for the Armenians, as the weight of disgrace now upon the shoulders of the six powers is so great as to force them to action." Mr. Gladstone is a prophet of both moral and political freedom, in behalf of which he has spoken out fearlessly and wielded a strong influence. Though bearing the weight of many years, he yet lives to denounce oppression, in the denunciation of which he becomes eloquent and commands attention and the admiration of those who love the cause of humanity. Notwithstanding his advanced age he may live to see many of his hopes realized in a larger freedom where now there is cruel oppression. Events are rapidly being transformed and culminating in this dispensation of political and social commotion and change. Mr. Gladstone has done much directly for the uplifting of mankind and should he pass away before all he has hoped to see is realized, may be gratified in knowing that the educational influences of his personal career have been and will continue to be great for good. In his case it may be said that the good deeds that men do live after them and cannot be interred with their mortal remains.

It is in the providences of God that great men have been and are placed in positions of influence for good—men the chief quality of whose greatness has been and is their goodness and largeness of heart. They are, we doubt not, among the called, the chosen, and faithful in their spheres of action. "Men who their duties know, and knowing, dare maintain."

The political and social reforms championed and successfully maintained by such master spirits should encourage every lover of truth to continue steadfast in his adherence to principle. What has been done and in the face of strong compacted opposition, both of selfishness and tradition, should inspire every reformer to be faithful to duty in his sphere of action. It is written both in the divine

word and in the acts that have transpired in our own times, that wrong cannot prevail and must go down before the spirit of reform and progress. And that spirit is an impelling force having in view the application of true principles to all phases of man's life and being, politically, religiously, morally, and socially. It is a glorious culminating period in the history of mankind, and one that will test the integrity of every man; an advanced revolutionary period in which principles are to be tested, and truth and merit recognized as the only correct bases of civilization and permanency. Those who are intelligently preparing to be classed as "counted worthy to stand" among the things that "cannot be moved," are constantly applying the test of truth to their general principles, and thoughts, and actions. To take an intelligent comprehensive view of individual life and action is to find satisfaction and vindication; to decline or fail so to do is to suffer loss and disappointment. All truth is one, and its application to any one phase of life but naturally suggests the turning of its light upon all other conditions, that men find themselves governed by proper standards and walking "in the light" in all that pertains to life here and hereafter.

Every true man is a reformer, first of himself, which self-reform is constant and qualifies him to lend his influence in behalf of the general forward movement. The application of the principles of self-control, self-abnegation, and other principles lived and taught by Jesus the Christ, is necessary. The principles he taught are scientific principles and must be adopted in practice by any man who would enter into life in its true sense. Jesus Christ was the interpreter of truth and humanity, and the teacher and example of a perfect life. All modern progress has been secured to us by the recognition of some principles which he has taught us. The world will become what God designs it to be only by a complete application of all principles of truth. "Zion cannot be built up except it be by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself"—the word of God to the church through the latter-day seer—is a state-

ment of this truth in essence, which commends itself to the thoughtful, truth-loving men and women in and out of the church who have been designated "the honest in heart," and who discern in every principle of progress and in every voice raised by loyal men against oppression, the influences of good at work in behalf of a redeemed humanity; and are confirmed and strengthened in the truth as they discern the hand of God at work to vindicate truth and to redeem the world.

To those who "are spiritual" the providences of God are plain, and they are blessed with largeness of heart and broadness of mind as by faith they are thus "renewed in knowledge." The heritage of God's children is as of old an abundant one to those who are "rich in faith" and faithful "in obedience" to principle.

We join in sympathy with Mr. Gladstone and with every man who challenges the cause of right, in whatever land. Their example serves to renew our courage and to increase our steadfastness.

#### QUEER CONDITION.

A UNIQUE condition of affairs exists in Lane County, Kansas, the board of county commissioners having declared the county insolvent. The credit of the county has been good hitherto but because of a failure of many of the taxpayers, local and nonresident to pay their taxes, the county is unable to meet its indebtedness, and interest on its bonds. Quoting from the text of a dispatch in *Kansas City Journal* for December 29:—

Edward Helvie, chairman of the board of commissioners, made the following explanations of their action: "We have stopped payment of interest upon our bonded debt for the simple reason that Lane County is insolvent. We cannot raise enough money by taxation to meet our interest, and that is the whole story. Of course, we took this course with great reluctance, because this county has heretofore, among all the counties of Western Kansas, maintained its credit at the highest. Our home people are not repudiators. They pay their taxes promptly, but not so the nonresident property owners. For instance, the Jarvis-Conklin Mortgage Company owns ninety quarter sections of land in the county, upon which they have not paid a cent of taxes for nearly three years. Other loan companies and Eastern individuals are delinquent the same way. The county has bought in land at tax sales until it can buy no longer.

"If the bondholders want to complain they must lay the blame at the doors of their neighbors in the East, who own land here, collect rentals upon it and refuse to pay taxes. Our home people would cheerfully do their share, but they cannot carry the whole burden, and so we have reached the end."

The bonded indebtedness of the county is \$125,000. \$109,000 of this is in bonds issued in behalf of the Santa Fe road through the county.

It will be seen from what Chairman Helvie states that the county has bought in the land left to go to sale for taxes until it can no longer buy; and of course has all this bought in land for sale. Why does no one buy? Is it for political or financial reasons? It would look like the latter. For, if the land was really valuable for occupation then the county owning the land could find ready sale at the prices necessary, and thus fill up the lands made vacant by the failure of Jarvis-Conklin Mortgage, and other companies engaged in loaning money on western lands to pay up their portion of the taxes. It is apparently what might take place if the general government should assume similar functions of re-taking lands from real or supposed occupants, in the way advocated by some.

BRO. W. H. KELLEY, writing from Temple, Ohio, sends a cheery letter dated January 1. He reports that the spirit of matrimony prevailed to an extent among them, Bro. Brockway and Sr. Biggs, Sr. S. Gillespie and Mr. R. Newton, having gone over to the ranks of the married. The mission work in his field was moving along, Brn. Smith and Moler making their efforts felt in the Philadelphia district, Bro. Smith quite successful. In Maine all going nicely, with an exception. Bro. F. M. Sheehy had done a good work for a season about Scranton, Pennsylvania, East Pharsalia and Coshocton; had been having a sort of running fight with the Brigamites, "the end not yet."

Bro. Kelley also writes:—

It is well to know all of the friends we have, so I present the name of Judge Canfield, of Chardon. I met him in Court recently and he took special interest in following up our acquaintance. . . . His father entertained Joseph Smith and Sidney Rigdon and he remembers them very well, and has no prejudice against them, but has, it seems, always befriended our people and spoke very flatter-

ingly of the work being done here now, as it comes to him. He seems to know the history of our people since they left here. Was counsel for Brigham Young when Ann Eliza put in for a divorce, and took the ground they were never married, etc.

We notice this report from Judge Canfield, with pleasure; as it is indeed a pleasant reflection that when men of honor who knew Joseph and Hyrum Smith back in the days a half century ago speak of them now, it is to speak well of them as men, without either indorsing or denouncing their religion. Only the religious bigots and overzealous and tyrannical churchmen, jealous of their creeds have the words of condemnation against them for their faith's sake.

#### DISTRESS OF NATIONS.

SOME idea of the distress that prevails in India may be had from the brief items that follow. It is said that murmurs of discontent are so widespread in India as to threaten a final uprising against British rule:—

BOMAY, Jan. 6.—The mill operatives and their families are quitting the city en masse, thus adding a quarter of a million unemployed to the country districts. It is now estimated that 325,000 persons have fled from the city as a result of the spread of the bubonic plague, scattering contagion in the villages up the country.

CALCUTTA, Jan. 7.—At a meeting of the council to-day Sir John Woodburn said the timely rains in November and December had saved India from the greatest calamity of the century, so widespread and severe was the drought. A large area sown with the assistance of the November rains had been greatly benefited by rains last week. In spite of this the situation was grave. Nearly 750,000 persons were already in receipt of relief, and the task of providing for these enormous numbers was gigantic. The government had given, and was giving unstinted help in men and money.

#### EXTRACTS FROM LETTERS.

BRO. R. MAY, Independence, Missouri, January 7:—

I am well pleased with the Church History. I have read it through and reread several portions of it. I consider it a grand work and well worth the money. It excels all other histories written of our church, as far as I have seen. I have three others besides this last one. I have been giving lectures on church history for the past five months at our Independence Zion's Religio, and I assure you that I appreciate the finding of many missing links and added information not found in any of the other church histories. I will advertise it all I can in the district. We have book agents in most all our branches who will take orders. We shall have one put in

the Independence common school library and also one in Kansas City, Missouri, and one in Kansas City, Kansas, public libraries.

Bro. Joseph Carlson, Havelock, Iowa, January 7:—

The knowledge contained in *Herald* of late demands appreciation. May its usefulness never decrease. Rough roads render holding meetings in the country now unpleasant; shall endeavor to occupy when travel is better. Elder McDowell's late efforts in these parts have wrought much good. Some of the new converts affirm that God showed them the wrong and the right way. We hope God may assist us in giving others the opportunity to know him.

Elder R. C. Evans, of London, Ontario, writes:—

Have run through Church History; think it a gem; should be in every home. Ministers behind the times who do not read it.

Bro. Henry Sparling, Springfield, Missouri, January 14:—

Meetings still continue at this place with increased attendance and interest; baptized three and others to be baptized on Sunday.

Bro. G. T. Griffiths, Akron, Ohio, the 12th:—

All well here; preaching every night at Krumroy, to crowded house; one third of the people cannot get seats; some nights people come for miles around, and there are five other meetings going on at the same time.

#### EDITORIAL ITEMS.

BRO. H. F. DURFEY, writing from Thurman, Iowa, reports himself doing what he can locally in the interests of church work. He has preached twenty sermons since the last conference of the Fremont district, including a series of lectures at McPaul, which gave the people a better understanding of and interest in our work. He is superintendent of a flourishing Sunday school, in which he notes the progress being made by the young. He regrets time lost in past years that should have been given to the study of the word, and admonishes the young not to neglect their opportunities.

Bro. R. A. Taggart, of Redfield, Kansas, suggests that an editorial item in *HERALD* of January 6, should state that Brn. Alfred White and E. W. Lloyd had labored with good effect in that region of country. The saints desired that Bro. I. N. White visit them and reply to a lecture delivered against the faith. They also desired a visit from Bro. F. C. Keck. Saints have the good will and sympathy of the people.

Sr. Maggie Moran reports a pros-

perous branch of thirty members at Hillman, Michigan, as a result of the labors of Brn. F. H. Brooks, J. Davis, F. M. Cooper, and others; aided, indirectly, by efforts of enemies who have sought to destroy the work.

Bro. James Moore, Elk Fork, West Virginia, writes that Bro. G. H. Godby was successful in defending the work in discussion with a minister of the Winebrennarian Church at that point. Bro. Moore and his family are contending for the faith.

Bro. D. W. Shirk wrote from Minatare, Nebraska, December 27, relating events that confirm him in the faith.

Bro. C. E. Hand, president of the Eastern Iowa district, sums up his efforts during the year, also the results of his labor, etc. He regrets that some who bear the name of saints are careless in their conduct, by which course others are discouraged or hindered. He wisely admonishes some that it is unbecoming the profession of a follower of Christ to use intoxicants, to attend the dance, or to indulge in card playing. The low standards of some who practice these evils hinder the cause and the good sought to be done by other and faithful saints. He hopes all will unite for the good of the work in that district and honor every principle of the law of God; also that local laborers will be energetic and prompt in doing what they can. Many of the saints have aided him, to whom he extends thanks.

Bro. J. C. Foss closed a series of meetings at Vinal Haven, Maine, January 4, a point where a branch flourished in the Martyr's day, and which, according to the statements of old inhabitants, richly enjoyed the gifts and graces of the gospel. One old sister yet remains firm in the faith taught in the days of the Seer, unmoved by efforts of Brighamite elders to induce her to follow the church in the salt land. Bro. Foss found the people favorable to the Reorganization. Local brethren had aided him materially in his labors.

It is stated that Greece, Roumania, and the Balkan states have decided to act with Russia on eastern political questions and that Austria is apprehensive of the outcome.

Bro. S. C. Good, of Chicago, forwards two dollars (\$2.00) to the

College fund, a good and timely contribution.

The Peoria Latter Day Saint Sunday school forwards through its secretary, Sr. Hester Young, ten dollars (\$10) to Graceland College fund with copy of resolution of branch appropriating same. We hope to see the time when every young man and woman in the church will be interested in promoting the growth and maintaining the reputation of this institution of learning. It is not to be expected but that occasionally incidents may arise in the history of the school that are deplorable, but these will be readily condemned by the faculty and Directors as other classes, and it should be remembered that the rude incidents cannot be placed to the discredit of the College but to those who are not sufficiently manly and discreet to maintain proper decorum when not in the presence of a professor. And whatever may occur the friends of Graceland College can rest assured that it will be promptly rectified. Let us not then look upon the dark side altogether in the attempt to develop this institution of learning, but occasionally at the hopeful, and leave to the opposer the work of sowing doubt and discord, while we move forward in solid phalanx battling for this, as any and every other good work.

Presidents Joseph Smith and A. H. Smith left Lamoni on Friday the 15th for Independence, Missouri, and other points.

Bro. P. B. Seaton, of Puryear, Tennessee, writes under date of the 11th. Saints at Foundry Hill had provided material and finished their church at the close of the year, and it was now ready for dedication, when the missionary in charge could give it attention. They hoped that others of the ministry would also be present at the dedication. Bro. Seaton had kept up local appointments, preaching forty-one sermons, baptized some, and performed other duties.

Sr. Jennette Strauss, of Lamoni, will furnish back numbers of *Zion's Ensign* to any of the ministry who may desire to distribute them in their fields.

Sr. L. M. Hinkley, Cedar Grove, Carroll County, Tennessee, writes that Brighamite elders were operat-

ing in that region, and thinks the "true" Latter Day Saints could establish the work there. She asks prayer in her behalf, also that some one not having use for the HERALD after reading will send it to her.

Bro. J. W. Burget, of Cleveland, Ohio, wrote on the 6th inst. that he had spent two weeks in the city of Toledo in the interest of the work. Prospects fair; the few saints there energetic in trying to get the work before the people. He would revisit that point soon.

A number of important victories are credited to the Cubans in late dispatches. The Spaniards are said to have been several times defeated, near Havana. The Vatican is said to sympathize with Spain, in the interest of "peace and quietude."

The Spaniards report having killed 7,100 insurgents in the Phillipine Islands, to have arrested 2,170, of whom 400 were deported.

Bubonic plague at Bombay, India, January 14: 3,394 cases, 2,356 deaths.

Special attention is called to the notice of the Church Secretary, concerning half fare permits, in this issue; from which it will be seen that ministers engaged in any secular occupation or business whatever, including the selling of church or other publications, are not entitled to permits. For particulars see notice. Association officers have been repeatedly urged to early action on applications. They are crowded with business, but acting promptly as possible.

Russia is said to be greatly concerned over the arbitration treaty lately negotiated by the American and English Prime Ministers. She is said to fear that it may practically amount to an alliance offensive or defensive, in which event Great Britain might be given moral if not actual support of the United States in disputes growing out of the Eastern question. The treaty, as understood here, does not contemplate so wide a scope however, but simply the submission of differences arising between the two nations. The treaty finds both favor and opposition among United States senators.

Recently elected governors of several states have assumed office without unnecessary function, display, or other costly incidents usual to in-

augural ceremonies; a saving to the people, an example of simplicity worthy of commendation, without respect to party. In this connection the recent example of an ex-Governor in donating half his salary to his home city, on taking the office of mayor, is also worthy of note. The times now as of old demand true men who love the people more than display and wealth.

Western Pennsylvania people were startled by two shocks of earthquake on the 12th inst. Shocks were felt at various towns, but no visible damage done.

The United States Senate has passed a bill to open to settlement all lands acquired from the Indians free of any payment beyond minor office fees, and to release from payment those who have heretofore settled on said lands. The number of acres involved is 33,252,541.

French Anarchists in large assembly protested against the torturing of Spanish Anarchists at Barcelona.

Dr. Grenier, member of the French Chamber of Deputies, is a rigid Mohammedan. He advocates free marriage, polygamy, and other features peculiar to his faith.

At a meeting of the College Board of Trustees held January 14, 1897, the following resolution was adopted. It is published in the interest of the institution and for the benefit of those who desire to secure for themselves eligible locations in the College plat. Funds are needed, and those disposed to invest have added inducements in lessened prices and growth of the institution:—

"Whereas the College incorporation holds a large number of lots in Graceland addition that it is desirable to sell in order to immediately aid the college; and

"Whereas, it is the wish of the Trustees to place these lots at such low and reasonable prices as will enable any and all parties wishing a home near the college to educate their children, to secure the same,

"Therefore, be it resolved that for the period of six months beginning February 1, 1897, all unsold lots in Graceland addition be reduced in price one third from the present established rates."

## Original Poetry.

## THE ANGEL MESSENGER.

BY J. S. STRAIN.

In latter days an angel came  
The gospel fullness to proclaim,  
To free men's souls from error's chain  
And bring them to the truth again.

He came not to the halls of wealth,  
Nor where the rich and mighty dwelt,  
Nor to the men of earthly lore,  
But brought his message to the poor.

Unto an humble boy he came,  
Who had no wealth or earthly fame,  
But one who sought from day to day  
To find the straight and narrow way.

God did unto his prayer attend  
And unto him the angel send  
To show him where truth could be found  
On golden plates beneath the ground.

"What can I do?" the young man cried,  
"I am unlearned and young beside."  
"I'll give thee wisdom," saith the Lord,  
To bring to light my hidden word.

"No worldly wisdom can translate  
What has been written on these plates,  
But unto thee I give the key  
That shall unlock the mystery.

"But men and devils shall combine  
To thwart thee in this work of mine,  
But fear them not, but faithful be,  
And thou shalt my salvation see.

"Go on, translate it, page by page,  
Heed not the wicked, let them rage;  
So did they unto Christ thy Lord,  
When he proclaimed his holy word.

"The long dark night of gloom is past,  
The glorious truth has come at last,  
The mystery's solved, men shall be free,  
All hail the glorious jubilee!

"Go preach my gospel," saith the Lord,  
"That all the earth may hear the word;  
Then will I come to earth again  
And ever with my people reign."

## Mothers' Home Column.

EDITED BY FRANCES.

Ah, shepherds appointed to watch o'er the fold,  
Is it true none are straying without in the cold?  
Do none wander weary on bleak mountains bare,  
Away from the sheepfold and your watchful care?

Have you left none to fight their hard battle alone?  
Have you wandered in search of the bleeding and torn?  
Persuaded, encouraged, and prayed them to come  
To His sheltering arms, from the darkness and gloom?

## TWO SHEEPFOLDS; THE CHURCH AND THE WORLD.

"I am the good shepherd, and know my sheep, and am known of mine."—John 10: 14.

One fair Sabbath morning was still veiled in gloam,

When I slept, in fancy, within my own home.  
Is that home dear to me? I have passed as a proof

Full twenty years 'neath its sheltering roof.  
Half waking, I dreamily placed things aright  
As they merged into view by the gray morn-  
ing light,

And finding no article where it belonged  
My thoughts into drowsy confusion were  
thronged.

New scenes in the place of the old ones were  
pressed

Till fully awakened and sorely distressed,  
Great billows of sadness and homesickness  
swept

O'er my soul, like torrents with flood gates  
unkept.

Sweet dewdrops afford not full moisture for  
flowers,

They oft need refreshing by copious showers;  
Just so mental storms moral strength doth  
impart,

And grief's deep emotions do freshen the  
heart.

As daylight and sunlight dispelled the dark  
air,

So cheerfulness came with the brief morning  
prayer.

A few hours later, of wisdom in search,  
I wended my way to the little brick church.  
How strange that this edifice, lowly and  
quaint,

Should seem temple-like to a Latter Day Saint.  
I entered, was seated, felt restfully thrilled;  
Saw pews, aisles, and rostrum with worship-  
ers filled.

The faces were new, but the friendliness old;  
And this thought kept rising, "One shepherd,  
one fold."

A hymn was announced, The Good Shepherd  
its theme,

And 'mid the sweet singing, a tinkling 'twould  
seem,

Like silver-tongued sheep bells, by slender  
necks swayed,

Kept time; then the brother most fervently  
prayed,

"That God send his angels to guard his own  
flock

That feeds in the valley and climbs the steep  
rock."

The sweet second song with a theme like the  
first,

In ripples of melody over us burst.

Then when the announcements were made  
from the chair,

The speaker arose, and his shepherd-like air  
Reminded me so of those Bethlehemites

Who tended their flocks upon Judea's heights.  
His keen eyes, his gray hair, and full flowing  
beard,

Suggested those shepherds who trembled and  
feared

At sight of the angel, who stood at his post,  
To herald the song of that heavenly host.

Now, thought I, his text will refer to the morn  
When Jesus, the babe in the manger, was born.  
But not so; from Matthew he hastened to read  
Where Jesus told Peter His sheep he must  
feed.

"And," added the speaker, "I know what  
Christ means,

For I am familiar with sheep-tending scenes;

Good shepherds, I know, are kind, watchful,  
and bold,

They care for the tiniest lambs of the fold;  
Give shelter, clean water, good, nutritious  
food,

And their sheep are never hard driven, but  
wooded."

Now, while thus the brother continued to talk,  
Straight out through the chapel door I seemed  
to walk.

Directing my steps to the north and the east,  
I soon reached the hillside. The preaching  
had ceased,

And the shepherd was coming, fast followed  
by sheep

O'er whom he a watchcare did lovingly  
keep.

They gathered around him, the flock one and  
all,

Each trustfully waiting to answer his call.  
They looked very restful, contented, and full,  
With white, cleanly faces, and long, silky  
wool,

Sleek, well kept, and gentle, and not over  
driven,

They scampered away when permission was  
given,

To roam over pastures well watered and  
green,

The happiest creatures that ever were seen.  
The whole scene, of which I obtained but a  
glance,

Was so grand, that naught could its beauty  
enhance.

The spacious inclosure! Its limits extend  
Till blue skies and green earth, in circle  
shape blend;

Abundance of fodder, grass, shelter, and  
shade,

A more perfect sheepfold could never be  
made.

Half wishing to enter, but missing the gate,  
I turned my steps homeward resolving to  
wait.

But hearing a sound like the stamping of  
feet,

Loud shouts and coarse oaths, then a piteous  
bleat,

I paused; as about me quick glances I cast;  
I saw in the distance a sorry contrast

To the first happy fold. How altered the  
scene!

A gaunt, crooked shepherd, with indigent  
mien,

Too shiftless to work, and too cruel to care,  
Kept his herd in a pasture treeless and bare.

No broad streams of water, no gurgling rills;  
The hungry sheep rambled o'er high, barren  
hills,

Or huddled together in pitiful plight,  
With no signs of food or of shelter in sight.

No gamboling lambkins as yearly increase,  
Just smutty-faced old sheep, with torn, dirty  
fleece,

Bleating for nourishment, quaking with fear,  
They shambled away when the shepherd drew  
near.

Close followed by wolf pack, and harrassed  
by hound,

A more wretched sheepfold could never be  
found.

By pain-sharpened instinct the poor crea-  
tures drew

Away from the beasts and all passed out of view.  
 Back towards the first sheepfold I ventured to look;  
 There stood the good shepherd with mantle and crook,  
 Still calling and petting his beautiful sheep,  
 And they near his person delighted to keep.  
 Some able assistants, kept, lest they should rove,  
 The blithe little lambs in the midst of the drove.  
 And as I approached them, none scampered nor stirred,  
 So I stood and admired the whole beautiful herd.  
 Just then I observed that a lamb of my own  
 Who, under my care rather restless had grown,  
 Was picked up and placed in the green pasture too,  
 So quickly I followed as mother sheep do.  
 Then out spoke the keeper with clear, ringing voice,  
 "Between these two sheepfolds you must make your choice."  
 While listening to hear him the sentence repeat,  
 I found I was still at the church in my seat.  
 The preacher was there still explaining his text.  
 I could not arouse; felt confused and perplexed.  
 The speaker still looked as I sat half asleep,  
 Just like an old shepherd, the people like sheep.  
 Collecting my scattered thoughts, rubbing my eyes,  
 They turned to the timepiece, and to my surprise  
 The hand o'er one space on the dial had passed,  
 Since I inadvertently looked at it last.  
 Five minutes had scarcely elapsed by the clock,  
 Since his talk began about "feeding the flock."  
 Now fully awakened, the spirit of peace  
 Pervaded my soul; nor yet doth it cease.  
 I would that God's children this blessing should share,  
 Because it was given in answer to prayer.  
 Oft asking the Father to lead and advise,  
 I knew not as yet that the act had been wise  
 To leave friends and home and with strangers abide.  
 And now these two pictures are placed alongside,  
 Could words make it plainer than thus I am shown,  
 That Christ, the true Shepherd, is leading his own  
 Lost, scattered sheep from the ends of the earth,  
 To save them from pestilence, cruelty, dearth?  
 Lest I, when he called me, though willing inclined,  
 Prove heedless and wayward by lagging behind,  
 He in his great mercy, my safety hath sought,

And into his fold hath my precious child brought;  
 And I lured thereby, must now make choice between  
 His flock, and the world's sheep, hungry and lean.  
 His sheep know his voice and his call they will heed,  
 Hence, they in due time, will all Zionward speed.  
 He after inspecting the regions around,  
 Hath chosen this place for a gathering ground.  
 These broad fields and pastures are at his command,  
 He'll feed his own flock with a bountiful hand!  
 True Christians shall stand in these valleys by throngs;  
 These hills shall reëcho their praises and songs;  
 And thousands of saints shall rejoice in their souls,  
 That God in his wisdom directs and controls.

ALICE E. COBB.

LAMOBI, October, 1896.

## PRAYER UNION.

## SPECIAL REQUESTS FOR PRAYER.

SR. MARTHA RAMSEY, Ysleta, Texas, desires the prayers of the Prayer Union that God may be pleased to restore her son and only living child to health, who is sorely afflicted, and that he may live to hear and obey the gospel. His sufferings are great and if God does not relieve him soon he cannot live.

## PRAYER UNION SUBJECTS.

## MEMORY TEXTS FOR JANUARY.

"The Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."—1 Nephi 1:21.

Thursday, Jan. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.  
 Memory Verses.—Luke 4:13-22.

Thursday, Jan. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.  
 Memory Verses.—Isaiah 51:1-6.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

## BIOGRAPHICAL TEACHINGS.

BY EMMA HOU GAS.

ALL men are by nature imitators. As our bodies are nourished by the meat we eat, so our souls are stimulated by the inspiration drawn from the lives of others. Imitation in man is hereditary. In the beginning man was near to God and could comprehend him better than man alone can now. The history

of the Israelites establishes the fact that man must imitate. After they had lived in Egypt a short time they were without a leader, or some one to guide them and show them what to do. And what was the result? They must follow some one, and their own leader being gone they wandered away from God and followed after the idolatrous nations. They wandered so far from God that when he again sought to bring them to him they were unable to comprehend him and consequently the spiritual law which had been given them had to be taken from them and the law of carnal commandments given instead. They must be guided by some individual and individual laws given.

If we study and love the thoughts, deeds, and actions of some noble character we are raised to a higher plane of thought and action, and consequently nearer an appreciation of the good and beautiful, and in a better condition to know God and to receive him.

In fact, man was made in the likeness of God, and imbued with enough of the Spirit of the Divine to inspire him with a desire to be like God. In the endless treadmill of life man must climb or fall, and when he climbs he must have a mark as the height of his aspirations. Owen Feltham has said, "He that means to be a good limner will be sure to draw after the most excellent copies and guide every stroke of his pencil by the better pattern that lays before him; so he that desires that the table of his life may be fair will be careful to propose the best examples and will never be content till he equals or excels them."

In the beginning, God gave to man all that was good, noble, eloquent, and lovable, and it has been perpetuated in the recorded lives of the world's great men. George Wilson says when he reads the life of a great man he thinks about, and reads about, and dreams about it, and pictures it to himself in all possible ways, till the character of that man grows into a living being beside him, then he puts himself into that man's shoes and becomes, for the time, the man himself, and thinks and does as he did. And since man must have examples of good ever before him he must needs study man. Carlyle says, "Not only in the common speech of men, but in all art too—which is or should be the concentrated and conserved essence of what man can speak and show—Biography is the one thing needful."

In the language of Samuel Smiles, "Man is of all things in the world the most interesting to man." The joys and sorrows, sufferings and achievements, in fact all that relates to human life has attractions beyond all else. It is that interest in man that keeps up the circulation of so many periodicals, and binds people together in families, societies, churches, and nations. It is that peculiar interest that leads Mother Grundy to don her bonnet and start on her afternoon round. It is that love for and interest in mankind that inspires our missionaries to turn their backs on home and all that is near and dear to them and face the cold and bitter world. It is that interest in the welfare of nation and home that calls the politician to the halls of state,



The interest man takes in others as individuals is manifested in many ways. Portraits are painted, busts carved, monuments are raised, and anniversaries celebrated. Emerson says, "Man can paint, or make or think nothing but man." And Carlyle says, "Man's sociability of nature evinces itself in spite of all that can be said, by this one fact were there no other, the unspeakable delight he takes in biography." How great is the interest taken in this one branch of literature. All our novels are but fictitious biographies. We are pained to see so much time, effort, and talent spent on that which is fictitious and so little on the real, for the picture of a life well recorded, be it ever so humble, ought to excite an interest greatly beyond the imaginary. That which is quite commonplace may be invested with interest as the outcome of human life, but the lives of our good and great especially are useful beyond measure. The number of souls whose lives have been influenced by such persons, while perusing the pages fraught with the noble thoughts and deeds and actions of an illustrious example, have had their hearts inspired with a desire to ascend the heights of usefulness and honor will never be recorded. In reading of another's early life, how their actions took a decided course, of their likes and dislikes, their difficulties and obstacles met and how overcome we are strengthened in a determination to go on in the battle of life believing that what has been done can be done.

We notice in reading the biography of all our great men and illustrious women as well that they were all lovers of humanity in general and lovers of books as well. Among their books and usually their favorite ones are a few biographies. "Plutarch's Lives" was the one book of the early life of Benjamin Franklin, and was read and loved by him all his life. It was also the great favorite of such minds as Schiller, Napoleon, and Madame Roland. By it the heroic souls of Henry IX., of France, Turenne and Napiers were nurtured. "Plutarch's Lives" is a book that has interested man for nearly eighteen hundred years and attracts and rivets the attention of all classes to-day, and why is this? It is because it treats of great men who have occupied prominent places in the world's history, and also because he had the power to portray the individual character of his heroes. It is probable that no one book, the Bible excepted, has influenced and directed as many minds as Plutarch.

But the great book of biography is the Bible and it is as Samuel Smiles says, "The most sacred and impressive of all books, the educator of the young, the guide of manhood, and the consoler of old age. It is as he says, one "series of biographies of great heroes and patriarchs, prophets, kings, and judges all culminating in the greatest biography of all"—that of the life of Christ. None but the Christian heart can appreciate and realize how much devolves on a knowledge of the life and works of that one character.

It is in the study of Bible characters we get our spiritual strength, our wisdom, our

nurture, and our admonition. It is in character study we get our history of both God and his people. It is in the study of character we learn meekness, patience, kindness, temperance, and godliness, each and all exemplified in the life of some individual. There our souls drink in the lifework of Jesus and the plan of salvation. We cannot establish the principles of the gospel without studying biography.

The great mission of biography is to show man at his best, and since we have decided that nowhere do we find characters so illustrious and worthy of imitation as in the Bible, and as the Bible is the text-book used in our Sunday school we deem it proper, practicable, and profitable that it be studied in our Sunday school.

To illustrate our point we will take the life of Moses. Now in our Sunday school lessons we began with his birth and lesson after lesson we added new circumstances and special features to his life study until now we have completed it in the lesson the Death of Moses. In our review each Sabbath there was a connecting link between that and the previous lesson and an especial effort made to impress the prominent features deeply until each pupil ought to be able to review his whole life. As an examination for the pupil and also to make a permanent impression we would ask the pupils to write as best they can the history of his life, fixing a set time at which the work must be finished being sure to give time enough for all who will apply themselves. This work need not be confined to the senior grade for the intermediate can do it as well, and even the infants will tell their little stories too. These papers may be read as circumstances dictate. There may be an extra session called for the reading of them, or one may be read at the close of each Sunday's work until all are read. One of our intermediate teachers invited her class to her home one afternoon and they read their stories there to each other and this together with a little supper prepared by the teacher served to treat the little ones to an afternoon of instruction as well as a pleasure. We know of no better way to impress moral lessons, truths, and principles on the child's mind than to associate them with some person. And as we are all character builders in our Sunday school taking children of all ages from the prattling, plastic child to him on whose brow blooms the "flower of old age," we think it one of the best methods of making our work a permanent success.

WE have asked, and now ask again, that our workers send short articles—just a few lines. Tell us how the work is progressing in your field; how many new schools you have organized; ask questions of interest anywhere along the line. While our long articles are full of merit, we do not feel that we conserve the best interests of the work in publishing them in full, so we trust that no offense will be taken if we simply make extracts according to space.

District superintendents, may we hear from you? Do you want a question box? If

so will you help to fill it? If we have space for two hundred lines why not divide it between ten rather than have one person use it all? What think you? Let the nature of your responses show what you think.

We hail with gladness the Teachers' Institute as an added feature in our work.

Ed.

INDEPENDENCE, Mo., Dec. 9, '96.

MRS. J. H. ROYCE,

Baroda, Michigan.

*Dear Sister:*—The Sunday school work at the Woodbine reunion was the best that was ever done there, and the crowning feature of the afternoon exercises which had been set apart especially for the Sunday school work, was after Sister Devore had explained in a forty-minutes talk, the methods that had to be adopted for Sunday school work in the far-off islands where she had labored faithfully for such a long time. Immediately at the close of her graphically told experience, Brother Chatburn offered a resolution which was numerously seconded and unanimously carried by all of that vast audience of fifteen hundred persons raising to their feet. The resolution was as follows:—

"That a vote of thanks be tendered Sister Devore for her untiring, brave, self-sacrificing, affectionate devotion to the Sunday school work in that far-away land; and this is to express our love to her for her faithful duties and to all those to whom she administered the loving words of life."

Yours in bonds,

W. N. ROBINSON.

## Letter Department.

MALAD CITY, Idaho, Dec. 28.

*Editors Herald:*—In a recent letter from R. J. Anthony published in your columns we noticed that Bro. Morgan Jones was credited with eighty-five dollars subscribed on the Malad chapel. It should have been seventy dollars. The debt was cancelled on the 24th inst., Bro. William Johns and others assisting us in gathering the subscriptions. The saints subscribed liberally according to their means and fulfilled their promises exactly, as also did the outsiders, almost everyone who was approached contributing a little, and not a promise broken.

The saints feel well over the result, especially as we have over thirty dollars extra to apply toward repairs, which the building is in need of. The donors on the subscription in order of amount subscribed are as follows: [Omitted.—EDS] The amount raised being \$212.75, not including money for rent of house for school purposes.

We are making an effort to reach the young people here by means of a Religio. In the three or four sessions held the attendance has increased from about twelve to nearly sixty. We will meet to-night under unfavorable circumstances, however. Hoping still for Zion's weal, I am as ever,

S. D. CONDIT,

BOSTON, Mass., Jan. 4.

*Editors Herald:*—While at Scranton, Pennsylvania, I learned of the existence of a branch of the Utah Church in Cohocton, Stuben County, New York, of some twenty members or more. I met Elder McFarland in Scranton, who is in charge at Cohocton. He had come on to attend a conference that was held in the suburb of Scranton. Elder S. W. Richards, from Brooklyn, was in charge. He is a man of over seventy years of age; has been in the church since a boy. Twelve years of his life have been spent away from home doing missionary work. He is a man of pleasing manners and well preserved for his years.

In conversation with him he took the ground that no unmarried person can be saved in celestial glory. They may, as Jesus said, become like the angels who neither marry nor are given in marriage, but can never go beyond that and get where the gods are. When I expressed my anxiety because I had a sister die who had never been married, he encouraged me by telling that it could be made all right if I was a member of their church, by going into one of the Temples in Utah and getting married for her by proxy. The following prerequisites are needed however; I must find out who the man is that would be acceptable to her, and also if he is now willing, then take my wife, or any female for that matter, to the temple, and be married by proxy for my sister.

I inquired, "How about the children?" seeing (as they teach) that glory depends somewhat upon the number of posterity we have. He said that all children not old enough to be responsible are of course saved, but that the mothers of these children, having lived and died in sin, are damned. This leaves a large percentage over there without mothers. These little ones are divided among such as my sister, who had none. So as the matter now stands I may yet be uncle to a number of little almond-eyed Chinese, Japs, or kinky little Congoites.

Much ado is made by these Utah men over the temples they have, and the wonderful work being done in them for the good of the race, such as endowments, baptism for the dead, marriage for eternity, marriage by proxy, sealings, etc.

I beg to be excused for irreverence, but looking at it from this distance and among hard-fisted Yankees, the revenue that comes from such a monopoly looks suspicious as a motive. Talk about "trusts," "syndicates," and "combines" in modern Babylon! They are not to be mentioned for they deal with material things in *this world*, but Utah's Zion takes in the world beyond. She has only one real competitor, and he only on a small scale; viz., the Roman Pontiff. I believe he still has control of purgatory notwithstanding the A. P. A. The modern Yankee has beaten the old world Italian even in the business of apostasy.

I asked Elder Richards what explanation he had for the doctrine of blood atonement as taught by his leaders. He said that at the time they made those speeches he was away on mission work. I asked if the church

had ever taken any action to nullify such teachings. He did not know as it had. It seems to me the matter stands just where Brigham Young left it when he said: "The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force." Until the church in Utah takes action against such things they stand committed to them by their own record, and when opportunity offers will practice them when the obstacles—"wickedness and ignorance of the nations"—that now "forbid" are removed. I have not met one of them yet but what affirms a belief in polygamy, but say they are not sent out to teach it. Whether they teach it or not, I can't say; but this I can say, their new converts tell me they believe it and have stood in argument with me on the subject.

I want to say to the saints that for a handy little instrument to have on hand to meet this issue Bro. Etzenhouser's pamphlet, "The Books and Utah in Contrast" is the best I know of. It is a veritable little monitor.

When I learned of the branch of Utah Mormons at Cohocton I felt anxious to investigate and inquire into the causes of what to me appeared to be a sort of an anomaly in that part of the country. At a rural district four miles from town I found them. They are mostly farmers and confined chiefly to two families named Cooley and Campbell and those who have married into them. I had started for the home of Elder Cooley, but missed my way and brought up at the home of Mr. Hez. Campbell, whose wife gave me refreshment with a dinner and rest. I had walked four miles in a snowstorm to get there. From her I learned that the elder Campbell, her husband's father who lived near by, was not one with them as Brighamites; but she could not really tell me what he was, only that he was a Mormon, but not their kind. I made my way to his house and was pleased to find him what he called an "old Josephite." He had joined the church in 1837 and remained true to his early convictions, refused to follow the dictation of Brigham and associates. He is a relative of Bro. Fred Campbell, formerly near Independence, Missouri, who is well remembered for his manly qualities, but now gone to his rest.

With his aged wife and granddaughter Minnie, I made my home. I announced my mission as having come to present the true side of the doctrine of the Latter Day Saints. A meeting was given out for the following night, especially for the Mormons, as I did not feel to make any public attack on them until they had a fair chance to stand from under. The time came for the meeting, house prepared as well as my argument, but lo! "the best laid plans," etc. There were two came. One Elder Wilsey had been around during the day and told them not to come as I "was no different than a sectarian." I hardly expected such treatment from them, as I was so kindly disposed towards them and only asked to be heard. They make so great claim that people persecute them and will not hear them but missjudge them, I was not looking for them to give me the same dose

they found fault with others for giving them. I afterwards charged this Wilsey with inconsistency and hypocrisy. He admitted he had so advised them, and appeared to be obtuse to the moral phase of the matter.

I obtained the use of the union church for Sunday evening. In the morning went to hear the regular pastor (Evangelical). He invited me to preach for him, which was acceded to. It had been noised around that I had come to expose Mormonism, which brought out many that might not otherwise have come. They heard a gospel discourse on "faith and repentance to this generation." The Brighamite element were conspicuous by their absence. I believe not one came. As the elders had succeeded in keeping their flock away from me, I went to their meeting Sunday afternoon held in a private house, thinking I might get a chance to reach them there. The meeting was closed without the chance; however, we had a kind of a wholesale "powwow," minus the pipe of peace, both men and women taking part. The answer to the charge of apostasy, with the evidence taken from their own books, was met with, "Josephite lie," "rot," etc. I was plainly told that "the Devil my father had sent me there." It was a bomb least expected when blood-atonement, Adam-God, idolatry, and the inconsistency of placing the Martyr before the world as a liar and hypocrite by having a revelation in his possession commanding polygamy as essential to celestial glory and the rejection of it to bring damnation, and at the same time publicly saying over his own signature that it was a "false and corrupt doctrine," and threatening one Hyrum Brown, of Michigan, with expulsion from the church for teaching it, were presented.

I have no doubt that blood-atonement is absolute now in Utah, for these young elders whom I met say they now hear it, although born and bred there. One of them said that if I could prove my case he would quit and go home.

The pressure brought to bear upon Elder McFarland was such that he agreed to send for the books I quoted from. If he don't I shall, for they must meet the issue. One family said that if my points turned out to be true they were done with Brighamism, for they joined what they supposed to be the truth as taught in the books. Their eyes are now being opened to the deception imposed upon them. I am hopeful that the leaven of truth will continue to work there until all who honestly want to serve God will see the true light and be saved from the meshes of that terrible apostasy.

No doubt some of the people think it is a "Josephite lie." It is hard for anyone to believe that any man would publicly teach such horrible things as Brigham and Grant have taught. Jesus said, "If the light which is in you become darkness, how great is that darkness?" And if the salt loses its savor it is good only to be cast out and trodden under foot of men; also, when the unclean spirit is allowed to go back into a man when once cleansed he takes seven other devils with him more wicked than himself, and the last state of that man is worse than the first,

(Luke 11:24.) Brigham was once cleansed, but when he lost the Spirit of God by violating a commandment of God, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her shall deny the faith and shall not have the Spirit" (D. C. 42:7), he lost the Spirit. To be deprived of the Spirit means spiritual death. Not even an apostle can trifle with Christ's commands. The divinity of the command is shown by the transgression of these men.

An attempt was made to shut me out of the union church on the grounds of my belief that Joseph Smith was a prophet of God. A meeting was called by a man who was one of the trustees and he addressed the people mainly upon the point that Joseph and Oliver received the Aaronic priesthood, which he claimed was done away, hence the claims of these men were false and unscriptural. At the conclusion of his speech the audience called for me to reply, which gave me a chance for defense, all we ever ask.

While there I preached several times, making two new openings, having good attendance. The people are learning that for a man to believe in the mission of Joseph Smith does not mean an indorsement of the Utah philosophy. These Utah elders have been around there for a year or more and are doing comparatively nothing as far as preaching is concerned. Places were opened for me there, all I could ask for. I learned from Elder Gill that they intend to send out two thousand more missionaries. If they do as those I have seen, it will be a long while before they will preach to every nation, kindred, tongue, and people, unless peddling tracts can be called preaching. They are told by their leaders, I presume, that the Josephites are a broken-down set, fast dying out, to fulfill what Roberts calls Brigham's prophecy. He ought to give the full schedule of the "Lion's" prophecies—"The mouthpiece of God to all mankind." Doubtless when these young men serve out their two years' enlistment and return home they will have learned by experience that the Josephite movement is far from dying out.

I at first thought that this sending out such a large number of men would be a damage to us; that the people would get us confused. I find though if we follow them up it is a benefit, for it makes the lines more distinct between us. "All things" will "work together for good," likely.

We are well here in the "Hub." Church work in good condition with us. This week Boston has unusual attraction, besides a sensational murder trial. Sam Jones, Francis Murphy, and Moody are holding forth in different parts of the city; and so the world moves.

Yours hopefully,

F. M. SHEEHY.

GARDEN GROVE, Cal., Dec. 27.

*Editors Herald.*—I felt while reading Bro. Griffiths' letter, requesting the people of his mission to fast and pray on a certain day for the sick of the mission, that the keynote of advance had been sounded. Not only in his mission are many laying on beds of pain and

in many ways suffering for the need, it seems, of the "healing Spirit," but such is true of all the missions. And I think a greater measure of the Spirit made manifest through all the gifts at our assemblies, would greatly aid and comfort.

And a glance from the spiritual to the financial is not encouraging. To me it is the most discouraging of all I now see; Temple Lot, Evanelia, and the like are matters that can be accounted for; but to see in this the hour of battle our force being reduced because we are not able to keep them at the front, is not so easy to explain. It is said that man's necessity is God's opportunity. It seems to me that his opportunity to aid the church has come, and that if he does not very soon aid in a more marked degree, the faith of many will be sorely tried, to say the least. The loss of the Evanelia, Temple Lot, shortage of funds causing the return of faithful ministers, with possibly a decrease in spiritual power, are all having their effect on the saints. The question may be asked, Can nothing more be done than we are now doing? If not, we are free; otherwise we are not.

Bro. Griffiths thought in his mission that there could be, and he did exactly what the history of six thousand years shows us the people of God have always done. As individuals when in straightened circumstances we pray, and why not as a church?

Of course, half-hearted praying will not do, and the way to make it whole-hearted praying with very many is to fast. I have never been much of an advocate of fasting, as some know, as most people fast. I cannot see any reason in supposing God more willing to grant favors when I am hungry than otherwise. I have been taught that suffering is not pleasing in his sight, and if we do not suffer, then what is the object? And if we do, I am just as much at sea. I can see how a fast might be profitable, to abstain from eating one or two meals a day at stated times and give the amount saved for the cause. The amount saved would amount to considerable and the sacrifice considerable more; but I would not be understood as saying that a fast without a donation would be of no avail; for as is our faith, so it largely is. Many have obtained great blessings by fasting in ways they thought proper.

I am convinced that if missionaries would take hold of and continue to sound this note, much good would result to the cause; but the head must direct, and as directions come so let us all act. For my part I would like to see something done to build up and help the cause we all so dearly love.

HIRAM L. HOLT.

DELOIT, Iowa, Jan. 5.

*Editors Herald.*—For nearly five years I have been trying to point mankind to "the Lamb of God, which taketh away the sin of the world." The blessed story of his triumph is always new. How thankful we ought to be for the restoration of the *real* gospel!

The closing weeks of '96 were spent in Cherokee County, Iowa, where I preached twenty-five times. Good interest at Silver

Center, near Quimby, and some will ask for admission into the kingdom ere long. Prejudice is fleeing and truth is finding place in the hearts of many. The few saints in that county are awake to the interests of the church; not only in their conduct before their neighbors, but are observing the law of tithes and offerings also. On December 29, I received a telegram saying my mother was very sick. I found her in a critical condition, but thanks be to the good Lord, she is much better. Bro. J. T. Turner requests me to begin a series of meetings in the saints' church at this place, Thursday evening.

Elder C. E. Butterworth has been preaching here for a week or so, and his efforts were appreciated. I may be in the northern part of the district again in about three weeks.

C. J. HUNT.

BELMONT, Neb., Dec. 30.

*Editors Herald.*—I left home November 7, and arrived at Bro. Ed Weed's and held two meetings, then walked on west to the Rockford schoolhouse and held four services. Was assisted the last evening by Bro. Weed, then we moved on west, Bro. Weed taking me in his cart to the Pioneer schoolhouse, where we remained at Mr. Richardson's and held eight services in the schoolhouse. We were treated with the greatest kindness and respect, and great interest was manifest and some Book of Mormons were ordered. We then moved on west to the Pole Creek schoolhouse, close to the western boundary of Cherry County. We went to Mr. Joseph Fairhead's, trustee, to obtain the house. He received us kindly and entertained us while here. We held meetings Saturday evening and on Sunday morning and evening; then we made arrangements to hold meetings every other night for two weeks, as the interest was good.

On Monday we went on west to Bro. Haywood's, where we were truly made at home. Here we met Bro. J. Shepard, of the Elkhorn branch, and our meeting was a happy one. We held meeting in the schoolhouse that evening, and on November 24 baptized William Ewert in the Niobrara River. We then returned with some friends to Pole Creek and held service in the evening. I then parted with Bro. Weed, and it was with regret for I had been with him long enough to truly appreciate his friendship and love. May the good Master bless him and his. I returned with Bro. Shepard to Bro. Haywood's and continued the services, assisted by Bro. Shepard, until December 7.

The four places named above are new openings, and great interest is manifest. On the 8th the cash for my fare was placed in my hand by Bro. Haywood, and Bro. Ewert took me to the town of Gordon, where I took train for Hay Springs, where I arrived safe in the evening and was met by Bro. George Corbin, who took me in his wagon to the Alliance Hall, some four miles from town, where I had the pleasure of listening to a stirring discourse from Bro. D. M. Rudd. Would to God there were thousands of such men in the field working for the good Master. Here I rested a few nights, and truly had a feast,

listening to Bro. Rudd set forth the truths of the great latter-day work, assisted by his chart of the dispensations. We prevailed in our request that he would turn east and work some in those new fields we had opened. May God bless his labors.

I remained in the Elkhorn branch until December 24; spoke four times in the Alliance hall, once in Bordeaux schoolhouse; and seven times in Phillips schoolhouse. Bro. Shepard brought me in his buggy to this place on Christmas, and I held service in the Evergreen schoolhouse on the 26th. Here I had to shake the parting hand with Bro. Shepard. How hard it is to part with those we learn to love! Have held service every night in the Evergreen to date and am now going to try for a house in the town of Belmont. J. S. LEE, The Hunter.

GRAYSVILLE, Ohio, Jan. 5.

*Editors Herald:*—Since arriving home, October 4, I have not been idle; was called to Centerville, West Virginia, in November, to assist in dedicating a new churchhouse. There I met Brn. D. L. Shinn and G. H. Godby, the latter for the first time. Together we held several meetings. Bro. Shinn left for Pennsylvania in a few days, and I returned home. Bro. Godby would still continue for a time.

I found letters from Sinking Spring and Middletown, Ohio, to go and help them. On Thanksgiving day I left for Highland County; held twelve services, and baptized three, all good material. I was loth to leave, for there was a splendid interest awakened, but advices from missionary in charge were to go to Middletown in Butler County, some thirty miles north of Cincinnati.

On December 11 Bro. P. Puckett took me in his cosy carriage to Hillsborough, where I took train for Middletown by way of Cincinnati. I found a number of warmhearted saints and began meetings in a nice hall which is wholly under the control of the branch. Held ten preaching services, assisted by Brn. Jones and Rhoads. The assemblies were usually small, but very attentive. I felt well in presenting our faith, and do not think it will prove a fruitless effort. There are a number of brethren there who are amply able to hold regular preaching services, and they proposed to undertake it and begin at once. They are noble men and God will bless them if they but move humbly forward. The editor of the *Signal* kindly permitted a number of articles from my pen to appear in his paper. Sister Edith Wren will be permitted to write articles bearing on the faith of the church, which will appear from time to time; so the editor told me. She is able to defend our claims, and will use the opportunity so kindly offered her.

Sr. Lula Jones and I drove over to Seven Mile to the cosy home of Bro. A. L. Yingling and family. They are strong in the faith and demonstrate their faith by their works. I enjoyed the visit and would be pleased to return some day and present the truth to the people of that community. My time was limited and I bade them good-bye on the 21st of December, and came to Byer's

Station, remaining over night with Bro. J. L. Goodrich, and was met by Sr. Devore on the 22. We staid with Bro. Vinton Goodrich that night, and started to Marietta, Ohio, next morning, remaining over night with Bro. and Sr. Lon Shinn, formerly of Clarksburg, West Virginia. Next morning we moved on to Woodsfield, Monroe County, and were met at station by two of my brothers who conveyed us to their home, in sleighs.

This is the first time we have met them since returning from the "islands." Sister C. A. Lucas is the only remaining saint here of the Monroe branch. She is still in the faith.

Last Sunday night I preached in the district schoolhouse where I received what little education I have. The house was crowded; there were quite a number of my old schoolmates present, who listened attentively while I spoke at length on "What must I do to be saved?" They said the house was at my service, and wanted to hear more; so I promised them I would hold a series of meetings after our return from Belmont County. I trust that at least some of my relatives may obey. The people would be glad to see Bro. L. W. Powell again. I wish he could be here now.

Wife and I have not forgotten the saints in California and the unlooked for serenade given us the last night we staid at Bro. Smith's, in Santa Cruz. Let that band remember they are not forgotten; God bless them all. Our sojourn among them was made pleasant, and our experience at Woodbine was the same.

With a prayer for all,

L. R. DEVORE.

#### JOTS BY THE WAYSIDE.—NO. 6.

BY T. W. CHATBURN.

ANOTHER year has been gathered into the garner, another milestone on our pathway we have swiftly passed. The record has been made up consisting of joys and sorrows, hopes and disappointments, sunshine and shadows; and with a firm conviction that from the experiences of the past we shall be the better prepared for the future, we turn with hopeful eyes to the dawning of the new year whose pages can only be read as they are turned by the unerring hand of time. Then let the creaking door of the old year go shut, with a prayer that a better one may open; for to us as saints the world's brightest years are to come, and to the grand culmination of which we are swiftly speeding.

We are living in an age of the ideal, when the whole church through divine illumination will make resplendent the name and glory of God among men and reveal to them the joys of immortality before the gates of death are opened to admit them to the everlasting kingdom of our God and his Christ.

We commenced a series of meetings here, continuing up to Christmas eve, when the children had an enjoyable time at the saints church, under the guiding hand of Superintendent George Thorburn. William J. Richards, the born singer, with his proficient choir, stirred the very depths of our soul with Christmas anthems, with Mrs. Allie Thorburn

organist. The tree was beautifully adorned with presents for old and young. We noticed "Fate" Booker's lengthy form as he plucked the presents from the topmost boughs of the tall cedar. "Fate," like Uncle John Kinman, is five feet eighteen inches in his stocking feet. Ladders are useless to such men.

At such times, as a rule, there are always a few pessimists who are ever ready to cry, "Lord, they have killed thy prophets and digged down thine altars." We remember reading, "Master, we found one casting out devils in thy name and we forbade him *because he was not a follower of us.*" The Master said, "Forbid him not; for he that is not against us is for us."

The Duke of Wellington once observed an officer in his army doing very effective work with a field gun. The Duke rode hastily to the spot and calmly said, "Captain, that was well aimed, and you are one of my greatest gunners. But that will do; those are our own men you are slaughtering."

A letter is handed us from Bro. Joseph Tanner, of Bevier, district president: "Come at once to assist me in debate with one W. G. Halley, of Holiness fame;" a man whom we had succeeded in making mad at one of our meetings a few weeks ago, by answering his silly questions. Selecting Bro. Tanner as his target he seeks revenge in debate. We are off to the battle.

(To be continued)

LITTLE SIOUX, Iowa, Jan. 11.

*Editors Herald:*—Elder J. W. Wight has come and gone, coming to quarterly conference December 5 and 6, and remaining with us until the 9th inst., when he left for Moorhead. We were sorry to see him go. The result of his thirty-seven sermons, was the baptism of twelve, who desired their names enrolled in the book of life. Others are almost persuaded to enter the sheepfold. May God's Spirit so work upon them, that they will cry out, "Men and brethren, what must we do?"

Bro. Wight left many warm friends here, and a royal good feeling among the saints. To say that his sermons were grand does not do them justice—often sublime is better.

The Apostle Paul tells us, "Our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance;" all of which was fully realized during the late meeting held here, by "them that believe."

Come again, Bro. Wight, and "stay all winter" next time.

Fraternally,

GEO. M. SCOTT.

ENTERPRISE, Idaho, Dec. 23.

*Editors Herald:*—I started about the 1st of November and preached one week in each of the following places: Cold Spring Creek, Jacksonburg (eight miles east of Mountain Home), and Bruno. From the latter place I went to Little Valley and did some preaching, thence to Carrol Creek and stayed all night with William Evans, a man at war with all religion. His mother had been an invalid for fourteen years. Not being able to take a

step they carried her as a child. In the morning as I had my team ready to start on my journey, the son came out and desired that I should come and see his mother before leaving. I did so and she wished me to pray for her, and I was never blessed more in my life, nor felt the power of the Spirit more than during that prayer. I went away in about ten minutes, left them all rejoicing, her praising God. I have been at this place eight days and am ready to start for Oregon again. I can truly say that I was never in all my travels treated as well as at this place. Any elders traveling through will meet with warm receptions and are kindly invited to stop.

Will you please remember poor unworthy me in your prayers that I may be kept humble so the Spirit may be my guide.

Yours in hope,

LEVI WILSON.

CHICAGO, Ill., Jan. 14.

*Editors Herald:*—On New Years' day I had the pleasure of organizing a branch of seventeen members, at Ladd, Illinois; Bro. Frank Izatt presiding elder, C. Malcor deacon, Adam Fletcher treasurer, and Thomas Turner secretary. Mainly through the efforts of Bro. Fletcher, who is a leading man of the town, a union church has been built, which the saints have the use of, alternately with the Methodists; so that the little branch has a good start, and though considerable prejudice is manifest at present, we believe that will soon be overcome, if the saints will exercise wisdom and let their light shine. Notwithstanding the rain (and it did rain) on Sunday, the services were well attended and a good interest manifest.

In the morning I attended the Union Sunday school, and by invitation spoke to them on the lesson—the resurrection and second coming of Christ. In the afternoon I preached to the saints. There was a number of outsiders present. But in the evening to our surprise a large audience greeted us; the Presbyterians adjourning their meeting to join ours, their minister failing to appear. I had excellent liberty in presenting the word and the indications are favorable for a good work.

From Ladd I was called to Sandwich to preach David Rogers' (brother of I. L. Rogers) funeral sermon. The funeral was a large one, Mr. Rogers being an old and highly respected citizen. He was not a member of the church, though a believer, but like many others, deferred the one act of obedience till it was too late. But he was a friend to the church, also to the poor, therefore has gone home to his reward.

We have been trying to get our work established in the city of Aurora. We have about a dozen members there. Principally through the efforts of Bro. F. T. Haynes and Henry Atkins. We have held several successful meetings there. Those who come out to hear seem interested. An effort is now being made to obtain a permanent place for meetings. We hope the way may open soon for an organization of a branch. We believe a good work can be done there,

I have been out of the city most of the time of late, Bro. F. M. Cooper taking my place here. I have more calls than I can fill, but do the best I can. I think this has been the busiest year yet; but the Lord has blessed me with good health and I enjoy my work. I think the work in the city is in good condition. Our Young People's Society is growing nicely. The members are all alive.

I go to Millersburg next week by request to aid in a series of meetings there, and remain in Kewanee district till after conference, which convenes at Kewanee, February 6.

Yours in bonds,

F. G. PITT.

COOKS POINT, Texas, Dec. 16.

*Editors Herald:*—On the 27th of July, in company with Elder Benjamin Goodman and wife, and Scott Perkins, I set out for Elkhart, Texas; my companions for Limestone County, they to visit relatives; I to preach the gospel. After five days' travel by team our wagon broke down near Winona. Here I bade adieu to my friends and boarded Nahum's chariot, reaching Elkhart that evening, July 31. I was met at the station by our worthy brother and elder, James W. Bryan, who kindly took charge of me till the 2d of August, when Bro. George Hughes conveyed me by buggy to his place, Percilla. Bro. Tipton lives here and is our representative here, he being a priest in the church, doing what he can for the work. He has the respect of those out of and in the church.

A Methodist revival was in progress when I arrived at this place, at the conclusion of which I preached four times without much effect. Here I was prostrated with fever the most of the month, my comfort being kindly looked after by Sr. Hughes and Bro. J. C. Tipton. I also preached at a place called Enon, in which some good was effected I think. Bro. Bryan is our only preacher in all this region of country. He is laboring faithfully. The 10th of September found me in the city of San Antonio. After preaching here a week I went to Kerville, by wagon, with our missionary, L. L. Wight, a distance of seventy-five miles to attend a debate between Elder H. P. Curtis and J. A. McArty, of the Christian Church. I acted as moderator for H. P. We had a good time here and felt quite proud of our young champion. He defended the claims of the church in a masterly manner. I wish we had many more such men as H. P. Curtis.

After the debate I returned to San Antonio, where I labored till October 8. The 10th found me at Pipe Creek. After laboring here a week I went to Medina City, where I held a few meetings with Elder Wight, returning to Pipe Creek on the 23d when the district conference convened, which passed off pleasantly, and the 29th found me again in San Antonio; when on the 9th of November in connection with the district president, I organized the San Antonio branch. H. P. Curtis is pastor of the branch, N. C. Powell teacher, H. Hutson clerk. On the 1st of present month I came to Hearne, Texas. Here I labored for one week, which resulted

in four additions to the church. Bro. Sam Hay is in charge here.

On the 13th I reached this point, where I am at the present. This is the home of Bro. Emery W. Nunley. We are holding a week's meeting here with fair attendance and good liberty. Bro. Nunley is partially disabled by a fall from a wagon a short time ago. He may have broken a rib, but his condition is not serious. I feel encouraged, but we need more help in this great State. Better provisions must be made for Texas, it seems to me. Pray the Lord of the harvest to send more laborers into the field.

At work,

I. P. BAGGERLY.

FULTON, Iowa, Dec. 23.

*Editors Herald:*—I have just returned from Savanna, Illinois, where I was busily engaged in gospel work for over one month. After two weeks' labor there my wife came over from Fulton, at the earnest solicitation of the saints, and helped me a great deal, especially in fireside preaching and in ways too numerous to mention.

Bro. L. E. Hills, of Marion, Iowa, preceded me at Savanna and had appointments out, and had preached once. This brother is doing nobly in the cause, and is received well by all. During my stay four were baptized, and many friends made to the cause. Some promised to be baptized in the spring, should I return, or any of the elders go there. The zeal of God's children at that place must certainly win souls to Christ; for like Paul's testimony of the Romans, I can say that their zeal is spoken of for miles distant. Those who were baptized are excellent people, all heads of families. The congregations were very good, and attentive throughout.

I believe there will yet be a branch of the church at Savanna.

This (Fulton) branch will celebrate Christmas by having a Christmas tree.

I expect to go into the northwestern part of this district before New Year's day. I feel much encouraged in the work.

Yours in hope,

J. R. SUTTON.

DAVIS CITY, Iowa, Dec. 25.

*Editors Herald:*—Leaving home on the 11th and meeting Bro. Jones at Davis City on the train for Chariton, Mr. Ream met us there with team and took us out south about seven miles. We held six meetings with fair liberty; some interested in the gospel. One lady said she was with us in principles, but not in the church yet. They said they would purchase the Inspired Translation and Book of Mormon soon.

We left them for Lucas on Friday, the 18th. On arrival at Lucas Bro. C. H. Jones was requested to baptize four precious souls into the kingdom of God. Bro. Jones preached at night and assisted in confirming them.

Bro. David Daniels requested us to go north about eight miles, also sent appointment that we would be at the Curtis school-house. We met a good crowd there. There are some good people up there; some are in-

vestigating and some say they have no fault to find with our doctrine, although they say they don't see the necessity of being baptized again. They don't understand the authority of the church that God has again called man in these last days.

I left Bro. Jones at Lucas, Iowa. He is a good worker for the Lord. He preaches in the pulpit and by private talk. He will go back to-morrow to hold meetings a few days. I think some will join the church there before long. Mr. Crooks treated us well, for which I feel to thank him, also others, for their hospitality and the kindness of the noble saints and friends. My prayer is that they may comprehend the glorious gospel of these latter days.

Yours in bonds,

NEPHI LOVELL.

## Original Articles.

### THE RIVER SIDON. WHERE IS IT?— NO. I.

EDITORS SAINTS' HERALD:—In answer to the question in a recent *Herald* article, "The River Sidon, where is it?" I will here present such evidences which apparently are extant, whereby the river can be located; but in order to locate said river beyond a doubt I shall have to locate some of the principal cities of the Nephite account that were near to it, by their remains still extant, as also of a "strip of wilderness" land, etc.

The committee on archæology has evidently located on the wrong part of America to find a river that will answer to the River Sidon. And if the committee will carefully consider the following accounts of ruins of ancient cities and fortifications in Central America, in the vicinity of the Usumasinta River, and Honduras, and Mexico and also the meaning of symbols and representative figures on the Gemelli chart, I believe it will be convinced that they have made a wrong location for the River Sidon, in South America.

I will first refer to the ruins and their location of an ancient fortified city in Honduras, which reads:—

At Tenampua, . . . twenty miles southeast of Comayagua, near Flores, is a hill of white stratified sandstone, whose sides rise precipitously to the height of sixteen hundred feet above the level of the surrounding plains. The summit forms a level plateau one half a mile wide and one mile and a half long from east to west. On the eastern half chiefly, but also spreading over the whole surface of this lofty plateau, is the most extensive group of

ancient works in the whole region. . . . In the center of the eastern half of the plain and consequently in the midst of the principal ruins, is what may be regarded as the chief structure of the group, commanding a view of all the rest. (This group of ruins and their location to each other are shown in the fourth volume of *Native Races of the Pacific States*, pp. 73, 74.)

As to the original purposes to which the structures of Tenampua were devoted, speculation points with much plausibility to religious ceremonies and temples in the case of the enclosures and larger pyramids; . . . while the strong natural position of the works on a plateau with high, precipitous, and at nearly every point inaccessible sides, indicates that defense was an important consideration with the builders. The supposed reservoirs favor this theory, which is rendered a certainty by the fortifications which protect the approach to the plateau at the only accessible points, on three narrow ridges. . . . These fortifications are walls of rough stone from six to fifteen feet high and ten to twenty feet thick at the base, according to the weakness or strength of the location. Gullies on the slopes which might afford a cover for approaching foes are carefully filled with stones, and the walls themselves, which also have traces of towers at intervals, while presenting a perpendicular exterior are, terraced on the inside for the convenience of the defenders.—*Ibid.* p. 76.

This brief account of the ruins of an ancient fortified city in Honduras, its high location and supposed purpose by the learned writers show that it had been at a remote period the capital or religious center of the aboriginals of that part of Central America. And according to its location as shown on the map of Mr. H. H. Bancroft in his fourth volume; and the location of the beehive figure at 80 on the Gemelli chart the two locations are identical in a geographical sense, for each location shows to be southeastward from the boundary line between Honduras and Guatemala, and about midway between the east and west seas, the Atlantic and Pacific. It is seen that the beehive figure on the chart, that it is located on the end of the line leading from a curve figure at 54, called Culhucan by the writers; they have applied this location, however, to a city by that name in Mexico which is an error, for it represents South America, south of the equator. It will be seen therefore, by the line of travel from Culhucan to the Beehive, that the people which first located in Honduras traveled from South America, and the number of tribes which made the journey is shown at 53. And to show this

to be correct I will refer you also to the curved figure at 4; and also to the conical figure in the large square, which shows its location to be northwest from the curved figure at 4. In a geographical sense, therefore, it represents Central America from the boundary line of Guatemala to the Isthmus of Panama, the north part of South America to the isthmus not shown on the chart. At the southeast part of the neck or isthmus is located a female and at the northwest part is a male which looks across the land to the female, with the signification, this is our country! The group of five chiefs at 7 represent the same company as at 53, the female and male located on the conical figure being significant of the whole, the Beehive figure representing the location of their capital city in that country, who had traveled from Culhucan, South America.

I will now refer to the Nephite account of the journey which Nephi and his people made, when they left a part of the original company from Jerusalem in the land in which they first located, and settled in a country that was "nearly surrounded by water," which they "called the land of Nephi." For the account of the journey and name which they called their second location in America see 2 Nephi 4: 2-5; and for the nature of its location being nearly surrounded by water, see Alma 13: 11; and that their capital city was fortified, see Jarom 1: 4; Mosiah 5: 2; 6: 2; 10: 2, which show that the city of Nephi was on a high location, and also that it was fortified.

Again, in regard to the land of Nephi being nearly surrounded by water, look at the showing of the space within the large square, northeast and southwest of the conical figure if that country is not represented as nearly surrounded by water as shown on the chart answering to the location of the land of Nephi.

And again, do not the five chiefs at 7 represent the same number that formed the company of Nephi which settled in Nephi? And furthermore the symbols as attached to the head of the first chief show that he had traveled from a south country, and also that he had traveled on water to that south country, from an eastern

country, by way of the south, and landed from the western waters, or sea. Such significant symbols answer in every particular to the history of Nephi, from Jerusalem to "the promised land," to his father Lehi. The land of Lehi being that part south of the equator, it being called "The land south," in Helaman 2:27. And according to tradition of the Colhuas, of Mexico, it was "the land of their fathers." It is apparent that the word Colhucan and Colhua is from Lehi and Nahua from Nephi, and "means son," which would be in harmony with the Nephite account of Nephi being the son of Lehi.

And as the abridged history does not state what course of travel Nephi took when he left his brethren and traveled many days in the wilderness, it is difficult to trace the route he took and the place where he located; hence we have to be governed more or less by Alma's account of the place where he located. Now a place merely surrounded by water infers that it is surrounded more by water than by other lands, which is not the case with the place the committee has located on for the land of Nephi in South America. Jacob, the brother of Nephi, states, or calls the land an "island," which is more or less in harmony with Alma's account, and by the showing of the Gemelli chart, the conical figure within the square, almost any person would conclude that it represented an island. But by the location of the female at one end and the male at the other, show that it is not the case. It is evident, therefore, that the Gemelli chart gives the desired information of the location of the land of Nephi, as also the course of travel which Nephi took to it when he left his brethren in the land of Nephi.

I will now call your notice to the reports of the learned writers to the locations of the ruins of ancient cities and fortifications along on the northwest side of the boundary line between Honduras and Guatemala; and at the head of the Usumasinta River, which apparently are the ruins of the Nephite account of cities and of fortifications; the ruins of fortifications being the ruins of the forts which the Nephites built on the southeast and south borders of the land of Zarahemla,

in order to protect themselves against the Lamanites, who at that time had possession of the land of Nephi, and the Nephites had united with Zarahemla and his people and formed themselves into one government, in the land of Zarahemla, the Nephites being the rulers of the land of Zarahemla, did as a natural result take the lead in defending the country against the invasion of the Lamanite nation. But before I refer, however, to the locations of those ruins I will first refer you to an important group of ruins of an ancient city, supposed to have been one of the great cities of the Votanic empire, called Tulha, and located in Chiapas, which reads:—

Some thirty-five or forty miles southward from Palenque, on another of the parallel streams which unite to form a branch of the Usumasinta, is another important group of ruins, which may be called Ococingo, from the name of a modern village, five or six miles distant towards the west. The same traditions that tell us of Votan's great Maya empire, and of Xibaiba, allude also somewhat vaguely to another great capital called Tulha. Juarros perhaps following Ordonez, applied this name to the ruins of Ococingo, and most authors have followed him in this respect. I need not say, however, that the only authority for this use of the name is the traditional existence in the shadowy past, of a Tulha in this region.—Native Races of the Pacific States, vol. 4, pp. 346, 347.

Dupaix describes them [the ruins] as located on the slope of a hill, on the sides of which are some stone steps, and as consisting of five structures. . . . Stephens also describes the ruins, or the principal ones at least, as located "on a high elevation." . . . Stephens also speaks of an open table, probably the former site of the city, protected on all sides by the terraced structures which overlook the country far around. There is also a high narrow causeway, partially artificial, extending from the ruins to a mountain range, and bearing on its summit a mound and the foundations of a building, or tower. Of these ruins Mr. Stephens says "there was no place we had seen which gave us such an idea of the vastness of the works erected by the aboriginal inhabitants."—Ibid. pp. 350, 352.

For the location of these ruins, look for the name Ococingo, on the Bancroft map in his fourth volume, then get the Gemelli chart and compare the location of the eagle at 31, with the location of the ruins. None will or can dispute but what Mr. Bancroft's map where the ruins are located, that the place does not represent the northwest part of Central America. Nor can any person after comparing the country called Yucatan

Guatemala, Chiapas, and Tabasco, with the lay and shape of the large figure where the eagle is located on the Gemelli chart, dispute that that country does not represent the same place as shown on the chart—northwest from the line between Honduras and Guatemala, to the isthmus of Tehuantepec; and farther, that such is the case compare the country as shown on the Bancroft map southeastward from said line to isthmus of Panama, with the figure at 28 on the chart. It is therefore seen, that the two figures just referred to on the chart represent the same country as the Bancroft map of Central America. The figure at 28 represents the same place as at 2. The conical figure within the square which is a representation of the then location of the eagle, the symbol of its chief in the land; but as the land appears at a later date, the people who first settled it left it as shown by the human skull on its summit, and located at 31. Its occurrence being shown at 5 and 6, which is also shown at 12 in the act of traveling. The journey or symbols of travel from the first part are shown at 21 and 26, and continues round about to an oblong space at 27, where three females are located. The first has the rabbit and cane attached to her head, which are the symbols of north and west in geography, which shows that the company of ten chiefs and their families traveled to the northwest, when they left the conical shape country, which is in perfect harmony with the lay of Chiapas from Honduras. Compare the two figures on the Gemelli chart at 28 and 31 with the lay of Chiapas to Honduras; the site of the two cities, however, being that of the eagle and skull.

The symbols of history when the journey of the ten tribes was made are shown at 68 and 56, it being between the seventh and eighth cycles, and which was made at a time when war was in the land, as shown by its symbols by the temple and on the line of travel at 17 and 26, which is in harmony with the date in history of Nephi, when he left Jerusalem, to the time when Mosaiah was commanded to leave the land of Nephi and travel into the wilderness, which is also shown on the chart at 59 and 60, as also represented by the bird at 5.

## Conference Minutes.

### NORTHERN WISCONSIN.

District conference convened at Valley Junction, Wisconsin, December 19, 1896; President A. L. Whiteaker in the chair, A. V. Closson secretary. Branch reports: Reeds 40; 6 baptized. Frankfort 68; 16 baptized, 1 died. Evergreen 87; 1 baptized, 6 removed. Elders reporting: W. A. McDowell, C. H. Burr baptized 2, A. L. Whiteaker baptized 7, F. Hackett, A. V. Closson baptized 13; Priest H. E. Wood. No report from Bishop's agent. By resolution A. V. Closson was authorized to take such steps as may be necessary, to purchase, equip, and put in operation a gospel tent, said tent to be the property and subject to the control of the Northern Wisconsin district. A. L. Whiteaker and A. V. Closson were appointed a committee to confer with the officers of the Southern Wisconsin district in regard to holding a reunion in the State in the summer of 1897. A. L. Whiteaker and A. V. Closson were chosen delegates to General Conference; if both do not attend, the one attending is to cast the full vote of the district. A. L. Whiteaker was sustained president, A. V. Closson secretary. The preaching was done by brethren C. H. Burr, W. A. McDowell, and A. V. Closson. Adjourned to meet at the Reed's branch, near Chetek, Wisconsin, time to be designated by the president.

### FLORIDA.

Conference convened at Greenwood branch December 19, D. E. Tucker presiding. The following branches reported: Greenwood 29, Eadendale 16. Ministry reporting: Elders D. E. Tucker, S. D. Allen, J. N. Hawkins; Priest V. S. Jernigan; Teacher J. P. Calhoun; Deacon B. L. Jernigan. Bishop's agent reported: On hand at last conference \$26; received since \$27; paid out \$18.35; on hand \$34.65. S. D. Allen was sustained district president and V. S. Jernigan secretary. Preaching by D. E. Tucker and S. D. Allen. Adjourned to meet at Coldwater branch, Saturday before the third Sunday in February, 1897.

### EASTERN MAINE.

Conference convened at Indian River, December 19, at 2:30 p. m.; President S. O. Foss in the chair, J. D. Wilson secretary. Branches reporting: Olive Branch and Indian River. Elders reporting, U. W. Greene, S. O. Foss, W. W. Blanchard, E. C. Foss, and J. S. Walker; Priests reporting, U. M. Kelley and J. N. Ames. Bishop's agent's report: Received since last conference, \$168.47; paid out \$163.50; on hand \$4.97. Report audited and found correct. Voted to invite Bro. J. C. Foss of the Canadian mission to take part in the conference. Voted that the next conference convene on the Saturday before the full moon in June, the place to be appointed by the president. Voted that U. W. Greene, W. W. Blanchard, and J. N. Ames be appointed as delegates to the General Conference. It was voted that the offi-

cers of the district be sustained. J. D. Wilson resigned and Ada S. Kelley was appointed clerk. Preaching by J. C. Foss, W. W. Blanchard, and U. W. Greene.

### PREMONT.

Conference convened at the Plum Creek chapel, October 17, 1896, at ten a. m.; Bro. D. Hougas president, Emma Hougas secretary. Reports from following branches read and approved: Farm Creek, Elm Creek, Plum Creek, Shenandoah, Union, and Glenwood. Written reports were received from Elders W. Leeka, G. W. Walling, W. Leadingham, T. A. Hougas, W. Schick, H. Hershey, D. Hougas, W. C. Matthews, J. Comstock, S. Orton, H. F. Durfey, J. B. Cline, J. C. Moore; Priests J. Lentz, A. J. Davidson, L. C. Donaldson, J. Claibourne, G. F. Dungee, F. Becksted, C. Fry; Teacher J. Goode. Bishop's agent's report read and by motion a committee of three was appointed by the chair to audit the books. Verbal reports of branches were made as follows: Plum Creek, W. Leeka; Union, J. Comstock; Hamburg, J. Claibourne; Elm Creek, S. Orton; Farm Creek, D. Hougas; Glenwood, W. Walling; Elders G. Kemp, W. W. Gaylord, S. P. Becksted, A. Badham, M. W. Gaylord, H. F. Durfey, J. C. Moore; Priests J. Lentz, W. Walling, F. Becksted, A. J. Davidson; Teachers S. Dikes, C. Roberts, — Kirken-dall. The auditing committee reported an error of \$10 in favor of church. Report as corrected approved and committee discharged. A request from the Shenandoah branch asking that Bro. Burton Gifford be ordained to the office of deacon and J. V. Roberts to the office of priest was read. A motion that the request be granted and the ordinations be provided for at an early date was carried. On motion the following brethren were continued in their missions: J. C. Moore at Mc-Paul; S. Orton and C. Fry, Bartlett and vicinity; A. J. Davidson and Fredrickson at Plum Creek; A. Badham at Excelsior, including Stennett; G. Walling, Glenwood and vicinity; Bro. John Lentz to labor as circumstances permit under the direction of the missionary in charge and district president; H. Durfey to labor as circumstances permit. A request from Bro. Brewster that some one be sent to a point four miles south of Villisca to labor, and that he be allowed to labor there was given by Bro. Badham. On motion the missionary in charge and district president were empowered to grant the request and see that the want is supplied. A motion that the present officers be sustained was made and carried. A motion prevailed that when the conference adjourns it do so to meet at Shenandoah, the last Saturday in February, 1897. Moved that the 2:30 p. m. session on Sunday be occupied in a prayer and testimony meeting. Carried. Some time was spent on a free discussion of some points of Doctrine and Covenants. Preaching by Brn. John Lentz, D. Hougas, and A. Badham. This was one of the best conferences held in the district for several sessions.

The States have 37,000 women telegraphers.

## Sunday School Associations.

### MOBILE.

Report of the Mobile district Sunday school association from September 13, 1896, to November 29, 1896: Convention convened at Three Rivers, Mississippi, December 11, 1896. Number of schools reporting 5. Present number 5. Present membership of district 157. First convention. Amount on hand \$2.31. Summarized report of schools: Number of sessions 7 2-5; total enrollment 157; total attendance 1,104; average attendance 149. Number of classes: Senior *Quarterly* 5, Intermediate *Quarterly* 4, Primary *Quarterly* 4, Intermediate Question Book 1, Primary Question Book 3, total 17. Number of officers 14. Total collections \$10.60; total disbursements \$4.36; balance in treasuries \$6.24; amount paid to district treasurer \$2.31; number of *Hopes* taken 10; Senior *Quarterlies* 34; Intermediate *Quarterlies* 20; Primary *Quarterlies* 12. This district was organized September 20, 1896. Considerable improvement has been made here since the organization. C. I. Carpenter superintendent, State Line, Mississippi; W. L. Booker associate, Van Cleave, Mississippi; J. L. Booker, secretary, Bay Minette, Alabama.

### CONVENTION NOTICES.

The Northeastern Kansas district Sunday school association will convene at Scranton, Kansas, February 12, at 10:30 a. m. All Sabbath schools in the district try and send delegates. There is business that will have to be done.

SARAH A. PARKER, Supt.  
MARY HUDGENS, Sec.

The Northeastern Missouri convention of district Sunday school association will convene at Bevier, Missouri, February 5, 1897, at ten a. m.

We hope as many as possible will attend, especially those in remote parts, come and get an insight into the work that will help to render better service in your own locality. Bring your *Winnowed Songs* and *Quarterlies*.

LOUISE PALFREY, Supt.

Des Moines district Sunday school association will be held the Friday preceding the district conference to be held in Des Moines, in the early part of February, 1897, at which time the following questions are to be discussed. Where does the teaching of the gospel produce the best effect, at home or in the Sunday school? How use the *Quarterlies* in the Sunday school? Every one is asked to come prepared to give us some thoughts on the above-named questions, but especially the following; viz., Brn. C. Scott, Lamoni, W. H. Kephart, Lucas; W. C. Nirk, Rhodes; Wm. Johnson, J. W. Morgan, John Park, Frank Miller, Robert, Park, George Johnson, Calvin Merrill, Sheldon Armstrong, Wm. Barbee, Bro. Maitland, and Marcus Cook. Also Srs. Marcus Cook, Mattie Hughes, Sr. Kephart, Emma Park, and Anna Amos. All the schools in the district are especially requested to send in their reports, also to send as many



delegates as possible. District officers are to be elected for the ensuing year, also delegates to the General Conference.

Respectfully yours,  
MRS. ETTA SPRINGER, Supt.

The Southern Illinois district Sunday school association will convene at Springerton, Illinois, February 12, 1897, at two p.m.

Schools of this district are urged to send in reports to district secretary, Arthur Burroughs, Zenith, Illinois, by the 9th, any later than this date send to Springerton. Also each school should be represented with delegates and credentials.

I. A. MORRIS.

Convention of the Spring River district convenes about the middle of February with the Weir City Sunday school, and I very much desire that all attend who possibly can, especially the officers and teachers. The lesson for the normal training class will be part I. of Trumbull's "Teaching and Teachers." The book can be had at the Herald Office, price \$1.00 by mail, postage paid. How many are going to take part in the exercises at night? I should have report as to this from each school now. Also remember your Sunday school reports and delegates, also instruct them how to vote, as officers are to be elected this convention. Who will you have as delegate to General Convention? We expect to have a very instructive time. A program will be furnished later. Yours for the advancement of truth,

MRS. MINA E. HART, Supt.

ANGOLA, Kansas.

Decatur association will hold a convention of four sessions at Lamoni, Iowa, convening February 18, at 2:45 p. m. All heartily welcomed. It will be well worth an extra effort on part of all to come to conference one day earlier and attend this meeting. Program: Thursday afternoon, prayer service, reports, routine business. Evening, Teachers' meeting, primary, intermediate, and senior; blackboard summing up. Friday: Morning, Unfinished business, election of officers, choosing delegates to General Convention, etc. Afternoon, Practical class work, primary, intermediate, and senior; each prefaced by papers, followed by questions, discussion, and criticisms; concluded by blackboard review.

F. E. COCHRAN, Supt.

### Miscellaneous Department.

#### CORRECTIONS, COLLEGE DEDICATION FUND.

A. E. Dorn, Davis City, Iowa, 25 cents	should have been.....	\$ 1 00
F. M. Weld, Lamoni, Iowa, 20 cents	should have been.....	5 00
Mrs. Dwight Davis, Lamoni, Iowa, \$1	should have been.....	5 00
By oversight omitted from former list:—		
Mrs. Ella D. Whitehead, Lamoni, Iowa		5 00
Emerson Brown, Keosauqua, Iowa.....		50
Mary Brown, " " " " " " " " " " " "		50
Contributed after list was published:—		
Mrs. W. W. Blair, Lamoni, Iowa.....		2 00
Mrs. Minnie B. Nicholson, " " " " " " " " " " " "		2 00

#### NOTICES.

Notice is hereby given that at the coming General Conference a motion will be presented asking for an amendment to the rules of representation, section 175, Book of Rules, and that priests become ex officio members of General Conference.

W. T. SHAKESPEARE.

#### TO DISTRICT PRESIDENTS AND SECRETARIES.

It is necessary in the execution of the work of the church to have a record of the territorial boundaries of every district, for the information of the Presidency and other general authorities, and for the benefit of all concerned. District presidents and secretaries are therefore requested to forward to the Secretary of the Church a statement of the boundaries of their respective districts, by counties, being particular to designate clearly the counties of each separate State, where portions of two or more States are included in their districts.

Where boundaries have not definitely been defined, they should be given as clearly as possible, and subsequent actions defining boundary lines be reported.

Prompt responses are requested that general work may be facilitated. It is hoped that reports will be received from every district in the United States, Canada, Nova Scotia, and Great Britain, before the General Conference of 1897; and from the Australian districts as soon thereafter as possible.

In bonds,

RICHARD S. SALYARDS,  
Secretary Reorganized Church.

LAMONI, Iowa, January 14, 1897. 14-2b

#### SPECIAL NOTICE.

##### HALF FARE PERMITS—LOCAL MINISTERS.

Under date of January 14, 1897, Chairman Caldwell of the Western Passenger Association gives notice that the "note" under Rule No. 1, which reads, "This to include clergymen who are pastors of churches of such denominations as do not believe in a paid ministry, provided their only other occupation is farming," does not apply to ministers of the Reorganized Church. He says: "You will observe that the clause concerning farmer-pastors applies only to such denominations as do not believe in a paid ministry, and we have never classed the Reorganized Church . . . in the category referred to, it being our understanding that there is, in your denomination, a class of workers (called missionaries, we believe) who do receive support from the church and, while we understand fully that the local pastors themselves do not, yet that would not alter the fact that they belong to a denomination which does recognize, in a sense, a paid ministry."

This interpretation denies the half fare permit privilege to all except ministers "engaged solely in religious work, having no other business or occupation," and whose names are not included in General Conference appointment lists or indorsed by general missionaries in charge.

#### TO ALL MINISTERS CONCERNED.

Under date of January 13 the Chairman of the Western Passenger Association states that applications have been received from a number of ministers general and local whose statements "show that part of their work is selling church publications;" that "at the last meeting of the Clergy Committee the question of the sales of books or periodicals of any kind, religious or otherwise, was taken up and fully discussed and the decision reached was to the effect that clergy credentials could not properly be issued to publishing agents of any character, even where the agents themselves derived no personal profit from their sales; in other words, the selling of books or publications is considered secular work, and those engaged in it . . . must travel in the same way as do agents of secular publishing houses . . . even though such works are entirely denominational, would not alter the matter; and hence we would not feel that it would be proper for us, from information at hand, to approve the applications to which we refer; however, we will await any further communication you may wish to make on the subject before taking definite action."

After consultation with President Joseph Smith and Bishop E. L. Kelley, who with the undersigned were appointed a committee on railroad permits by the General Conference of 1896, notice is hereby given that ministers accepting half fare permits will be required, under the Association ruling, to cease acting as agents for church or other publications, or from engaging in any secular business or employment while holding unexpired permits; and that Chairman Caldwell has been notified that all ministers of the Reorganized Church holding permits have been so instructed.

Particulars have been given that all concerned might comprehend these rulings.

R. S. SALYARDS,

Secretary Reorganized Church.

LAMONI, Iowa, January 16, 1897. 3-2

#### BEWARE.

Saints are hereby warned to look out for a young man about five feet seven inches tall, about 130 pounds weight, short, dark colored mustache, heavy black hair almost entirely covering his forehead. When last seen he wore a black frock coat, pants and vest same color, a rather dilapidated brown and white striped overcoat, and a cap. He carried a small leather valise. He came to the saints church Sunday, January 3, and represented himself as Bro. Reynolds, of Reed City, Michigan; was entertained by saints, and stayed over night with Bro. Charles Johnson, of Eastman Place. He left there Monday morning, saying that unless he found work he would go to Omaha and enlist in government service. Monday evening it was discovered that \$10.50 had been stolen from one of their boarders from the room he occupied. [This comes from Des Moines, Iowa.—Ed.]

#### CONFERENCE NOTICES.

The Northern California district conference

will convene at 320 Post Street, San Francisco, at ten a. m., Friday, February 26, to remain in session three days. We wish reports from all branches. The Sunday school association will hold a session sometime during the conference. Come all, and let us have a profitable session.

C. A. PARKIN, Pres.  
M. A. SAXE, Sec.

The Des Moines district conference will convene on Saturday, February 13, 10:30 a. m., at the saint's chapel in Des Moines, corner of East Sixteenth and Des Moines Streets. Branches that do not expect to send delegates will please send this reports to Wm. Johnson, Angus, Iowa. Brethren, come to enjoy a feast of the spiritual blessings of our Father.

WM. C. NIRK, Pres.  
WM. JOHNSON, Sec.

Quarterly conference of the Spring River district will convene February 12, 1897, at Weir City, Kansas, 7:30 p. m. All branches of the district, take notice and have your reports properly made out and forwarded to me at Weir City, in care of branch president, S. Maloney, so that all matters of business may be in hand before the opening of our business sessions. See that your reports give full names and dates of parties baptized, confirmed, ordained, received, removed, married, expelled, and died. Give birth, town, county, and State, and name of speaker, etc., etc., and last but not least, come to conference with large delegations, full of the Spirit of peace, life, and joy, together with the quarterly collection and the six dollars that each branch has been requested to furnish towards paying off the district tent debt.

J. C. CHRESTENSEN, Clerk.  
JASPER CITY, MISSOURI, January 11, 1897.

The Northeastern Missouri district conference will convene with the Bevier branch, February 6, 1897, at ten a. m. All who can should be present: Delegates to General Conference will be selected at this meeting. The missionaries of district will be present. All branch and priesthood reports should be forwarded to Louise Palfrey, Macon, Missouri.

J. A. TANNER, Pres.

The Philadelphia district conference will convene at Broad River, Connecticut in the saints chapel, February 13 and 14; business meeting to commenced Saturday evening at 7:30. It is requested that all officers in the district will make their report in writing and send the same to the secretary in time for conference. A goodly number is desired at this time, as delegates to General Conference will be elected, also the delegate system will be proposed for this district.

E. B. HULL, Sec.  
2716 Darien Street, PHILADELPHIA, PENNSYLVANIA.

The Decatur district conference will hold its last session of the conference year in Lamoni, Iowa, beginning at 7:30 Friday evening, February 19, 1897. At this session officers for the ensuing year are to be elected, dele-

gates chosen to represent the district in the General Conference, and other important business to be transacted. It is necessary that all the branches be well represented, and especially to have full and correct reports. Presidents, please take notice.

WM. ANDERSON, Pres.  
B. M. ANDERSON, Sec.

The Des Moines district conference will convene with the Des Moines branch, February 13 and 14, 1897. Branch clerks will please to send reports to William Johnson, Angus, Iowa. A cordial invitation is extended to all that can attend of the ministry and saints from other parts. Come and bring the Spirit with you that shall finally triumph in establishing peace on earth, good will to men.

WILLIAM C. NIRK, Pres.

Conference of the Southern Illinois district will convene with the Springerton branch, February 13, 1897. It is hoped Elder Snively will be present. Branch secretaries, please send statistical reports to J. D. Stead, Springerton, Illinois. A cordial invitation is extended to all.

I. A. MORRIS, Pres.

Galland's Grove district conference will convene at the saint's chapel, Dow City, Iowa, February 27, 1897, at ten a. m., continuing over Sunday. As this is the most important conference of the year, branch clerks should see that their reports are sent to the district secretary, Sr. Nellie Rudd, Dow City, Iowa, in ample time. Each branch should either send delegates or appoint some one who will attend conference to act for them. Ministers and saints will please come early and, so far as possible, prepare to remain until conference adjourns. We shall be glad to have any of the general church authorities or other ministers attend and take part with us. A cordial invitation is extended to all and everybody will be made welcome.

C. E. BUTTERWORTH, } Pres.  
J. M. BAKER, }  
Dow City, Iowa, January 5, 1897.

Massachusetts district conference will convene at Dennisport, Massachusetts, February 13, 1897, at 2:30 p. m. Let all come prepared for a spiritual feast. We expect W. H. Kelley and several of the Seventy. Please remember, all priesthood and statistical reports are to be forwarded to me ten days previous to convening.

M. C. FISHER, Clerk.

Conference of the Northern Nebraska district will convene at Omaha, the last Friday in January.

J. M. STUBBART, Pres.  
J. E. BUTTS, Sec.

Conference of the Southern Nebraska district will convene on February 14 and 15, with the Nebraska City branch. A full attendance is desired, as that will be the time of electing district officers and delegates to General Conference. All members of the district are entitled to take part in the delib-

erations of conference. Branch officials will please see that all reports are sent in good time. Sunday school convention meets February 13.

E. D. BRIGGS, Sec.  
NEBRASKA CITY, Nebraska.

#### SPECIAL REQUEST FOR PRAYER.

Bro. and Sr. Stuart, of Council Bluffs, desire the prayers of the Union in behalf of their daughter, Ethel, who is seriously afflicted with nervous trouble, and kindly ask all who so feel to fast and pray for her recovery on Thursday, January 28.

#### BORN.

DANCER.—At Lamoni, Iowa, October 7, 1896, to Bro. David and Anna Dancer, a son; blessed January 7, 1897, at the home of parents by Pres. Joseph Smith and Elder David Dancer, the lad's father, and named David Anderson.

MCELROY.—Unto Mr. William and Sr. Clara McElroy, November 19, 1896, six miles west of Lamoni, in Ringgold County, Iowa, a son; blessed at the home of Elder Samuel V. Bailey, father of the child's mother, by President Joseph Smith and Elder Bailey, and named Vaughn William.

COLES.—To Bro. Oriden and Sr. Ida Coles, at Liberty Center, Iowa, May 8, 1896, a daughter, and named Panola May. Blessed December 27, 1896, by W. H. Kephart.

#### MARRIED.

PEARSON—BURGET.—Near Deckerville, Michigan, December 30, 1896, Bro. Nelson Pearson and Sr. Emily Burget. Priest John W. Burget, of Cleveland, Ohio, officiating.

POWELL—MORGAN.—At Ottumwa, Iowa, January 7, 1897, John Powell, of Bevier, Missouri, and Sr. Mary Jane Morgan, of Ottumwa, Iowa, were united in marriage by Priest John Brennan. The bride is a daughter of Bro. John J. and Sr. Eliza Morgan, of Ottumwa. May God's blessings attend them.

#### DIED.

BIRCH.—At Bridgeport, Ohio, December 16, Ralph, little son of William and Sr. Eliza Birch, and grandson of Bro. and Sr. Joseph Wayt. He was 1 year, 2 months, and 2 days old. Deceased was brought to Glen Easton and interred in Nauvoo cemetery. Funeral services by Elder M. T. Short, of the Latter Day Saints Church. A lovely bud of promise plucked so early in life's springtime from the family plant.

We laid him away in deep sadness,  
Yet not without hope in our breast;  
If faithful we shall meet him with gladness,  
And enter that heavenly rest.

GRAYBILL.—Flossie M., infant daughter of Bro. John and Sr. Fannie Graybill, December 31, 1896, aged 1 month and 28 days. Funeral services in charge of Elder T. A. Hougas, sermon by Elder D. Hougas. The remains were interred at the L. D. S. cemetery, Wheeler, Iowa.

FRASER.—At Fall River, Massachusetts, January 4, 1896, Marian, youngest daughter of Sister Fraser, aged 3 years and 9 months. Service at the house January 6, by Elder John Smith.

**The Saints' Herald.**

(Established 1860.)

Published every Wednesday, at Lamoni, Decatur Co., Iowa.

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free.

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

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

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

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ADDRESSES.

W. T. Bozarth, 3205 Adams Street, Denver, Colorado.

R. E. Grant, No. 848 Home Avenue, Grand Rapids, Michigan.

Richard Bullard, Arlington Heights, Massachusetts.

E. F. Shupe, No. 3600 Cook Street, Denver, Colorado.

A. H. Parsons, 2925 Rosehill Street, Philadelphia, Pennsylvania.

Mark H. Forreutt, Lamoni, Iowa.

M. H. Bond, No. 2512 Slattery Street, St. Louis, Missouri.

E. C. Briggs, No. 773 Sixty-Sixth Street, Englewood, Illinois.

Alma Kent, Clay Center, Kansas.

T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa.

L. F. Daniel, Whitestown, Indiana. St.

D. E. Tucker, Milton, Santa Rosa County, Florida.

A. C. Barmore, Oatsville, Pike County, Indiana.

R. Etzenhouser, Box 28, Cleveland, Ohio.

J. F. Mintun, Box A, Magnolia, Harrison County, Iowa.

F. G. Pitt, 277 Sheffield Avenue, Chicago, Illinois.

**HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.**

MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

It will be published in two or more volumes at the following prices: Cloth binding \$1.50; half leather \$2.00; full leather \$2.50; per volume.

It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

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The work as written will refute the leading objections of opponents of the faith. It will prove invaluable as a historical narrative, as a means of conversion to truth, and as a defensive weapon in meeting old and new objections manufactured to oppose the great latter-day work.

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sonal and general interests of the membership.

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Biographical sketches of the lives of leading men will be published in appendixes—those of the early church in the volumes of the early history, those of the Reorganization in a later volume. These biographies will be in addition to the narrative mention of the personalities referred to.

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Plate engravings of prominent elders and others will adorn and add value to the work. The engravings will be good reproductions of correct pictures of the persons, and may be relied on as faithful portraiture of the originals.

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The work will be properly divided into chapters with synopses of tables of contents. The pages will also contain "side notes" in smaller type, for convenient reference. Each volume will also contain a complete alphabetical index, arranged for ready reference.

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It should be in every home of the saints; the Board of Publication desires to place it in such homes. It will prove an invaluable aid in disseminating the truth, in removing prejudice, and in pushing forward the missionary and local work of the church.

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Under present conditions it will be necessary to require payment in advance. Orders should be sent in at once, and are now solicited for the first volume. Order through agents when possible. Cash to accompany all orders.

LIMITED EDITION.

A limited edition will be issued; orders should be forwarded early. Remit soon and secure a copy. The book is valuable as a personal possession, and will also prove an acceptable gift.

The Board of Publication asks orders and remittances in advance that the work may be issued at once and be made immediately available for good. Collections are close; money is needed to place this important book on the market at the service of the church.

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I have received supply 1897 application blanks for ministers' half fare permits. Call early, as it takes some two or three weeks to get permit.

AGENT C. B. & Q.,  
Lamoni, Iowa.

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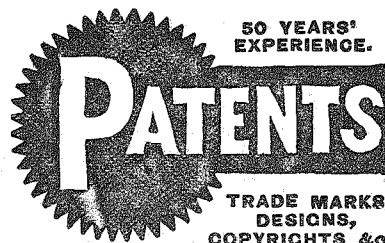
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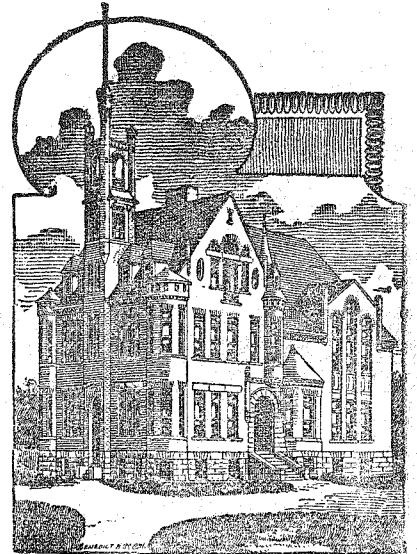
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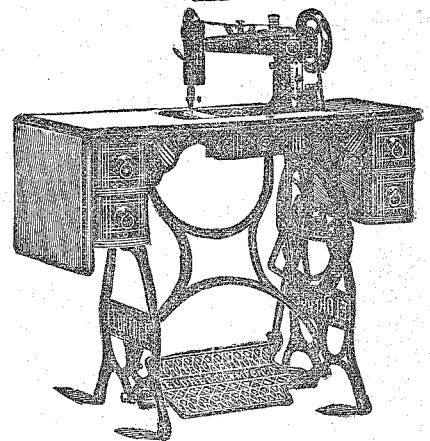
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# THE SAINTS' HERALD.

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

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Vol 44.

Lamoni, Iowa, January 27, 1897.

No. 4.

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## HE FIXES THE SABBATH.

### S. W. GAMBLE ELUCIDATES FOURTH COMMANDMENT FOR JEWS.

*Saturday Idea Is Excluded and the Movable Nature of the Day Is Expounded—Dr. Emil G. Hirsch and Other Hebrew Scholars in Chicago Are Convinced of the Value of the Discovery—Rules are cited in Proof.*

S. W. GAMBLE of the South Kansas Conference of the Methodist Episcopal Church has announced the theological discovery that the Jewish Sabbath was not Saturday, but was a changeable day, and that "remember the Sabbath day to keep it holy" never referred to Saturday.

It is difficult to estimate the importance of the discovery which is detailed below. When first presented to the great theologians they say "It is impossible," but when they give it careful attention they gladly and cheerfully indorse it.

The Christian Endeavor of Chicago, which has for one of its aims the "Rescue of the Sabbath," through its editor, Edward F. Cragin, who gives special attention to this department, learned of the discovery some months ago.

### SENDS FOR MR. GAMBLE.

After careful investigation Mr. Cragin was satisfied that it was correct, but "to make assurance doubly sure," Mr. Gamble, the father of this discovery, was sent for to come to Chicago and present this new theory to the leading biblical scholars and theologians of this city. Mr. Gamble's ex-

periences here were interesting, as he went from one theological seminary and from one Hebrew scholar to another.

It may not be generally known to the readers of the *Tribune* that Chicago is the greatest theological center in America, if not in the world. The Congregationalists have their largest theological seminary here, as have also the Baptists, Methodists, and Presbyterians. There are also theological seminaries of several other Protestant denominations, including German Lutheran, Evangelical Lutheran, Protestant Episcopal, besides Catholic and Hebrew schools.

Lack of time prevented Mr. Gamble's visiting all of them, but the following testimonials will show some of the results of his visit.

### CONDENSED STATEMENT.

This is the condensed statement:—

"The Sabbath of the Jews, from the exodus until at least after the crucifixion, occurred on fixed dates—that is, on the fifteenth day of Abib, or Nisan, each year, because it commemorated their freedom from Egyptian slavery on that date. It occurred the same day of the week with the fifteenth day of Abib until the day of Pentecost. The week including Pentecost contained six workdays and two Sabbaths. The six workdays followed the day of Pentecost Sabbath, which would bring the next Sabbath after Pentecost on the next day of the week to what it had been preceding that time in the year, making a change of the Sabbath day at Pentecost to the next day in the week each year.

"The same law holds good in the count of the Sabbath years and the year of jubilee. Each jubilee period was a perfect cycle in itself. The last week of years in each jubilee period contained six work years and two Sabbath years."

### SCHOLARS INDORSE PROOFS.

The Rev. Galusha Anderson, to whom the matter was referred by President Harper of the University of Chicago, says:—

"Mr. S. W. Gamble—Dear Sir: I

have examined the proof of the above statement and find it to be entirely correct, and I cheerfully indorse the same. Very truly yours,

"GALUSHA ANDERSON.

"Professor in the Divinity School of the University of Chicago."

Professor Samuel Ives Curtiss, who is famous throughout the West as being one of the leading Hebrew scholars, and who is professor in the Chicago Theological Seminary says:—

"S. W. Gamble—My Dear Sir: Your contention that the seventh day is not equivalent to our Saturday, but must have fallen often on every other day of the week, including, of course, Sunday, seems to me to be well established. Yours very truly,

"SAMUEL IVES CURTISS."

### DR. HIRSCH'S VIEW.

Dr. Emil G. Hirsch says:—

"I have no hesitancy to give it as my opinion that the theory advanced in this statement rests, as far as the earlier periods of Jewish history are concerned, on great plausibility. I have no doubt that the old Sabbath was in no connection with a fixed week. But the documents show that at a much earlier period than is here assumed the Sabbath of the Jews was observed on the seventh day of the week. To reconcile all the passages of the Bible is a task which I must leave to others.

"EMIL G. HIRSCH.

"Rabbi Sinai Temple."

It will be noticed that Dr. Hirsch recognizes the truth of this discovery, that Saturday was only used as Sabbath but once in seven years—that is, from the exodus to the Babylonish captivity, thus making over 1,000 changes in the week day on which it was observed. He thinks that the Jews observed Saturday as the Sabbath before the destruction of Jerusalem, while Mr. Gamble and others who give this matter careful study think that the custom of observing the Sabbath every Saturday came between the second and the fourth centuries of the Christian era.

It is needless to say that the publication of this matter, which the *Tribune* obtains from the advance sheets

of the January issue of the Christian Endeavor, will lead to new study. As the discovery of America changed all geographical studies, so this discovery will revolutionize the study of the Sabbath question.

THE SIMPLE STATEMENT.

This article will be followed later by another one showing the scriptural authority for the Christian Sunday, or the first day of the week.

The following is the simple statement for ordinary readers:—

“The weekly Sabbath from and after the exodus occurred on fixed dates—like one’s birthday or the Fourth of July. Therefore, it came on a different day of our week every year.

“The word ‘Sabbath’ means ‘cessation, rest.’ Neither ‘Saturday’ nor ‘seventh day’ expresses the thought of Sabbath.

“Saturday is not mentioned in the scriptures.

“‘Seventh day’ is frequently used in the Bible where it does not mean the Sabbath. (See Lev. 14: 9, and Lev. 14, 40–42, and parallel passages, where shaving, washing clothes, plastering and house-cleaning were commanded to be done on the ‘seventh day’ after certain occurrences, but, of course, not on the Sabbath.) Again, Lev. 23: 39, says: ‘On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath.’

“While ‘Sabbath’ means ‘rest,’ there is nothing in the word to determine its length. Identically the same Hebrew word is used in Lev. 23 to express Sabbath (day) that is used in Lev. 25 to mean Sabbath (year).

COUNTING THE SABBATH DAYS.

“Leviticus, twenty-third chapter, is devoted to an explanation of counting and keeping the Sabbath days. Abib 10, 14, and 16 every year were to be work or secular days. Each of them would come on Saturday once in seven years, but never on the Sabbath.

“Abib 16 came on the ‘morrow after the Sabbath’ every year; in other words, it always occurred on the first day of the week. Therefore, in seven years every day of our week would become the first day of their week.

“In the first month the fifteenth, twenty-second, and twenty-ninth days came on the weekly Sabbath every year. In the seventh month the first, fifteenth, and twenty-second days

came on the weekly Sabbath every year. There is no lunar or solar calender that will locate these dates perpetually on Saturday.

“I once had a short interesting conversation with an eminent scholar, who said: ‘Saturday is the only Sabbath the Bible recognizes.’

QUESTIONS AND ANSWERS.

“I followed this statement with the following questions, and received the following answers:—

“‘Upon what date did the Bible require the Passover lamb to be slain?’

“‘On Abib 14th every year.’

“‘Upon what day was it eaten?’

“‘On Abib 15th every year.’

“‘Upon what date was the wave sheaf offered and the harvest commenced?’

“‘On Abib 16th every year.’

“‘Was Abib 15th always a Sabbath day?’

“‘Certainly it was.’

“‘Was Abib 16 on the first day of the week each year?’

“‘Yes. Upon that date they began to count the seven weeks towards Pentecost.’

“‘Very well. Will you furnish me an accepted solar or lunar calender that will locate Abib 15 on Saturday every year, and Abib 16 on Sunday every year?’

“‘O, I see. I see. It cannot be done. I had never thought of it before.’

EIGHT DAYS IN THE WEEK.

“‘In the count of the Sabbath days, the week that included Pentecost contained eight days—i. e., six work-days and two Sabbaths. Six days’ work were commanded to be done in the week following the Pentecost. Therefore, the Sabbath, the day before Pentecost, and the day of Pentecost could not both be the same day, much less both be Saturday every year.

“‘In making the count of the Sabbath years, and years of jubilee each jubilee period was a complete and perfect cycle in itself. The last week of years in every jubilee period contained eight years, six work years, and the seventh Sabbath year, and the jubilee year, making two Sabbath years. Each jubilee period began on the first of the six work years.’”

STATEMENT FOR SCHOLARS.

The following is the statement in full for the careful perusal by scholars anywhere:—

“The Sabbath of the Jews, from the exodus to the resurrection of Christ, occurred on fixed dates, like Christmas or the Fourth of July. Therefore it came on a different day of the week each year.

“The word ‘Sabbath’ means ‘cessation, rest.’ It has a different meaning from ‘seventh day’ or ‘Saturday.’ ‘Saturday’ is not used in the scriptures. ‘Seventh day’ is used frequently in the scriptures when it does not mean the Sabbath (see Leviticus 14: 9, and Leviticus 14: 40–42, and the parallel passages, where shaving, washing clothes, plastering, and house-cleaning were commanded to be done on the ‘seventh day’ after certain occurrences, but of course not on the Sabbath).

“While ‘Sabbath’ means ‘rest,’ there is nothing in the word to determine its length. The word ‘Sabbath,’ as used in Exodus 20: 8; Leviticus 23: 15, 16, and Leviticus 25: 2–8, is identically the same word. In Exodus 20 and Leviticus 23 the word ‘Sabbath’ means ‘a day,’ while it is used six times in Leviticus 25 to mean ‘a year.’

“In the study of the Jewish Sabbath we will use the fourth command of the book of the Jewish law as a basis. The Lord told Moses to speak unto the children of Israel, saying, ‘Verily, my Sabbaths shall ye keep’ (Exodus 31: 13). ‘It is a sign between me and the children of Israel’ (Exodus 31: 17). ‘Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant’ (Exodus 31: 16).

(To be continued.)

“How Not to Better Social Conditions” is the title of an article by Theodore Roosevelt in the January *Review of Reviews*. Mr. Roosevelt is permitted to publish a letter addressed to him a few months since by the Hon. Thomas Watson, then the candidate for Vice-President on the Populist ticket with Mr. Bryan. This letter was occasioned by Mr. Roosevelt’s article in the September *Review of Reviews* dealing with the Vice-Presidential candidates. The letter is a most important and interesting contribution to what may be termed the personal literature of the last campaign; it puts its writer in a new light, and must lead to a thorough revision of the opinions about “Tom Watson” entertained so generally by his political opponents.

There are many lives that need the sunshine of sympathetic words and kindly smiles, and since they cost the giver so little and are valued by the receiver so highly, why not give them out each day? They will shine like jewels in your crown, and may help some discouraged one to take heart again.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 4.

## The Saints' Herald.

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

LAMONI, IOWA, JAN. 27, 1897.

### THE HOLY SPIRIT AS A PROMPTER AND DIRECTOR OF CONDUCT.

THE question as to what extent the Holy Ghost may, or does prompt and direct men in their conduct towards their fellows, and in the affairs of personal interest in life, is a pertinent one and may be very profitably considered.

The gift of the Holy Ghost is promised as the result of obedience to the gospel in the rite of baptism, and is to follow the laying on of hands, as is evident upon inquiry, text and argument. The promise made on Pentecost day is that those who were baptized should receive the gift of the Holy Ghost. No exception and no exemption from the rule in the promise is to be found in the word; nor could there be, for the eleven stood up before the people filled with the Holy Ghost and spake as the Spirit gave them utterance.

The Savior, in teaching the disciples in regard to the Holy Ghost, as stated by John 14: 26, said:—

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

In the fifteenth chapter and twenty-sixth verse, the Comforter is stated to be the Spirit of truth which proceedeth from the Father, and that it should testify of Jesus.

Paul was of the opinion that in the distribution of the gifts of the Spirit, or the manifestation of the Spirit, a certain discrimination was exercised and every man was ministered to by the giving to him such as he had need, as determined by the Master, according to his will.

There being but one Spirit, as we are all moving forward in "one hope of our calling," there can be no con-

flict, if in understanding the quotation from John 14, we construe the "all things" which the Spirit was to teach to refer to those things of which the receiver stood in need, as might be determined by the Master, things temporal, so far as knowledge of them might be required by the disciple, in his life and work here and hereafter; things mental, so far as to fit and qualify the man for the duties of life; and things spiritual, so far as his spiritual duties toward his God and his fellow men might make it essential to his life and success.

While the promise seems to convey the idea that the receiver of the Comforter was to be led into "all truth," it seems proper to understand it in the way that the statement in Mark 16 is to be understood and applied; that is, that the promise is of a general character, and the word "you" is to mean the collective body, as "these signs shall follow *them* that believe," the word "them" to signify the whole body of believers, and not that all the gifts there named are to attach to any one, or every one individually who might hear and obey.

Paul understood it in this way, for he argued that to one was given the one gift, and to another a different gift, but all were from the same Spirit and to be manifested in the one body, the church.

This Comforter, the Holy Ghost, the Spirit of truth, is a remarkably comprehensive power; and in its extensive supervision over the affairs of mankind in relation to the work of redemption and salvation it would necessarily take cognizance of every man's condition, his abilities, necessities, surroundings, and usefulness, in such manner as would best qualify the particular man for whatever duty, position, or calling in which he could best serve the great common cause. Hence, as a prompter and director of human action the Holy Ghost was to be a moving factor.

There are to all the things which man takes cognizance of, thought, im-

pression, words, statements, facts, things material, and things immaterial if there are such, the wrong and the right, commonly speaking, or as Paul says, "I speak as a man;" and the evident intention of the Master, the Lord of Life, by whom the Father of all truth sent life and immortality to the world, was to so provide in the gospel economy an agent by which the disciple might know the truth of everything within the possible range of human knowledge, by the ministration of the Spirit of truth. This would of necessity greatly affect human conduct; because, every man born into the church, the kingdom of God, would put himself into position to receive the Spirit of truth, and yielding to its presence and its dictates would become wise in thought, belief, and conduct in the particular sphere in which he was called, by circumstances, or choice, or the dictates of prudence and his best good to move; and give him a proper estimate and understanding of the things of life with which he had to do. In such case this Spirit of truth would have much, very much to do in shaping every man's life and destiny, as it is apparent it was intended to do.

We may make application of this inquiry by asking, Is this Spirit of the truth of all things, by which we may be led into the knowledge of them, so far as our life and sphere in which we move are to be in any wise affected by them, present and at work with us? Do we permit it to prompt and determine any portion of our conduct? If so how is it that we make mistakes in judgment regarding things seen and known of every day? How is it that we do things that are productive of annoyance and distress to others? Why do we find so much in ourselves to condemn, so much in others to find fault with? Do we put correct estimates upon what may, or must result to ourselves and others in determining questions of conduct in the inner affairs of domestic life, the relation we bear to the household of which we form a part; the saints as a branch, the officers of branch and dis-

trict; the church as a body, its officers; the work of the Lord as being done, or attempted to be done; our neighbors, Jew or Greek, of the faith or out of the fold, Christian or infidel, believers or unbelievers, rich or poor, white or black, bond or free, pleasant or unpleasant, hateful or friendly; the town, its officers, its good; the county, the state, and the Nation? If not, why not?

The "manifestation of the Spirit is given to every man to profit withal." For this reason we conclude that every man who places himself within the radius of the Spirit's action is considered alike by the Spirit in apportioning the gift; so that all are equal in the dispensing what the Spirit may have to bestow. All conditions of men, the places where they dwell, the privileges they enjoy, the burdens they bear, their ability great or little, their energy of disposition or lack of push are taken cognizance of; and, the apportionment to the individual is made in a wise discrimination, these all considered.

The Book of Mormon commends that men should pray over their labors, their flocks and herds, their fields and the products of them; which means decidedly that accompanying the labor that is necessary to each effort to procure the things by which life is sustained and blessed there should be a recognition of God, whence come all good things, and with such recognition an expressed desire for the guidance and support of the Spirit of truth in every condition and vocation in life. This includes ever species of calling, legitimate for saints, believers in Christ to engage in.

The Bible teaches that men should "pray always." This can mean nothing less than that men should always be mindful of the source whence come life, all its powers, all its blessings.

The revelations of God to the church enjoin the duty of prayer upon the Saints; to the intent and purpose that every man and every woman may be provided for unto every good word and work.

The power to accomplish much good is in man, and he is urged to make use of those powers; and as each one is to give an account for himself of the stewardship in the tal-

ents, powers, and things of this world intrusted to his care, it is but just and right that God who is judge of all, should have made a provision by which these agents unto themselves should be given a wisdom superior to their own by natural endowment, by the exercise of which they could make a proper use of the things intrusted to them, and thus be able to give a faithful and proper account in the judgment, upon which the Judge could justly award the meed of eternal life, and say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee to be ruler over many." This, the Giver of Life has done; and his saints should awake to the full consideration of the fact that the Spirit of truth may and should be a prompter and director in all the affairs of the true child of God.

#### A VISIT TO INDEPENDENCE, MISSOURI, AND THE RESULT.

SOMETIME last year the Editor received an invitation to visit Independence, and with a few of leading minds in the church to meet with Elder J. R. Haldeman, and some others of the leading men of the Church of Christ, sometimes called, The Hedrickites, because that Granville Hedrick was the chief actor in its organization. Several things occurred to prevent this visit, until after the turn of the year; when by previous understanding by letter, the Editor, accompanied by Bro. Alexander H. Smith, went to Independence; and inviting Brn. May, Harrington, and Garret of the Independence branch to make a part of the conference, met Mr. Haldeman and his associate brethren, on Saturday, January 16. The result of the meeting, as agreed upon to be furnished the *HERALD*, *Ensign*, and *Searchlight*, is given in the minutes below.

We state, in justice to Mr. J. R. Haldeman and his brethren, that we of the Reorganized Church were received by them in a cordial, friendly spirit, and that apparent frankness and cordiality prevailed during the entire session.

It was not intended as a conference for dispute, or debate, but for the purpose of a frank statement of those present of the views held by them as

individual representatives of their respective bodies of believers. The controversial dispute being deferred to further opportunity and occasion; if any should ever be demanded, or required. Nor was it intended as an official representation of the two bodies for the supposed settlement of differences; so that nothing that was done should be regarded as the official action of either body of believers.

We commend the minutes to the readers of the *HERALD*, and bespeak for the members of the Church of Christ present in the meeting kind and fair treatment by our elders when they meet them in ministerial intercourse.

Minutes of a conference held in the Church of Christ on the Temple Lot at Independence, Missouri, beginning Saturday, January 16, continuing the 18th, 19th, and 20th, 1897.

There were present of the Church of Christ, Brn. Richard Hill, J. R. Haldeman, G. P. Frisbey, George D. Cole, and James A. Hedrick; of the Reorganized Church of Jesus Christ of Latter Day Saints, Brn. Joseph Smith, Alexander H. Smith, Roderick May, George E. Harrington, and W. H. Garrett.

The assembly was organized at two p. m. (the 16th) by the selection of President Hill to preside, and W. H. Garrett clerk. After prayer the object of the meeting was stated to be for the purpose of the interchange of thought, regarding the differences existing between the two organizations, that there might be a unity of effort in the prosecution of the work of the Lord.

It was agreed, so far as the fundamental principles of the gospel of Christ are concerned, both organizations believe the same, as per copies of the *Epitome* hereto attached.

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.—Matt. 28: 19; 1 John 1: 3; St. John 11: 26.

We believe that men will be punished for their own sins, and not for Adam's transgression.—Ecc. 12: 14; Matt. 16: 27; 1 Cor. 3: 13; Rev. 20: 12-15.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel.—1 Cor. 15: 3; 2 Tim. 1: 10; Rom. 8: 1-6.

We believe that these ordinances are:—  
(1st). Faith in God and in the Lord Jesus Christ.—Heb. 11: 6; 1 Pet. 1: 21; 1 Tim. 4: 10; John 3: 16, 18, 36; Mark 11: 22; John 14: 1.

(2d). Repentance.—Matt. 3: 2, 8, 11; Luke 13: 3; 24: 47; Ezek. 18: 30; Mark 1: 5, 15; Acts 2: 38; Rom. 2: 4; 2 Cor. 7: 10.

(3d). Baptism by immersion for the remission of sins.—Matt. 3: 13-15; Mark 1: 4, 5; Luke 3: 3; John 3: 5; Acts 2: 38; 22: 16; 2: 41; 8: 12, 37, 38; Mark 16: 16; Col. 2: 12; Rom. 6: 4, 5; John 3: 23; Acts 8: 38, 39.

(4th). Laying on of hands for the gift of the Holy Ghost. Deut. 34: 9; John 20: 21, 22;



Acts 8:17; 19:6; 1 Tim. 4:14. Acts 9:17; 1 Cor. 12:3; Acts 19:1-6.

(5th.) We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. Job 19:25, 26; Dan. 12:2; 1 Cor. 15:42; 1 Thes. 4:16; Rev. 20:6; Acts 17:31; Phil. 3:21; John 11:24; Isa. 26:19; Ps. 17:15.

(6th.) We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done. Rev. 20:12; Ecc. 3:17; Matt. 16:27; 2 Cor. 5:10; 2 Pet. 2:4, 13, 17.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel, and Administer in the Ordinances thereof. Heb. 5:1, 5, 6, 8; Acts 1:24, 25; 14:23; Eph. 4:11; John 15:16.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc. 1 Cor. 12:28; Matt. 10:1; Acts 6:4; Eph. 4:11; 2:20; Titus 1:5.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit will continue to reveal his word to man until the end of time. Job 32:8; Heb. 13:8; Prov. 29:18; Amos 3:7; Jer. 23:4; 31:31, 34; 33:6; Ps. 85:10, 11; Luke 17:26; Rev. 14:6, 7; 19:10.

We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc. 1 Cor. 12:1-11; 14:26; John 14:24; Acts 2:3; Matt. 28:19, 20; Mark 16:16.

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

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God. Gen. 4:19, 23, 24; 7:9; 22:2; in connection Gal. 4th and 5th chapters; Gen. 21:8-10; Mal. 2:14, 15; Matt. 19:3-9. The BOOK OF MORMON says: "Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be ONE WIFE, and concubines he shall have none, for I, the Lord, delighteth in the chastity of women. And whoredoms are an abomination before me saith the Lord of hosts."—Jacob 2:6-9.

We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be decisive and the end of dispute; and that when God directs, man should obey.

We believe that the religion of Jesus Christ, as taught in the New Testament

Scriptures, will if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and State, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land. John 4:21-24; Doctrine and Covenants, sec. 58, par. 5.

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

Agreed: That the Book of Mormon is a divine record, and that the redemption of Zion must be by purchase.

Agreed: That what is known as the King Follett Sermon, and the Book of Abraham are not accepted as the basis for doctrine.

Agreed: That we believe in the literal gathering of Israel, and the restoration of the "ten lost tribes."

Agreed: That the City of Zion will be built at Independence, Missouri, and that the saints of God will gather there.

Agreed: That Christ will reign personally upon the earth and that the earth will be restored to its paradisaical glory.

Agreed: That we believe in the restoration of the gospel, and the angel message through Joseph Smith the Seer.

Agreed: That we believe there are individuals in the different factions who hold the priesthood.

Agreed: That where there are six or more regularly baptized members, any one of which, who is an elder, priest, teacher, or deacon, there the church exists.

Agreed: That an organization is necessary, and such an organization as the number of the members, and the will of God enables them to attain to.

Agreed: That wherever a branch exists the power of church extension exists, also to its fullest extent when acting in accordance with the law.

Agreed: That any man holding the priesthood and possessing the proper qualifications may be chosen by the church, by acting in accordance with the law, to act in any specific position.

Agreed: That the law of consecration is necessary to the establishing of Zion.

Agreed: That faith and righteousness are chief essentials for the possession of the Melchisedec priesthood.

The foregoing fourteen (14) agreements represent all the conclusions reached in this council, it is further agreed that no individual opinion expressed during this conference shall be used as a basis for any argument intended to be used to the detriment of any person participating in this council.

Signed, RICHARD HILL,  
Chairman.

W. H. GARRETT, Clerk.

Done at Independence, Missouri, this 20th day of January, 1897.

## VATICAN SYMPATHIZES WITH SPAIN.

WASHINGTON, D. C., Jan. 12.—Archbishop Martinelli, the new Papal delegate, while denying that he has been in any way instructed to act as intermediary between the Cubans and Spain, declares that the church is on the whole in favor of Spain as against the Cubans. In explaining the situation he said significantly:—

"This is only natural for many reasons. The close connection between the government and people of Spain and the Vatican presupposes an inclination toward the side. The Vatican has always been in favor of established governments and against rebellions. Moreover, the policy of the Pope and of the Catholic Church has always been towards peace and quietude. Throughout the world, if you take the history of Rome, you will see that the efforts of the Popes have always been directed towards this end."

The above press dispatch is given for what it may be worth. If true, and the item seems to come from direct and authentic official sources, Catholic Spain has the sympathy, prestige, and support of the official heads of the Roman Catholic hierarchy at the Vatican. Such "is only natural," as stated by the Papal archbishop, for Catholicism has, as of old, in more than one modern instance sanctioned the policy of compulsion to absolute rule in the interest of so-called "peace and quietude" when rebellion against her authority existed; or when peoples showed a disposition to contend for liberty and progress.

There may be liberal elements in the Catholic Church, and we are disposed to credit it with every measure of good to which it is entitled, but there remains strong ground for distrust of its high claims and exalted protestations in this respect.

Text-books of United States history used in Catholic schools are so copiously illustrated by cuts and filled with elaborate descriptions of the services of Catholic priests in American affairs, that one not taught to swallow the teachings of that church without question sees the evident disposition and effort to teach Catholic youth and others that Americans are largely indebted to Jesuit and other Catholic missionaries for the rights and privileges they now enjoy under our free institutions.

With due credit to the Catholic missionaries referred to, many of whom were brave and sacrificing advocates of their faith, it yet remains true that their services were but incidental and not largely positive nor prominent in

securing and in promoting our present system of government, and that the influence of other Catholics has been strongly against Americanism. It is a Jesuitical policy that favors monarchical institutions and oppression in and by the old world while professing to favor freedom and liberality in the new world.

The city and Church of Rome belong to a dead, rejected past. We look elsewhere for the representative policies of truth and freedom—forces of equality, education, and progress, that are ruling and destined to entirely emancipate the world. The Vatican is true to its past if in sympathy with Spain. It supported the Spanish monarchy in its religious and political persecution of the Netherlanders, of the French and other Protestants, including the massacre of the Huguenots in Florida. Its "policy" is a matter of history.

#### CHRISTIANITY, SO-CALLED, AT JERUSALEM.

CONSTANTINOPLE, Jan. 11.—Official advices from Jerusalem show there has been further trouble among the worshipers at the Church of the Holy Sepulchre. It appears the Roman Catholics were opposed to members of the Orthodox Greek Church entering the church by a certain door on the eve of January 6—the day observed by the Orthodox Church as Christmas.

The latter insisted upon their right to enter and the result was the two factions became involved in a serious fight which did not end until the Turkish authorities intervened. Some of the combatants were badly injured, but it is not known whether anybody was killed.

The Church of the Holy Sepulcher, owned by the Greek Church, has been so frequently the scene of disturbances between rival fanatical sects of Christians (so-called) that Turkish soldiers are stationed there by the Sultan's government to preserve order. No doubt the Mohammedan and other disbelievers in Christianity make the most of such spectacles, not knowing that all such exhibitions are foreign to the teachings of Him whose supposed sepulcher is marked by the church to which so many flock in pilgrimage, and to whose memory such violence and unseemly behavior is false. There is need of a true interpretation of Christianity at home and abroad—an exhibition of it in teaching and in practice, that the heathen,

including such as profess it, but who distort it, Christianity, may cease to imagine vain things, or misconceptions of the faith of Christ. There certainly is growing need that those professing it refute by intelligent understanding and wise practice of their faith the prevailing errors that in so many forms are exhibited as expressions of Christianity. If responsibility is coequal with enlightenment and opportunity, the people of God have an important work before them. Its importance is indicated in the mission given them of being "the salt of the earth" and "the light of the world."

We hope to see "the faith" represented at Jerusalem, as of old, in due time, and that the truth may appear in vivid contrast with the perversions taught and practiced in the name of Christ, so vivid that all may readily discern and know the truth. We shall see it in due time, as the faithful work of God's people shall cause the influence and power of truth to be more widely proclaimed and established. A brighter day has dawned and is now well toward its more clearer progression.

The truth is yet to stand in opposition to medieval and oriental errors and superstitions, as it has come in contact with and refuted other religious and general errors. It will have full expression and correct interpretation if the people and ministry called to represent it fully receive and practice the love of the truth. May the "richer blessings" of Ephraim's children soon be carried to the sons and daughters of Judah, at Jerusalem and in all the world, that fanaticism and darkness may flee before the light and power of Christ the Savior of man.

#### LIBERALITY IN RUSSIA.

THE following concerning increased liberality and toleration in Russia is of sufficient importance to justify full insertion. It is to be hoped that the statement is not in excess of the truth. Some of the statements made seem almost incredible, or "too good to be true." Other nations that have contended for liberty, including America, will be gratified and encouraged by the hopeful indications of the coming world-wide enjoyment

of civil and religious liberty—the rights of man:—

BERLIN, Jan. 5.—Apropos of the now known tendency of Nicholas II. toward a liberal and pacific regime, advices from Warsaw and other centers in Poland concur in speaking of a marked change in the restrictive measures enforced against the people by the authorities, greater freedom being allowed to the press and the public. The St. Petersburg *Novoe Vremya* has opened its columns to advocacy of the conciliation of Poland, a larger degree of toleration for the Catholic Poles, and the cessation of restrictive measures throughout those now wide regions where the Russian Government has the adhesion of the people.

The *Novoe Vremya* has long been the fierce enemy of the Catholic Poles, and this change of front is therefore significant. The Czar's recent action in resisting the pressure of the Moscow authorities to punish the riotous university students by deporting them to Siberia is another favorable sign of better times in Russia.

#### LOSS OF LIFE BY EARTHQUAKE.

LONDON, Jan. 21.—A special from Teheran, capital of Persia, says that 2,500 persons perished as a result of the earthquake which occurred on Kisham Island January 11. Kisham Island is the largest in the Persian Gulf, and is situated about fifteen miles from its entrance. Its population is estimated at 5,000, mostly Arabs.

A special dispatch from Bombay says that three severe earthquake shocks have occurred there.

#### EXTRACTS FROM LETTERS.

BRO. F. G. PITT, Chicago, Illinois, January 22:—

I am holding a series of meetings here with good interest. Prospects point to an ingathering. Saints feel well and the work is in good condition. Next week I hope to open meetings at Joy.

A Salt Lake dispatch of the 20th says:—

The legislature in joint session to-day took two ballots for United States Senator. Both of them resulted as follows: Thatcher, 21; Rawlins, 16; Henderson, 17; Lawrence, 4; Goodwin, 3; Nebeker, 2.

#### EDITORIAL ITEMS.

BRO. CRILEY requests that we call attention to his special notice in this issue. From the statement of indebtedness there presented it appears that an average of but one half of the subscriptions due on last year's account on *HERALD*, *Hope*, and *Autumn Leaves* has been paid! This is the ground of his appeal, which he earnestly asks all indebted to the office to heed.

We were not prepared to learn that there were so many delinquents for the past year, in the face of repeated efforts to promote promptness in payment of accounts among the Herald Office patrons. We are aware that times are hard, but do not believe the list should be so greatly out of proportion that one half of our subscribers should owe the office for the publications of the past year. Ten per cent would be bad enough as a delinquent proportion, but fifty per cent of unpaid subscriptions would ruin any publishing business.

Bro. Criley's appeal, especially when backed by such figures, should be regarded by every one concerned and be given such attention as it deserves—by remittance of amounts due. Surely the Herald Office list should not be left in such condition as the figures given show.

Inasmuch as under a late ruling of the Western Passenger Association ministers accepting its permits are required to cease acting as booksellers, it is hoped that the general ministry will, as they deem necessary and proper, act in an advisory way in urging the saints to purchase the church publications for their own good and the good of the work in general. Regular agents are requested to urge this feature of church work and interests upon the saints and friends on every proper occasion.

Rumor states in a prominent English publication that at the celebration of her coming jubilee Queen Victoria will abdicate in favor of the Prince of Wales.

We have a lengthy article in explanation of the Jewish Sabbaths, from a Protestant writer and designed to refute claims in behalf of present observance of the Jewish Sabbath that we shall publish soon, for "what it may be worth."

The London *Pall Mall Gazette* in a long leading article in its issue of the 18th warns the Roman Catholic Church in Canada that unless it abandons its arrogant assumption of governmental powers and clerical interference in politics it will endanger its existence.

Fifteen women have been admitted to practice law before the Supreme Court of the United States.

The Czar of Russia is said to be af-

flicted in such way as to necessitate a surgical operation, as a result of injuries received from an assailant while traveling in Japan, before the death of his father.

The London *Chronicle's* correspondent at Rome says the Pope has heard of the signing of the Anglo-American treaty with satisfaction, and that he would wish the Papacy to be regarded as a permanent arbitral tribunal for all nations, but he is glad to see the principle adopted in any form. Many who are not unwilling to see the Pope gratified by seeing arbitration adopted remember that the Holy Father has an especial interest in the growth of Roman Catholicism in America and Great Britain and that it is contrary to the spirit of our institutions to make the Papacy or any other religious organization an arbiter in our political affairs; also that the Papacy should modestly refrain until its services are asked for.

Sharp shock of earthquake along the southwestern coast of Mexico, early in January, destroying several houses and injuring three people by falling walls at Acapulco.

Mother Earth is displeased or disturbed in some way. In addition to earthquake shocks already reported, vibrations of unusual strength accompanied by a rumbling sound were experienced at Red Bud, Illinois, January 18, and "a violent earthquake" at Laibach, Austria, same date, also accompanied by rumbling sounds. The disquiet increases both upon the surface and below it, also in the atmospheric elements above. The cyclone, a few years ago a comparative stranger to us, is now a frequent visitor. The earthquake visitations are significant both in number and destructiveness. They are unwelcome terrorizing guests, but seemingly are not to be escaped from unless the inhabitants of the world "repent" and "learn righteousness."

Berlin advices state that Russia is borrowing vast sums of money, negotiations having been made with French bankers for sums running up to two and three hundreds of millions; German bankers also having been sounded, because of vast sums already loaned by the French to Russia.

The branch at Lamoni, in anticipa-

tion of the demand for added room for the sessions of the coming General Conference, has begun the erection of a gallery addition to the church, which is estimated to add seating room sufficient for three hundred people. It is placed at the east end with wings running along the north and south sides of the building, in "U" shape. The pulpit has been lowered, some of the seats at the east or rear end of the lower floor of the auditorium been raised, and other changes made that will add greatly to the general comfort and capacity of the "brick church." The gallery is reached from the vestibule in the main entrance by winding stairs through the towers.

Much of the carpenter work has been donated, and freely so, by the workmen. Saints and outsiders have contributed in willingness to further the good work, and all is being done in the same excellent spirit, as it should be. The Lamoni saints hope, by this move and by others yet to be made, to provide every essential comfort for visiting delegates and saints to the next General Conference.

Official correspondence published at London on the 21st shows that on October 20, 1896, the Marquis of Salisbury proposed that the ambassadors at Constantinople should formulate reforms to be enforced by the powers. The Russian minister replied November 18 saying that the Czar had decided that it was impossible to agree to coercive measures against the Sultan. But on November 25 a further communication was received stating that the Czar would not object to advise the Russian minister relative to coercion should the Sultan prove recalcitrant and refuse to adopt reforms unanimously adopted by the ambassadors. At the end of December France consented to the proposals of Lord Salisbury, to which Germany, Austria, and Italy had previously agreed.

The Indiana Legislature has passed an anti-cigarette bill.

The poor health of the Pope has caused a stir in the Sacred College concerning his successor. There are said to be three groups of Cardinals, each of which desires to fill the place, and among whom there are also many personal ambitions; viz., the diplo-

matic, the bishop, and the foreign Cardinals. The second group is thought to be the strongest and if successful the new Pope would probably be Cardinal Ferrari, Archbishop of Milan, or Cardinal Svampa, Archbishop of Bologna. Indications are said to favor the choice of the latter.

A Constantinople dispatch dated January 20, to the London *Daily Mail*, says the Sultan firmly resists European control of Turkey's finances or administration. This dispatch also says Russia is secretly treating to obtain the use of a port on the Black Sea.

Deaths from bubonic plague, week ending January 21, 470. Deaths are so frequent that it is difficult to get parties to carry corpses to the Hindu and Mohammedan cemeteries. There is general fear of the disease. Certain infected quarters of the city of Bombay have been destroyed by fire, and it is feared that many large quarters will have to be consumed to stamp out the plague, which has assumed such terrible proportions that the resources of the municipal officials are completely overtaxed. In the native town 5,000 shops and hundreds of dwelling houses are shut or abandoned. The rapid spread of the pestilence and its virulence are causing excitement and alarm. People are dying hourly in the streets. Foreign residents have sent their families away and many others have fled. This with the prevailing famine which is causing the death of millions indicates the awful condition.

Havana advices to New York *Journal*, dated January 21, report additional horrible atrocities by Spanish troops, who captured a Cuban hospital near Cienfuegos, and shot, bayoneted, and cut down the inmates including soldiers, patients, and woman nurses, sparing none; notwithstanding the surgeon in charge came out waving the insignia of the Red Cross Society. A sick American raised the stars and stripes which infuriated the Spaniards who then made a general charge, with results as stated.

Madrid advices of the 21st say that at the close of the cabinet meeting of the 20th the Premier Senor Canovas del Castillo, declared that, although they had full confidence in the success of

the military operations in Cuba, the government was prepared to grant reforms to that island and to submit a decree with that object in view to the Council of State.

The British Foreign Arbitration Association has instructed an American delegate to go to Washington and present a petition praying that the Senate shall confirm the Anglo-American treaty.

It is said that Li Hung Chang took home with him the news that the Czar and probably the Czarina will visit China upon the opening of the Siberian railway and will then visit Peking, Tokio, and Seoul. He will then invite the monarchs of China, Japan, and Corea to be his guests at Vladivostok; this from Vienna correspondent of London *Daily News*.

It is rumored that the present Spanish ministry is tottering to its fall and will soon be superseded by another under the premiership of Senor Sagasta.

Asiatic, European, and American cities are taking steps to guard against the introduction of the plague now raging in India. It is feared that it will spread abroad notwithstanding that prompt quarantine measures have already been adopted by government authorities.

## Mothers' Home Column.

EDITED BY FRANCES.

*Dear Readers:*—When the interest of the fathers is aroused and they unite their efforts with the mothers to assume the responsibilities that are just as truly and solemnly theirs as the mothers', then let the column be *our* Home Column.

What is a home in its true sense without the influence and help of the father sustaining the teaching and wise counsel of the mother? for usually it is the mother who has to see to the training of the "olive plants" surrounding their table. But God never intended that woman should bear all the responsibility of the purity of the race. This we know if we use with wisdom the knowledge we have learned.

Man was formed first; woman was given for a *helpmeet*, "and Adam and Eve . . . made all things known unto their sons and their daughters." (Gen. 4:12.) *Adam* and *Eve*, equal, don't you see?

Duties of parents are duties of fathers as well as mothers, and I have noticed that man being honored as head of the family is many times told plainly in the instructions given us, of the duty they, as fathers,

owe to their children; and not to their children alone, but to themselves; and last, but most important of all, to God, who expects us to teach our children to walk in the ways of *truth* and soberness.

The work of the Daughters of Zion is a good one, and they have already done much in preparing the way for the uplifting of the life and morals of all who have given serious thought to it, and when the Sons of Zion also work to bring mankind nearer to that "ideal" so far above us, our vision will be cleared, our gropings after nobler life be rewarded, our bodies be better fitted for the indwelling of the Holy Spirit and God's blessing be ours to such degree that Satan will be hindered and his power to lead astray and degrade the saints will be lessened, and the time will sooner come that a righteous and pure people be prepared for the coming of Christ our King. The sooner, then, that husbands, and fathers, and wives, and mothers fully wake up to the work to be done, and *live* the precepts they teach, the sooner will they "attain that condition which the Creator designed for them."

I hope others will write on this subject. It will help to make us search ourselves and be more diligent in our duties.

Your sister in Christ,

ELLA J. GREEN.

ONSLow, Iowa.

### PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. MARTHA BURKE, of Riverside, Michigan, desires the prayers of the Union for her husband, Charles Burke, that he may overcome the opium habit formed during a long and painful illness. His health is still poor.

[THE following was handed us for use in *Autumn Leaves*, but we think best to use it in the *HERALD*, and sincerely hope that it will be read by many who need just such honest, straightforward instruction. If the Word of Wisdom was heeded by our people, almost the entire ground would be covered.]

### A WORD WITH PARENTS.

I HEAR much said on the management of little children. All parents wish their little ones to grow to honest, healthful men and women. How shall we help them attain such a degree of manhood or womanhood? First, by bearing better babies (read Dr. Foote on "Bearing Better Babies," 129 E. 28th Street, New York), both physically and spiritually. Then when they arrive at the age of understanding we can consult a good phrenologist, and if there are any deficiencies, these can be cultivated, and if any excesses they can be restrained. Then by the very best influence, and hygienic living, they may grow to be good useful men and women.

Some may say, "I do not believe in phrenology." You don't? Then you miss a good thing. (Where ignorance is bliss, 'tis folly to be wise.) But is this bliss? When my oldest little boy was about thirteen years of age, Prof. Fowler (of the firm of Fowler and

Wells) told me the state of his health when born and what to do to make him a healthy man; also what occupation he would be best fitted for, and all came true. That advice has been a great help.

Much depends on the food we eat and how we eat it, also on the health-giving atmosphere. How many are there who call themselves Christians who never ventilate, but breathe the poisonous air over and over, and soon begin to have all kinds of ailments, and the doctor is called, when all this trouble might have been prevented by bathing, massage, diet, and pure air. Sometimes they die, and their friends say, "The Lord saw fit to take our brother, or sister away." O fudge! They killed themselves by wrong living. I would as soon take poison as live in such an irregular way. A good, pure atmosphere is worth more than gold; and we can have it without money and without price.

Why so many dishonest children? Because they are not corrected from the very first wrong. I tell you if they are stamped right and raised right, there is little to fear.

I remember while living in Buffalo, New York, my oldest little boy, Mitty, went to clerk for a firm and soon found they were dishonest. He came running home as fast as he could and said, "Mamma, do I have to work for a dishonest man?"

"No, no! Never work for a dishonest person."

Then he went in a large hardware house where he collected and deposited money in all ways, and while there several offered him higher wages than he was getting, because he was so honest and trusty. What a comfort that our children are all that we could wish them to be!

Another: While at school he noticed a poor little boy watching him while eating his dinner, so Mitty asked him if he had any dinner, and he said he had not. Then Mitty gave him his dinner and came running home and said:—

"Mamma, there was a poor boy at school who did not have any dinner, so I gave him mine. Will you give me some more?"

"Certainly I will." So he ran off as fast as he could, and how happy he felt in giving the little fellow his dinner.

My youngest, Willie, was playing with some little girls along the street. He rolled a stone on the pavement after the girls, and it bounded and went through a druggist's window. Many people were on the spot in a moment, and the druggist was very angry, but no one knew who broke window. Willie stepped up to him and said,

"I broke the window, but am very sorry."

Then he came home and told me what he had done. I told him to go and tell the man he would bring a man to fix it. So he paid for it, and then the druggist wanted to hire him because Willie was such an honest boy.

To-day they are both filling very honorable positions. Some people are not particular enough in watching every little error, thinking there is time enough after they get older. I think we cannot correct them too soon.

Reading good stories with a moral, I think,

is a great help. I used to tell them stories, and often made up a story to fit the occasion, but they always had a good moral. This was before they were old enough to read for themselves.

#### PRAYER UNION SUBJECTS.

##### MEMORY TEXTS FOR FEBRUARY.

Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him. Be wise in the days of your probation.—Book of Mormon 4:7.

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

Memory Verses.—Malachi 3:10-12.

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

Memory Verses.—D. C. 68:4; 90:6.

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

Memory Verses.—Luke 6:38; 2 Cor. 9:6, 7.

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

Memory Verse.—Nephi 10:1.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

#### THE CHILD'S RELATION TO THE BIBLE.

WHILE waiting in the railroad station for a train a few months ago, I picked up an Adventist tract, when my attention was called to certain passages of scripture which were familiar to me; but which were explained in a far different way from what I had always understood them. My remembrance of the incident is that I could not call to mind anything to show that the explanation was wrong.

Then came this thought: possibly a mistake is made in allowing children to read and commit passages from the Bible, or any other important writing, at their own pleasure. Further: Maybe the Bible text ought not to be used without restriction, in grades lower than the Bible class.

Step into a Sunday school class and see a little tot struggling through the verse that it is his turn to read, the teacher pronouncing almost every other word, then tell me, if you can, what the impression made upon his mind by that so-called reading. It is a

familiar truth that the first impression is the most firmly set. Isn't it important then that it should be a correct one?

In our study of literature in college it was urged that care should be exercised in the selection of books to read. There are books which would do actual damage to the mind if read before we are prepared for it, while if we wait until the mind is properly developed it may be read with great profit. We cannot get the full benefit of a book without previous preparation. For instance, take some popular works like Shakespeare's. Of course the young people like to appear well read so they are eager to read these writings and will probably begin with Hamlet, or Julius Cæsar, or Henry VIII., while they may never have seen a brief history of Rome in Cæsar's time, nor learned anything about who Henry VIII. was; and, when you ask one who has thus read about the speech of Antony or Brutus, you are answered with a look of blank surprise.

The first perusal of a book is the most searching. The first time it is new and strange ground and every energy is concentrated to find all there is in it. Afterward, if we read the same book, it is with less care and the mind is allowed to follow the line of thought that was traced out at the first perusal. If any wrong conceptions were had, any false impressions made, they are more liable to be emphasized, fixed more firmly in the memory than they are to be corrected by a second reading. I do not say that a person cannot find much good that was overlooked at the first, but the ordinary reader does not.

My position is best illustrated in the public school course. A child who is properly classified will be given a book adapted to his mental caliber and if the teacher is wise the first canvass of the book will be the most thorough. Then after a general review a more advanced book is placed in his hands.

I have had pupils in United States History who would come to the class with a puzzled look on their faces and when questioned about their trouble with the lesson, would say, "I can't understand it; there are so many big words there." That was just the trouble. They had taken up the complete history before they were ready for it. But in order that the course of study might be carried out, their minds must be crammed full of confused ideas about "Articles of Confederation," "Emancipation," "Reconstruction," "Nullification," "Ratification," etc.; and it is almost as disastrous to the pupils as Grant's "hammering campaign" was to the Rebel soldiers. Give the child a history of his country in words that he can understand and he will not say it is dry and uninteresting.

I used to enjoy the contest of learning verses to be recited in Sunday school, but I can think of but one portion that I have remembered from childhood and that is very imperfectly remembered. It is this:—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made,

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true light, that lighteth every man that cometh into the world."—John 1:1-9.

I delighted to run over those big words, but little did I know what they meant. I did not know what "Word" meant nor why it was begun with a capital letter. In fact there isn't a single thought of any importance nor a lesson of any kind that was impressed upon my mind.

The infant that is fed upon solid food before its teeth have appeared to indicate that it is ready to dispose of such food will suffer physical harm. The ambitious boy who tries to do the work of a full grown man will surely fail and may be stunted in his growth as a result of overexertion.

It is certainly as true that the undeveloped mind of the child will be injured by dealing with those things that are adapted to fully matured minds. Therefore I say, keep the Bible away from the child. Don't allow it to be used as a plaything for the wee ones even. Don't have one of these big family Bibles with pictures in it on the center table. About its only use is to catch dust anyway. I have a notion to believe that the Bible is getting to be too common in our time. It lies around the house so much that we are losing respect for it, especially its contents. It might be a good thing if we should have a Bible famine for awhile. We might take more interest in it then. You remember the great Reformation, which paved the way for the latter-day Restoration, followed just after those bonfires were made of the biblical books.

What then shall we do? Let us have a simplified story of the Bible illustrated properly, one that doesn't have pictures of angels with wings. If there isn't any published that is suitable, let a committee of our literary and kindergarten talent be appointed to arrange such a story, quoting such passages as may already be adapted to the child-mind. A book of this kind is just as authentic as King James' or the revised. These translators gleaned the thought from other languages and wrote it in ours; you may translate the thought from our language into that of the child. Then this can be used in the Sunday school *Quarterly* in place of the present scripture text. I have suggested one book of this kind. I do not mean to say that two would not be better, one for primary and another for intermediate grades.

Children who have been trained after this plan will certainly have, when they have grown to maturity, a higher estimate of and a greater interest in the Bible proper; will be able to comprehend its sayings much better; and will get more out of it every way than they do under the present system.

V. W. GUNSOLLEY.

November, 1896.

THE truths of the above article are apparent

to the thinker. Bible truths that are beyond the scope of child mind will not prove food for spiritual growth and if presented at this time will have lost their savor when the mind has developed to their proper reception. Child study is winning a prominent place in the minds of educators, who are seeing that they must understand the nature of the being that receives the truth as well as the truth to be received. Could our leaders in this latter-day Sunday school work realize the many questions in the minds of earnest teachers as to plans for primary work we believe that efforts would be made to systematize the work as fast as possible and furnish in leaflet form or through the Sunday school column outlines for study along different lines, but especially the primary. While we trust our column is not barren of results we trust that the association may make it still more useful. More workers may be reached through our column than in any other way; for it is the worker who is looking for more light. The sluggard is satisfied with what he now possesses.—ED.

## Letter Department.

BYER, Ohio, Jan. 4.

*Editors Herald:*—Since last writing my experience has been much varied. I have had seasons of joy, and seasons of grief. In July last I buried my mother, one week later my little son three years old, and three weeks later my daughter twelve years old. The last two died of that dread disease, diphtheria. In all this I have tried to be faithful and to console myself with the thought that God doeth all things well.

For the past four months I have been actively engaged each Lord's day proclaiming the word, about three Sundays of each month in our own branch, which meets in two different places, Richland and Wheldon, which are about eight miles apart. The other Sunday has for the past three months been spent with the Limerick saints and on last Sunday I was at Wheldon, and preached on Saturday night, Sunday morning, and at night. The Lord was surely with us. We had sacrament service in the morning which was very spiritual. Three sick folks were presented for administration. All received a great blessing. Sr. Nancy Moore aged something like seventy who had not been able to speak for several days, besides suffering other afflictions, was healed almost instantly. She said to me that if I would administer to her she would be able to attend baptismal services which were to be near by. Just after preaching services I arose and administered to her, also to a little child, which was healed under my hands, and then went into the pulpit. After the sermon, was rejoiced to hear the aged sister speaking strongly and clearly and saying, "O, I can talk as well as ever!" It was my happy lot at this juncture, to lead my only sister and her husband to the "wattery grave."

Thus you see the Lord is truly blessing and giving "the increase," while "the heathen rage and the people imagine a vain thing."

To God be all the praise. There is a good interest at both Wheldon and Richland, and some are near the kingdom who I think will soon be brought in.

Your brother,

V. M. GOODRICH.

ELLENBORO, Wis., Jan. 3.

*Editors Herald:*—Since preaching at Elmdale I have preached at Bunker Hill and Union schoolhouses in Grant County. At Bunker the attendance was light principally owing to the mud, and partly to the prejudice of the people, of the school-teacher especially. I attended Sunday school for the purpose of announcing my meetings and was invited by the superintendent to take part in the Bible class of which the school-teacher was also the teacher; and as the rule was for each one in the class to read consecutively, I supposed I would read with the rest of course as the superintendent had invited me to, but when it came my time the teacher called the name of the next in the class and asked him to read. My feelings were perhaps not so smooth as they should be, but I could not but think that this life does not end all. So I composed myself and announced my meetings at the close of the school and each night for two weeks found the fire either taken out or put out when we came for evening meeting. If she got any consolation out of it she is welcome to it. Perhaps she will find a fire sometime that cannot be quenched. Though I received several invitations to preach there, very few came to hear, and but little good was done.

From there we went to the Union and met the worst opposition that I ever met anywhere. It was with difficulty that I could keep the boys still long enough to make the others hear. After meeting, though I had told them we had no place to go, we were left alone in the schoolhouse and were compelled to walk three miles to find lodging. Next night the same, only the boys blew out the lights as soon as church was out and hallooed, "Love in the dark" and similar expressions, and would jam and crowd, even women and children. Next night I told the janitor that I would blow out the lights but he misunderstanding me, blew them all out but one which was close to the door. I stationed myself by it and waited for all to get out but when they were all out but about ten of the boys they made a rush for the lamp but I secured it and was walking back with it when one of them jerked it out of my hand and blew it out and then rushed out on the porch and when I came out they were standing on the porch with backs to the building. I faced them and said: "Now, boys, I have borne with you long enough, you have treated me with contempt and insults, and besides have transgressed the law. Monday I go to Lancaster [the county seat] and you can prepare to pay your fines or go to jail. I'll do just what I say." Next night the boys were all absent and I rather feared an attack, but resolved to do my duty if I died in the attempt! I'd rather die doing right than doing wrong. Had a very peaceable meeting and near the close the boys all came in and took

front seats and were very quiet, and after meeting they came to me and apologized and asked pardon, and I agreed to drop the matter providing they would behave as they should.

I continued my meetings over two weeks with the best of attention; the boys usually sitting near the front. The result was I left a number believing and some may be baptized. Thus a little firmness with God's assistance brought good out of evil. This also is but a common experience of the elders.

On account of rain I am doing nothing but read my history. If the weather keeps this way I may soon start for home. Some of your readers, especially Bro. Pender, may be interested to know that J. L. Gardner, of Advent fame, has turned infidel, according to reports. When last heard of he was chopping wood on Sunday. Sent his license to Elder Sheldon with his resignation. Bro. Pender remarked to me more than once that he though Gardner was an infidel at heart. Thus has fallen another opposer of the saints.

In bonds,

J. W. PETERSON.

APPLEDORE, Ont., Dec. 10.

*Editors Herald:*—We often feel cheered by reading the letters and editorials in the *Saints' Herald*. Bro. Lake is giving this district a visit. He was at the opening of the saints' church at Wallaceburg at the time Father was called to preach the funeral sermon of Bro. Ralph Mather. He was a member of the church for some years; he was afflicted with rheumatism, which prevented him from meeting with the saints very much. He was administered to several times, and always received a blessing from the administration. He departed this life November 22, with the hope of coming forth in the first resurrection; funeral sermon was preached by Elder George Green at the Ruscom. He leaves four daughters and five sons; Ralph, Samuel, Thomas, Maggie, and Annie, who live near the Ruscom; Lizzie and Belle who live in Detroit; William and Joseph who live in Lamoni, Iowa. His remains were interred in the Comber cemetery.

Also on December 4, Elder George Green was called to preach the funeral sermon of Bro. and Sr. George Thorpe's infant son, Samuel. His little earthly tabernacle was interred in the Wallaceburg cemetery. So we are constantly reminded that this is not our abiding home. We hope to prove faithful and at last meet with the pure and the good.

Your sister,

MARY M. GREEN.

MANCHESTER, England, Dec. 28.

*Editors Herald:*—We are trying to push the work forward here by means of tract and lantern. For some time past we have carried the principal church tracts from door to door. This enables us to meet and converse with people of all shades of opinion. It requires courage and perseverance to prosecute our work in these islands. Spasmodic efforts are of little use. The effort must be persistent. Much of our work at present is sowing; others may reap.

We pray that God may bless you in your efforts to make our official church paper a success. We think it incomparable. Kind regards to our brethren of the office.

Your fellow servant,

W. R. ARMSTRONG.

BLAIR, Neb., Jan. 19.

*Editors Herald:*—I am in Blair attending the Scott-Adams debate at present, but last evening was the first I attended.

Bro. Scott did nobly. He showed up his side of the question in a masterly manner. The question opened last evening was: Resolved that the kingdom spoken of in Daniel 2: 44 is still future and is to be set up at the second coming of Christ. The soul sleeping question closed Sunday evening. Those who heard it say that Bro. Scott did splendid all through.

I was in Fremont yesterday, and by Bro. Mintun's request got the testimony of members of different churches, who attended the Seaton-Mintun debate. The general testimony was that Bro. Mintun was in every respect a gentleman, while Seaton, when he found he could not meet Bro. Mintun in argument, resorted to vituperation and ridicule. More than one, members of other churches and business men of the town, said if they had been abused as Mintun was, their temper would have caused them to resent, perhaps with blows.

The work goes fairly well in this district, so far as I have learned. The saints are trying to live right. There are, of course, exceptions. Owing to hard times they are nearly all financially embarrassed, so but little money comes in as church funds.

Yours truly,

J. M. STUBBART.

MANCHESTER, Eng., Nov. 24.

*Editors Herald:*—It is a little over a year since my wife and I were baptized by Elder T. Taylor, and we have been blessed through obedience to the gospel, with the testimony of the Holy Spirit that the work is true; and I am striving to bear my humble testimony to this fact. On November 16 I was invited by one of the ministers of the City mission in this town to give them an address on the subject of "Salvation" in their meeting room named Fairlie Hall. I accepted the invitation and on the night of the above date I went along with several of my brothers and sisters of the Northeast Manchester branch, of which I am a member. The meeting was opened with singing and prayer, after which it was given into my hands. I opened my remarks by saying that I would say nothing but what I was commanded by my heavenly Father, after which I read Matthew 1: 20, 21, and spoke a little on these verses; I then read Matthew 3: 13-17 and John 3: 1-7, and spoke as I felt led by the Spirit as to how I understood the above passages.

I was listened to very attentively, and when I had finished my remarks I threw the meeting open to all present and sat down. I had no sooner sat down than the minister got up and tried to disabuse the minds of the people with regard to what I had said, which

caused quite a consternation. My prayer is that the good Lord will bless my feeble efforts to his honor and glory, and lengthen out my days that I may do something for him who has done so much for me. Should he spare me and my dear wife until the 13th day of December, 1896, we shall celebrate our silver wedding day, and our united desire is to remain faithful to the covenant we have made with him to our lives' end, and finally be received into his kingdom.

Yours in bonds,

EDMUND HOWARTH.

ALBIA, Iowa, Jan. 16.

*Editors Herald:*—I am again in Monroe County. Am holding meetings in what is known as the Morris schoolhouse, three miles southeast of Cedar mines. Have been here since Sunday the 10th inst. The people here give me a respectful hearing, and come out in good numbers also. We have held meeting every night through the week so far and expect to continue another week. I meet the young people each evening at seven o'clock and we sing till 7:45, then we try to tell them the gospel story. The Master has stood by and helped me so far. I do not know what the results may be, but feel that all will be well as long as his blessing is given in the preaching of the word. I am staying most of the time with the family of Bro. James Londen. The people around here are kind and invite me to visit them at their homes, and I do so as circumstances permit me. I am very well pleased with my Church History and sometimes I show it to those who are outside of the fold telling them that it would not only be fair but wise to read of this work as it is seen by those who have obeyed it, and whose lives have been spent therein. I am here away from human help in the preaching of God's word, and were it not that the Spirit gives me help I would be lonely indeed. Pray for me.

Your brother in Christ,

A. M. CHASE.

LUCAS, Iowa, Jan. 11.

*Editors Herald:*—After reading the good letters from my brothers and sisters from the different parts of the world, and as all of them testify to God's goodness and mercy and the truth of the latter-day work, I feel led to add my testimony. For surely if anyone has more cause to rejoice than another, I have, for, while I verily thought I was "walking in the light" and doing my heavenly Father's will by uniting with the Baptist Church and trying to live a consistent Christian life, God in his love and mercy permitted me to hear the gospel in its fullness, and Oh! how great and glorious was the light that the Holy Spirit shed upon the blessed word that I thought I had taken to be "as a lamp to my feet" and supposed I had been following its teachings all these years, but as the whole truth was revealed to me, I could hardly believe I was reading the same Bible, and as I read on I found that while I had exercised faith in God, and repented of my sins, I had not been baptized for the remission of my sins, by one having authority, or had hands

laid on my head for confirmation, and gift of the Holy Ghost, and I also learned (greatly to my surprise) that the church of which I was a member was not organized according to the pattern as found in the Bible and as Christ organized his church. I cannot tell how thankful I am that I can now say I am a member of a church *fully organized* with all the gifts and blessings Christ promised the believer, and now that I have obeyed all the principles of the gospel, all that remains for me to do to inherit eternal life is to "continue in the doctrine." My prayer to God is that I may be numbered with the faithful ones, and with them be permitted to enter the celestial glory. May God bless the *Herald* and its readers.

Your sister in the one faith,

FLORA KEPHART.

ST. LOUIS, Mo., Jan. 20.

*Editors Herald*.—What may prove the beginning of our winter in St. Louis in the shape of a mild snowstorm is now falling upon us. Matters of particularly local, as well as general church interest, which we may not describe, are upon us. Take heed unto yourselves, and to the flock over which the Holy Ghost hath made you overseers, is an enjoinder necessary and worthy of attention by local ministers in the church of God everywhere, and how indescribably sad and portentous of disaster to me is the lawlessness and even opposition to discipline or enforcement of church law almost everywhere observable.

Church interests are improving but the room for improvement is still too large for rest or relief from vigilance or offensive operations against strongholds of the enemy of the Church of God.

Considerable sickness prevails among saints just now, employment scarce, and hard service for light pay when work is attained or retained.

The sounds of violence and report of crime in this city is something fearful, and "perilous times" are not a prophecy but a fact. Money, valuables, or persons are guarded as never before, and "riches are become slippery" as foretold by the Seer. Four St. Louis murderers sentenced yesterday, with many others on the docket. Thieves multiply in number, and increase in boldness, a few steal to be caught, and put where shelter and food may be had if but in association with criminals.

A woman's stock exchange organized this week and fine rooms fitted up where rich women may gamble in grain and stocks and endeavor to beat some other person out of their money by this polite way, just the same as men do. Fashionable religion, devotion paid more to dress, and exterior correctness according to the standards of man's device. "Lovers of pleasures, more than lovers of God." Surely Paul was a prophet, and the Spirit of truth must have foreseen our day in order to describe the events and conditions which so truthfully portray the state of society and the conditions of mankind as it exists to-day.

"Say nothing but repentance to this generation."

"Behold, it is a day of warning, and not of many words."

Shall we not make our ministrations emphatic as watchman of Zion, or as ambassadors of the warning message which God has given us to proclaim to this generation?

Propositions for discussion with the Utah representatives in this city, commencing next Monday night, affirming the leadership and succession of the respective churches have been signed, and we hope to be able to satisfy the people concerning the stability of the claims of the Reorganized Church of Jesus Christ of Latter Day Saints.

In the faith,

M. H. BOND.

BLAIR, Neb., Jan., 18.

*Editors Herald*.—The discussion between Bro. C. Scott, and Elder Almus Adams of the Church of God, began January 11. Have now held seven evening sessions of two hours each, discussing the first two propositions both of which relate to the nature of man and whether the spirit is conscious after the separation from the body.

Elder Adams sought to maintain the position that consciousness belonged to man because of the combination of the earthly elements of which the body was and is formed. He admitted that the spirit is the life-giving principle, yet claimed it was nothing but the breath, and at death returned to God—or up into the air—who gave it; hence necessarily argued that when Elijah was translated he only went up into the air,—not "into heaven" as the scriptures say.

This error was overthrown by a proper application of Job 34:14, and Isaiah 42:5 wherein it is shown that man possesses both breath and spirit; and that the "breath of life" (Gen. 2:7), or "breath of the Almighty" (Job 33:4) which gave life to the combination formed "of the dust of the ground" (Gen. 2:7), is more than the air; and that it returned to God who gave it.

Elder Adams advocated that the knowledge man obtained and all it was possible for him to obtain is through the five senses; seeing, hearing, tasting, smelling, and feeling; but it was clearly shown, and stands uncontradicted that "There is a spirit in man: and the inspiration of the Almighty giveth them *understanding*" (Job 32:8), and that *will* (Math. 26:41), knowledge (1 Cor. 2:11), and power to choose, (Isaiah 26:9), are attributes of the spirit; and that the ability to receive testimony (Rom. 8:16), to glorify God (1 Cor. 6:20), or of becoming cleansed from filthiness (2 Cor. 7:1), are attributable to the spirit, and that "that which is born of the Spirit is spirit" (John 3:6), hence proved the spirit a reality as much as the body, and a conscious entity instead of being altogether "wind," as the *nature* of Elder Adams' argument would indicate.

Elder Adams could not see but one death, yet light showed that one could be dead while they lived (1 Tim. 5:6; Math. 10:22), which was in "trespasses and sins" (Eph. 2:1.)

Elder Adams confounded the life or consciousness of the spirit with "eternal life" or "spiritual life." It was proven clearly that

while *man* could kill the body that he could not kill the soul (Matt. 10:28), and that while it said that it was *possible* for the soul to be destroyed in hell, yet it nowhere said that the soul *would* be destroyed.

It was shown and not contradicted: 1. That God is the Father of our spirits. (Heb. 12:9.) 1. That God formeth the spirit of man within him. (Zech. 12:1.) 3. That there are spirit entities which enter into bodies, and are cast out by the power of God, and that while within they at times know more than the man, (Mark 5:7,) and at other times show greater power; all of which is adverse to man's good (Mark 9:26); also that they may go out and make choice to return, and seek others to go with them (Matt. 12:43-45); thus proving there were living entities not having earthly bodies, having power and intelligence; while Elder Adams claimed that all these passages referred to physical diseases, and that the idea of disembodied spirits, or casting out devils, was a heathen idea. 5. That there are angelic spirits. 6. That the wicked are turned into hell (Ps. 9:17), go down into the pit (Ezek. 32:18), or hell (Ezek. 32:21), and are conscious therein; and that Christ visits them and preaches to them (1 Peter 3:18-20); and that after the second resurrection that *death and hell* will be cast into the lake of fire. (Rev. 20:14.) And, 7. That the souls under the altar were conscious. (Rev. 6:9-11).

This presents only a brief outline of a few of the many thoughts presented.

The sentiment of the people generally is that Bro. Scott did well; one lady who believes in the unconsciousness of the spirit between death and the resurrection stated that she believed that Bro. Scott was able, if he had a disposition to, to take a lie and prove it to be true, or at least it would take a *very* smart man to meet his arguments in behalf of the truth. This is one way of setting aside the force of evidence and argument.

Saints are feeling joyful, and much encouraged, and some interest is being shown.

Begun on the second subject of setting up of the kingdom of God as referred to in Daniel 2:44 last night.

More anon.

J. F. MINTUN.

KRUMROY, Ohio, Jan. 18.

*Editors Herald*.—I arrived here on the 8th inst. and began preaching the same evening in the Fox schoolhouse, and continued my efforts until last night, the 17th. The people have come to our meetings for miles around, and one third of them could not be seated, and the best of attention was given me throughout the services, by both old and young. The good Lord greatly blessed my weak efforts from the beginning to the end. To him be the praise.

I have baptized five and there are many others very near the kingdom. One of the five baptized was Bro. Frank Spriggle's wife. Bro. Spriggle has lived an upright life ever since he came into the church, and that is the reason why so many have such faith in the Latter Day Saints' doctrine. Bro. Palmer lived here some years ago and did a good work for the Master. It was this



brother who helped to sow the seed of the gospel in these parts. The writer preached a great many sermons two miles from the Fox schoolhouse years ago. Brn. Bond, Powell, Parrish and Williams preached in a grove and schoolhouse two miles south five or six years ago. I shall return here the latter part of February and hold a week's meeting.

Before coming here I held preaching meetings in Akron and baptized four there, and Bro. Powell baptized one a few days before, which makes ten baptized into that branch within the last few weeks; and the end is not yet. On about the 27th of December I organized a branch at Akron, the old Lakeview branch having about gone down, as some had died, and all had moved away, only a few left in Akron and Canton. We have now about twenty-one members in the Akron branch. Bro. Hugh Palmer was ordained an elder, and also elected president; Bro. James McConnaughy priest; Sr. Wike clerk, and Sr. Jenkins treasurer.

I blessed two here yesterday which makes forty-two children that I have blessed since April Conference; hence it is that if all those children grow up to serve our heavenly Father, surely the Lord will have workers in this part of his vineyard to advance his grand cause among the people.

Notwithstanding the hard times, and many other things that have transpired to try the faith of the saints within the last few years, the good Lord is abundantly blessing those who are putting their trust in him. The saints should remember that this is a day of *great trial*; yes, and a day of *great sacrifice*; therefore, much patience, implicit faith in the sure promises of God are absolutely necessary on the part of God's people if they would be successful in the Christian race in which they have begun, that in the end all may be able to reach the golden strand.

I feel encouraged by the cheering influence of God's Spirit to continue in the warfare, and to do all within my power to bring souls to a knowledge of God and his blessed gospel. With love to all, I remain,

Your brother in the covenant,  
GOMER T. GRIFFITHS.

HOT SPRINGS, Utah, Jan. 16.

*Editors Herald:*—Since New Years' day I have been in Salt Lake City, Ogden, Plain City, Hot Springs, Willard, and north of Willard, visiting among friends and saints. Of course I preached in the city and at Ogden, and am to occupy there to-morrow, if I am able to get out anywhere; over a foot of snow last night, and still is snowing.

I met a Bro. Jansen and his wife at Ogden, of the Brighamites, from North Willard, that will unite with us, so they say. Bro. J. Toombs and I visited them yesterday. He claims he has seen me in a vision four years ago, and that I would give him the proper instructions. You know what I have to tell him and all others—to turn their "Agars" and "Ishmaels" out; but they don't hesitate to tell that "Agar" and "her son" are not out in the wilderness yet. I have some interesting talks with friends of that side.

It has always been a question in my mind, and is yet, whether this land of salt is well adapted or not to grow and nourish saints after they are rescued from the snares of this community. Glancing at the condition rather confirms the doubtful side. While we may do good work here in "rescuing the perishing," I am satisfied that we cannot more than others, build much of a Zion in Utah. "As it was in the days of Noah," I think would be the best policy. Many have been contaminated and lost already; children especially are exposed to the withering blasts of apostasy and corruption. "Come out of her," and "partake not of her sins," I think stands good—preserve what we have first, and then save more if we can, and at as little sacrifice as possible.

I know that the plea is made to "hold the saints to establish the work," etc., but in many cases this plan has served to disestablish more than to establish. Of course my experiences are not very extensive among the saints; in the future I may change.

Bro. and Sr. Toombs are of great strength to the work through these parts, but cannot always preserve all.

I was very sorry to learn that Bro. H. N. Hansen had to go home.

Yours, etc.,  
J. T. DAVIS.

CARROLL, Iowa, Jan. 14.

*Editors Herald:*—Having carefully read Volume 1 of our Church History I am prepared to say that I like it very much. The candid and unassuming way in which the claims of the Palmyra Seer and the church are presented adds great strength to the volume. Publishing the full text of the revelations in connection with the circumstances that made necessary the instruction which they contain is grand. No one can fully appreciate this history unless he reads with care the revelations which it contains. I never read those revelations without receiving the testimony of the Spirit that they are authorized of God. Praise God for the witness of the Holy Spirit.

Last Sunday I met with the saints at Defiance and preached for them. In harmony with the vote of the Galland's Grove branch and all the members present at said meeting I ordained Bro. Ichabod McCord to the office of priest, and the Spirit witnessed to me that his call and appointment and ordination was in harmony with the mind and will of the Spirit. He is to take the oversight of that part of the Church of God who reside at Defiance and vicinity and preside over their meetings under the care and directions of the president of said branch and district officers. Humility with faith and prayer and perseverance will secure the blessings of God and the spiritual growth of the church.

I came to this city Monday and on Tuesday Elder J. K. Nelson, pastor of the Church of God at this place, accompanied me a distance of five miles and back over a very rough road to see the trustees about securing the use of their church for the remainder of the week. We secured the use of their church and I commenced services at once. I mention these

items because it is so seldom that a minister of any other church but our own will treat one of our ministers with such Christian courtesy. How I wish he could understand the importance of our message. All goes well.  
C. E. BUTTERWORTH.

MONTOUR, Iowa, Jan. 19.

*Editors Herald:*—Sr. Mary J. Vennell, who is always wide awake to the interest of the church, and ever anxious for her neighbors to hear the gospel message, engaged the Smith schoolhouse for preaching, a new opening. Then she wrote for me to come and occupy. I opened up on the 9th with a fair crowd, and the congregation kept getting larger every night except when we had stormy nights. Several are investigating. If the weather permits I will stay here over three Sundays.

Mr. and Sr. Vennell gave me a good stopping place, and a number have invited me to come and see them. May the Lord bless the seed sown here, that it may bring some into the fold.

In bonds,  
J. S. ROTH.

WEST LIBERTY, Ill., Jan. 15.

*Editors Herald:*—I have received the first volume of the Church History and read it about half through. I think it is a grand work so far as I have read it. No one that loves the truth and desires to be well informed in regard to the rise and progress of the church can afford to be without this important History. All the brethren in the field especially should not fail to send to the Herald Office at once and get this work. Brethren, you will find it to be a great help to you in your work. In fact every family of saints ought to have one. When the second volume is published I expect to forward the cash at once and obtain one. I am busy at work in the Master's cause and desire to labor on.

I remain as ever your brother in hope of the gospel,  
F. M. SLOVER.

## Original Articles.

THE RIVER SIDON. WHERE IS IT?—  
NO. 2.

I WILL now refer again to the places shown on the chart where the ten tribes traveled to at 27. On the head of the third person is attached a water symbol, which shows that where these ten tribes traveled to that it was settled on and also that there was water connected to it, and that its channel is on the east side of the place, and runs northward. Such being the case it is in harmony with the location of the ruins at Tulha, as shown on the Bancroft map; it also answers to the location of the city of Zarahemla of the Nephite account of it being on the west side of the Sidon River. I hold,

therefore, that the Usumasinta answereth to the Sidon River and the ruins at Tulha—the site of “the great city of Zarahemla.”

The question might be asked, If the place at 27 is the location of the ruins at Tulha, why is it thus shown on the chart?

It is thus shown, apparently, on account of the ancient system of using symbols denoting their course of travel and their place of location in a geographical sense. Hence by those symbols we have to trace out their routes and locations. By the same symbols can their history be traced, the year when it began, and for four hundred years by the Botturini and Gemelli charts.

I will now refer you to the reported ruins of cities and fortifications near the head of the Usumasinta River, which reads:—

Like Patinamit, Utatlan stood on a plateau, or mesa, bounded by a deep ravine on every side, a part of which ravine is believed to be of artificial construction. The barranca can only be crossed and the site of the city reached at one point, from the southeast. Guarding this single approach at a distance of about half a mile from the village of Santa Cruz, are the ruins of a long line of structures of carefully laid hewn stone, evidently intended as fortifications and connected one with another by a ditch. . . . Crossing the barranca from the fort Resguardo, we find the table which was the site of the ancient city covered throughout its whole extent with shapeless masses of ruins among which the foundations of a few structures only can be definitely made out.—Native Races of the Pacific States, vol. 4. p. 125.

This account of the ruins at Utatlan is in harmony with the Nephite account of the location of Manti, at the head of Sidon River. (See Alma 22: 3-16; and chapter 26.) The twenty-fourth paragraph of this chapter shows that the entrance or approach to the “city of Manti” was from “the wilderness side,” which by reading the account it shows that the wilderness side was southeastward; and the wilderness referred to was the wilderness that divided the land of Nephi from the land of Zarahemla. It is evident, therefore, that the ruins at Utatlan is the site of the ancient city of Manti.

Again:—

On the hacienda of Carrizal, some twenty miles north of Guatemala [city], we hear of cyclopean debris, or masses of great unhewn stones heaped one on another without cement, and forming gigantic walls, which cover a

considerable extent of territory on the lofty heights that guard the approaches to the Motagua Valley.—Native Races of Pacific States, vol 4, p. 118.

And:—

The ruins of the ancient Patinamit, “the city,” the Cakchiquel capital. It is near the modern town of Tecpan Guatemala, fifteen miles southeast of the lake [Atitlan lake], and forty miles northwest of Guatemala. The aboriginal town, to which Brasseur de Bourbourg would assign a very ancient, pre-Toltec origin.—Ibid. 121, 122.

And also:—

Extending eastward from the region of Huehuetenango to that of Salama in the province of Vera Paz, a distance of nearly one hundred miles, there seems to be a line of ruins, occurring at frequent intervals, particularly in the valley of the Rabinal and about the town of that name. A map of Guatemala now before me locates seventeen of these ruins. . . . All the ruins along this line would seem to belong to the class of those occupied by the natives, chiefly Cakchiquels, at the time of the conquest, most of them being the remains of fortresses or fortified towns, built on strong natural positions at the river moutas, guarding the entrance to fertile vallies.

Opposite the mouth of the river Rabinal, where the Pacalah empties into the Chixoy, or Usumasinta, are the ruins of Cawinal, visited by the Abbe Brasseur in 1856, and by him pronounced the finest in Vera Paz. They are situated on both sides of the stream in a fine mountain-girt valley, the approach to which was guarded by a long line of fortifications, pyramidal mounds, and watchtowers, whose remains may yet be seen.—Ibid. pp. 130, 131.

I will now quote briefly from the Nephite records to show its harmony with those from the Bancroft work, that the locations of their fortified cities near the head of the Sidon River, along on the southeastward borders of the land of Zarahemla, which were built to protect themselves against the invasion of the Lamanites, are apparently identical with the locations of these ruins, which reads:—

And it came to pass that they [the Lamanites] took their camp and moved forth towards the land of Zarahemla, in the wilderness. . . . Moroni, on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God; yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of resort; throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them about, round about their cities, and the borders of their lands; yea, all round about the land; and in their weakest fortifications he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nephites.—Alma 21: 31.

And now it came to pass, in the eleventh month of the nineteenth year, on the tenth day of the month, the armies of the Laman-

ites were seen approaching towards the land [city] of Ammonihah. . . . But behold, how great was their disappointment; for behold, the Nephites had dug up a ridge of earth round about them, which was so high that the Lamanites could not cast their stones and arrows at them that they might take effect, neither could they come upon them, save it was by their place of entrance.—Alma 21: 34.

Now if King Amalickiah had come down out of the land of Nephi, at the head of his army perhaps he would have caused the Lamanites to have attacked the Nephites at the city of Ammonihah; for behold, he did not care for the blood of his people. . . . And behold, his chief captains durst not attack the Nephites at the city of Ammonihah, for Moroni had altered the management of affairs among the Nephites, insomuch that the Lamanites were disappointed in their places of retreat, and they could not come upon them; therefore they retreated into the wilderness and took their camp and marched towards the land of Noah, supposing that to be the next best place for them to come against the Nephites; for they knew not that Moroni had fortified or had built forts of security for every city in all the land round about; therefore they marched forward to the land of Noah with a firm determination; yea, their chief captains came forward and took an oath that they would destroy the people of that city. But behold, to their astonishment the city of Noah, which had hitherto been a weak place, had now, by the means of Moroni, become strong; yea, even to exceed the strength of the city of Ammonihah. . . . And behold, Moroni had appointed Lehi to be chief captain over the men of that city; and it was that same Lehi who fought with the Lamanites in the valley on the east of the river Sidon.—Alma 21: 35.

Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance. . . . And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them. . . .—Alma 21: 36.

And it came to pass that the captains of the Lamanites brought up their armies before the place of entrance and began to contend with the Nephites to get into their place of security; but behold, they were driven back from time to time, insomuch that they were slain, with an immense slaughter. . . . Thus the Nephites had all power over their enemies; and thus the Lamanites did attempt to destroy the Nephites, until their chief captains were all slain; yea, and more than a thousand of the Lamanites were slain; while on the other hand, there was not a single soul of the Nephites which was slain. There were about fifty who were wounded who had been exposed to the arrows of the Lamanites through the pass, but they were shielded by their shields, and their breast-plates, and their head-plates, insomuch that their wounds were upon their legs: many of which were very severe.—Alma 21: 37.

And it came to pass that when the Lamanites saw that their chief captains were all slain, they fled into the wilderness. And it

came to pass that they returned to the land of Nephi to inform their king, Amalickiah, . . . concerning their great loss.—Alma 21:38.

These extracts are sufficient to show that the cities of Ammouihah and Noah were located on the southern boundary or borders of the land of Zarahemla, and northward of the strip of wilderness that divided Zarahemla from Nephi and located also near to the head of the River Sidon. And by the account, that the chief captain of the Nephites at Noah, being the same captain who "fought with the Lamanites on the east of the River Sidon," infers that the city called Noah was west of the river. It is evident, therefore, that the location of Noah answereth to the location of the ruins at Patinamit, as shown on the Bancroft map.

Now in regard to the strip of wilderness that divided the land of Nephi from the land of Zarahemla, it is seen by Mr. Bancroft's map, that there is quite a space between the Honduras line that divides it from Guatemala, and the locations of those ruins, which space apparently, more or less of it, was the strip of wilderness of the Nephite account, which extended from "the east sea to the west sea." (Alma 13:11; 22:2.) And by reference to the Gemelli chart, it shows that northwest of the beehive figure, the city of Nephi, such a strip of land is shown on the chart. And it shows, too, that it is located on a rough mountain country like the southeast part of Guatemala.

There are other evidences in favor of the southeast part of Guatemala being the location of the narrow strip of wilderness, and that Utatlan is the site of the ancient city of Manti; by the ruins of an ancient bridge on the Usumasinta River, a short distance down the river northward, which reads:—

Along a rough descent . . . we looked down upon the valley of the Chixoy. The little town of Sacapulas, on the hillside, above the right bank of the river. . . . Over the river was a bridge of six piers with hewn logs. . . . A short distance up the river were two brick and stone arches of a more ancient bridge, extending from the town side. Originally it was nine feet wide and about two hundred and fifty feet long. Its age we could not learn; but a large sand-box tree (*Hura crepitans*) seven and half feet in circumference had grown up in the very midst of the

paved approach. . . . The tiles used in the arches were thin like those in old Roman structures. Frank sketched the bridge, and we followed in thought the river until it became the River Pasion, then as the Usumasinta (*the ancient river Lacandons*).

From this high land, . . . we caught a glimpse of Santa Cruz del Quiche, high enough, but seemingly in a valley, for mountains like the hills about Jerusalem guarded it on every side.—The land of the Quetzal, pp. 113-118. Wm. T. Brigham, A. M.

The location of the ruins of this ancient bridge to that of the remains at Utatlan, now called Santa Cruz del Quiche, and called also by the Quiche natives, the "road of waters," (N. R. P. S. vol. 4, p. 124,) is worthy of more than a passing notice having been connected with the Nephite history in their journey when traveling to and from the land of Nephi, after they had located in the land of Zarahemla; notwithstanding the silence of their records of a bridge having been built over the river for the convenience of travel from one land to the other. It is evident, however, that bridges were built over their large streams for that purpose, as relics of bridges have been found in other parts in Central America, and Utatlan being also called the "road of waters," infers that the bridge referred to, had once been on the main route of travel through that part of Central America. The course being in harmony with the account of the Nephites when they traveled from Zarahemla city to the Nephite country by way of Manti; and also when they traveled from Nephi city to Zarahemla, etc. (See Alma 12:1; 15:3-6.) And that Manti was on the west side of the River Sidon, (see Alma 20:5-10.) These references show also that Manti was located some distance from the river, which shows the harmony of its location with the location of the ruins at Utatlan on the Bancroft map, and the ancient name of the river, as quoted, the name being "Lacandon," shows that it has in it the roots of "Sidon."

There is another group of important ruins which is worthy of our deepest consideration, located about forty miles northwest of Tulha, called Palenque, and reported to be the most grand of all, and also that the relics of art as found among the ruins exhibit the most beautiful native art of any found in America. The ruins are located as follows:—

As we go southward from the gulf coast, and reach the boundary of Chiapas the face of the country changes rapidly from marshy flat to undulating hills of gradually increasing height toward the Pacific. . . . Herè is an earthly paradise, the charms of which have been enjoyed with enthusiastic delight by the few lovers of nature who had penetrated its solitudes. The natural advantages of this region seem to have been fully appreciated by aboriginal Americans, for here they reared the temples and palaces of one of their grandest cities, or religious centers, which as a ruin under the name of Palenque has become famous throughout the world, as it was doubtless throughout America in the days of its pristine glory many centuries ago.—Native Races of the Pacific States, vol. 4, pp. 288, 289.

The topography of the region is not definitely marked out on the maps, and the nomenclature of the streams and mountains is hopelessly confused; but many parallel streams flow northwestward from the hills, and unite to form a branch of the Usumasinta.—Ibid., p. 297.

The location of these ruins and their nature, infers that it is the ruins and site of the city of Bountiful; yea, the location of the sacred city of the Nephites, where Jesus Christ appeared unto them and ministered to them in person, after his resurrection in the year 34 A. D. For the symbolic and representative figures as found among the ruins give such evidence in the matter; as also does its location, it being northward from the ruins at Tulha, which answers to the location of the city of Zarahemla, as before shown. The ruins at Palenque, therefore, answers to the site of the city of Bountiful, which was located on the northward borders of the land of Zarahemla, and near to the borders of the Jaredite country, and "narrow pass or neck of land" which divided the two countries. (Alma 24:3.) Hence it is seen that all the country between the two seas from the Honduras Bay, to the Isthmus of Tehuantepec, constituted the land of Zarahemla, of the Nephite account, which was also "nearly surrounded by water." (Alma 13:11.) Compare our modern map of Central America, with this part I have described above, and see if it is not in harmony with each other?

And as a former name of the river Usumasinta was called Lacandon, having in it the roots of Sidon, so also is it seen that Guatemala has in it the roots of the name of the country called Zarahemla by the Nephite records.

## THE STICK OF EPHRAIM.

W. T. BOZARTH, of Denver, Colorado, writes October 24, 1896:—

BRO. COOPER:—

I see you take the ground that the tribe of Ephraim wrote the Book of Mormon instead of the tribe of Manasseh. Now will you please give me the proof, page and paragraph in the Book of Mormon, that Ephraim's posterity ever came to this land or that they really wrote the Book of Mormon?

In reply we would state that we know of no passage within the Book of Mormon that states in so many words that the Book of Mormon was written by the tribe of Ephraim or that their descendants immigrated to this continent; neither is it declared in the book that the descendants of Ephraim did not make up a part of the colonies that immigrated to this continent at different periods of time; neither does it state that all the colonizations that took place were of the tribe or seed of Manasseh only.

If the fact that the Book of Mormon is the stick of Ephraim or the stick of Joseph in the hand of Ephraim depended entirely for proof on tracing the lineage of Ephraim through the immigrants who formed the different colonies, it would probably fail, or prove as difficult a task as to prove that the immigrants who formed the different colonies were of the seed of Manasseh only, or that the stick of Judah was written by the tribe of Judah or his lineal descendants. To prove, as is assured by some, that the Book of Mormon was written by the unmixed seed of Manasseh, the direct lineage of the wife of Lehi, as well as the lineage of the Jaredites and all other colonists who at different periods settled in this land, must be traced.

Before proceeding to answer the questions as propounded it will be well for us to consider, in a Biblical sense, first, what constitutes the stick of Judah. We will then be the better able to determine what it takes to constitute the stick of Ephraim. The stick of Judah we understand consists of the writings that were in the possessions of Judah, Benjamin, and the half-tribe of Manasseh, and accepted by them as the dealings of God with the children of men from the beginning, together with the recorded teachings of Christ and the apostles and other writers of the New Testament; or, in other words, the

Old and New Testaments, familiarly known as the Bible; but how many of the different tribes are represented as writers in the books of the Old and New Testaments is not easily determined; but suffice it to say that all the records or writings accepted by Judah as the representative head is the stick of Judah. Paul, one of the most voluminous writers of the New Testament, says, "I am of the stock of Abraham of the tribe of Benjamin;" yet Paul, in a Biblical sense, was a Jew or of the house or nation of Judah, and the Book of Mormon says, speaking of the New Testament, that it came from the mouth of a Jew, evidently signifying Judah in a national sense. But it is not declared anywhere in the Testaments, Old or New, that either was written exclusively or perhaps even partially by the tribe of Judah, or directly by Judah himself or his lineage; yet the Prophet Ezekiel (37:16-20) denominates it the stick of Judah, notwithstanding it is written to the children (tribes) of Israel his companions. We understand, therefore, that the stick of Judah is so called, not from the fact that it was written exclusively or even partially by the direct seed or lineage of Judah, but from the fact that it is accepted as a standard of the faith and practice of the seed of Abraham coming through the house of Judah as a representative head for the tribes of Judah, Benjamin, and the half-tribe of Manasseh. We are now ready to consider the stick of Ephraim.

Since the stick of Judah is the record of the nation of Judah consisting of the tribes of Judah, Benjamin, and the half-tribe of Manasseh, so likewise the stick of Ephraim, or the stick of Joseph in the hand of Ephraim is the record of the whole house of Joseph, consisting of the tribes of Ephraim and Manasseh; and as Judah is the representative head of the two and a half tribes, so Ephraim is the representative head of the house of Joseph, as "he set Ephraim before Manasseh:"—

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.—Genesis 48:20.

So whatsoever was written by the seed of Ephraim or Manasseh and those who may have adhered to them, is the record of Ephraim, for unto

Ephraim pertained the chief blessing:—

And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.—Genesis 48:19.

It follows then that the writings or records written by or to either tribe of the house of Joseph, including the books of Moses or of other prophets and accepted or adopted as their polity, whether on the eastern or western continent, must of necessity be entitled "The stick of Ephraim." The title therefore of the Book of Mormon as the stick of Ephraim is not dependent upon the uncertain tracings of the lineage of Ephraim as its authors, but it has for its foundation the word of God:—

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, [that is the whole house of Joseph, both Ephraim and Manasseh,] the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.—Ezekiel 37:16-19.

To this agrees the word of the Lord to the Palmyra Seer in Doctrine and Covenants 26: 2:—

Behold, this is wisdom in me; wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim.

The foregoing prophecy of Ezekiel has a double signification, and the Book of Mormon, as a completed record or stick, a double application.

It will be readily seen by the sixteenth verse that a prepared stick or roll is without title, but when written upon, to, or for any tribe or people, it becomes the stick of that tribe, house, or people, as the word of the prophet clearly signifies: "Moreover, thou son of man, take thee one stick, [that is, a prepared roll without title], then write upon it, For Judah, and the children of Israel his compan-

ions," (that is, the tribes and fragments of tribes great or small of the house of Israel who may have adhered to or consorted with Judah,) and this record now becomes the stick of Judah.

The second signification is more clearly pointed out by the prophet concerning the stick of Ephraim: "Then take another stick and write upon it, [the prepared roll or stick], for Joseph, the stick of Ephraim;" that is, write the record or stick of Ephraim for Joseph or the house of Joseph, both Ephraim and Manasseh; therefore whatsoever is written for either house of Joseph is the stick of Ephraim.

The Book of Mormon as the stick of Ephraim has a double application, first, as a record it pertained particularly to the inhabitants of this continent; in the second place, in the latter days it was delivered by the angel to the seed of Ephraim by way of Gentiles so-called; and now when thy people shall speak unto thee saying (as they everywhere do), "What meanest thou by these?" (no doubt sticks), "say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim," or the seed of Ephraim which has been scattered or sifted through all nation, and join him unto the stick of Judah.

If therefore the Book of Mormon is a true record, it follows as a necessity that it is now in the hands of the seed of Ephraim whose lineage has been lost by the way of Gentiles and they can be known only by revelation or by their adherence to the standard or stick of Ephraim and the stick of Judah combined, "for the rebellious are not of the seed of Ephraim."

We submit the above for the columns of the *Herald* with the hope that it may awaken interest and investigation in others who may be able to give us the true light upon the subject, if this is found to be incorrect; asking the prayers of all saints for my deliverance from my deep affliction and helpless condition,

In gospel bonds,

Dictated. I. N. W. COOPER.  
LAMONI, Iowa, December 10, 1896.

Suez Canal's annual profits \$8,000,000.

Huntington, Indiana, has a woman bank cashier.

## Sunday School Associations.

### CONVENTION NOTICES.

The convention of the Spring River district will meet February 15, 1897, 9:30 a. m., for business. It will be election of officers for coming year, and each school is requested to appoint delegates and instruct them in regard to election. Don't fail to instruct them. In afternoon thirty minutes of session will be taken up with teachers and superintendents normal class. Also entertainment in the evening. Each Sunday school is to appoint its own committee on program, and all work for the banner and make entertainment a success. If any Sunday schools send their report to me, please send in time, so I can forward them to Weir City, Kansas, (where convention is to be held,) in plenty of time for convention.

MRS. MIRTLE B. BROWN.

WEIR CITY, Missouri.

## Miscellaneous Department.

### SPECIAL BUSINESS NOTICE.

*To the Church at Large*.—Desiring to close the conference year's business by 1st of March, 1897, in looking over the publications of the office I find a large subscription yet unpaid for the closing year:—

*Zion's Hope*, about.....\$1,000 short,

*Herald*, about..... 4,000 "

*Autumn Leaves*, about.... 1,300 "

Now it will be impossible for the office to prosper under these conditions, and our hands are tied on account of the careless or thoughtless ones to meet their obligations to the office.

Besides our regular work this last year we got out the first volume of Church History at a cost of about \$1,500, and now we are compelled to stop proceedings on the second volume until the church or its members pay up their subscriptions and book accounts, so as to get means to complete the work.

We now appeal to you to forward your subscriptions and accounts at once, so as to square our books by March 1.

The \$25,000 back delinquents are yet keeping themselves in the background and we would be pleased to see the color of them. The work of the office is now hindered and publications under way are delayed for want of necessary means to complete them.

As ministers who hold half-fare permits cannot act as book agents, it is hoped that they will do what they can for the *Herald* Office in a general way, and urge all to take church publications as a means of aiding both themselves and the work. Other ministers are asked to help as they can, and regularly appointed agents to look out for the *Herald* Office.

FRANK CRILEY,

4-2t Business Manager.

LAMONI, Iowa, January 22, 1897.

### NOTICES.

*To the Officers of the Branches of the Ohio District*.—In consequence of not having district

conference before the General Conference of the church, and in order that the General Church Recorder may be better enabled to make a correct report of gains and losses to the church, I therefore request the officers of the several branches to make out complete report of all gains and losses in each branch since their last report and forward the same to the district secretary, A. B. Kirkendall, Creola, Vinton County, Ohio, not later than the 25th of February, 1897.

JAMES MOLER, Pres.

LIMERICK, Ohio, Jan. 23, 1897.

### TO DISTRICT PRESIDENTS AND SECRETARIES.

It is necessary in the execution of the work of the church to have a record of the territorial boundaries of every district, for the information of the Presidency and other general authorities, and for the benefit of all concerned. District presidents and secretaries are therefore requested to forward to the Secretary of the Church a statement of the boundaries of their respective districts, by counties, being particular to designate clearly the counties of each separate State, where portions of two or more States are included in their districts.

Where boundaries have not definitely been defined, they should be given as clearly as possible, and subsequent actions defining boundary lines be reported.

Prompt responses are requested that general work may be facilitated. It is hoped that reports will be received from every district in the United States, Canada, Nova Scotia, and Great Britain, before the General Conference of 1897; and from the Australian districts as soon thereafter as possible.

In bonds,

RICHARD S. SALYARDS,

Secretary Reorganized Church.

LAMONI, Iowa, January 14, 1897.

3-2t

### SPECIAL NOTICE.

#### HALF FARE PERMITS—LOCAL MINISTERS.

Under date of January 14, 1897, Chairman Caldwell of the Western Passenger Association gives notice that the "note" under Rule No. 1, which reads, "This to include clergymen who are pastors of churches of such denominations as do not believe in a paid ministry, provided their only other occupation is farming," does not apply to ministers of the Reorganized Church. He says: "You will observe that the clause concerning farmer-pastors applies only to such denominations as do not believe in a paid ministry, and we have never classed the Reorganized Church . . . in the category referred to, it being our understanding that there is, in your denomination, a class of workers (called missionaries, we believe) who do receive support from the church and, while we understand fully that the local pastors themselves do not, yet that would not alter the fact that they belong to a denomination which does recognize, in a sense, a paid ministry."

This interpretation denies the half fare permit privilege to all except ministers "engaged solely in religious work, having no

other business or occupation," and whose names are not included in General Conference appointment lists or indorsed by general missionaries in charge.

TO ALL MINISTERS CONCERNED.

Under date of January 13 the Chairman of the Western Passenger Association states that applications have been received from a number of ministers general and local whose statements "show that part of their work is selling church publications;" that "at the last meeting of the Clergy Committee the question of the sales of books or periodicals of any kind, religious or otherwise, was taken up and fully discussed and the decision reached was to the effect that clergy credentials could not properly be issued to publishing agents of any character, even where the agents themselves derived no personal profit from their sales; in other words, the selling of books or publications is considered secular work, and those engaged in it . . . must travel in the same way as do agents of secular publishing houses . . . even though such works are entirely denominational, would not alter the matter; and hence we would not feel that it would be proper for us, from information at hand, to approve the applications to which we refer; however, we will await any further communication you may wish to make on the subject before taking definite action."

After consultation with President Joseph Smith and Bishop E. L. Kelley, who with the undersigned were appointed a committee on railroad permits by the General Conference of 1896, notice is hereby given that ministers accepting half fare permits will be required, under the Association ruling, to cease acting as agents for church or other publications, or from engaging in any secular business or employment while holding unexpired permits; and that Chairman Caldwell has been notified that all ministers of the Reorganized Church holding permits have been so instructed.

Particulars have been given that all concerned might comprehend these rulings.

R. S. SALYARDS,

Secretary Reorganized Church.

LAMONI, Iowa, January 16, 1897.

3-2

CONFERENCE NOTICES.

Texas Central district conference convenes with Cook's Point branch on Saturday, February 13, at nine a. m. Sunday school association Friday night before at same place at 7:30 p. m. Would like very much to have a report from both branches and Sunday schools, also a report of elders, priests, and teachers, number of sermons preached, number baptized, confirmed, children blessed, number sick administered to. This is an earnest request that each one report in person or by letter. This, brethren, can be easily done. Will you please report? All come that can.

In bonds,

W. G. MCINTOSH, Sec.

The Kentucky and Tennessee district conference will convene with the Foundry Hill branch the fourth Saturday and Sunday in February.

C. L. SNOW, Pres.

The conference of the Northern Nebraska district will convene in the saints church in Omaha, January 30 and 31, preceded by the Sunday school convention the 29th. All are cordially invited to attend, especially members of the priesthood. We hope to see some of the leading officials present.

J. M. STUBBART, Pres.

J. F. MINTUN, Supt. S. S. A.

Alabama district conference will convene with the Lone Star branch, February 13 and 14, at ten a. m. We hope to have a good representation from all the branches in the district. We hope the branch reports will be made out on blanks furnished by Herald Office for that purpose.

J. G. VICKREY, Pres.

J. R. HARPER, Sec.

Nauvoo district conference will convene at Burlington, Iowa, March 13 and 14, 1897. Come all who can and let us have a good and profitable time. Will the branches see that their reports are in in time. Bro. George H. Hilliard of the Bishopric is expected to be present. The saints will all undoubtedly be glad to learn that by special arrangements with the Bishopric Bro. Hilliard will make the following tour through our district (Nauvoo) during the months of February and March 1897, as follows: Keb, Iowa, February 6 to 12. Farmington, Iowa, February 13 to 19. Vincennes, Iowa, February 20-24. Montrose, Iowa, February 25 and 26. Pilot Grove branch, Burnside, Illinois, February 27 to March 3. Rock Creek branch, Adrian, Illinois, March 4 to 7. Burlington, Iowa, March 8 to 14. New London, Iowa, March 15. Presidents of branches are requested to take notice of dates and make all arrangements necessary for a good attendance. Come out everybody and bring your friends, as Bro. Hilliard is a good speaker and able to interest outsiders as well as members. Remember the dates and circulate the appointments well.

Yours for the advancement of the truth,  
4-2t F. M. WELD, Pres.

\* Texas Central district conference will meet at Cook's Point on Saturday, February 12. The Sunday school association meets at same place on Friday evening before conference. Let every branch and Sunday school in the district be fully represented. Let everybody who can come. We want to have a good time and resolve to do more for the good cause than ever before in a year. Those who come by rail, please notify us. Conveyance will be at Caldwell to bring all who come on train.

E. W. NUNLEY, Pres.

The Clinton, Missouri, district conference will convene at Veve chapel, near Walker, Missouri, February 12, 1897. All branch clerks of this district take notice and have reports properly made out, giving baptisms and additions with attendant items in first part of report; then leaving space before recording removals, or losses, at bottom when there is room, instead of recording them promiscuously. Also give full names of persons

instead of initials when at all possible. And give dates of marriages instead of name of office of the one officiating, in the last part of such blanks. Branch clerks have been thus instructed in the past by General Church Recorder, Bro. H. A. Stebbins, in his "Suggestions to Branch Clerks" in *Herald* some two years ago. If these suggestions are carefully heeded it will save yourselves and district clerk and Bro. Stebbins much extra trouble and expense of correspondence in future to rectify mistakes. Forward reports to me at Nevada, Missouri, in time for proper examination before conference. All are cordially invited to attend.

A. LLOYD, Pres.

MRS. ELLA MILLER, Clerk.

1018 East Locust Street, NEVADA, Mo.

Conference of the Eastern Colorado district will convene with the Denver branch, 2442 Washington Avenue, February 27, at ten a. m. All will be most cordially welcomed. Branch clerks are requested to send full reports to Charles E. Everett, 2851 California Street, Denver, Colorado.

W. T. BOZARTH, Pres.

CHARLES E. EVERETT, Sec.

DIED.

PARKIN.—At San Francisco, California, January 11, 1897, Edward H. Parkin (brother of C. A. Parkin), native of Yorkshire, England; aged 47 years, 8 months, and 12 days. He died in the faith of the restored gospel. He confessed that he had not lived as he ought but had made up his mind to do better and was so doing when death overtook him. He joined the church in Nevada when Bro. Briggs was there. He was ordained a deacon and was faithful as an officer for a number of years.

BOOKER.—In Lone Star branch, Monrop County, Alabama, Martha Booker, widow of Bro. William B. Booker, Sr., December 28, 1896, aged 77 years, 2 months, and 25 days. Was born in Conecuh County, Alabama; baptized January 22, 1866. Service by Elder M. K. Harp.

MCCALL.—Eliza McCall, of Lone Star, Alabama, branch, widow of Bro. Duncan McCall, January 4, 1897, aged 70 years, 3 months, and 15 days. Was born in Conecuh County, Alabama; baptized August 15, 1867. Service by Elder M. K. Harp.

GAUGH.—At the home of his daughter, Sr. Martha Crandall, Galland's Grove, Iowa, January 6, 1897, Bro. William Gaugh. He was born September 19, 1816, in Greenbrier County, Virginia [now West Virginia.—Ed.]; was baptized into the church in an early day by Elder Seymour Brunson; united with the Reorganization in November, 1880. Was a kind and loving father, a faithful and consistent member, and died in the hope and assurance of eternal life. One daughter and several grandchildren, besides other relatives, remain to mourn his departure. Funeral sermon by elder John Pett, assisted by Elder Alfred Jackson.

ROBSON.—Nettie Estelle, daughter of Bro. and Sr. John Robson, of Sand Run, Ohio, was born July 14, 1894; died November 5, 1896.

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**HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.**

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The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

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sonal and general interests of the membership.

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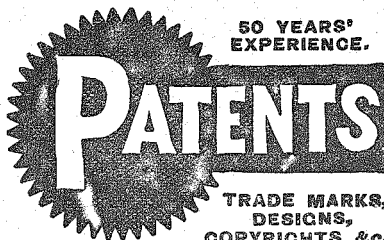
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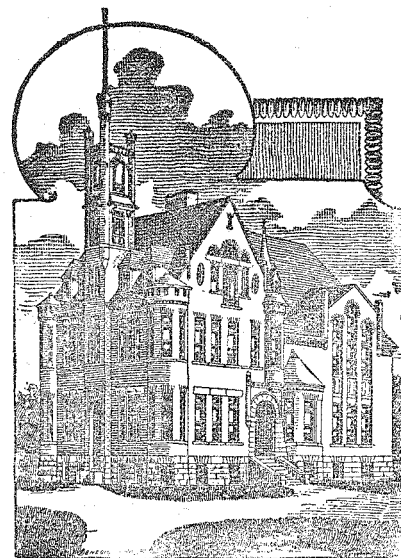
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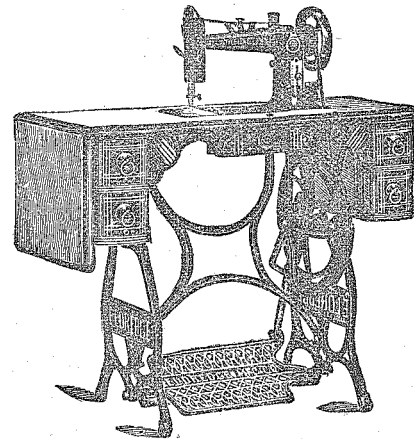
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# THE SAINTS' HERALD.

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

Flora L. Scott

Vol. 44.

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No. 5.

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## HE FIXES THE SABBATH.—NO. 2.

S. W. GAMBLE ELUCIDATES FOURTH COMMANDMENT FOR JEWS.

*Saturday Idea Is Excluded and the Movable Nature of the Day Is Expounded—Dr. Emil G. Hirsch and Other Hebrew Scholars in Chicago Are Convinced of the Value of the Discovery—Rules are cited in Proof.*

### DECALOGUE IN DEUTERONOMY.

"THE ten commandments copied into the Book of Deuteronomy are the real copy of the 'two tables,' for Moses says: 'These words the Lord spake . . . and he added no more; and he wrote them in two tables of stone and delivered them to me.' (Deut. 5: 22.) 'These words' immediately follow the ten commandments and constitute a certificate to the correctness of the copy. The ten commandments in Exodus 20 were written by Moses before he went up into the mount to get the tables, hence they are not a copy of the tables.

"There is one side to the fourth commandment that is entirely overlooked in the study of the question—*i. e.*: 'Six days shalt thou labor.' After the six days of labor the seventh day is to be a Sabbath. We will briefly discuss the reason given in this fourth commandment why they should hallow it. 'Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm, therefore the Lord thy God commanded thee to keep the Sabbath.'" (Deut. 5: 15.) Their

Sabbath was to commemorate the date of their deliverance from slavery, Abib 15. On the evening of the 14th of Abib they killed the lamb in Egypt, and after midnight Pharaoh sent them word to depart out in haste. So the next morning, Abib 15, the people were freed and started rejoicing toward Canaan. (Ex. 12.)

### FORCE OF MODERN INSTANCES.

"We cannot celebrate the declaration of our independence on a fixed day of the week, for it occurred on a fixed date; neither can the colored people celebrate their emancipation on a fixed day, but upon the proper date.

"Hence, when Moses wrote the book of Leviticus (a commentary or explanation of the ceremonies taught in Deuteronomy for the instruction of the descendants of Levi), in order that they might properly execute the fourth commandment, in its relation to the special Sabbath services he wrote the twenty-third chapter to make it plain. He calls all the feasts 'holy convocations' or 'Sabbaths' because as the colored people take great delight and indulge in feasting in commemoration of their freedom from slavery, so did the children of Israel, on every Sabbath, but more especially the 'special Sabbaths,' which contrasted their toil, suffering, and slavery with freedom, harvest, and fruitage. Hence, Leviticus 23 states that on 'the 15th of the first month,' the month of Abib, they shall have 'an holy convocation, ye shall do no servile work therein.' (Leviticus 23: 7.) In verse 11 the next day is called 'the morrow after the Sabbath.' Verses 15 and 16 read: 'Ye shall count from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete.'

### VIEWS OF BIBLE CRITICS.

"Josephus, Adam Clarke, McClintock and Strong, Robinson, Jamison, Fausset and Brown, 'Pulpit Commentary'; S. H. Kellog in 'Expositors' Bible'; J. G. Murphy, Bishop Elliot, C. J. Ellicott, Smith in 'Bible Dictionary'; Bush, and many others of the best Bible critics, agree that the

'count' to begin 'on the morrow after the Sabbath' began on Abib 16, hence Abib 16 was the 'first day of the week' and Abib 15 'the Sabbath,' and Moses says (Lev. 23: 41), 'It shall be a statute forever in your generations.' In Lev. 24: 5-9, the law of shewbread is explained, which was to be put on the table 'every Sabbath . . . continually . . . by an everlasting covenant.' 'On the first day in the second year, on the first day of the month . . . the tabernacle was reared up.' (Exodus 11: 17.)

"And he set the bread in order upon the table of the Lord, as the Lord commanded Moses' (verse 23). This service was performed only on the Sabbath, hence if Abib 1 was a Sabbath, then Abib 8, 15, 22, and 29 would also be Sabbaths in the second year as they had been in the first.

"In Matthew 28: 1, the 'Sabbath' Christ lay in the grave was the 'passover Sabbath,' Abib 15. John 19: 31-42, shows that Christ was buried on 'the Jews' preparation day,' the day before the Sabbath of the passover, which John 19: 31 describes, 'for that Sabbath day was an high day.' It is therefore seen that the Jewish Sabbaths at the time of the crucifixion were on the correct dates, Abib 15, 22, 29, etc.

### DATES IN GOSPELS.

"The three events are described in John 5: 48, and Luke 6: 1-5; and Luke 6: 6-11, according to Strong, Lightfoot, Doddridge, Newcomb, Townsend, Gresswell, Jarvis, and Robinson, in their 'Harmony of the Gospels' as occurring on the 'feast of the passover, and the next two successive Sabbaths.' Therefore, on Abib 15, 22, 29, two years before the crucifixion. Hence, since Abib 15, 22, and 29 were Jewish Sabbaths, and occurred on Saturday in the year in which Christ was crucified, there is no lunar, solar, or any other accepted calendar that will locate the three events described above on Saturday, but they were on the Sabbath. The word 'Sabbath' is used twenty-five times in regard to those three occurrences, and yet not one of them can be located on Saturday.

"Let us consider briefly the first requirement of the fourth commandment, 'six days shall work be done.' Some will say, 'But these were in addition to the regular Saturday Sabbath.' Let me see if I can illustrate the fallacy of such a theory: Suppose Abib 15 came on Tuesday, and Wednesday was the morrow after the Sabbath.

"Tuesday, Abib 15, and the next seven Tuesdays would be Sabbaths, and Wednesday the day of Pentecost. But, while I believe there is no Bible authority for it, I will suppose that Saturday, Abib 19 and the next seven Saturdays were Sabbaths, could you work six days in each week, and yet keep Tuesday and Saturday in seven of them, and Tuesday, Wednesday, and Saturday in one week?

#### WORK ON THE SABBATH.

"I want to point out another difficulty. The command teaches that 'on the Sabbath of the Lord thy God thou shalt not do any work.' (Deut. 5: 14.)

"On Abib 10 every year they arranged who should eat the passover together, and selected a lamb of the right size, a male, without spot or blemish. (Ex. 12: 3-5.) On Abib 14 the families had to butcher and dress and cook the lamb and prepare for the Sabbath (Ex. 12: 6-11), and Abib 16 the first ripe grain was waved in the temple and the harvest began.

"These three dates would come on Saturday frequently, but could not come on the Sabbath of the Lord, because all three of the things would be a violation of the clause, 'thou shalt not do any work on the Sabbath.' In consideration of these and other reasons I conclude the Jewish weekly Sabbaths were on fixed dates, and therefore on every day of the week in its turn.

"Seven weekly Sabbaths appear between the 15th of Abib and the day of Pentecost. The Pentecost occurring 'on the morrow after the seventh (weekly) Sabbath' (Lev. 23: 16.) You need to note an unnoticed point right here—namely: that while the day of Pentecost was on the morrow after the Sabbath it was also a Sabbath, not only in the year of the exodus, but perpetually during the Levitical dispensation. It being the day that the Lord on Mount Sinai delivered the ten commandments to the people and said: 'In six days the Lord made heaven

and earth, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.' (Ex. 20: 11.)

#### COMMAND AS TO WORK.

"God also instructed Moses to tell the Levites that 'Ye shall proclaim on the selfsame day (the morrow after the seventh Sabbath, Lev. 23: 16,) that it may be an holy convocation unto you; you shall do no servile work therein; it shall be a statute forever in all your dwellings throughout your generations.' Lev. 23: 21. So we learn that the seventh week of harvest had eight days in it, the last two, both being Sabbaths. This fact throws the first day of the week one day farther forward at this point in the year than it was before the pass-over. "To illustrate, it is almost universally conceded that the first day of the week, Abib the sixteenth, in the first year of the exodus, was Sunday and the Sabbaths between the pass-over and Pentecost were on Saturday. Admit that to be true. Then Pentecost, the morrow after the seventh Sabbath (Saturday), would fall on Sunday, but since it is also a Sabbath and to be a 'statute forever' throughout their generations, the day following it would be the first day of the week (Monday), and by noticing the fact that the 'Sabbath in which Moses brought the two tables out of the mount' the Jews say was the 'seventeenth day of Thammuz,' hence the fast on that day every year 'to commemorate the breaking of the two tables of stone.' Ezekiel says, 20: 10-13, 'Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. . . . I gave them my Sabbaths to be a sign between me and them. . . . My Sabbaths they greatly polluted: then I said, I would pour out my fury "upon them in the wilderness to consume them." So the Lord sent Moses to them, "Thammuz the seventeenth," and found them worshipping the golden calf.'

#### THE CREATION SABBATH.

"If the twentieth day of the second month of the first year of the exodus was the 'creation Sabbath' as some contend, the first year of the exodus would end on the creation Sabbath. This is the first Sabbath that we have the account of its observance, it being

designated by the absence of the manna. See Ex. 16: 16-23.

"And from what has gone before it is clear to my mind that the year ushered in with a Sabbath. Let us run the survey a little. The seven weekly Sabbaths counted from the sixteenth of Abib brings the seventh Sabbath out on the fourth day of the third month, and the day of Pentecost, the fiftieth day on the fifth day of the third month, or the sixty-fifth day of the year.

"There we make another landmark on the straight line from the resurrection day, or first fruits day, or Lord's day, and not Sunday as yet, although it corresponds to our Sunday. But the names of the days as we reckon them were unknown then. From Pentecost we review the survey, and on the return to the beginning corner, Abib sixteenth, we find seven weekly Sabbaths marked above the line, and thence back to the beginning of the year we mark three more Sabbaths and conclude that the year commenced on a Sabbath. On our return from Pentecost we have Sivan 4, Jyar 27, 20, 13, 6. Abib 29, 22, 15, 8, and 1 as the Sabbath days.

(To be continued.)

Mary Boyle O'Reilly tells an absorbing story of Canadian frontier life in *The Catholic World Magazine* for February. The tale is called "On the River of Death," and it is furnished with some striking illustrations.

Jesse Albert Locke, in *The Catholic World Magazine* for February, dissects the various "Anglican Answers to the Pope's Bull" in a very lucid and logical style. The paper is the first of a couple.

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# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, February 3, 1897.

No. 5.

## The Saints' Herald.

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

LAMONI, IOWA, FEB. 3, 1897.

### SCOPE OF THE WORK OF BRANCHES.

WHERE DO YOU SPEND YOUR SUNDAYS?

TO THE Lovers of Temperance, Order, Good Government, and the Welfare of Mankind:—

"The Sabbath was made for man," for his benefit solely, not for his destruction.

Lounging about places of public resort, where beer drinking, smoking, swearing, gambling, or even long or tiresome rambles upon the street or in the country are indulged in, or at home reading sensational literature are not best for you nor a safe example for your children.

"Man shall not live by bread alone," neither does he when he lives at his best. "The Sabbath was made for man;" a day of rest, and for the cultivation of the higher faculties of the soul; the study of the physical, moral, and spiritual laws of his being. The school of study is the Church of God, where the gospel of Jesus Christ as taught by himself and his apostles, is preached every Sabbath at eleven a. m. and eight p. m. Prayer meeting six p. m., also prayer meeting Wednesday, eight p. m. Sunday school every Sunday 9: 30 a. m. Come and bring your children. Chapel, 2518 Elliott Avenue, (near Benton.)  
M. H. BOND, Pastor,  
Residence, 2512 Slattery St.

The foregoing copy of a handbill shows that the St. Louis brethren are alive and at work in a practical way among the people, trying to turn some aside from the popular drift that follows or moves with the world-tide of human affairs; from the limitations of human thoughts and ways to the breadth and goodness of the divine; into the channels of godliness. We are glad always to learn that our people are letting the world know who, what, and where they are. There are many legitimate means by which this can be done, among which is a proper system of advertising, connected with other lines of effort. It is necessary in these days of many attractions to get down among men and obtain their attention, otherwise comparatively few are reached and brought to the light.

Business men recognize the necessity of working up trade by personally visiting their customers or by sending representatives to see and talk with them, to explain the merits and advantages of what they have to offer. Something in addition to standing newspaper advertisement is essential. Cold type is good, but warm words of friendship and sympathy must also be heard and felt. The honest heart is awakened and touched by contact with other true and generous natures, hence the need of active, personal work continued among the people, to bring them to hear and to feel the power of the word.

Ways of sin, and pleasure, and sensationalism are held up before the masses and retouched and reclothed to secure and to retain their attention. While such forces are at work and constantly advertised, the people should also be informed that truth with its power for happiness here and hereafter is within their reach, ready to bless them with solid satisfaction, of which the sense-pleasing vanities of the world are but shallow counterfeits—phantoms of pleasure that perish with the using.

Error in its multiplied forms is but a misrepresentation, a counterfeit, or a perversion of the true. Men and women require social enjoyments and friendly communion by nature, and will seek and find such in the world if not supplied through other and legitimate channels. If they cannot have the safe and permanent, they drift into the dangerous and fleeting vanities that appear at every turn. We repeat therefore what heretofore we have tried to state, that our work when properly interpreted will correct these evils by offering means by which such dangers will largely if not wholly be averted; by which evils will be unmasked, neutralized, resisted, and overcome by the positive forces of truth. Well organized and prosperous branches composed of intelligent, large-hearted men and women will supply to their membership and to others seeking truth and light such

real attractions that none capable of appreciating good will exchange the shallow vanities of the worldly life therefor. The preaching of the word, the spiritual fellowship and communion in social service, the teaching and lesson hour, the musical and literary exercises, all combined into the harmony of a great whole, a systemized supply for young and old, should and will always prove attractions stronger to the honest in heart than the world can offer.

Men and women of true hearts and spiritually educated under the strength and refinement of the spirit of the gospel develop a capacity for true happiness not known by the world. The worldly-minded have not known nor has it entered their hearts to comprehend the strength and beauty of what one attuned to spiritual harmonies has realized in this respect. It also forms the only natural basis for a social development of human nature and by which "the fellowship of kindred minds is like to that above."

What the families of earth need is this gospel organization and fellowship that all may be taught from on high, be rightly directed and normally developed, and saved here and hereafter.

There are many ways by which we can go into the highways and byways and compel the people to come in; and one not to be overlooked and an important one, is to show them that the spiritual life is normal and wholesome in its tone; that it brings prosperity and happiness here and now, as well as hereafter.

Men and women and young people are largely trained by the circumstances of this life to judge matters from the standpoint of utility—by what they can see of present practical benefit to them in life conditions here. They have been taught in such lines that they have largely been led to look upon religion as something beyond or foreign to things of earth life, hence reject it or put it off as a quantity attaching only to the far-away future. The comprehensive

character of the gospel is revealed in our work, and reaches the whole life of man both here and hereafter; hence it appeals to men and women, and to young people with life before them, in a double sense; in the consistent and *natural* sense. He is a wise minister, if not a masterbuilder, who presents and interprets it to men in the strength of its fullness and grandeur; and they well developed in the gospel life whose personal characters have been rounded out by receiving the love of the truth to that degree that it has touched and fashioned all the powers and gifts of their natures.

It is not difficult for the intelligent mind to grasp the thought that Deity cannot design the accomplishment of less than the perfecting of humanity; also that the race has the capacity and must comply readily with the conditions necessary to reach a perfect condition; also to admit that willingness, "readiness of mind" to do, must accompany every effort to be made in the strivings for advancement.

We have heard that the services of many of our branches are increasing in these lines of comprehensive usefulness and are glad to note their growing power for good as lights to the world in this peculiar generation, in which God has established his work to reveal the light and life of Christ to the world.

The character revealed in the Master's life drew the masses toward him and he lifted them up to communion with himself. We understand that the Christ-character must be manifest in the life of his disciples if they are to reflect him and his light to the world. The higher a light is raised the more widely are its rays diffused and seen. The higher the life of anyone, the wider and stronger the scope of his influence for good. This is true in both individual and in collective representation of the truth.

May our branches grow in power for good as lights to the people that shall burn so clearly and so steadily that the honest in heart shall see plainly the Life and the Light of men revealed by their unity and other works for good. True men and women who love the truth will consecrate themselves to its interests by seeking to discern and to do all in their power for the cause.

#### AN ANGEL IN WAYNE COUNTY, NEW YORK.

SISTER MARY A. HINES, of Independence, Iowa, sends us the following cut from some eastern paper:—

ROSE, N. Y., Dec. 1.—Recently there has been considerable excitement in this, the southeastern part of Wayne County, especially among those who are superstitious. The agitation was caused by the appearance of what was supposed to be an angel. The object—whether an angel or something else—was seen on the Sunday afternoon preceding election, but not until recently were the facts made public, those having seen the object being afraid of ridicule.

H. E. Newton, proprietor of the Newton house of Savannah, E. Everhart, of South Butler, J. Pritchard, Slyburgh, and a dozen or more other persons living along route which the so-called angel passed, have testified as having seen this strange phenomenon. Newton, it is thought, was the first person to see the vision.

He was out for his usual Sunday drive when, chancing to glance skyward, he was awestricken to see, floating about 300 feet from the ground, an object a little larger than a man. As near as he can recollect, the vision was about one fourth of a mile from him and looked like a picture of an angel he used to see when a boy in the Sunday school papers. It apparently had on a white robe, had wings that were motionless, a remarkably handsome countenance and long golden hair, which floated out behind, making a weird, but beautiful spectacle as the sun's rays now and then illumined the wax-like face and golden tresses. Its facial features were plainly seen. The vision soon floated northward.

As Mr. Newton wiped the perspiration from his brow he had no doubt of his senses, but firmly decided not to say anything to anyone, fearing they would think he had been drinking "spirits," or was making false statements. However, he had not been the only witness to this remarkable vision. While others had seen it, but like Mr. Newton had decided to keep their own counsels regarding the strange sight, James Peters, a farm hand, could not stand the suspense of keeping a secret any longer. Yesterday he related what he had seen to a number of men congregated in the Newton house. He described the vision as he saw it. He was given the laugh, but no sooner had the jeering ended than Landlord Newton remarked:—

"Peters is telling the truth, gentlemen. I saw the same thing not a mile from here, about half an hour earlier than Peters says he saw it."

Intelligent people here think that if anything was really seen it was merely a mental hallucination acting upon the optical organs.

Whatever the object was, it floated towards Slyburgh, where it was last seen just at dusk. Inclosed is a sketch of the vision made by a local artist under direction of both Mr. Newton and Mr. Peters, although the former says no artist that ever lived could depict the sublime beauty of the mysterious one's soulful face.

It will be remembered by the HERALD readers, that some sixty odd years, or more ago, another man saw an angel in this same Wayne County, New York; and, not having the fear of ridicule, or of his neighbors in his and told the people what he had seen, It caused him a great deal of trouble, and led to his death finally; but it is possible that angels still guard holy treasure somewhere in that region—and may come to those who wait. Who shall say that Messrs Newton, Everhart, and Pritchard did not see an angel? Why should angels not be seen?

#### BRO. DAVID CHAMBERS DEAD.

ELDER DAVID CHAMBERS, of the High Council of the Church, died at his residence in Persia, Iowa, January 27, 1897, after an illness of several months. The particulars of his life of devoted service to the church and its people are given in the obituary furnished by Bro. Charles Derry, a companion and collaborer, which appears in this issue of the HERALD.

Bro. Chambers was a man of God, both by profession and example. His life-work is an inspiration of good to God's people. A faithful steward has gone to his reward.

#### EXTRACTS FROM LETTERS.

BRO. J. M. TERRY, St. Joseph, Missouri, January 25:—

Two-days' meeting past, Brn. J. T. Kinman and C. P. Paul in charge; good spiritual meetings, saints encouraged, attention to word excellent, two baptized. Bro. Kinman will continue meetings at Aspey mission this week; much sickness; many blessings among saints; enemy awake, but saints generally on watchtower. The battle is on, but victory for the right assured.

#### EDITORIAL ITEMS.

BRN. G. T. GRIFFITHS and M. T. Short have opened up the work at Bellaire, Ohio, opposite Wheeling, West Virginia, in a way that promises to be fruitful for good to a considerable degree, judging from the way the campaign has been carried on. Handbills announce the opening effort of Bro. Griffiths and its continuance by Bro. Short, in one of the leading public halls in the city. In addition to this advertising, Bro.

Short has written four lengthy articles for the Wheeling papers, in which the faith and history of the church, including the mission of Joseph Smith, the coming forth of the Book of Mormon, and the true faith in contradistinction from the latter-day apostasy, are set forth for the information of the public. We notice side by side with Bro. Short's articles an advertisement of "Prof. Chas. M. Leon," a "clairvoyant," "the Isaiah of the nineteenth century," located in the city of Wheeling; an all-around "hypnotist," "psychic medium," etc., etc., who announces himself ready to advise people on anything and everything in general. Bro. Short gets after the wonder workers in general in a sermon, also by means of a lengthy article on "hypnotism," which appears in the *Register* of the 17th, in which he makes good points against spiritism in general and in favor of the truth in particular. He has succeeded in reaching many directly by his pulpit work, and has no doubt accomplished much through his press articles. We trust the fruits of his labors will be abundant for good to the cause in the Ohio Valley.

The Civic Federation of the city of Chicago has found many people in a condition of starvation and wretchedness and has taken systematic steps for general relief. It is also doing good work in the schools, where it has succeeded in inducing the introduction of text books and studies designed to educate the rising generation in the principles and problems of good government. With such teaching and training, in connection with the inculcation of the spirit of patriotism, it is hoped that the western metropolis will be rescued from the rule and corruptions of professional politicians. The latter class increases daily both in number and in resort to dishonest and questionable combinations and practices at variance with the general good of the people. It is to be hoped that all cities will introduce a campaign of education—a crusade against the ward and ring politician, with a view to the suppression or extinction of that undesirable quantity. We profess the principle of government by "the people," which correctly interpreted is opposed to the rule of or rule by rings.

Sr. Dora Vickery writes from Garland, Alabama, that she is comforted by letters from the sisters and brethren and broadened in mind by the general spirit of what appears in their communications. She asks prayer to abide faithful in the great work of gospel discipline and education.

The contributions to the college fund as reported by the committee contained several errors in names. A contribution from Bro. Manchester should have been credited to Bro. Asa Manchester.

ERRATA.—In Bro. F. M. Sheehy's letter published in *HERALD* of January 20, the second paragraph in third column, page 40, should read as follows: "I have no doubt that blood-atonement is obsolete now in Utah, for these young Elders whom I met say they do not now hear it," etc. In the Church Secretary's notice, same issue, page 47, third paragraph, read "facilitated."

Here is another royal butcher and wholesale slaughterer of God's creatures, and who showed precocity in such brutality when but fifteen years of age. Who is responsible for such early training? Who is responsible for the suppression of such teaching and practice and the inculcation of the spirit of "Glory to God, peace on earth, kindness, justice, and mercy to every living creature"? Everybody for the latter—are they not? "Nearly half a million head of game have been killed by the Earl de Grey during the last twenty years, his average being 25,000 head a year. He was only fifteen years old when this record commenced. In December, 1884, he shot at fifty pheasants in three minutes and killed forty-nine of them. In this immense total, which places the Earl at the head of the sporting shots of the old world, are included eleven tigers, several rhinoceroses and elephants, a number of lions, bison, Russian and Rocky Mountain bears, and wolves."

Vienna advices report the steady growth of Slav influences in Austria, and which are causing great perturbation if not consternation among the German element of the empire. Bohemia is clamoring for independence; the de-Germanization of the city of Prague has been already going on for some months. The names of

the streets have all been changed from German to Czech on red and white tablets—the national colors. Another source of disquietude is the progressive Russification of Bulgaria, which since the death of Stambuloff has steadily gone forward, widening the gap latterly forming between Austria and Bulgaria, in spite of the apparent friendliness of their relations. The vexation to Austrians is all the greater because it weakens the military situation on the Danube, which it was hoped would be entirely secured by the entry of Bulgaria into the arrangement between Austria and Roumania. With the command of the Bulgarian Black Sea ports, Russia is in a position to reinforce the army of the principality at any moment without risk of interruption. The reentry of Bulgaria into the Russian sphere has completely modified the situation in southeastern Europe to the great disadvantage of Austria; and it makes Russia more than ever the master of Turkish affairs.

Legal prosecutions against George Jacob Schweinfurth, the Rockford messiah, have been withdrawn. The moral influence of the opposition has been such as to induce him to look up new quarters, however; it now is stated that he will locate a new "heaven" somewhere in Indian Territory.

Fourteen hundred bodies have been recovered from the ruins resulting from the recent earthquake on the island of Kishm in the Persian Gulf.

Press items continue to make reference to the declining health of the Czar of Russia. He is said recently to have swooned from nervous exhaustion.

Rumor says that Pope Leo will shortly issue an encyclical letter on the question of arbitration; also that another American cardinal will shortly be created.

Great distress is reported among the working classes of the cities of New York, Chicago, and St. Louis. Charitable organizations are aiding city and county officials in relieving want, but much suffering continues from poverty and the rigor of the winter weather. Eighteen thousand unemployed are said to have arranged to parade the streets of St. Louis on Washington's birthday.

The House and Senate of the United States have practically passed legislation excluding emigrants who cannot read and write the English or their native language, with conditional clauses concerning illiterate aged persons dependent upon those qualified for residence.

France and Russia are reported to be desirous of concluding treaties of arbitration with the United States. Other nations also are said to favor entering upon similar agreements with the American government. We have yet to learn that European and Asiatic powers are considering the question of treaties looking to arbitration of difficult political questions arising in the East.

Distress by plague and famine continues to increase in India. The Russian minister of the Interior at St. Petersburg declares the whole of India to be infected with the plague. One tenth of the cattle have died in some districts. It is feared that cholera may follow the plague.

Smallpox caused forty-seven per cent of the deaths in Havana, Cuba, January 22.

Famine prevails in Rhodesia, South Africa. Thousands of emaciated natives besiege the native officials at Buluwayo for food. Natives are exhuming cattle that died from rinderpest and which were buried six months ago. They devour these, hence a terrible mortality prevails.

The recent cold spell extended from the northwestern limits of the United States to the orange groves of Florida. The blizzard swept over Great Britain with disastrous results to sea and land traffic, causing the usual distress attending such visitations.

By advices from Bro. J. C. Hitchcock we learn that a four nights debate between our brethren in St. Louis, and some Utah elders closed in that city on January 28. The brethren are well satisfied with the result, and the confidence of the saints is strengthened. We await particulars. We are informed that the elders in St. Louis stated that Elder B. H. Roberts would come to Lamoni and discuss the subject of Succession. We are ready to arrange with Elder Roberts or any other representative man of the Utah Church to discuss the issues both in Lamoni and Salt Lake City.

If such arrangement is desired by any responsible party we would be glad to hear from them.

Berlin advices of the 29th state that the trip of the Czar and Czarina to Rome and London, arranged for April, and the visits to St. Petersburg of President Faure, Emperor William, and Emperor Francis Joseph, arranged for May, June, and July, have been postponed on account of the poor health of the Czar and Czarina and their need of tranquility. A prominent German writer predicts the establishment of a regency or a council of regents in Russia and a more aggressive Russian policy.

Havana advices of the 28th ult. state that a number of Spanish officers with their companies, arms, and supplies of ammunition have deserted to the Cuban army, because tired of Spanish immorality and injustice and wishing to champion a more noble cause.

President Joseph Smith arrived home from Independence, Missouri, on Monday, the 1st inst.

We insert the following addressed to Bro. Joseph Smith, by permission of Bro. Pope, that others may profit by his example and that others in turn, including the publishing department of the church, may be benefited by the payment of outstanding amounts due on HERALD subscriptions and general accounts.

BROOKLYN, N. Y., Jan. 14, 1897.

Dear Brother Joseph:—In looking over some old records this day of memory papers, etc., I find an item of twelve shillings and three pence owing by me to the church for many years, and in order to settle this account please find inclosed \$3, which being placed to my credit will pay my share of the \$30,000 now owing to the Herald Office.

Your brother in bonds,  
JOHN H. POPE.

## Mothers' Home Column.

EDITED BY FRANCES.

We insert the following by request; and while the poetry is not good, there are some points in it which parents will do well to consider.]

### THE CHILDREN'S PLEA.

O, listen all parents, to the children's plea,  
And see if your faults you can more plainly see.

You tell us that we must our parents obey,  
Please listen to what all the children may say.

One of the apostles in the Bible, you see,  
Said, "Provoke not your children, lest discouraged they be."

O, how many times we have wanted to go  
To Sunday school and church, but you said no,

Simply because you had trouble we know  
You would not attend, neither would let us go.  
How many times you have both laid abed,  
And would not get up to help dress us instead.

And yet you tell us that we must obey,  
We ask, is it right to stand in our way?  
We need your prayers at morning and night.  
How often you neglect to do this that is right.

Many times in folly you both do engage;  
If we do the same thing you correct in a rage.  
O, how often and often we have wanted to go;  
How easy it was for you to say no.

Sometimes our clothes you do not prepare,  
Then of course we must fail to always be there.

We want you to see these things in our light,  
And try in the future to do what is right.

Don't hinder us because in trouble you've got;  
Because you don't go, don't make us stop,  
But let us go on and learn every day,  
The lessons that God has placed in our way.

Don't provoke us to anger lest discouraged we be;

We know you have faults you don't want us to see.

Don't stand in our way neither morning nor night,  
But always have prayer. We know this is right.

Don't use bad language and expect us to be  
Free from such faults. 'Tis plain all can see  
We will do what you do when out of your sight.

We need your example if we ever do right.

Your example is of more force, don't you see,

When you do that which you always want us to be.

When in your doing you show us the way,  
This gives us courage and we love to obey.

If you are selfish we see it. Don't think we are blind.

'Tis hard to deceive us. We all have a mind.  
When we see you are trying to do what is right

We all want to help you with all of our might.

How often you scold us until we feel blue  
For doing the things we all see you do.  
How can you expect us to always obey  
Unless you set the example each day?

God gives you the power to control for our good,  
But to boss and to drive us this you never should.

God gives you no right to abuse your own child,  
He commands you to set the example meanwhile.

You tell us how good you all used to be.

Your parents were better than ours, we can see.

You ought to be better than your parents have been,

If with you we must live and not commit sin.

We want you to help us; don't stand in our way.

We children should then be glad to obey. Now we love most dearly. We bid you good-night;

Let us all try together to do what is right.

MRS. ELLA MYERS.

MEDINA, Texas.

Dear Home Column:—I come to you at the beginning of the New Year, praying for your continuance in good works as in the past. I have been cheered and strengthened many times, and my prayers ascend daily for those who contribute the good lessons to others not so gifted or in circumstances which will not admit of their doing so. I am one of the Daughters of Zion, one of the scattered ones, and, sad to say, I have never had the opportunity of meeting with an organized Union, but I try to keep the hour, and I have been blessed many times in so doing. I trust that we may all grow stronger in the good work in which we have started out, and keep our lamps trimmed and burning and our vessels full of oil, that while we sleep we may not be taken unawares should the cry be sounded, "Behold, the Bridegroom cometh."

Sr. Ettie Albright desires the prayers of the Union for health and strength to raise her little one, and that obstacles may be removed, that she may live for the Master more perfectly, and I also ask your prayers that, if it is God's will, he will remove an affliction which troubles me much. He has commanded us if we are afflicted to pray and to pray for one another.

Yours in faith,  
MRS. SOPHIA WIGHT.

SACO, Maine.

Dear Sister:—I am one of the isolated. I have the church publications and don't think I could live without them. I could exist, that is all. How the church has advanced in the past fifteen years! I am trying to keep up with her. She is putting on her beautiful garments. When the Prayer Union started it came to me, "This is the way the church will put on her beautiful garments." I asked a good brother. He said, "It is one way." Since that time I have seen other ways. I am all there is left here. Sr. Perkins is away in Alfred, Sr. Wood is in the insane asylum. She gives no trouble but is very melancholy. She is in the best ward. I don't forget her before the Lord.

Dear sisters of the Prayer Union, please remember her before the Lord.

I am patiently waiting the time when the Lord will raise up a people here. There are fine people here in Saco. The York Mills have been shut since May 23. There is hope that they will start before long. I have been dependent on my youngest son, since he has fair wages and is a good son to his mother. When I shall see him serving

the living God, only mothers know how glad I shall be. But all things good have to be waited for, and I will patiently wait our Father's time, because he gives us grace and patience.

Yours in the one faith,

SARAH M. SULLIVAN.

Patience, O mortal, patience yet awhile!  
What though the man of feeble courage prates  
Of dolor and of death, joy yet shall come  
To him who waits.

Though fierce the fight that Want and Sorrow wage  
With Man upon life's battlefield, yet fate's  
Grim visage softens, and she smiles at last  
On him who waits.

Patience, O mortal, patience yet awhile!  
How long soe'er thy evils here, the gates  
Of glory do but wait to open wide  
For him who waits.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR FEBRUARY.

Do not doubt, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him. Be wise in the days of your probation.—Book of Mormon 4:7.

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

Memory Verses.—D. C. 68:4; 90:6.

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

Memory Verses.—Luke 6:38; 2 Cor. 9:6, 7.

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

Memory Verse.—Nephi 10:1.

PROGRAM

FOR FEBRUARY MEETINGS OF DAUGHTERS OF ZION.

OPENING hymn, No. 19, Saints' Harp. Prayer. Scripture reading, Romans 6. Reading from Home Column with discussion. General remarks on mothers' work. Roll call. Business. Closing hymn, 192.

Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

TEACHERS' INSTITUTE.—NO. 1.

A SUNDAY School Institute, for the preparation of which a committee of three consisting of T. W. Williams, J. F. Mintun, and W. N. Robinson was appointed in September, 1896, at the Woodbine reunion, met in the saints chapel, Council Bluffs, Iowa, December 26, 1896, at ten a. m., and was called to order by chairman of the committee, T. W. Williams.

The organization consisted of T. A. Hougas superintendent, Sr. Anna Salyards and J. F. Mintun assistant superintendents, W. N.

Robinson secretary, J. F. Mintun assistant secretary, Joseph Roberts chorister, George Chrestensen usher in charge, and T. W. Williams, Srs. D. W. Blair, and David Krahl to prepare reports for local papers.

The committee on entertaining those attending, Bro. C. A. Riley and Srs. A. Stuart, Emma Beebe, and Mary Beecroft were sustained.

T. W. Williams gave a hearty welcome to the church, to the homes of the saints and the city; and urged all to feel free and at home.

T. A. Hougas responded accepting the greeting accorded on behalf of the visiting workers, following by outlining the work of the Institute in a general way, and saying that he had come to be benefited and to benefit so far as possible, and hoping that all had come with a like object.

Short speeches were made upon the topic, "What we have come for," by W. N. Robinson, J. F. Mintun, D. J. Krahl, Charles Fry, A. Badham, Frank Durfee, Joseph Roberts, William Landers, C. O. Leeka, Roy Epperson Bro. Pratt, and Srs. Anna Salyards, T. A. Hougas, Roxana Gaylord, William Landers, Ethel Skank, D. H. Blair, and Nora Gaylord; all of which bespoke an earnestness which was prophetic of the success of the Institute.

W. N. Robinson, as instructor, brought out the following items connected with the duties of officers of local Sunday schools:—

SUPERINTENDENT.

Qualifications:—

1. Should be a live man; punctuality and promptness in all his work proof of life.
2. Should be a godly man.
  - a In every word and act;
  - b At all times and places.
3. Should be an earnest man and completely imbued with his work. By this he would prove himself to be both a live and godly man. Difference existed as to whether the characteristic of life or of godliness should be preferred, but this difference existed principally because of a difference of understanding what would be considered a live man, in contrast with a godly man.
4. Should be a competent man:
  - a In knowledge;
  - b In disposition.
5. Should love his fellow man.
6. Should be a humble,
7. Sympathetic,
8. Social,
9. Prayerful,
10. Orderly, and broad-minded man.

Complement: Should be an *example* in every good word and work.

Duties:—

1. Should open and close school on time, or see that it is done.
2. Should be in his place at least ten minutes before time of opening the school.
3. Should greet the other officers, with the teachers and pupils so far as possible consistent with his other duties.
4. Should visit the class:—
  - a To see whether and how the lesson is being taught;
  - b To give suggestions;
  - c To gather items connected with general review.

5. Should direct labors of assistant superintendent.

6. Should conduct general review, or to see that it is done by another where he can select another more competent.

7. Should be in charge of teachers' meetings.

8. Should visit the teachers at their homes:—

a To become better acquainted;

b To encourage them in their work;

c To induce them to attend teachers' meetings.

9. Should select teachers after consultation with the assistant superintendent. While he may consult pupils, yet should their selection be an unwise one he should decide according to his judgment. Should an agreement not exist as to choice between him and the assistant superintendent, his judgment should be exercised, and acquiesced in by the school.

#### ASSISTANT SUPERINTENDENT.

##### Qualifications:—

Nearly or quite as capable as superintendent.

##### Duties:—

1. On time with the superintendent.

2. Greet teachers, pupils, and visitors.

3. Counsel with superintendent.

4. Lead the school in responsive reading.

5. He should have no classwork where possible for him to be free therefrom.

#### LIBRARIAN.

##### Duties:—

To have charge of all books and papers belonging to the school except perhaps the class books. Some difference existed as to whether the secretary or librarian should have charge of and distribute papers and class books to teachers. Majority decided secretary should do this work.

As to how the report of the attendance of scholars should be made, was considered quite at length; some thinking it should be made from class books, others from envelopes, and yet others from a specially prepared list of the names of scholars in each class, and with pencil attached distributed to each teacher, and each scholar recording his own presence, these to be gathered by the secretary while class book should be in charge of librarian.

Time did not permit a further examination of the duties of the secretary or treasurer.

J. F. Mintun as instructor on the subject of district officials brought out the following thoughts among others:—

1. District Superintendent; who should be selected:—

1. One who is best able to visit the local schools of the district.

2. Local Sunday school laborer if one available.

3. Missionary if one is found willing to assume duties, where local laborer is not available.

4. One who has the confidence of the schools of the district.

5. One not less qualified than he should be to be a local superintendent.

##### Duties:—

1. Should visit each school personally, but

if impossible to do so, to do so by correspondence.

2. Should take the general oversight over the local schools.

3. Should use every legitimate means to organize new schools.

4. Should the local superintendent fail to recognize his rights, he should try to gain the confidence and respect due him; but when this has failed he should in a quiet and discreet manner assert his rights.

5. Should insist on review work and use of blackboards by kind persistency; if then he fails, attend business meeting of school and show value of such work, and give instruction how to use blackboard and conduct review work.

6. Where he sees the need he should suggest changes in classes.

7. When it is possible he should be present at business meetings.

8. He may pay his own expenses, but where district is able it should provide for his necessary expenses:—

He should formulate circular letter, and where practicable, consult with the assistant superintendent before sending it to the secretary for circulation.

#### DISTRICT SECRETARY.

1. Should copy and send out circular letters.

2. Should send programs of convention with blanks for school reports about one month previous to the convention.

3. Should suggest any needed improvement in regard to secretary work to local secretaries. Time limited any further work upon this subject.

Sr. Anna Salyards as instructor on subject of "Teachers' meetings" brought out many excellent suggestions some of which are the following:—

##### Objects:—

1. Teachers to prepare lessons more fully.

2. Decided upon knotty questions, whether to use or not, and if brought up by scholar how best to dispose of them.

3. Study of methods of illustrating and making lesson of practical benefit.

4. To assist in preparing for general review.

##### Preparation outside of teacher's meeting:—

1. Lesson study.

2. Methods of teaching to be studied on night of monthly business meeting, and on a separate night than teachers' meetings.

3. If teacher cannot attend teachers' meeting should devote the hour upon which meeting is to be held in preparing lesson. It was concluded by the majority that the early part of the week was the better time for holding the teachers' meeting, giving the rest of the work for the teachers to make special preparation for applying the lesson to their classes.

Evaporated potatoes are a Minnesota product.

Michigan has 35,000,000,000 feet of pine standing.

Baltimore has a compulsory bathtub ordinance.

Washington claims a gum arabic mine.

## Letter Department.

### JOTS BY THE WAYSIDE.—NO. 7.

BY T. W. CHATBURN.

In closing our last we said we were off for the "battle," we hope Bro. T. W. W. will not criticise us too sharply, for every eye nearly is now turned towards struggling Cuba. Her patriots are making a brave and earnest fight for freedom, and we believe have the right to hope and expect our sympathy. Can we turn a deaf ear to the cries of those who are reaching out towards us, struggling to establish a government similar to the one set up by those inspired to so build? The sons of America are brave and generous; they have sealed with their blood their sublime faith in free government and human liberty, and it seems to me we should at least bid the Cubans God speed to their sacred cause. Our mind is wandering and these are merely jots by the way!

Arriving at Bevier we found Bro. Tanner restlessly awaiting us with his war paint on. W. G. Haley, the Holiness preacher, his opponent, also on hand. The preliminaries were soon arranged and the battle was on, and for six nights it raged with a rehash on the part of Rev. Haley, Bro. Tanner following out along the church lines that are usual in such controversies, doing exceedingly well in presenting the doctrines of the church, (and especially so when taking into consideration the fact that this was his first effort in debate,) and in such striking contrast with Rev. Haley, that it was apparent to all that Rev. Haley had nothing to present nor could he break the strong logical arguments of Bro. Tanner.

The debate ended with the unanimous verdict for the truth, even Rev. Haley's moderator finally disavowed all religious organizations and declared he would "jine" Mr. Ingersoll's church.

On Thursday night while the Rev. Haley was making an onslaught upon Joseph Smith, imagine our surprise to see our big-hearted John A. Robinson arise in the midst of the audience, where he had been in hiding, with, "Mr. Chairman, I arise to a point of order." After the shock was over we asked him to state the point of order. "Joseph Smith's name cannot be dragged into this question. Mr. Haley is affirming his church, and Joseph Smith had nothing to do with it, nor should his character be assaulted at this juncture." This in John's own inimitable style was like a bolt of lightning from a clear sky, and so confused Rev. Haley, that he could not recover during his time.

Rev. Mr. Haley assaulted our position, our local interests demanded a reply, which has been amply given by our young Bro. Tanner.

Hastening back to Higbee we found Bro. Turpen with matured plans for visiting Boonville, to which city we repaired at once, there making new acquaintances and warm friends by telling the gospel story. The "Cochran" families (the only saints we met are very intelligent and well-to-do farmers and are among the very best citizens of the country. Isolated as they are from all branch



privileges, they are certainly gospel lights and are letting their light shine in a very substantial way as the Bishop's agent's books will testify, neither do they forget the missionary's needs. May our Father bless them is our prayer. We have our plans laid for a thorough bombarding of Boonville in the no distant future.

I wish in this letter to present a thought for the consideration of the ministry. Many of our brethren believe in life insurance as a safe and profitable business measure, and without some such safeguard, oftentimes distress and wreckage occurs at the demise of a minister, whose all is the little pittance his family receives. Now why not, by the consent of the Bishop, make him the President of "The Ministers' Fund," with an initiation fee of ten dollars. One hundred ministers would place one thousand dollars in his hands to be used by him in any way he deemed wise until wanted, to be paid to the wife of the deceased, which would pay off the debts or lift the mortgage from the home, thereby keeping the wife and family from being an extra burden to the church. After thus paying another assessment made upon the members, etc., and thus the money would be within the church instead of insurance companies. Contribution to this fund would be in order from anyone desiring to do so. I can see many advantages, by this fund, to the ministry and also to the church and with the proper safeguards, a power for good in many ways that will be apparent on reflection. The families will have an interest in such a fund and will keep up the assessments to protect themselves against wreckage and disaster.

(To be continued)

KALKASKA, Mich., Jan. 18.

*Editors Herald:*—I again take my pen in hand to inform you and the saints of the visitation of Mr., or as he styles himself Rev., Joseph Musser among us. He spoke for seven evenings at Corps schoolhouse, closing on the 14th. His efforts here resulted in stirring up and awakening to new life some that have not heretofore paid heed to any sort of teaching, while others were more fully convinced of the true teaching of the gospel. He succeeded in organizing another Sunday school, to be a union Sunday school, taking its lessons from the Bible, beginning with the second chapter of Acts; also a society known as the Union Christian Aid Society. His speeches here were mild compared with those that he made at Boardman last winter.

Bro. John Hanson occupied the floor for three nights between his lectures with greater liberty than ever before at this place, and to a fair audience. The saints in this part of the branch are firm and unwavering and feel that good will result from the stirring up we have had. Yesterday some of us attended the Musserite Sunday school and felt repaid for so doing. We can truly feel and say that "all is fair and all is bright and all is well when we do right."

Praying for the welfare of Zion, I remain your brother in Christ,

CHARLES L. SESSIONS.

RIVERTON, Iowa, Jan. 20.

*Editors Herald:*—We are still alive in the interest of the work intrusted to our care, and never felt better, or enjoyed more of God's Holy Spirit. The last three weeks has been fraught with good to me. God has graciously remembered me in my labors amongst the people, both saints and nonmembers. And quite a number have expressed themselves satisfied with the truth of the doctrine; but not altogether satisfied with the latter-day Seer and Prophet. But we shall labor with them patiently and lovingly, as we have done in the past, feeling assured that God's Spirit will work with them enabling them to see the "true light" and obey, that they may have "life more abundantly," as promised by the Master.

I am laboring as my Father gives me strength of body and power of mind, filling all the calls I can, but fully realize the "harvest is great and the laborers few." And others of this district are doing what they can to spread the truth. May God speed the work, and help us to work in harmony with his will and the order and rule of his church in humility of heart, is my earnest prayer. Still believing the right will ultimately triumph, I am yours fraternally,

HENRY KEMP.

PAPEETE, Tahiti, Dec. 14, 1896.

*Editors Herald:*—About 9 a. m. of November 3 quite a number of the saints were gathered on pier 8 in San Francisco to bid farewell to the missionaries who were to sail that morning on the barkentine "City of Papeete" to the Society Islands mission. There was the usual pleasurable sorrow in this which attends the leave-takings, but after all others had spoken the good-bye, Brother Luff and the missionary clasped hands, and the embrace and salutation of those two betokened a pure brotherly affection and grief at parting seldom witnessed by mortals on this earth, but after it there came over the spirit of the outward bound missionary a peace and quietude of mind surpassing anything this earth can bestow—a high resolve to continue worthy of the esteem of his fellow-laborers and of our loving Savior—our Master. During my few days of travel with Bro. Luff I enjoyed very much his companionship, counsel, and preaching. Surely God is with him, and the saints of the Pacific Slope will be blest if they pay heed to his counsel, and esteem him highly for the work's sake. He is humble, true, and worthy of your confidence.

But the tug-boat is alongside, all hands ashore is loudly called out, and slowly we move away from the pier and those kind-hearted, generous saints, and from the land of America. As we move out into the stream, handkerchiefs are waving, and Bro. Luff's last of all to cease waving a good-bye to the two who trustingly are going to toil and labor in the distant field. At last all faces, then the forms are lost to view, and soon we are across the bar, the tug-boat has left us, bidding us good-bye, and with all sail set and a strong fair wind we proceed on our voyage.

After the usual incidents of such a voyage

we arrived on the 28th of November at Taiohae (Ti-o-hi), a harbor in Nukahiva, one of the Marquesas Islands. After a stay of twenty-four hours we continued our voyage and arrived here on Monday, December 7. The saints here made us welcome and we are at home in the parsonage adjoining the chapel. Bro. Pai is self-installed as my teacher; he speaks English a little and so helps me in learning their language. On Sunday I spoke twenty-five minutes in the Tahitian language, how well I cannot say, but they were all much pleased and thought they understood me. I converse with the natives sufficiently to make myself understood generally. I brought with me a small hand press, type, paper, and ink, and hope to use them after our conference in Kaukura. Those tracts which I brought written by Bro. M. H. Forscutt concerning "Peter being at Rome" are very highly appreciated by the brethren here.

I called upon J. Lamb Doty, Esq., the American consul, and also upon His Excellency the Acting Governor. The Consul assured me that I would not meet any further trouble in our missionary work. The Governor also said that perfect religious liberty is to be enjoyed here, and that if we obey the laws of the land we should be at liberty to propagate our faith. (The former Governor and the chief of the maritime department have been recalled; these were the men who caused us so much trouble when we were here before; but a new order of things now exists, more in harmony with the spirit of liberty and generosity which France so de lights in being accredited with.) I then called upon the chief of the maritime department to obtain a copy of the record of the official inquiry into the loss of the Evanelia; but they would not permit me to copy it, but read it in my hearing. It states that "the loss of the Evanelia occurred because of being overloaded. And although the vessel had been on the drydock, the topsides had not been recaulked, and by reason of the heavy cargo the topsides were submerged, which would necessarily make considerable leakage. And the pumps were not used. And that she had on board twenty-nine tons of copra and two and one half tons of shells and about ten tons of ballast. And that a reasonable amount of skill might have saved the vessel as the island of Tikehau was but a few hours sail away—to leeward, if care had been used and the pumps worked."

I also visited the merchant who owned the cargo. He said substantially as above about her loss. He did not think Bro. W. McGrath did intentional wrong, but by reason of lack of experience, and knowledge in handling a vessel, and through an excess of zeal and ambition to excel, he unwisely refused to listen to the native captain's urgent advice not to load so heavy—and so the Evanelia, the jaded and overloaded horse, was driven to her death.

We have engaged passage in a trading vessel to Hikuuru, Bro. Case having left word for us to come up at once as many of the saints are gathered there diving for

shells. We will leave in a few days for that island. Emma and I are well, and enjoy the sanctifying influence of that Spirit promised us, and hope to continue worthy of it and to be directed by it. Peace to all God's Israel.

J. F. BURTON.

POLLOCK, Mo., Jan. 19.

*Editors Herald:*—Bro. T. W. Chatburn and the writer parted at Bevier, he to remain and assist Bro. J. A. Tanner, and I came here to assist Bro. J. F. Petre in the work he had in hand. I find he has a number of openings for preaching and he says the interest is good. So we will do our best to tell the people the gospel story. Am in good health and spirits and hope to be able to convince some of the angel's message.

In gospel bonds,

M. M. TURPEN.

PAPEETE, Tahiti, Nov. 25, 1896.

*Editors Herald:*—Taking leave of my family in the island of Hikuera, about four hundred miles east of here, I arrived here about a week ago; came down to meet Bro. and Sr. Burton, also to try and adjust some matters of importance in our mission work.

Was very much disappointed in not meeting Bro. and Sr. B., also to find that all my mail had been sent up the group but two days previous to my landing, so I know but little about whether they are coming or not. Still we shall hope to meet them ere long, as they are very much needed in the mission. The need for laborers is great, we should have at least three good energetic workers. Bro. Jansson informs me that he must leave the mission field next spring, and Bro. Hawkins is too old to travel. So you see I am left alone, I truly hope that it may be but a short time. This is an important mission and should be cared for. In my circuit around the islands to the eastward I find some of the branches nearly in a disorganized condition, and it is owing to their being neglected so long. Our ship is lost, but we can get passage on the trading schooners though they are very inconvenient; and thus keep the goodly begun work moving onward. I know the sacrifice is great, "but after the sacrifice cometh the blessing." There are honest-hearted people in this mission and I for one shall do what I can to help them. Prospects are not very flattering for the work at present but our efforts have not been fruitless entirely, having baptized one in Hao, two in Hikuera, and three in this place on Sunday last.

I desired very much to counsel some with Bro. Burton, but shall start back to-morrow for Hikuera, seeking the Lord for wisdom and guidance and shall try and hold the fort until some one arrives to lighten the burden.

On our trip to the eastward islands, we were received with kindness and believe that much good was done. Mrs. Case did a good work in setting in order the Sunday school following Sr. Devore's plans of carrying on the work. She had a very great deal of writing to do on the Sunday school books of ques-

tions and answers, also about six weeks' work making a complete copy of the Tahitian English Dictionary. I hope for the benefit of those who may come to do labor here, that the good brethren who have taken away the only copies of said book obtainable, will remember to please return them to the mission.

We have for two months past been among a large gathering of people, who had assembled for the purpose of diving for pearl shell. They began diving the first of this month and it is a beautiful sight to see the hundreds of boats and canoes sail out over the lagoon until many of them are lost to view in the distance.

Shell seems to be plentiful. It was estimated that they dove about twenty-five tons the first day and sell it for \$0.70 per kelo—good money.

We have been holding meetings in the cocoanut grove, as we have no house of prayer, but being authorized by the brethren I purchase material while here for a building 30x72 feet, 12 feet high.

We were in the island of Hao when we heard of the loss of the "Evanelia." I expected Bro. Burton to be in Papeete ere I could come down, hence my delay in furnishing your readers with a full account of the affair, the foundering of our little "gospel boat." No one, saving those who have labored here, realizes the loss we sustain by being deprived of her. We feel very badly over the matter, being the ones who have to put up with the many inconveniences of mission work in South Seas, traveling from island to island; it is very hard for a white woman. Most of the traders are very kind to us, for which we are truly grateful. We shall try and be thankful for small favors and make the best of it, grumbling as little as possible.

Everything belonging to the ship was lost, excepting the sextant, compass, dishes, (which, by the way, were left in the mission house,) and six mattresses for beds. All our mail was lost. I had written a long descriptive letter to *Herald*, of our trip from Manihi to Hao, telling about how we were pleased with the ship, her management, comforts, etc.

I give below, for the benefit of all your readers, a letter written us by Bro. W. S. McGrath, telling all about the foundering of the ship. I would say however that we placed the vessel in his care, with the understanding that no bufa (dried cocoanut) was to be taken on board her.

To those who have expected letters from us; please remember, that we are sometimes for two months without an opportunity to send mail, and then should it get mislaid or lost it may be longer still; and to the brethren who have written me in regard to the organization of Sons of Zion and Zion's R.-L. S., in my judgment these people are not yet prepared for that work. I would gladly cooperate with you, could I see any possible show of carrying the work on successfully among the islands. I believe however that when we get the press and have more printed matter that we may do something in that

department of the Lord's work. May God bless you in the work.

"Oh, 'tis pleasant, 'tis reviving  
To our hearts to hear each day  
Joyful news from far arriving,  
How the gospel ins wits way."

I left my wife in fair health; she rejoices that the Lord healed her in answer to prayer, of a sore affliction. Our little Cicely has never been sick a day and is dear comfort to her parents.

Your brother and coworker,

HUBERT CASE.

On board the Teavaroa,  
off HIRAKI, Sept. 5, 1896.

*Dear Hubert and Alice:*—I suppose by this time you have heard of the foundering of the *Evanelia*, but knowing that it is hard to get anything straight from the natives I take this opportunity of acquainting you with the facts of the case. I do not try to shove the blame onto anybody else. I suppose if there is any blame attached to it, it belongs to me; but if such is the case I am paying for it; and if it is not so, I am in for it anyway, as I am undoubtedly doomed to spend the rest of my natural life paying up the debt which the sinking of the vessel has piled upon my shoulders. I was doing what I thought best.

I did nothing to speak of on the way down; no cash business at all, in fact; and things began to look rather blue. If I went into Tahiti without paying expenses the first trip it would be a deadener to me, and if I couldn't pay expenses the first trip what would I do the second?

When I arrived at Arutua I bought two hundred and sixty dollars worth of shell, paying cash for it. When we left there we got into that gale which swept through the group about the 19th of July. It was touch and go whether she would live through it or not. We could not "lay to," as we had land on our lee, so had to work off shore. That night off San Francisco was nothing to it. We finally got off shore, and at 3:30 a. m. the wind abated; but there was a tremendous sea.

The next evening we arrived at Rairoa (Avatoru), but found all the people were up at the weather end making bufa. Alex. Brander came aboard and wanted to charter the vessel to take his bufa down to Tahiti as the *Eunice* had been cast ashore in the gale and her bottom all stove in. I told him I wouldn't take bufa in the vessel. He said two hundred dollars to fill her up and go down to Tahiti, but I refused. He represented that I would have to clean and paint the vessel down at Tahiti anyway; that I would be under the same expense without the bufa as with it, all the difference being to fumigate the vessel in Tahiti (which we would have to do anyway or be eaten alive with rats) and to clean her out inside and repaint her, which would make her just as good as she was before, besides being about one hundred and fifty dollars ahead. Still I refused, though it was a big temptation, as I knew that that money would help to make me come out square. Brander went inside that evening. I went inside next day, but it took two days to get up to the rahui. When I got there the people wouldn't even come

aboard to see what we had, so all I sold was about five dollars to a Catholic. They wouldn't sell their bufa for love or money, so it began to look blacker still. That evening I took an invoice of all the goods I had left and the business I had done, and found I was two hundred and seventy-six dollars and fifty cents in the hole, without counting the five days it would take us to get to Tahiti.

Brander asked me again if I wouldn't take his offer, and said if I wanted to come back for another load or two he would like it; for if I didn't they would have to charter another schooner, or send it down in boats, which he did not like to do. I asked him if he would guarantee me three loads. He said he would, and would give me freight back from Tahiti. In that I saw a chance to get square, to fix up the vessel in good shape and be a little ahead, so I took it. We filled her up, and filled up the cock pit and around it with bags. That was on Friday. We were two days going on to the settlement, on account of calm. When we got there Narrii was there with the Henry. As we sailed by him he said that that was the first time she ever looked like a vessel. Her copper was about five inches under water, but her chain plates were about two inches out of water. She was deep, but not overloaded.

On Monday Narrii said he wished we would take a couple of tons of shell that came off the Eunice and leave some of the bufa. I said all right, so we did so, and at noon left. We got out all O. K. Prior to sailing I let down a line with a weight on it through the pipe where the old iron pump was formerly screwed on, and found about five inches of dirty black bilge water, which showed that she was not leaking any. The line came up almost as black as if it had been dipped in ink. We sailed along down to the end of the island and there had a head wind. She worked fine, never worked better. When about five miles from the point an oar dropped overboard, and I, being at the wheel, wore ship and picked it up and then put her in stays without slacking off the jib sheet. Mr. Healey made the remark, "That gives a good exemplification of how quickly a vessel would pick up a man who had dropped overboard, providing the vessel handled like this one. Why, he would hardly have time to get wet!" We stood across toward Tikehau, and when about half way across, the wind hauled a little ahead, so we tacked ship. She tacked splendidly, it being unnecessary to ease off the flying jib sheet. About two minutes after tacking she began to act funny, as though "sleepy"—a kind of loggy at the head. I asked Healey to have a look forward and he had only got to the cook house when he turned around and said: "By Jove, old man, you had better lower the boat as she is going down by the head! The heel of the bowsprit is under now!" I dropped the wheel and ran forward and a glance told me she was sinking at the bows. I sung out to throw overboard the shell and bufa and lower the boat. Antoni and Healey cut away the boat, while the rest of us slung the shell and bufa over. Though I don't think we were three minutes

doing it, in that time she was bows under. We lowered away the sails; that is, what we had time to. The foresail would not come down all the way; the staysail was set, and as she gradually sunk she swung around and the breeze caught the staysail and laid her over to one side, but she was half under water then, the water being away back of the galley. Then she stood head first as straight as she could go. The last thing we saw of her was the end of her main boom. Healey, Antoni, and one sailor were in the boat; the rest of us staid by her until she went down, which wasn't long. Just as I saw she going to make the final plunge I dove off her, and as I came up among the wreckage I noticed my chest "bob" up almost in my face. It was just going down again when I grabbed it and managed to hold it up until I swam over to the boat. Besides considerable provisions and stuff I lost one hundred dollars French money, one hundred and twenty-five dollars Chili money, and all the mail, and all my clothes. The remainder of my cash was in my box, and, that's all I saved. I had been utilizing the captain's chest for stowing articles in, and as the heaviest things were on the top, when it got in the water, not being locked, everything went down except what would float. As near as I can get at it I am about fifteen hundred dollars in debt. I am going now to Hikuera until the rahui is off there, when I am to go on the "Punau" in Jack Stuart's place.

The government made an examination into the affair and took the captain's license away from him because he allowed the supercargo to give orders on board. They only took his license away for six months. The old "moke" swore to a string of lies as long as the moon. But as luck would have it they (the officials) took it for what it was worth and then called me in and asked me to tell them all about it. I had Mr. Mervin's brother as interpreter. I told them how it happened, and they asked me my opinion as to the cause. They tried to make out that she was overloaded; that is the "Society Commercial" did.

1. I said that if a vessel was overloaded she would not work good. The commodore said that was true, whereas the Evanelia never worked better.

2. They said she was leaky. I said she was not, and brought up the fact that the sailors had to pour water into her and then pump it out again, as she stunk like rotten eggs with bilge water. They said that it was probably after the load was put in her that she leaked in some of the seams above the copper. I told them the vessel had the load in her three days, and that just five hours before she went down I had sounded the well and found five inches of black bilge water which the pump would not suck. I further said that had it been a gradual leak the vessel would have gone down stern first, as she was loaded well by the stern. The commodore said that was true.

3. They said, "Weil, didn't she swamp or capsiz?" No, she did neither, as her deck forward was dry until she went bows under;

besides, there was no sea on at all and a very light breeze. Then they asked what I thought made her sink. I said she must have sprung a butt forward and the water rushed in and she began to go down forward, then the water in her rushed forward, which also helped to set her down; and that as she was full of bufa forward the water couldn't run aft very fast until she went bows under, and then the water flowed in the fore hatch and she went down just as fast as the water worked through the bufa and the air worked aft.

They said that was the conclusion they had arrived at themselves, and were glad to see that I who had been through it held the same opinion.

That is about all I have to tell you about it, I think, except that they read the captain an awful lecture. All they said to me was that I shouldn't have given any orders, and that if it went into court I might be liable to a fine and imprisonment.

What Metuaore will do about it I don't know, as I did not see him, he being on Tikehau. The natives say it was a judgment of God upon us for putting trade into her. It has relieved the mission of an elephant, I think all will admit, though I can't say that I am glad.

Write to me, and tell me what you think about it. I expect I will be in Hikuera when you come down, or if you don't come until the opening I may be up there in the "Punau," and it is needless to say you will be welcome aboard any time you wish to go on her. Love to Alice and baby.

Yours as ever,

WILL.

SOUTH RAWDON, N. S., Jan. 5.

*Editors Herald.*—Since last writing I have had an opportunity of breaking up new ground. All the elders and about all your readers know what that means as a rule, so I need not wear our dear old English language out over that, save to say that twenty sermons were preached and two baptized. A good feeling for us is obtaining in that section. We next visited Amberst. There was no waving of banners or flourish of trumpets, but we had a few good meetings among the few saints and the interested friends. The cause is gaining slowly but in a peculiar, silent, sure way, even in that hyperreligious town. The "fort" is held by Sr. Quigly and some of her family with Sr. Thompson of Fort Lawrence some two miles away. Home at Christmas: found all well. Enjoyed the visit home immensely, also the kind letters and substantial tokens of remembrance that came from different parts of my own immediate field as well as from the land shadowed by the glorious stars and stripes.

We appreciate such things and breathe a fervent prayer that the kind Father will abundantly supply with all the needed blessings of life all those who sacrifice for the cause' sake and those who are laboring therein. The cause is looking up in this neighborhood. The officers are manifesting a greater disposition to magnify their calling. It is a truth that no branch can be prosper-

ous until the officers fall into line. The law must be adhered to before success can possibly come. And who can expect the members to keep the law if the officers do not?

Two weeks or more have passed away since writing the foregoing and all goes well. The saints and friends have caused the elder's heart to rejoice in more ways than one. It is not altogether a selfish joy that fills one's soul when the temporal affairs are looked after by the members in an ungrudging manner, for we know that those who do so will be blessed of the Lord. We are well and feeling encouraged.

I have just read the White-Sewell debate. That Mr. Sewell possesses a goodly degree of smartness is apparent, but I pity, or would pity the cause he champions were it not that Mr. Sewell and the world with him will be much better off when it is relegated to its proper place, to be found only among the back numbers of history concerning the fallen obstacles that hinder for awhile the onward progress of this grand latter-day work.

Yours,

H. J. DAVISON.

#### SCOTT-ADAMS DEBATE.

BLAIR, Neb., Jan. 25.

*Editors Herald:*—Propositions 3 and 4 related to the same subject, Elder Adams affirming that the kingdom spoken of in Daniel 2:44 would be "set up at the second coming of Jesus," and Bro. Scott affirming that it would be established before the second advent, in the last days. Three nights each were used in these affirmations. Both agreed as to the time when the dream began its fulfillment, and the various governments that should follow, and the times when each were established, except the one referred to in Daniel 2:44, and no dispute existed as to when the Roman kingdom was divided; and both agreed that the ten kingdoms would continue till the second coming of Jesus Christ.

Bro. Scott claimed, and proved that the kingdom spoken of in Daniel 2:44 was to be established in the last days, by Daniel 2:28 and Micah 4:1, 2, and would be in existence when Jesus came to begin his millennial reign on the earth, by Matthew 13:24-30 with Matthew 13:36-43, showing that angels would be sent to gather tares out of his kingdom at and before "the end of this world, and Matthew 24:14, Revelation 14:6-15, Matthew 13:47-49, Matthew 20:1-7, and Isaiah 24:1-6; and that when he comes again he would destroy the wicked, and the nations as nations, and thus preclude the possibility of its being set up as a small stone to roll forth until it fill the whole earth, or as a grain of mustard seed, and then grow till it became a great tree, or like leaven which would by its gradual working leaven the whole lump; besides when Jesus came he would reign supreme over all the earth; see Zechariah 14:5-9 and elsewhere.

Elder Adams held that as it was in the days of Noah few were saved, and from those few God reseeded the earth, so from the few who would be saved at the second coming of Jesus the whole earth would be reseeded,

and thus would the little stone grow and fill the whole earth during the thousand years.

Elder Adams claimed that the only way the Devil would be "bound" would be by people obeying the gospel, and it being impossible for him to overcome them, and that he would be sowing tares during the thousand years, and that the gospel spoken of in Revelation 14:6 was to be preached during the millennium, and that Babylon will then be put down; but, he could not harmonize this with chapter 14 verses 13, 14.

Elder Adams held that the restitution would not begin till Jesus comes again, but Bro. Scott showed conclusively that Elias must first come (Matt. 17:11, 12); that this gospel of the kingdom must first be preached "in all the world" (Matt. 24:14); that an angel would come to a young man and announce the rebuilding of Jerusalem "as towns without walls" (Zech. 1-6); and that the former and latter rains would be restored (Joel 2:21-27).

When Elder Adams could not answer argument produced by some scriptural passage, then he would try to array some other passage against it and then ask Bro. Scott to straighten it out, and Bro. Scott was so successful in this that it increased faith in the harmony of the word of the Lord, and gave the people to understand that as a people we believed in God's word as he revealed it.

Many assertions were made by Elder Adams which would be of little value to the general reader, but from first to last Bro. Scott took positions and maintained them.

The saints feel well over the results and met yesterday to partake of the Lord's supper, and rejoiced much in the presence of God's Holy Spirit.

I spoke yesterday in the Christian Church at eleven a. m. Small attendance on account of extreme cold.

Elder Adams is quite sick with the la grippe. He was unable to hold any services Sunday. Considerable sickness in and near this place.

I begin services at Desota to-night.

Your brother,

J. F. MINTUN.

MINATARE, Neb., Jan. 23.

*Editors Herald:*—I left home on the 28th of November, after a stay of a few weeks preparing for winter, and made a stop at Clearwater, where I spoke once and made the acquaintance of some of the saints, and then I accompanied Bro. Mintun to Inman, on the 30th, where I remained only until the through train that would carry me into my field.

I arrived in Hay Springs at four o'clock on the morning of December 1, where I was met by a conveyance from Bro. James Shepard's. Began meeting in the Alliance hall that night and continued, preaching twenty times at the Hall and Bro. Shepard's home.

From there, at the earnest request of Bro. Lee and Shepard I went with Bro. S. to the home of Bro. G. Heywood and spoke there ten times and once at a schoolhouse about seven miles east. In these meetings I was assisted by Bro. Shepard and Weed. Bro. Weed's home is about forty miles away, but

he was on hand when he learned an elder was to be in his reach, to render what assistance he could.

I remark here that although the saints in Northwestern Nebraska are few and poor, they now have a movement on foot to purchase a tent for the use of the gospel workers in this part of the State; a good move if they can succeed. I next went to near Dakota Junction where I spoke three times to small but interested audiences, and thence to Belmont, being conveyed and assisted by Bro. Shepard. At a point near ten miles east of Belmont the ice was cut and three souls were born into the kingdom, Bro. J. S. Lee officiating.

Bro. Irvin Mengel conveyed me from Belmont down here on the North Platte River, on the 15th inst., and after a ride of sixty miles or more we were ready to rest when we reached the home of old Bro. and Sr. Knapp at about seven p. m. We were made welcome as soon as they were informed who their visitors were. The next night I spoke to a few (it being stormy) in an old sod church, and on Sunday morning, although it was cold, we started out to find Bro. J. L. Detrich's home, and arrived there in time to find Bro. D. W. Shirk there, and they were preparing to start out and find the missionary, having learned from some one by mail that we would be on the river on the 15th. Began meeting that night and have been holding all the week with fair attendance and interest.

I expect to continue on the river for a week or ten days longer and then move on to Banner County, and from there work my way east for General Conference.

The work is not flattering, yet it is in quite good condition throughout the mission. Bro. J. S. Lee has been laboring quite acceptably since about October 1, and expects to stay in the field until April.

In the conflict for truth, your brother,

D. M. RUDD.

SAN FRANCISCO, Cal., Jan. 18.

*Editors Herald:*—Brother Joseph Luff has been called home by telegram to the bedside of his eldest daughter, who is reported "Just as low as can be; very little hope." The brother himself was and had been suffering from "grip." He was a sick man when he left us, and our hearts were drawn out in earnest prayer to God for him and his. I learned also that Sr. Penfold, of San Jose, now with her daughter, Sr. J. C. Clapp, at Santa Cruz, is very dangerously sick,—paralysis of the brain.

We hear of sickness and death on every hand. I lost my eldest brother on January 11, he seemed to have awakened to the necessity of living better. Would to God all could awaken to the same necessity. We are glad the kind Father still cares for us.

We note a change for the better in our meetings since New Years. The most of our people are earnest and zealous, and respond when necessity calls. Times are hard, money very hard to get. May the Lord sustain his saints in all the world, and help them to follow their great Head, Jesus Christ, and his true servants. In hope,

C. A. PARKIN.

ST. JOSEPH, Mo., Jan. 19.

*Editors Herald:*—On Saturday and Sunday the 16th and 17th Bro. Arnold Nesser and the writer held a two-days' meeting at Pleasant Grove branch, near Clarksdale, Missouri. Our first meeting convened Saturday morning, although the elements without were agitated, the weather being so inclement that but few were present. The writer was called upon to speak for the benefit of the small but appreciative audience, who had bravely come through rain and mud to assist in making the meeting a success. Truly the Spirit of promise attended us, and we rejoiced under his divine influence.

The social meeting convened at 2:30 p. m. While but few in number on account of the inclemency of the weather, we were made to realize the truth of the statement of Jesus, "where two or three are gathered together in my name, and are agreed as touching one thing, there I will be in their midst." We had a time of rejoicing which all present will certainly remember, and when the Spirit rested upon Bro. Arnold Nesser he spoke in prophecy, and it was grand beyond description. The little house of worship fairly shook, and "angels were hovering round."

Bro. Nesser occupied the evening hour and a goodly sized audience greeted him. We were comforted by a pleasing and very profitable discourse full of instruction and admonition.

The Lord's Day dawned upon us beautiful and clear; the clouds had disappeared; it was evident the elements were under control of Him who reigns on high and doeth all things well. At eleven a. m. the writer was again called upon to dispense the word, Bro. T. T. Hinderks offered a prayer that seemed to thrill with the Spirit which inspired the mind of the speaker. O Lord, why so blessed, so unqualified in wisdom as I, and limited in knowledge? All is explained in the grand words of prophecy: I will take the knowledge of the kingdom from the "wise" men of earth, and the "understanding of the prudent shall be hid," and it shall be "revealed unto babes." Social service immediately after the preaching, and a grand time was experienced. The Spirit of God attended us, and we were made to rejoice because of the assurance we received that the Lord was pleased with our efforts, and the promise of better things which are awaiting the saints if faithful. The blessed gift of prophecy was manifested in our midst, and all felt happy and united.

At 7:15 p. m. the writer again, by the assistance of the Holy Spirit discoursed upon the grand and marvelous plan of salvation. We had two days of successful meetings, they ended with all feeling good. We could sing by the Spirit, "There is a land immortal, the beautiful of lands."

While with the saints in that locality the writer was cared for by those who he believes are "for life enlisted in the army of the Lord." They are those I love in the gospel, and wish to have them my friends in this life, and to meet them in that beautiful land where parting shall be no more. This the

promise to all those who live according to the knowledge they receive in this life if faithful and obedient to the perfect law; such men and women of God as Brethren Head and family, Marks and family, Babbitt and family, and Brethren C. P. Faul, John Krahl, and many others too numerous to mention. It does my heart good to go among such people who love the work of the Lord. A kind reception is always tendered those who go in their midst.

Bro. Arnold Nesser and the writer assisted by the Spirit of God did our best to make the meetings a grand success; the saints were valiant too. I think all realized a good time was enjoyed.

Yours in gospel bonds,  
GILBERT J. WHITEHEAD.

OMAHA, Neb., Jan. 25.

*Editors Herald:*—The discussion held at Blair, Nebraska, between Elder Almus Adams, of the Church of God, and myself, beginning the 11th inst., is now a thing of the past. Thirteen sessions of two hours each were held.

Elder Adams affirmed for three sessions that man is wholly mortal, and has no conscious existence between death and the resurrection. I affirmed the conscious existence of the spirit of man between the death of the body and its resurrection. He affirmed that the kingdom spoken of in Daniel 2:44 would be set up at the second coming of Jesus. I affirmed its existence prior to the second advent, and would be set up in the latter days. Mr. Adams did the best he could, no doubt, from his stand, but I could not see that he sustained his positions; nor could I see that he moved ours. I am confirmed in our views by the discussion. Bro. Dian Carter told me the saints at Blair were satisfied with the results of the debate.

Bro. J. F. Mintun acted as moderator for our side, and did well. Different parties, including two lawyers (one the county attorney) acted chairman during the debate. We were made welcome among the saints and friends at Blair during our stay, and made headquarters at Mr. and Sr. Frank Frankville's.

Called on, visited, and took tea with Mr. Ireland and family, now resident at Blair, who for some years lived west of Lamoni, and are known to some of the early residents of Lamoni, including Brn. Dancer, Hudson, and others. Was entertained royally by them; they attended the debate throughout. Brn. Stubbart, F. A. Smith, Cushman, Belleville, Owens, of the ministry, attended all or some of the time; also Bro. Whitman. All seemed cheerful and encouraged in the great work.

Brother Adams' brethren looked somewhat sad and discouraged as the debate drew to a close. I hope they were enabled to see the silver lining to the truth of our great message. I preached once while at Blair, by invitation of the Disciples, in their church, and twice at Omaha, on the way to Blair, and once on my return from Blair. I see a decided improvement in the condition of the work at Omaha, since I was there in 1892-93. Brother F. A. Smith is evidently doing

a good work there. A number of our young brothers and sisters there, are moving the Sunday school work to the front, and I hope they will thus continue.

Bro. Mintun is pushing along in his mission quite gallantly against odds, and needs helpers. We may surely hope for good from the labors of our young brothers, Owens and Belleville, in time to come, if they continue to remember that their wisdom and strength come from God.

For the truth,

C. SCOTT.

PHILADELPHIA, Pa., Jan. 25.

*Editors Herald:*—The saints of Philadelphia and Camden have been cheered and encouraged by the presence and wise counsel of Bro. W. H. Kelley the last few days. B. H. Roberts of the Brighamites is now making an effort in this city; he had an audience of about two hundred last night. We propose keeping our eyes upon him. To-day I go to Hornerstown, New Jersey, for a few days. Some few are sick among the saints. All feeling well in the work.

H. E. MOLER.

## Original Articles.

### THE RIVER SIDON. WHERE IS IT?— NO. 3.

I WILL now refer you to the account concerning the narrow neck of land, or passage, that led from the Zarahemla country (the same country that was also called Bountiful), to the north country, the land Desolation:—

And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation from the east to the west sea; . . . there being a small neck of land between the land northward and the land southward.—Alma 13:11.

This text shows that the line between Bountiful and Desolation, and the neck of land between the land southward and the land northward, is identical or the same place; and also that the land Desolation and the land northward is identical, it being northward of said line; and also that the land Bountiful and the land southward is the same, it being southward of said line. Hence it was across the neck, or on that line from the east to the west sea, the distance of a day and a half's journey for a Nephite. Such being the case, it infers that the neck of land was not at that time, in the history of the Nephites, settled upon; but was held as a place of reserve, by them. Mormon in his abridgement of the records does not state whether the distance of a Nephite journey was by walking, run-

ning, on horseback, or by riding in a chariot. The records show, however, that it had reference to a time of war with the Lamanites, as seen by the context, which reads:—

And it came to pass that the Nephites had inhabited the land Bountiful, even from the east unto the west sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward; therefore the Lamanites could have no more possession only in the land of Nephi, and in the wilderness round about.—Alma 13: 12.

This text shows clearly that the distance a Nephite could and did travel, of which the record states that it was done by some method common among the Nephite people, when war was in the land, and the neck of land is referred to, apparently, to show by the distance across it, the distance that was counted on by those people the distance of a day's journey in the time of war. Helaman's record informs us, about forty years later in their history, that the line or neck of land between Bountiful and the north country, that it was fortified from the west sea a day's journey, which was also done in the time of war, leaving one third of it at that time unfortified; that part towards the east sea, which apparently was not so much in danger of being traveled by the Lamanite army to get possession of the north country because in that part was located the city of Bountiful, which was more or less at that time protected against the Lamanite invasion according to the records. The account reads:—

And in the fifty and seventh year, they did come down against the Nephites to battle; and they did commence the work of death; yea, inasmuch that in the fifty and eighth year of the reign of the Judges, they succeeded in obtaining possession of the land [city] of Zarahemla; yea, and, also all the lands [cities], even unto the land which was near the land [city] Bountiful; and the Nephites, and the armies of Moronihah, were driven even into the land [city] of Bountiful; and there they did fortify against the Lamanites, from the west sea, even unto the east; *it being a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country.* . . . And all this was done in the fifty and eighth and ninth years of the reign of the Judges.—Helaman 2: 8.

This extract or quotation shows clearly that those references, by the records, of the distance of a Nephite day's journey was under the circum-

stances connected with war, when he had to carry dispatches of the movement of the armies, etc. It is evident, therefore, with this consideration, that the Panama Isthmus does not answer to the neck of land of the Nephite account but it is evident that the Isthmus of Tehuantepec does, by the following account of the distance the Mexican natives traveled carrying dispatches at the time of the Spanish Conquest, as noted by Mr. W. H. Prescott:—

Communication was maintained with the remotest parts of the country by means of couriers. Post-houses were established on the great roads, about two leagues distant from each other. The courier, bearing his dispatches in the form of a hieroglyphical painting, ran with them to the station, where they were taken by another messenger, and carried forward to the next and so on till they reached the capital. These . . . dispatches were carried from one to two hundred miles a day. . . . In this way intelligence of the movements of the royal armies was rapidly brought to court.—Conquest of Mexico, vol. 1, pp. 42, 43.

It may seem an incredible short space of time, considering the distance of the capital was near seventy leagues from Cortes' camp, . . . tidings were carried by posts, in the short space of four and twenty hours.—Ibid. p. 313.

Now, if the Mexicans by their system of travel could travel such a long distance in a day, why not the Nephites under like circumstances? Furthermore, the Nephites had horses and chariots in their time, which they could use for such purposes, (see Alma 12: 24; and, Nephi the son of Nephi, 2: 4,) whereas the Mexicans had to make the distance on foot, as quoted. And without doubt, too, the method was the same, both the Mexican and the Nephite—the Mexicans being descendants of the same race of people as those called Nephites and Lamanites. And in regard to the neck of land and the line that divided Desolation from the land Bountiful, the query might be, what extent of the neck constituted the division of those lands? By reference to the Bancroft map of "the boundary line between the Mayas of the south and the Nahuas of the north," it is located northwest of the Tabasco River, and runs from the Gulf of Mexico to the Tehuantepec Gulf, on the Pacific; and without doubt it was the southward part of that division of those lands in the time of the Nephites. Moreover, it is evident by the showing of the

Gemelli chart that the line or its vicinity, was the southward line or part of the neck; for northwest of the conical figure at 52, is the water symbol which answers to the location of the Tabasco River. The conical figure just referred to represents the same location as at 27; and also as the location of the eagle at 31 on the chart.

These considerations show, therefore, that Mexico proper is the southward part of the land which the Nephites called Desolation; and that southward of the line, on the Bancroft map from the Gulf of Mexico to the Tehuantepec Gulf to the vicinity of the Honduras Bay as before stated, is the land which the Nephites called Zarahemla. Hence it will be seen that when Mormon made the treaty with Aaron, the Lamanite king, in the year 350 A. D. (Mormon 1: 6), which was done in Mexico, is evident; and which at that date also it is seen that the seat of the Nephite government was located in Mexico.

And furthermore, that Mexico was the Nephite seat of government at that period of their history, and also that it was the country to which Mormon and his people fled from the Lamanite army when they fled to the north countries, from "the borders of Zarahemla, by the waters of Sidon," is also evident by the following account:—

And it came to pass that in the three hundred and twenty and seventh year, the Lamanites did come upon us with exceeding great power, inasmuch that they did frighten my armies; therefore they would not fight, and they began to retreat towards the north countries. And it came to pass that we did come to the city of Angola, and we did take possession of the city, and make preparation to defend ourselves against the Lamanites. . . . We did fortify the city with all our mights; but notwithstanding all our fortifications, the Lamanites did come upon us, and did drive us out of the city. . . . And we marched forth and came to the land of Joshua, which was in the borders west, by the seashore.—Mormon 1: 3.

This account shows that when Mormon and his army fled from the Lamanite army, who by the reading of the context, as quoted, were located in the borders of Zarahemla City, by the River Sidon, fled to the west seashore, but made their first defense against them (the Lamanites) at the city of Angola. And in tracing out Mormon's course, and the ruins of a fortified town or city to answer to

such a city, and its location, and name, I will now refer you to the following account in the work of H. H. Bancroft:—

Five or six leagues from the city of Tehuan-tepec . . . in the southwestern corner of the province, have been found the remains of an aboriginal fortification or fortified town. . . . The principal remains are on a lofty hill, the cerro of *Guiengola*, but the fortified territory is said to extend over an area measuring one and a half by over four leagues, the outer walls being visible throughout the entire circumference at every naturally accessible point. Besides the protecting walls there are remains of dwellings, all of stone without mortar, except a cornice on the larger walls. Three fortresses covered with a coating of hard plaster are mentioned. Ditches accompany the walls and add to the strength of the works. . . . Several natural caves are spoken of by Arias, and one of them, seventy feet deep, showed traces, according to the German traveler Müller, of having been formerly inhabited. The latter also found vestiges of dwellings scattered throughout the vicinity. . . . A correspondent of *Hutchings' Magazine* in 1858, describes a wall of rough stones four feet thick and thirty feet high, said to extend nine miles. This writer speaks also of buildings with pillars in their center, and of quarries from which the stone was originally taken. . . . On the top of a high hill, surrounded by other grand ruins, are two pyramids of hewn stone in mortar.—*Native Races of the Pacific States*, vol. 4, pp. 368, 369.

Such is the significant and remarkable account of the ruins at *Guiengola*.

First, it seems that their nature, and location from *Tulha*, they being southwest of the ruins at *Tulha*, as shown by Mr. Bancroft's map, is in harmony with the location of the city *Angola*, and course which Mormon took when he fled from the Lamanite army to the west seashore, from the borders of *Zarahemla*.

Second, it is evident, too, that the name of the place where the ruins are located is a corruption of "*Angola*." The distance, too, from *Tulha*, according to native tradition, "the rebels were followed" from a chief city, by their pursuers a distance of "sixty leagues," to a place called "little *Tlapallan*."

Third, the date, too, which refers to the account of the event, it being calculated by the writers that it occurred in the year 338 A. D., and which was also after "the Empire had been long at peace," all goes to show the harmony in data also with the Nephite, that peace and prosperity had been in the land for about three hun-

dred years prior to the time when the war broke out among them. (See *Nephi the son of Nephi* 1:2-11; *Mormon* 1:1.) For the traditional account see *N. R. P. S.*, vol. 5, p. 210.

Another account which refers to the same event states:—

A Mexican document, known only through *Brasseur de Bourbourg*, and by him called the *Codex Gondra*, furnishes some additional information respecting the overthrow of the *Nahua* power in Central America, and especially respecting the house of *Nonoual* alluded to in the *Perez* document, as follows: "The manuscript begins with a description of the twenty wards of the great city of *Tollan*, or *Tolhá*, *Huey Tollan*. . . . The author relates the events that precipitated the ruin of the throne, occasioned by the minority of the last *Chane* prince, whose guardianship was claimed by two powerful families, one called the *Chichimec-Toltecs* and the other the *Chichimecs of Nonohualco*. The quarrel terminated in the insurrection of the latter. . . . On their departure from *Tulhá*, *Xelhua*, the chief of the *Nonohualcos*, went to consult the oracle of *Culhuacan* [*Palenque*], which enjoined him to depart."—*Ibid.* 229.

This account brings the matter and facts face to face, for it confirms even the account which Mormon himself gives of his age when he was appointed the chief of the Nephite people, he being only "sixteen years old" (*Mormon* 1:3), at the time. The name, too, in the account, of the chief, *Xelhua*, apparently refers to the same person, as the twentieth or last name in the *Chiapean-Tzendal* calendar, that represents the twenty names of the rulers of the *Votanic Empire* of Central America who was called *Aghual*. Mormon was also the twentieth ruler of the Nephite government in *Zarahemla*. *Xelhua* being also the last *Chane* prince of the Empire, which shows clearly by tradition, and the native charts I have quoted from, that he was a descendant of *Nephi*, whose symbols were the eagle and "feathered serpent," called "*Quetzalcoatl*," in tradition of the *Toltecs* and *Nahuas*, is also in harmony with the account that Mormon was a descendant of *Nephi* (*Mormon* 1:1), and also a minor and the last ruler of the Nephite nation, which in tradition shows to have been the same as the *Votanic Empire*. The feathered serpent was the symbol of royalty.

After Mormon had defended his people on the borders of the west sea, for about eighteen years he retreats with them northward:—

And now the Lamanites had a king, and his name was Aaron; and he came against us with forty and four thousand. And behold, I withstood him with forty and two thousand. . . . And behold, all this was done and three hundred and thirty years had passed away.—*Mormon* 1:3.

And it came to pass that in the three hundred and forty and fifth year, the Nephites did begin to flee before the Lamanites and they were pursued until they came even to the land of *Jashon*, before it was possible to stop them in their retreat. And now the city of *Jashon* was near the land where *Ammaron* had deposited the records unto the Lord, that they might not be destroyed.—*Mormon* 1:5.

And it came to pass that in this year [345] the people of *Nephi* again were hunted and driven. And it came to pass that we were driven forth until we had come northward to the land which was called *Shem*.—*Mormon* 1:6.

I have now traced Mormon's apparent course from *Zarahemla* to the west sea coast, and from thence northward to the city of *Shem*. The question now is, Where was the city of *Shem* located? According to Mormon's own history it was located in the "northward" country; which was northward of "the land of *Zarahemla*" (*Mormon* 1:1), as I have before shown. The records show, therefore, that the city of *Shem* was in Mexico, on the gulf coast.

It is seen, too, that the account of Mormon (*Mormon* 1:1, and par. 6), has reference to the same place, and which infers that the city of *Shem* had a hill or pyramid within its borders; it being the place where *Ammaron* "did hide up the sacred records" of the Nephites (*Nephi the son of Nephi* 1:11). And without doubt, too, it was the same place where *Ether* hid up the *Jaradite* records, that were found by the people of *Limhi*. (*Mosiah* 5:9; 9:26).

Again, if the traditions of the Mexicans have any weight in the matter concerning the nature and use of the city of *Cholua*, that was destroyed by the Spanish army, which name means in our tongue, a "place of flight, or fugitives," (*N. R. P. S.* vol. 2, p. 127), it is evident that *Cholua* answers to the location of the city of *Shem*; for it is seen that *Cholua* has in it the roots of *Xelhua* who was the leader of the people that was driven out of *Tulha*; and the name too, which means that it was a place to which a people fled, as a place of refuge, shows that it is in harmony with Mormon's

account of fleeing from the Lamanite army to the city of Shem, where he fortified himself against the Lamanites and for four years defeated them when in the year 350 A. D. he brought the Lamanites to terms by the treaty of peace, and divided their lands of inheritances, Mormon 1:6.

Respectfully submitted,

SIMON SMITH.

St. JOSEPH, Missouri, Oct. 29, 1896.

## Conference Minutes.

### SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference convened at Galien, Michigan, November 7, 1896; S. W. L. Scott president, H. H. Robinson assistant; G. F. Weston secretary pro tem. Rules on representation were suspended and all were invited to take part in proceedings. Branch reports: Buchanan 39; gain 8, absent 7. Coldwater 124. Clear Lake 100; loss 1, absent 17. Hartford 32; gain 1. Grand Rapids 60. Knox 42; gain 5. Galien 118. Elders reporting: H. H. Robinson baptized 4, E. J. Goodenough baptized 4, S. W. L. Scott baptized 8, J. Most baptized 2, L. B. Scott E. A. Blakeslee, R. Alcott, H. Rathbun, Jr., G. A. Smith, and E. K. Evans; Priests J. Shook, F. Granger, J. W. Kiefer, G. F. Weston, and S. Bruce; Teacher J. Proud. Committee held over to audit Bishop's agent's books found them correct. Report received and committee discharged. Agent then reported for five months as follows: Total received and on hand \$432.86; expenses \$369.46; due church \$63.40. Auditing committee appointed to audit same, who reported it correct. Officers were then elected for the ensuing six months: President, S. W. L. Scott, Assistant E. A. Blakeslee, Secretary Otto Storey. After customary resolutions the conference adjourned to meet at Hartford, Michigan, at call of district president.

## Sunday School Associations.

### CONVENTION NOTICES.

Northwestern Kansas district Sunday school association will meet at Blue Rapids, Friday, March 12, 1897, at two p. m. All delegates are requested to be present for the opening exercises. There are several important items to be voted on that our decision can be sent to the General Convention. All schools will please forward their reports to district secretary, Ella M. Landers, Greenleaf, Kansas, not later than the ninth.

WM. LANDERS, Supt.

GREENLEAF, Kansas.

The Southern Nebraska district Sunday school association will meet with the Nebraska City, Nebraska, Sunday school, February 13, 1897, to elect officers for the ensuing

year, and whatever other business may come before it. All the schools in the district are requested to send in a full report, as this is the last session before the General Association meets. We expect General Superintendent, T. A. Hougas, to be with us, and urge upon all who can to be present and help make the session a success. Send all reports to E. D. Briggs, Nebraska City, Nebraska. J. L. DIEFENDORF, Sec.

The Clinton district Sunday school association will convene at Veve chapel, near Walker, in Vernon County, Missouri, on Friday, February 12, 1897, at 9:30 a. m. Program: morning, business session; discussion. Afternoon, address of welcome; response; address, "Ancient Israel and Modern Israel." Evening, entertainment. Let us have a full report from every school and superintendent, and remember the election of delegates to the General Convention, and also your individual part in the entertainment. Pray and work for an earnest interest and a good attendance; for, if the Lord blesses the efforts now being put forth, we shall not go home unfed. VINA H. GOFF, Supt.

## Miscellaneous Department.

### SPECIAL BUSINESS NOTICE.

*To the Church at Large:*—Desiring to close the conference year's business by 1st of March, 1897, in looking over the publications of the office I find a large subscription yet unpaid for the closing year:—

*Zion's Hope*, about.....\$1,000 short,  
*Herald*, about..... 4,000 "  
*Autumn Leaves*, about.... 1,300 "

Now it will be impossible for the office to prosper under these conditions, and our hands are tied on account of the careless or thoughtless ones to meet their obligations to the office.

Besides our regular work this last year we got out the first volume of Church History at a cost of about \$1,500, and now we are compelled to stop proceedings on the second volume until the church or its members pay up their subscriptions and book accounts, so as to get means to complete the work.

We now appeal to you to forward your subscriptions and accounts at once, so as to square our books by March 1.

The \$25,000 back delinquents are yet keeping themselves in the background and we would be pleased to see the color of them. The work of the office is now hindered and publications under way are delayed for want of necessary means to complete them.

As ministers who hold half-fare permits cannot act as book agents, it is hoped that they will do what they can for the Herald Office in a general way, and urge all to take church publications as a means of aiding both themselves and the work. Other ministers are asked to help as they can, and regularly appointed agents to look out for the Herald Office.

FRANK CRILEY,

4-2t Business Manager.

LAMONI, Iowa, January 23, 1897.

### GENERAL CONFERENCE MINISTRY REPORTS.

Blank forms for reports of the ministry under General Conference appointment will be forwarded during the present week to home or field addresses most likely to reach the brethren promptly. Reports should reach the undersigned from March 1 to 10 to insure insertion in the "ministry reports" to be published previous to the convening of conference.

R. S. SALYARDS,

5-2

Church Secretary.

LAMONI, Iowa, Feb. 1, 1897.

### CREDENTIALS OF DELEGATES TO GENERAL CONFERENCE.

District officers are requested to forward credentials of delegates appointed to represent their districts in the coming General Conference, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate the organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district and names of its delegates, signed by the president and secretary of the district appointing, with name of district and place and date of holding of conference, is sufficient. Individual credentials are unnecessary.

Branches not in districts are each entitled to one delegate and one vote.

The rules governing "representation" and the "restrictions of delegate voting," are as follows:—

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference;—

"*Provided*, that in case of a disagreement of views among the members of said delegation, (the full delegation not being present,) they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes."

In bonds,

RICHARD S. SALYARDS,

Secretary Reorganized Church.

LAMONI, Iowa, February 1, 1897.

5-2t

### SECOND QUORUM OF TEACHERS.

All members of the Second Quorum of Teachers are requested to send in reports of the past year's work, to Bro. Thomas Stuart, the secretary, not later than March 15. His



address is Box 210, Lamoni, Decatur County, Iowa. It is necessary to hear from each member that the quorum may make a complete report to the next General Conference. Members should give their present permanent addresses when reporting. If any have been ordained to other offices they will aid the quorum by reporting such items. We hope to hear from every member.

Yours in bonds,

NORMAN W. SMITH, Pres.

LAMONI, Iowa, January 30, 1897.

CONFERENCE NOTICES.

Northwestern Kansas district conference will convene with the Blue Rapids branch, Saturday, March 13, 1897, at ten a. m., continuing over Sunday. As this is the last quarterly conference for us before the General Conference, branch clerks are requested to make as complete report as possible. Also those holding any priesthood are asked to prepare report. Reports should reach me by the tenth. Saints are requested to attend, all others made welcome.

ELLA LANDERS, Sec.

GREENLEAF, KANSAS.

Nauvoo district conference will convene at Burlington, Iowa, March 13 and 14, 1897. Come all who can and let us have a good and profitable time. Will the branches see that their reports are in in time. Bro. George H. Hilliard of the Bishopric is expected to be present. The saints will all undoubtedly be glad to learn that by special arrangements with the Bishopric Bro. Hilliard will make the following tour through our district (Nauvoo) during the months of February and March 1897, as follows: Keb, Iowa, February 6 to 12. Farmington, Iowa, February 13 to 19. Vincennes, Iowa, February 20-24. Montrose, Iowa, February 25 and 26. Pilot Grove branch, Burnside, Illinois, February 27 to March 3. Rock Creek branch, Adrian, Illinois, March 4 to 7. Burlington, Iowa, March 8 to 14. New London, Iowa, March 15. Presidents of branches are requested to take notice of dates and make all arrangements necessary for a good attendance. Come out everybody and bring your friends, as Bro. Hilliard is a good speaker and able to interest outsiders as well as members. Remember the dates and circulate the appointments well.

Yours for the advancement of the truth,  
F. M. WELD, Pres.

BORN.

WESCOTT.—At St. Louis, Missouri, October 17, 1896, to Franklin and Eliza Isabella Wescott, a son, and named Charles William. Blessed at St. Louis, January 10, 1897, by Elders M. H. Bond and John Smith.

BINNS.—To Mr. C. R. and Sr. Cora Binns, of Essex, Iowa, August 15, 1896, a daughter, and named Eloise Henrietta. Blessed December 31, 1896, by Elder Henry Kemp.

FAIRBANKS.—Charles Bryan, was born to Mr. James and Sr. Elizabeth Fairbanks, on November 14, 1896, in St. Joseph, Missouri, and was blessed in the church by Elders J. M. Terry and R. Archibald.

VANDUSEN.—To Edward and Emma Vandusen, a son, November 14, 1896, and on December 6, 1896, was blessed under the name of Christopher Charles, at the church in St. Joseph, Missouri, by J. M. Terry and R. Archibald.

SWEETMAN.—Senne Leah, daughter of Mr. George and Sr. Roie Sweetman, was born in Hamburg, Iowa, December 15, 1895; blessed at Spickard, Missouri, January 12, 1897, by Elder H. N. Snively.

MCVAY.—Vera Edna, daughter of Mr. C. W. and Mrs. Nellie B. McVay, was born March 6, 1893, at Spickard, Missouri. To the same parents, Chloe Blondena, at Spickard, Missouri, February 11, 1894. Both blessed at Spickard, Missouri, January 18, 1897, by Elder H. N. Snively.

MARRIED.

KEATING—WALTENBAUGH.—Bro. James Keating and Sr. Mattie Waltenbaugh were united in marriage at the bride's parents, in Higbee, Missouri, January 14, 1897, by M. M. Turpen. A number of guests were present, and many were the kind wishes expressed by them for the couple.

BURNS—RICHARDS.—January 14, 1897, Mr. Wm Burns and Sr. Allie Richards, all of Bevier, Missouri, T. W. Chatburn officiating.

VAUGHN—ALLEN.—December 18, 1896, Bro. Wm. Vaughn to Mrs. Maggie Allen, of Huntsville, Missouri, T. W. Chatburn officiating.

DIED.

HENDRECK.—At Little Deer Isle, Maine, December 6, 1896, Sr. Elzina C. Hendreck, aged 35 years, 10 months, and 12 days. Baptized January 9, 1876, by Elder George W. Eaton. She leaves a good, kind husband, and four children to mourn. Sermon by Elder J. C. Foss, assisted by Elder J. J. Billings.

MANNERING.—Near Lowry City, Missouri, September 13, 1896, little Frankie, infant son of Bro. and Sr. J. Frank Mannering, aged 1 year and 9 days. Funeral services were conducted by Elder T. R. White at the house and grave. The remains were laid to rest in the Park Grove cemetery.

Unto God who is most holy  
Purest love so meek and mild,  
We have given up our treasure,  
Which to us was a sweet child.  
Soon again we will behold it,  
Fairer than the morning ray;  
In our arms we will enfold it,  
When all tears are wiped away.

WIXON.—At Dennisport, Massachusetts, December 10, 1896, Luther W., son of James F. and Sr. Bethia Wixon. He was born July 29, 1869. Funeral sermon by Elder George W. Robley, assisted by Elder John Smith. The deceased was not a member of the church but was held in high esteem by those who knew him, as the many beautiful floral gifts attested.

DOLL.—At Hamburg, Iowa, December 9, 1896, Hazel Violet, infant daughter of Mr. Edwin and Sr. Emma Doll. Little Hazel was born September 15, 1896. Funeral at the home of Grandpa and Grandma Vanderpool, December 10; sermon by Elder H. F. Durfey.

HULL.—Alma Kent, son of Bro. Ellsworth B. and Sr. Josephine Hull, at Philadelphia, Pennsylvania, September 24. Aged eight

months and twenty-six days. Funeral at the house by A. H. Parsons, assisted by W. A. Smith.

CLEMN.—Near Pajaro, October 24, 1896, son of Sr. Lizzie Clemn, aged 13 years, 6 months, and 13 days. In the morning he bade his mother good-bye, a well boy, and ere night had draped earth and sky in sombre robes he was brought home in his casket, having been run over by a special freight train about eleven o'clock in the morning. The distracted mother, brother, and sister were well cared for by sympathetic friends. Funeral services were held at the family residence, Rodirizous St., Watsonville, California, October 26. Many floral peices were presented as tokens of esteem.

"If we could push ajar the gates of life,  
And stand within and all God's workings see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key.  
"But not to-day. Then be content, poor heart!  
God's plans, like lilies, pure and white, unfold.  
We must not tear the close-shut leaves apart.  
Time will reveal the calyxes of gold."

LUNDWALL.—At Bozeman, Montana, December 19, 1896, Rebekah, daughter of Bro. Martin and Sr. Hannah Lundwall, aged 13 years, 11 months, and 28 days. Funeral services at the M. E. church by the M. E. Pastor. She was stricken when just blooming into womanhood, gentle, loving, and mild. Obedient to parents, she leaves an example worthy of imitation. Always attentive to her prayers up to the last night on earth, she gave evidence of her fidelity to that God who gave her life by breathing a fervent prayer. G.

SCAMMON.—At the residence of her son, W. L. Scammon, on Friday, December 18, 1896, Sr. Rhoda F. Scammon, aged 87 years, 9 months, and 6 days. Funeral service at the M. E. Church at Cherokee, Kansas, Sunday, December 20, by Elder I. N. White. This sister's maiden name was Carter. She was first cousin to Thomas Reed, late speaker of the house, second cousin to Mr. Sewall, who ran for vice president on the Democratic ticket in the late Presidential election. She was also sister to Mrs. Phebe Woodruff, the first wife of Pres. Woodruff, of the Utah Church. She was married to Captain Luther Scammon, November 12, 1837, at Scarbro, Maine. Soon afterwards she cast her lot with the Latter Day Saints. With true womanhood she rejected the "flood of iniquity" brought in by B. Young and company. She visited her sister Phebe at Utah and testified that her sister revolted at polygamy and despised it in her heart, but yielded to it at last to keep peace in the family. Sister Scammon clung to the original faith of the L. D. S. with such a determined will that it astonished her many friends and neighbors. She was baptized into the Reorganization by Elder M. T. Short, about 1878. She died triumphant in the faith, leaving four sons, William, Samuel, Edward, and Ezra; one daughter, Mrs. Sarah Hoover, all leading and respectable citizens living near Cherokee and Columbus, Kansas. William is the only one that has ever embraced the faith of the mother in fact. During the funeral services the house was packed from floor to

gallery. The M. E. pastor presided and the Presbyterian pastor, of Cherokee, made the opening prayer. The M. E. choir rendered fine music, the selections being very appropriate for the occasion. I was at my very best, God in his loving kindness giving me such a flow of the Spirit for the occasion that the words spoken during that hour can hardly be forgotten by that people. Many comments of an encouraging character were offered me personally; while others sent consoling words to me by special friends, which cheered me in the knowledge that God had not forgotten his work while in the hands of his unworthy servant. At one time during the service there seemed to be a conduit opened up into heaven; and while under that grand and glorious influence a testimony was given to the speaker of the acceptance of the deceased's work, and of her glorious triumph over life's trials. I have been made to say in honor to the Master of this great latter-day work, Glory to him in the highest, and praise to his wonderful name! I. N. WHITE.

CHAMBERS.—David Chambers, youngest son of David and Mary Chambers, born June 16, 1841, at Glasgow, Scotland. Baptized into the Church of Jesus Christ in the year 1849, at Glasgow. Emigrated to this land in 1856. Ordained an elder by Elder Charles Derry, February 26, 1866. United in marriage to Miss Mary Ann McKee, June 21, 1867. Ordained to the High Priesthood at a General Conference in Lamoni, April 15, 1890, and set apart as a member of the High Council at the same conference by President Joseph Smith. He was appointed Bishop's agent and acted in that capacity until his death and faithfully discharged that duty. He acted as president of the Spring Creek branch, now known as the Persia branch, for several years. He was chosen by the voice of the Little Sioux district as president of the same, and further appointed by the general missionary in charge to act as missionary in charge over said district, holding these three latter offices up to his death, which occurred on the 27th of January, 1897, at his residence in Persia, Iowa. Every position unto which he was called he filled with honor to himself and to the success of the cause. He labored with untiring diligence and unswerving fidelity and to the satisfaction of the church. I believe it can be truly said of him, His counsels were given in wisdom, his rulings were just and merciful, his teachings were plain and pointed, in perfect harmony with the Spirit and letter of the gospel of Christ. He was an unswerving friend to virtue and an unyielding foe to vice. A thoughtful, loving, and faithful husband, and although his life was not cheered by the prattling tongues of childhood as the fruit of his own loins, yet his house was made the home of the fatherless and the homeless, to whom he was always a kind and indulgent father. David was a true friend to the poor and the families of the missionaries dependent upon his care, yet always true to the interests of the church that trusted that care to his hands. *He was a man of God and a shining example of faithfulness in all committed to his trust, and his life was one more*

indubitable evidence that there is power in the gospel to lift fallen humanity up to the high standard of virtue, and place it within the pale of salvation and eternal life. In all his terrible suffering he never murmured, and although he desired to live for the comfort of his faithful companion and the interests of God's cause, yet he was perfectly resigned to the will of God, come life or death, realizing that "his life was hid with Christ in God, and whether living or dying he was the Lord's." Never could woman more faithfully perform her part of the marriage contract than did Sister Mary Chambers. Ever mindful of his welfare, in sickness or health, in poverty or in wealth, a constant watcher at his side, seeking to comfort and give ease, hiding the tears that gushed from the fountain of her heart until "the silver cord was loosed and the golden bowl was broken" and she was left alone to wait the glorious reunion where parting shall be no more. Sermon by Elder C. Dery, assisted by Elders J. Seddon and W. A. Smith.

BARRETT.—At Hillman, Michigan, January 1, 1897, wife of Bro. George Barrett, aged fifty-one years. Deceased was born at Urbana, New York; was baptized by F. H. Brooks, September 16, 1894, and remained faithful till summoned away to the rest that is only for those that will rise with glorified bodies in the morn of the first resurrection. Funeral service by Bro. J. H. Blackmore.

WHITE.—At Hillman, Michigan, December 27, 1896, wife of Mr. Eugene White. Deceased was born at Canisteo, New York, June 12, 1875; was baptized December 6, 1894, by J. Davis. Funeral service by Elder George Jenkinson.

CLOYD.—At Osceola, Iowa, January 5, 1897, Louisa Cloyd, mother of Green Cloyd, at the home of her son, aged 78 years, 4 months, 19 days. Was born in South Fork, Kentucky. She was the mother of twelve children, six dead, leaving six bereaved ones and eighteen grandchildren. After coming to this State she embraced the latter-day work was baptized by her oldest son, in 1892. She lived a true and consistent Christian, faithful to prayer and also to her testimonies. Bore all her afflictions patiently. Sermon by the M. E. pastor. Her place is vacant here. She is resting in peace to await the resurrection morn.

SHAW.—Edith Annie, daughter of Harrie and Sr. Lizzie Shaw, born January 9, 1893, died October 22, 1896. The little one was sick a little over a week, being taken with that fatal malady, membranous or diphtheric croup. Its suffering was intense, and though administered to the Lord deemed it best not to interfere. Funeral services in charge of T. W. Williams. Just four days after his sister, Lester Joseph succumbed to the same disease. He was born January 14, 1891, and died October 26, 1896. Though a crushing blow to the loving parents, may the good Father assuage their grief and reconcile them to their loss. Funeral in charge of C. A. Beebe.

HANSEN.—Sr. Bertha Mary Hansen was born February 16, 1822, and died January 3, 1897. The deceased was born in Denmark and on May 7, 1843, was united in marriage

with Hans Hansen. She united with the church in 1851, and with her husband came to America in 1857, landing in Florence or at Winter Quarters. They remained here about three weeks and then repaired to the Iowa side of the river, locating in Pottawattamie County where they have ever since resided. They repudiated the assumptive leadership of Brigham Young and on the advent of the elders of the Reorganization they willingly obeyed. She was privileged to see all her children except one grow to manhood and womanhood, the majority of whom have united with the church. She was quiet and inoffensive and if there lives one who is her enemy we know it not. Funeral services by T. W. Williams. Interment in Hardin Township cemetery, Pottawattamie County, Iowa.

HALBROOKES.—At the home of her nephew, William Scott, with whom she had made her home many years, near Chesterfield, Tennessee, January 7, 1897, Sr. Hannah Thomas-Halbrookes. She was born September 7, 1809, in Iredell County, North Carolina. She had been religious for years before, but after hearing the gospel in its fullness she embraced the same, being baptized by Elder John Thomas, August 15, 1888, and was in full faith until death. She was widely known. Many distant relatives and friends will mourn her death. Interment in the Baptist cemetery near her home. Funeral services conducted by S. Reed.

FRAZEE.—Clarence E., son of Mr. Thurman and Sr. Lucy Robson Frazee, was born at Sand Run, Ohio, December 12, 1896, and died December 26, 1896. Funeral December 27, 1896, in the U. B. chapel, at Sand Run, Ohio, by James Moler.

THORPE.—On the 11 Con Chatham Township, Kent County, Ontario, the infant son of Bro. and Sr. George Thorpe. The funeral services were conducted by Elder George Green, after which the little earthly tabernacle was interred in the Wallaceburg cemetery.

KLINGBACK.—Master Charles Klingback, of Emmet, Idaho, writes me of the sudden death of his mother, Sr. Annie Klingback. He states that "she was taken sick at one o'clock and died at four, December 21, of paralysis. Her age was 41 years and 6 months." Sr. Klingback has resided in the Payette Valley, near Emmett, since about 1863. She united with the Reorganization there, being baptized by her husband's uncle, Fredrick Klingback, who had the names of those he baptized there recorded on the Mottsville, Nevada, records. The church has lost a zealous advocate and exemplary member. She leaves a husband stricken with cancer and four boys from about six to fifteen years of age to mourn their great loss. She was also a consolation to the aged parents of her husband, who, by reason of infirmity, have long depended upon her for *Herald* news and such cheer and comfort as her loving, sympathetic nature sought to bestow. May heaven grant the bereaved relatives that consolation that no other source can furnish. S. D. CONDIT.

The Saints' Herald.

(Established 1860.)

Published every Wednesday, at Lamoni, Decatur Co., Iowa.

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free.

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

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

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

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

THE THREE BOOKS

AT POPULAR PRICES.

CHEAP AND DURABLE.

Because of the increasing demand for the **Inspired Translation** in home and class study in general and in Sunday school work, also because of the increasing number of **Book of Mormon** and **Book of Covenant** classes being formed in various branches of the church, and the consequent growing demand for the "three books," the Herald Office management has decided to issue popular low-priced editions of each.

The books are all well bound and printed on good paper, the paper and plates being the same as used in higher priced editions.

They are good and durable, and with ordinary care will last the necessary wear of years. They are bound in cloth and sold at the low price of 65 cents for either **Book of Mormon** or **Doctrine and Covenants**; the **Inspired Translation** at \$1.

Orders solicited. The three standard books of the church are now within the reach of all.

ADDRESSES.

W. T. Bozarth, 3205 Adams Street, Denver, Colorado.

R. E. Grant, No. 848 Home Avenue, Grand Rapids, Michigan.

Richard Bullard, Arlington Heights, Massachusetts.

E. F. Shupe, No. 3600 Cook Street, Denver, Colorado.

A. H. Parsons, 2925 Rosehill Street, Philadelphia, Pennsylvania.

Mark H. Forscutt, Lamoni, Iowa.

M. H. Bond, No. 2512 Slattery Street, St. Louis, Missouri.

E. C. Briggs, No. 773 Sixty-Sixth Street, Englewood, Illinois.

Alma Kent, Clay Center, Kansas.

T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa.

L. F. Daniel, Whitestown, Indiana. 3t.

D. E. Tucker, Milton, Santa Rosa County, Florida.

A. C. Barmore, Oatsville, Pike County, Indiana.

R. Etzenhouser, Box 28, Cleveland, Ohio.

J. F. Mintun, Box A, Magnolia, Harris County, Iowa.

F. G. Pitt, 277 Sheffield Avenue, Chicago, Illinois.

HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

MATERIAL for the first volume of this work, provided for by the General Conference of 1896, to be published entire, is now in the hands of the printers, and will be pushed to completion as rapidly as possible.

It will be published in two or more volumes at the following prices: Cloth binding \$1.50; half leather \$2.00; full leather \$2.50; per volume.

It will begin with the rise of the church, narrating the early history and experiences of the Prophet Joseph Smith, and include the main and many of the minor incidents of his life.

It is impossible now to state where the first volume will end, as the work will be full and complete in subject matter and detail in all essential points, and be replete with historical and general documents connected with the church's history and progress. No labor and pains have been spared to make the work all that its importance as a record of the past and its influence upon the future, demands. It is an impartial narration of the facts as they were and as they are, gleaned from the records of the past and present. Every available source of genuine and authentic information has been drawn from that no essential fact might be overlooked.

The work is the production of President Joseph Smith of the First Presidency, and Bro. Heman C. Smith of the Quorum of the Twelve; both of whom have spent their lives in the service of the church, who have made it their business to acquaint themselves with the leading items and general details connected with its development and vicissitudes, and who are eminently qualified to write the history of the church.

SPECIAL FEATURES.

The work as written will refute the leading objections of opponents of the faith. It will prove invaluable as a historical narrative, as a means of conversion to truth, and as a defensive weapon in meeting old and new objections manufactured to oppose the great latter-day work.

CHURCH DOCUMENTS.

It will contain many public documents connected with the internal and external affairs and growth of the church, including letters and pastoral epistles of the Martyr and his coworkers in the First Presidency, of the Twelve, the Bishopric, and other councils of the church of the past and of the present day. Official church documents and State papers connected with the Missouri troubles will be included.

THE REVELATIONS.

The revelations given to the church will be inserted in connection with the narrations and descriptions of the events and circumstances under which they were given. This will add new interest to them, will facilitate their study, and result in a better understanding of the word of God given to his people in these last days—an item essential to the per-

sonal and general interests of the membership.

BIOGRAPHICAL APPENDIXES.

Biographical sketches of the lives of leading men will be published in appendixes—those of the early church in the volumes of the early history, those of the Reorganization in a later volume. These biographies will be in addition to the narrative mention of the personalities referred to.

ILLUSTRATIONS.

Plate engravings of prominent elders and others will aborn and add value to the work. The engravings will be good reproductions of correct pictures of the persons, and may be relied on as faithful portraiture of the originals.

CHAPTERS, NOTES, AND INDEX.

The work will be properly divided into chapters with synopses of tables of contents. The pages will also contain "side notes" in smaller type, for convenient reference. Each volume will also contain a complete alphabetical index, arranged for ready reference.

For many years both the church and the general reading public have made frequent demands for such a history. Repeated efforts have been made to supply those demands, but not until of late has the church seen its way clear to place the history in the hands of the people. It is with pleasure that now we are able to announce its speedy publication, with the belief that candid readers will be entirely satisfied with the general plan followed and the subject matter of the volumes.

It should be in every home of the saints; the Board of Publication desires to place it in such homes. It will prove an invaluable aid in disseminating the truth, in removing prejudice, and in pushing forward the missionary and local work of the church.

ORDERS, TERMS, ETC.

Under present conditions it will be necessary to require payment in advance. Orders should be sent in at once, and are now solicited for the first volume. Order through agents when possible. Cash to accompany all orders

LIMITED EDITION.

A limited edition will be issued; orders should be forwarded early. Remit soon and secure a copy. The book is valuable as a personal possession, and will also prove an acceptable gift.

The Board of Publication asks orders and remittances in advance that the work may be issued at once and be made immediately available for good. Collections are close; money is needed to place this important book on the market at the service of the church.

The first volumes sold, the second will then be published, then the third, should the material require more than two volumes.

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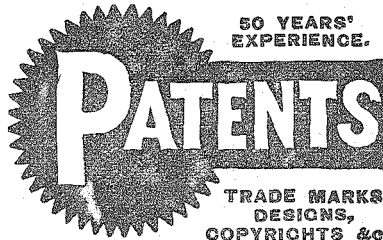
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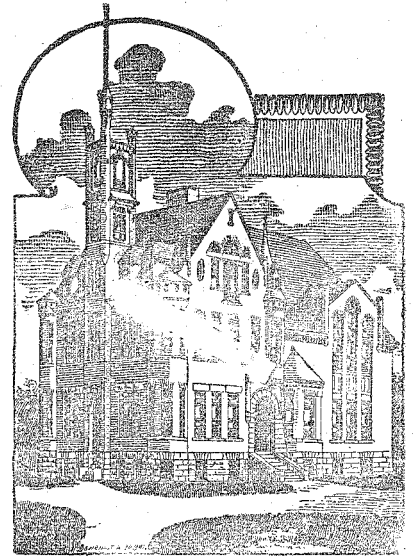
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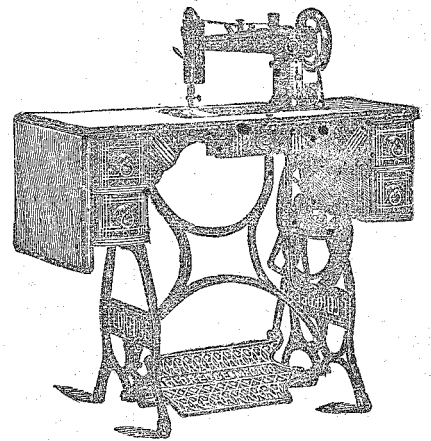
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# THE SAINTS' HERALD.

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

Eliza Scott

Vol 44.

Lamoni, Iowa, February 10, 1897.

No. 6.

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**HE FIXES THE SABBATH.—NO. 3.**

S. W. GAMBLE ELUCIDATES FOURTH  
 COMMANDMENT FOR JEWS.

*Saturday Idea Is Excluded and the Movable  
 Nature of the Day Is Expounded—Dr.  
 Emil G. Hirsch and Other Hebrew Schol-  
 ars in Chicago Are Convinced of the Value  
 of the Discovery—Rules are cited in Proof.*

**ROTATION OF THE SABBATH.**

"In the second year we find that it also began with a Sabbath. If the ten Sabbaths above enumerated were on Saturday the first year of the exodus they would be on Sunday the second year and on Monday the third year, and so on: so that in seven years the Sabbath is shown to be on every named day of the week as we now name them. Yet it always came on the seventh day as they calculated. For, as we have shown, the seventh week after the passover every year had eight days, the last two of which were Sabbaths. The same law holds in making the count for the Sabbath of years. In every fifty years (or jubilee) period the seventh week of years had eight years in it—the forty-ninth year and the fiftieth year. This period was followed by six years of work, which would make the first Sabbath year of the second period come on the fifty-seventh year, which would

bring the ninety-ninth year next to the one hundredth year (the second jubilee), thus making the second forty-ninth year the ninety-ninth instead of the ninety-eighth year.

**GENERAL STATEMENT.**

"The weekly Sabbaths of the Jews commemorated their freedom from Egyptian slavery, which occurred on Abib 15. Each week contained six days, which were considered secular, although one of them might be a 'holy day or Sabbath.' Each week contained one or two Sabbaths. The first day of the week was the day which immediately followed the single or double weekly Sabbath.

"The week including the day of Pentecost contained eight days. The first six were secular and the last two were Sabbath days.

"In the weeks of years the last week, or the week containing the forty-ninth year, and the 'year of Jubilee,' contained eight years, the first six of which were secular, or work years, and the last two were 'Sabbath, or 'rest years' to the land.

**THE RULES.**

"In the calendar appended to this article adjust the slide so that Abib 1 will be Saturday. Read Leviticus, twenty-third chapter, and you will find the Sabbaths from Abib 15 to be on Saturday to Sivan 4. Sivan 5 was the Sabbath upon which the ten commandments were spoken from the top of Mount Sinai, on Sunday that year, and Thammuz 17 was the (Sunday) Sabbath upon which Moses broke the two tables when the people were worshipping the golden calf. Sunday, the first, fifteenth, and twenty-second days of the seventh month were weekly Sabbaths. The year would end on Saturday, the sixth day of the week. The starred dates are the weekly Sabbaths.

"In the second year push the slide up one place, and Sunday will show the weekly Sabbath dates until Sivan 4, and Sivan 5 and the rest of the fixed weekly Sabbath dates will be on Monday to the end of the year. The year will end on Sunday, the sixth work-

day. Readjust the slide by pushing one place higher each succeeding year, and the weekly Sabbath dates will be seen to be on each day of the week in succession in seven years.

**FINDING WEEKLY SABBATHS.**

"For finding the day of the week upon which the weekly Sabbaths occurred in any given year after the exodus and toward the crucifixion of Christ: First adjust the slide so that the year of the exodus will find Abib 1 on Saturday. Take the chronology of the authorized version of the Old Testament. Subtract the given date from the year of the exodus to give the number of years. Divide the number of years between the two dates by seven. If the number is exactly divisible by seven the year would begin on Saturday. If there should be an excess after thus casting out the sevens, slip the slide up as many places as there are units in the excess number.

"Illustration: Usher gives the exodus as 1491 B. C., and the dedication of the Temple by Solomon in 1004 B. C.

**PROBLEM.**

1491  
 1004  
 7) 487 years.  
 69-4

being the excess after casting out the seven in 487 years. Slip the slide up four places from Saturday and the year will be seen to begin Wednesday, and the dedication Sabbath and Feast of Tabernacle Sabbath in the seventh month, 8, 15, and 22, will be seen to have occurred on Thursday (2 Chron. 7: 8-10).

**JUBILEE AND SABBATH YEARS.**

"In studying the Bible you will find the jubilee and Sabbath years were to be counted from the time the Israelites became settled in Canaan.

"Six years of work were to be done, followed by a year of rest to the land, 'a Sabbath to the Lord.'

"Count seven Sabbaths of years, the space of which are 'forty and nine years.'

"The trumpet is blown in the

seventh month of the forty-ninth year, proclaiming the jubilee.'

'The jubilee was to occur every fiftieth year and to immediately succeed the forty-ninth year in each jubilee period. Hence after keeping the forty-ninth and fiftieth years both as Sabbath years you begin the count with the year 51 as the first of the following six work years.

'In the study of the law of Sabbath years and jubilee years in Leviticus 25, the chart, diagram No. 2, will show:—

'Always 'six years' for tilling the land between the Sabbath years.

'The forty-ninth and fiftieth years in each jubilee period to be together.

'The 'three years' supply' of food given in the year preceding the year in which the trumpet proclaimed the coming of the jubilee would furnish the necessary food, at the proper time, to last through (1) the forty-ninth, (2) the jubilee, and (3) the year in which the new crop was grown after the jubilee, thus meeting all the biblical requirements.'

TRUE BIBLICAL CALENDAR.

Following is the true biblical calendar and rules for its use during the Levitical dispensation, by the Rev. S. W. Gamble of the South Kansas Conference of the M. E. Church.

DIAGRAM 1.

Table with columns for days of the week (Wednesday, Thursday, Friday, Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, Monday, Tuesday, Wednesday) and corresponding numbers.

DIAGRAM 2.

Complex table with multiple columns representing years, weeks, and biblical dates. Includes sub-headers like 'Abib or Nisan', 'Jyar or Zif', 'Shevat or Shebat', and 'Thammuz'. Rows contain numbers and asterisks indicating specific years.

Large vertical table with columns for months (Ab., Ebru., Tishri., Heshvan or Bul., Chislew., Thebeth., Shebat., Adar.) and corresponding numbers. Includes Roman numerals (XI., XII., I., II., III., IV., V., VI., VII., VIII., IX., X.) on the right side.

(Copyright applied for)

Diagram No. 1 shows the proper calendar for computing the days of the week, as we now name them, upon which the weekly Sabbaths occurred from and after the exodus.

In using this chart cut out the list of week days, and move up the clipping as directed in the detailed list of rules given a few paragraphs below. The starred dates designate the Jewish Sabbaths.

Diagram No. 2 shows the proper count of Sabbath and jubilee years from the year Joshua led the people into Canaan.

The starred numbers designate the Sabbath years and jubilee years — Chicago Tribune, December 23, 1896

HOUSES OF WORSHIP.

Atchison, Kansas: Church No. 1113 North Tenth Street, one and one half blocks north of terminus of North Tenth Street car line, North Atchison. Sunday school at 10:00 a. m.; social service 11:00 a. m.; preaching service 8:00 p. m.; Wednesday social service 8:00 p. m.

Bay City, Michigan: Mission hall, corner of Monroe and Second Streets.

Boston, Massachusetts: No 67 Warren Street, 'Roxbury Hall,' Roxbury, Boston, Massachusetts.

Bradford and Beswick mission: Saints meeting room, No. 20 Hawke Street, Forge Lane, Bradford, Manchester. Services, Sunday, 6:30 p. m.; preaching; Sunday school 2:30 p. m. Fellowship, Thursday, 7:30 p. m. Elder Henry Greenwood, No. 9 Scropton Street, Queen's Road, Manchester, in charge.

Burlington, Iowa: Saints chapel, corner of Twelfth and Locust Streets. Services every Sunday at 11:00 a. m.

Council Bluffs, Iowa: Pierce Street, three doors west of Glen Avenue. Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 12:00 m.; Zion's Religio-Literary Society at 6:00 p. m.; Prayer meeting every Wednesday evening. T. W. Williams, minister, No. 206 Harmony Street.

Cheltenham, Missouri: Saints chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10:00 a. m.; social meeting, Sunday, 2:00; preaching 8:00 p. m.

Chicago, Illinois: Coster Post Hall, 85 S. Sangamon Street, near West Madison Street. Preaching at 2:30 and 7:30 p. m. Sunday school 1:00 p. m. Eld. F. G. Pitt, pastor, 227 Sheffield Avenue.

Denver, Colorado: H. H. No. 2442 Washington Avenue. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 9:45 a. m. Prayer meeting Wednesday evening. Z. R. L. S. first and third Friday evenings of each month. E. F. Shupe, pastor, residence No. 3600 Cook Street.

Des Moines, Iowa: Saint church, corner of Sixteenth and Des Moines Streets, East Des Moines. Sunday services: Sunday school 9:45; preaching service at 11:00 a. m.; social service at 2:00; young people's meeting at 5:30; preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address, No. 613 Cady Avenue.

East Delavan, Wisconsin: Church located one mile north from Williams Bay railroad station. August Johnson, presiding elder.

Farnsworth, England: Saints meeting room, No. 38a Ellsmere Street. Services, Sunday, preaching 10:30 a. m. and 6:30 p. m.; Sunday school 2:00 p. m. Fellowship meeting, Wednesday 7:30 p. m. Band of Hope and Temperance meeting second and fourth Tuesday in each month, 7:30 p. m. Joseph Harper, Southern Street, Little Hulton, presiding elder.

Grand Rapids, Michigan: No. 692 South Division Street. Services on Sunday 2:30 and 7:45 p. m.; 7:45 Wednesday evening.

Kansas City, Missouri: Twenty-fourth and Wabash Avenue. Preaching services at 11:00 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

Leeds, England: Saints meeting room, No. 125 St. Ann's Buildings, Albion Street. Services Sunday: Preaching 10:30 a. m. and 6:30 p. m.; Sunday school 2:30 p. m. William Seekins, No. 14 Hugh Street, Long Road, presiding elder.

Second Kansas City, Missouri: Hall northeast corner Seventeenth Street and Madison Avenue. Sunday services: Preaching, 11:00 a. m. and 7:30 p. m.; social meeting 2:30 p. m., and Sunday school 9:30 a. m. Prayer meeting, Tuesday eve, 7:30; preaching, Thursday, 7:30 p. m. A special invitation is extended to the traveling and local ministry. Jos. Emmett, pastor, No. 1720 Belleview Avenue, Kansas City, Missouri.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, February 10, 1897.

No. 6.

## The Saints' Herald.

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

LAMONI, IOWA, FEB. 10, 1897.

### NEPHITE, OR ANGEL? WHICH?

THE years 1878 and 1879 were years of trouble in the branch of the church at Plano, Illinois. Business was dull, the times hard; and during the fall of 1878 and all of the year 1879 there was considerable sickness among all classes. This sickness was of a typhoid type, with lung and throat complications quite baffling to physicians. The branch was quite large, but owing to circumstances there were not more than three or four elders available for visiting the sick as the law provides.

Brethren F. G. Pitt, H. S. Dille, and the writer were the most available, and part of the time the only ones who could be relied on to answer calls for ministerial assistance. These calls were numerous and came at all hours of the night and day, and it was quite a usual thing for these three to be out from supper time till near midnight answering to requests for ministrations. Nor were the requests all made by those who belonged to the church, quite a number of the neighbors and friends of the saints having learned of the effective benefits derived from administration, availed themselves of the faith and asked to be visited, which of course was granted.

One thing was annoying, and to us elders seemed anomalous to say the least of it, and that was that among many, both the members of the church and those not of the church, physicians were employed; and, sometimes, both doctors and elders would be found at the bedside of the sick at the same time, or following each other at intervals.

This seemed to work well for a time, but finally became irksome in thought to the elders, and perhaps also to the doctors; though none of the latter complained that we heard

of. The sick seemed satisfied and not many died.

One night at the close of a long and tedious day a good part of which was spent in going from place to place, visiting and administering to the sick, the writer, after a talk with his companion elders had about concluded that he would refuse to go to places where a physician was employed, justifying himself with the saying: "They appeal to medicine, let them take the benefit of their appeal, or suffer the consequences." Before retiring to bed he told his wife that he had about concluded not to answer any more calls to administer where a doctor was called. That he would first ask, "Have they called a doctor?" And if they had to let the matter drop, and refuse to go.

With this conclusion he went to his room and to bed.

The house was one in which the front door opened upon a stairway leading directly to the upper part, a door to the right leading to the parlor, one to the left leading to the dining room. The room occupied by the writer was at the head of the stairway to the left. The night was clear, the moon shining fairly bright, so that objects in the room could be seen quite easily. Immediately upon lying down and before sleep had brought unconsciousness, the writer heard the hall door below open and shut, and then the walk of some one coming up the stairs. On reaching the top the person turned into the open bedroom door, took the chair, a common wooden bottom windsor chair, away from the door against which it had been set to keep it open, and coming forward to the front of the bed placed the chair opposite and sat down, took off his hat and said, "Good evening."

The action was one so natural and so characteristic of good nature that no wonder or surprise was excited in the mind of the writer, and he had a good chance to see what sort of a visitor had come at that hour, before he made his errand known.

In appearance the man was one of

a common type, about five feet seven inches in height, round, compactly built, weighing about one hundred and forty to fifty pounds; hair a little grey, cut close to the head, but not shingled, a rather oval face having a full beard of apparently a fortnight's growth, a little tinged with grey; a pair of kind, shrewd, twinkling gray eyes. He was clad in a suit of gray tweed somewhat worn, a white shirt with standing collar and round the neck an old-fashioned stock, black, not very wide, with a small bow at the front.

After sitting down he put his foot upon the front rung of the chair and dropped his hat, a hat fashioned something like the derby, with a higher crown, and napless, on his knee; and looking at the writer said:—

"Your name is Smith, I believe."

To this the writer replied, "Yes, sir."

Then followed the following conversation:—

"There is a church here in Plano called the Reorganized Church of Jesus Christ of Latter Day Saints, I believe?"

"Yes, sir, there is such a church here."

"You are a member of that church?"

"Yes, sir, I am."

"You are also an elder in that church?"

"Yes, sir."

"I understand that they believe in the apostolic doctrines, and in the laying on of hands for the healing of the sick."

"Yes, sir; you are correct. They so believe."

"There is a great deal of sickness in Plano now; and has been for some time?"

"Yes, sir."

"You and your fellow elders are called upon to administer a great deal?"

"Yes, sir. We are going pretty constantly."

"You administer to those in and out of the church?"

"Yes, sir."

"Some of those to whom you are called have physicians attending them also?"

"Yes, sir. Some do not care to trust to administration of the elders alone."

With a twinkle in his eye he then said:—

"You elders seem not to like this."

"No, sir; we do not."

"You think that those who are sick should be satisfied with either the doctors or the elders; and ought not to call both?"

"Yes, sir. We think it a little inconsistent to rely, or seem to rely, on both."

"You would have more faith if the elders alone were called, where you go to administer?"

"Well, yes; I think so."

"You have about concluded not to go and administer in case where a physician is called?"

"Yes, sir; I had about made up my mind to that course."

Then, changing the hat on his knee to his hands and whirling it around a time or two he rested it again on his knee and said: "May I ask you a few questions, and will you answer them?"

"If your questions are proper ones and I can answer them, I will cheerfully do so."

"By what power is the healing of the sick by the laying on of hands by the elders wrought? is it by the power of God, or is it because of some goodness or power in you elders?"

"It must be by the power of God, for there is certainly no power or special goodness in us as elders by which it is done."

"When you are called out to administer to anyone sick, do you know whether they will or will not be healed?"

"No, sir. I wish I did."

"When you go to administer to one who has only the elders, can you tell me whether the power by which he is healed, if healed at all, is the power of God, or the power of man?"

"I have already told you, sir, that I understand it to be by the power of God. I make no claim to any power in man to heal the sick."

"Well, do not be impatient, just answer my questions, and we'll get

along all right. Now, when you are called to administer where a doctor has been called, is it the power of God by which they are healed, or the power of man?"

"The power of God."

"Where no physician is called, and the power is manifested by the sick being healed; by whose wisdom is it directed?"

"I do not understand your question."

"You say that it is the power of God by which the sick are healed; I ask whose wisdom is it that determines whether the healing power shall be sent, or exercised so that the sick shall recover."

"Why, I suppose that it is the wisdom of God. Surely it is not mine when I administer, for I should have all to recover."

"You believe then that in each and every case where no doctor is called to the sick and the elders are, that it is the wisdom of God that determines whether the sick one shall recover or not; as he in his goodness, knowledge, and power may decide. If he decides for recovery, the power is sent, if not it is withheld?"

"Yes, sir, I suppose that is about the idea of it?"

"Now, when you go where both the doctors and the elders are called, by whose power are they healed?"

"Why, you have asked me that before."

"Have I? Well, how do you answer it now?"

"I answer as before: It is the power of God by which all healing is done."

"In such cases where the faith of the sick one, or those surrounding them, is not strong enough to trust in the administration alone, and a doctor is called as well as the elders, by whose wisdom is it determined whether the power to heal shall be present and exercised; the wisdom of God or the wisdom of the elders?"

"The wisdom of God, of course."

"You think then that in both instances, where the faith is strong and the elders only are called, and where the faith is weak and the doctor as well as the elders is called that it is the power of God by which the sick are healed if healed, and that it is the wisdom of God which determines in

each case whether the power shall be exercised and the sick person healed, or whether the power shall be withheld and the sick one left to the result that may follow without the intervention of divine power?"

"Yes, sir; decidedly so."

"You have no means of knowing when you are called to administer whether the issue will be recovery, or otherwise?"

"No, sir; we can only go and do what we believe we are commanded to do and leave the result in other hands than ours."

"Well, then, believing as you say you do, that the power by which the healing is done is the power of God; and that in each instance where an administration is had, whether the the elders alone are called, or a doctor is also called, the healing power is sent or withheld according as it is decided by the wisdom of God, do you not think that it is your duty, the duty of the elders who believe and teach the doctrine of the laying on of hands, to go when called and administer according to such belief and teaching, and leave the matter in God's hands to send the power and heal, or otherwise as he may in his wisdom decide, whether a doctor has been called in or not?"

Somewhat reluctantly, "Well, Yes; I suppose so."

"I think so too. Good night!"

The person then rose, took the chair, set it back against the door whence he had taken it, put on his hat, went out of the door and down the stairs out of the front door closing it after him, the same as any ordinary, careful visitor would. The writer then turned his face on his pillow and went to sleep. And from that day to this when called to visit and administer to the sick has gone when he could consistently without asking or caring whether a doctor had been called or the elders alone. He believes the visitation was intended to teach him his duty, and incidentally the duty of the elders generally, in the matter of administering to the sick and suffering, whether the faith of them who were administered to was weak or strong. He has no theory to advance whether this visitor was man, Nephite, or angel; he only knows that he was waking and



in the possession of his faculties at the time. And that he had no fear of his visitor, and neither thought to ask who he was, nor whence he came, not being impressed at the time that it was anything out of the ordinary and having neither curiosity nor anxiety about it. His appearance was that of the average citizen of a half century or more ago; his manner quiet, pleasant, and yet convincing. Was he Ne-  
phite, or angel?

THE EDITOR.

#### UTAH IN THE UNITED STATES SENATE.

THE choice of the Utah Legislature for United States Senator has fallen on Joseph L. Rawlins, he receiving 32 votes, Moses Thatcher 28, Henderson 1, Brown 1. Mr. Rawlins has once before represented Utah in Congress, and will doubtless represent the people in an able manner. Mr. Thatcher was beaten, which will likely be the cause of some complaining among the young Democrats, as it is thought he was the choice of the people as against church domination in politics.

WE have the following from the Librarian of the State University of Iowa, concerning the Church History, volume 1 of which was presented to that institution and others:—

IOWA CITY, Iowa, Jan. 27, 1897.

Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, Lamoni, Iowa.

Gentlemen:—The Library of the State University is in receipt of a copy of Volume 1 of the History of the Church of Jesus Christ of Latter Day Saints.

A hasty scanning of the pages convinces me that you have undertaken an important work and that the work is well done. Your resort to original documents and the statements of eye-witnesses for facts, is especially to be commended.

The value of history depends upon the truthfulness of statement.

Please accept thanks for the volume.

Very truly,

J. W. RICH, Librarian.

#### RUINS REVISITED.

A FEW copies of this work—a scientific defense of Christianity by Elder S. F. Walker—are yet on hand and for sale at the Herald Office. Order soon if wanted, as the book will not be reissued. Price \$1.00.

#### SALT LAKE CITY'S IMMORALITY.

A SHORT time ago we clipped some extracts from the Salt Lake *Argus* on this subject, and some thought perhaps that the *Argus* was too sensational to be reliable.

Since then a Rev. Mr. Lockwood, of Salt Lake City, in a public address spoke of these crimes in unmeasured terms, which aroused considerable feeling. Then the Ministers' Association of the city took the question up and declared by resolution that the denunciations of Mr. Lockwood were abundantly justified by facts.

The *Argus* of January 23, 1897, now criticises the ministers for condemning the unfortunate criminals alone while they spared the men high in society who for the sake of gain cater to this immortality and crime. The *Argus* boldly names some men of high standing, and charges them with the responsibility of the existing corruption.

We repeat what we said before, that the dominant church there "is only responsible so far as its teaching or practice condones, or encourages these crimes." But again we are led to ask: Can this be true?

The *Argus'* charges and comments are as follows:—

As the *Argus* has repeatedly pointed out, there are sin blots on the municipal escutcheon which should be wiped out; there are foul dens which should not be permitted to exist, and there are depraved men and women in the community, occupying high and low stations, who should be taught that they cannot ride rough-shod over respectable people and who should feel the weight of the law's iron hand, but the existence of these blots and of these depraved creatures does not warrant Rev. Lockwood and his colleagues in denouncing Zion as a modern Sodom and Gomorrah or in proclaiming to the world that this city is a sin-infested spot which needed a cleansing such as the Augean stables of old received. As a matter of fact, and notwithstanding the evils alluded to, Salt Lake is one of the cleanest cities on the continent, and what vice there is here is due to the fact that men of prominence cater to this element by renting and leasing houses in which carnivals of sin can be held. The *Argus* has already paid some attention to the delectable gentleman who have debased their religion and perverted their sense of common decency by leasing for immoral purposes the magnificent B. Y. Trust Company's building on Commercial Street, and could, if it desired, cite numerous others who have permitted their properties to become the assignation resorts and habitations of men and women who carry their heads high in their business and social circles.

It is on such people that the reverend critics should direct their batteries and not on the poor devils who have been forced to drink the dregs of degradation from the cup of circumstances. Let the ministers unmask the hypocrisy existing in high places and their work of stamping out evil will be more than half accomplished! Let them turn their pulpit searchlights into the consciences of the false exponents of the same doctrine they are paid to preach and show up the damnable hypocrisy which permits men to preach the gospel of Him crucified while carrying in their pockets coins which bear the odor of sin and vice! Let them turn their batteries of invective on the carcasses of these moral lepers, not on the defenseless police! Let them launch their anathemas at the heads of men who through sordidness have trailed their ecclesiastical robes in the gutter of turpitude, not on citizens who are in no way responsible for their hypocritical acts! Let them begin with George Q. Cannon, the president of the Brigham Young Trust Company, who has permitted a one-time honorable corporation to prostitute itself on the altar of Mammon, not on the harlot who must either sell her body or perish from starvation! Let them take Brigham Young, Jr., and Bishop Clawson in hand, and let them unmask the other worthies who have engaged, by proxy, in the unholy traffic in which women's souls and bodies are bartered for, not with the poor ignorant devil whose perverted mind makes of crime a virtue and of drunkenness a vice to boast of! Let Rev. Lockwood and his colleagues do these things and the better element of the community will be with them. But empty mouthings, veiled charges, and wholesale denunciations, cloaked by cowardly insinuations, will not work out the reforms needed. It will require honest work and brave work by the hands of clean men. The question is: Have these ministerial critics the courage to exploit their honest convictions, or are they, after all, mere pretenders as reformers?

Of the summer resort on Salt Lake known as Saltair, which is owned chiefly if not wholly by men high in church circles, the *Argus* has this to say:—

This immorality has become so deep-seated that it was recently the subject of a discourse delivered by a high official of the Mormon Church. His utterances from the pulpit were in direct opposition to the methods employed by the corporations in which he is interested, but they interested his hearers and conveyed to their minds the impression that he believed what he preached and not only believed it but practiced it. It was only another exhibition of the art of hypocrisy in which he is a past master. As a dust thrower into the eyes of the people he is without a peer, and while delivering this phillipic it is probable that in his mind there was no thought of the vice-breeding summer resort known as Saltair, a spot which should be damned for all time to come as being the most pernicious and soul-destroying within the borders of Utah. There, in the season,

immorality holds high carnival, and drunkenness is never conspicuous by its absence. Depraved men and women make of it a meeting place; youths of both sexes permit their feeling and fancies to run riot, and if current reports are true scenes are enacted there which even a Boccaccio would hesitate to recount in print. That resort is controlled by men in high places; by men who are the moral censors, religious directors, and self-constituted political masters of nearly a quarter of a million people. These facts are only mentioned in order that the ministerial municipal critics, in case they engage in a crusade, will not waste all of their theological powder on the bombardment of haunts of vice infested by the ignorant and the naturally depraved. To be effective they should show no partiality. Any man or any clique, whenever righteousness is the shield, can successfully wage a warfare on the vicious and law-defying elements which constitutes the lower strata of society, but there are few who have the temerity to assail the upper crust, for self-interest is generally the master of duty.

What the ministers do no layman knows. If they begin a crusade such as they should they will find in the *Argus* a willing ally. But no partiality must be shown. A spade must be called a spade no matter where found. It is the same utensil whether it be used in burying the skeletons of the rich or in covering over the sins of the poor.

If the men thus accused are guilty they should be exposed to merited censure and rebuke. If they are not guilty as charged, then should the *Argus* be made to feel the penalty due to the slanderer. But whoever may be responsible for this condition, men who are traveling through the States portraying in vivid colors the crimes of the East and advising the people to flee to the purified and exalted society found in the "peaceful valleys" of Utah, should cease this condemnable practice of misrepresentation.

#### EXTRACTS FROM LETTERS.

**BRO. GEORGE MONTAGUE**, reporting his mission from Oklahoma, January 18, closes thus:—

The work in this part of the mission is progressing slowly but surely, and considering the very few there are to prosecute the work, and the scattered condition of the saints, I think there has been as much accomplished as could be expected. Bro. Hilliard's visit was timely and I believe profitable to the saints, and those that heard him were pleased and will give him a warm welcome when he comes again. There is great necessity for local labor in all this part of the mission and it takes much of the time of the traveling elder to labor with and teach the saints.

P. P. Kelley, the Attorney who conducted the case of the Temple Lot

in the courts for the church, writing from Glenwood, Iowa, his home, January 28, says:—

I have just finished reading the first volume new Church History and find it a gem. While, as you know, I have recently been over a large part of the ground covered, still I found many things that were new entirely, and very many that would have been of service to me in my "bout" with those women in Utah, had I then known them as well as now. And I found other matters that would have been admissible as evidence in the "Temple Lot suit" to advantage of the church if I had known the full facts then. But then there are so many facts that it could not be expected for E. L. and myself to recollect all, and use them at the right time. But I am satisfied with the history we made in that case, and sometime all will come out right.

Bro. Richard Ferris, of Oakland, California, came across one of the old Latter Day Saints, and whose wife was a sister to Oliver Cowdery. He narrates some items of interest obtained from the brother, as follows:—

While at Sacramento recently I visited the family of what was in early days Elder Jackson, and who was at the dedication of the Kirtland Temple. He was one of many elders who, together with the Martyr, Joseph Smith, laid their hands on his wife's sister for the healing of a cancer which was on the top of her head and which was found to be healed on her waking up the next night, by noting that it did not pain her on touching it. He says that all the elders that could gather near enough to touch even a finger to her head in the administration were called upon. Elder Jackson's wife, who was much beloved by those who knew her, has been dead several months. She was a sister of Oliver Cowdery. Elder Jackson is now eighty-two years of age, is not identified. I believe, with any church. He and his family testify to many historical facts of the church under Joseph the Martyr. Among other things they all say that Oliver Cowdery on his deathbed called all around him and with a heavenly light illuminating his face testified that the Book of Mormon was true.

Bro. F. G. Pitt, Joy, Illinois, January 30:—

Bro. James McKiernan and I are holding meetings here every night with good interest.

Bro. R. C. Evans wrote of late:—

I am pleased to inform you that Canada is now in perhaps the best condition I ever knew it to be in. Bro. Lake is in Niagara Falls, feeling well after a pleasant visit at home. Brn. Shields, MacGregor, Gregory, and St. John are doing good work in the field. Branch officers are doing well in the main.

Bro. F. A. Smith, Omaha, Nebraska, the 2d:—

Our conference was a success and a fine time was had by all that were there. Everything was quite harmonious and a real spiritual time was had.

Bro. A. H. Parsons, Philadelphia, January 28:—

Elder B. H. Roberts is here putting in his best efforts. Bro. Kelley and I heard him last night. He is an orator; his sermon was the truth and set forth in glowing terms; but alas! behind the screen! It is darkness, darkness! Bro. W. A. Smith left for home on the 20th. Bro. Moler is at Hornerstown, New Jersey. Have the biggest snow of the winter.

#### EDITORIAL ITEMS.

SR. E. SARTWELL, Savanna, Illinois, writes of prospects for the cause there, where some now believe the word. Elders had come in answer to her requests, whose labors were well received. She thinks saints should not cease striving to get the work before the people.

Bro. Jacob L. Rust, living at Gladstone, Henderson County, Illinois, will be pleased to have the elders call on him in passing. Give him a call, good may come of it.

Sr. Ellen Jenkins, of Byrneville, Indiana, writes, that she is sharing with others the sacrifice required of an elder's wife, her companion being in the mission field and she alone at home. She is glad for the opportunity of making sacrifice for the cause, though feeling keenly with others the poverty resulting from the closeness of the times. She commends the local brethren in charge of the branch at Byrneville, as faithful in caring for the flock; who keep the members together and in the line of duty and thus prevent indifference and transgression.

Bro. D. E. Tucker, writing from Gordon, Alabama, January 26, reports better prospects for growth in some portions of his field. While some were careless to the spiritual interests of themselves and the work, others were sustaining the efforts of the missionaries. Some Brighamite elders had been compelled to leave Suwannee County, Florida, with instructions never to return.

Bro. F. M. Weld was at Dry Ridge, near Farmington, Iowa, in the Nauvoo district, on the 1st inst., holding a series of meetings. He was to go thence to Fort Madison and endeavor to plant the work at that point.

Bro. C. D. Freeman, residing at Brunswick, Cumberland County, State of Maine, desires the elders in that State to visit him and labor at his

home. He united with the church at Oakland, California, in 1890.

The *Omaha World-Herald*, of January 30 and the *Bee* of the 31st publish very favorable notices of the late session of the Northern Nebraska district held with the Omaha saints on the dates named above. The ministry in the district and the work in the State, and in the city of Omaha, are mentioned in a manner that presents both to the friendly consideration of the people. The brethren and sisters of the district have evidently impressed the newspaper men favorably with their efforts. These repeated indications of growing favor in the eyes of the people widen the avenues of usefulness so favorably opening to the children of God. May none fail to fully occupy in every line of duty, that the work may obtain such influence as to reach the honest in heart everywhere. We have the best of causes and are therefore in duty bound to give it always the best of representation—an honorable mission surely.

Bro. G. H. Hilliard stopped off at Lamoni on the 6th inst., while enroute to the Nauvoo district, where he is to labor until near conference time.

Late arrivals at Lamoni: Bro. I. P. Baggerly from Texas; Bro. A. H. Smith from Missouri and Kansas; Bro. R. M. Elvin from outposts of the Decatur district.

Sr. Ida Brown writes from Beaverton, Michigan, of her growing faith in the work of God. The branch at that point had not flourished since Bro. J. A. Carpenter had been obliged to locate elsewhere.

Utah elders are operating in Denver, where they have rented a public hall and hold services every night. During the day they visit the people and distribute tracts. They also try to show that the Reorganized Church occupies an erroneous position. They discredit polygamy as an item of present practice but when pressed to it admit belief in that odious and degrading dogma. Bro. Shupe finds them poorly posted on church history, knowing little else than the traditions of their elders. They will be given the usual opportunity to meet the issues.

Some one sends us a copy of the *Wheeling, West Virginia, Intelligencer*,

of the 14th ult., which contains an account of relics of American aborigines found in the Florida Keys.

A dispatch from Shreveport, Louisiana, dated February 6, states that thirty thousand people in the State are practically starving. A relief committee reports that that number will have to be supplied with provisions during the unfruitful season.

Berlin advices of the 7th state that the Czar has been put under a special regime with a view to improving his health, which shows a tendency to break down under the cares of state. The heir to the Austrian throne is a confirmed invalid. Rumor states that Emperor Francis Joseph, now in his sixty-seventh year, will set aside the salic law in favor of his granddaughter, the Archduchess Elizabeth.

Bro. Columbus Scott was called home, arriving on the 8th, because of the serious illness of Sr. Bass, mother of Sr. Scott.

## Mothers' Home Column.

EDITED BY FRANCES.

“Three Angels share the lot of human strife,  
Three Angels glorify the path of life.  
Love, Hope, and Patience cheer us on our way;  
Love, Hope, and Patience form our spirit's stay;  
Love, Hope, and Patience watch us day by day,  
And bid the desert bloom with beauty vernal,  
Until the earthly fades in the eternal.”

### FROM THE SOCIETY ISLANDS.—NO. 1. THE LEAVE-TAKING.

NOVEMBER 4.—Twenty-four hours at sea. Yesterday morning at 7:30 we (Joseph and I), in company with Bro. Luff, left Bro. Anthony's, enroute for the City of Papeete, each of us carrying a grip and numerous small parcels, boarded a Castro Street car and rode to the ferry, a distance of one mile or more, then a short walk brought us to the mail packet, City of Papeete by name. Passengers and friends were already collecting on board. Sr. Lulu Morrison and little Grace were the first of our people to greet us; had risen early and come from Oakland to see us off. We appreciated the kindness and exertion very much, as well as the little box of crystallized fruit that Grace brought for us. Then came Bro. Wyatt, from Berkeley, Bro. and Sr. Kaighin, Sr. Knight and daughter, Sr. Lincoln, and Bro. Knight, all from San Francisco. The morning was clear and beautiful and the coming of those kind-hearted friends added much to the brightness and enjoyment of our last hour in San Francisco.

At the given time the tugboat came alongside, then there was the usual running to and fro, pulling and hauling, shouting and calling, the tearful good-byes, the “All aboard!” and then the plank was hauled in,

the gangway closed, and the ship moved slowly from the dock. Loath to lose sight of the familiar faces of the dear friends, we still stood with fixed gaze upon them as long as we could recognize their features, waving handkerchiefs from ship and shore. When their features were no longer distinguishable we knew them by their position in the crowd. We knew Bro. Luff's handkerchief when it went up. When all the rest had disappeared we saw that one raised aloft for a final wave, and we knew that he felt far more lonely than any in the crowd. The rest could return to their own homes but he could not. Then I remembered of Sr. Kaighin pressing a small folded paper in my hand, and which I had dropped in my satchel without looking at until more at leisure, and went below to hunt it up. The note in which your gift was inclosed, Sr. Kaighin, rendered it more precious to us. Please accept our thanks for the same, and may you and all others who have conferred like favors upon us receive the promise of the Father.

But we were fast losing sight of San Francisco, so I hurried on deck again. There was a nice breeze blowing, but the waters of the bay were smoother than I thought they would be. On we glided, rejoicing in the glory of the morning and all the good things that the Father had bestowed upon us. With a feeling of both gladness and sadness we mentally said, “Good-bye, dear saints. Good-bye to San Francisco, to glint and glitter, the noise and clang of crowded streets, hurry and bustle of rushing to and fro, and withal to the numerous car fares and ferry tickets,” and with something akin to a sense of relief looked forward to days of quiet.

We passed the “Golden Gate,” the swell increased, and the faces of the passengers began to look white, and they made frequent short trips to the rail, and looked deep down into the sea. The reefs on either side of the harbor were breaking, sending the foaming spray far up into the air or against the rocks, and as we neared the great Golden Gate bar we saw that was breaking too, but not nearly so bad as when we crossed in the little *Evanelia* two years ago. And he who stood at the helm could not resist the temptation of taking the wheel again, though the long clerical coat was rather in the way. Sail was being made and the steam tug still pulled us along. So far we had cleared all the breakers. Captain Burton yielded the wheel to another. The gong sounded for lunch and I went below to make ready. Others who would have gone to their rooms had they not felt too weak to make the exertion still sat on the hatchway. I had no more than reached my room than I heard a big splash and a jingling of crockery. The curling top of one of the breakers had come on board, broken the pig pen, filled the fore-castle, and enough went into the mate's room to wet everything there, and gave those on the forward part of the “quarter” a heavy shower bath. At the same time some of the dishes jumped off the table. The more we neared the outer edge the heavier the sea got, but no more came on board. When across the tug dropped the hawser, blew three cheers from her whistle, men waved a good-bye with

their hats and started back, while our good little ship was put on her course and all went below to lunch. But very few of the passengers were at the table; only three others besides ourselves.

The afternoon was very rough though the wind did not blow very hard; just a good full sail breeze, and a fair wind, too. It was evident, though, that there had been a heavy gale off shore, and we felt the "ground swell." It was too rough to be on deck, too cold to sit in the cabin, so all, myself included, betook themselves to their berths. The sun was shining pleasantly through the little window, making the room very cheery. After a little while of reading I closed my eyes, and while being rocked with the ship, gave myself up to a delicious reverie of living over again much of the pleasant past and in thought reaching forward to the future, and at the same time hearing Joseph snoring away in a lower berth. So the afternoon passed away. At supper there was only the captain, Consul Doty, Dr. Bryant, Mr. Burton and myself. At midnight the sea commenced to go down and the wind hauled more fair.

This morning was perfectly delicious. A nice breeze, not too much sea, the sky blue, sun bright. A little more sail made and wind from just the point that filled them all; that is, as near aft as it can be and fill them all. A splendid run off shore, sea going down gradually, and air not so cold, for all of which we felt thankful.

November 6.—For the past forty-eight hours we have been skimming along over the sea with wind almost aft and studding sails spread. All the sick folks have left their rooms and now the cabin is too full for comfort. Among them are two noisy children. I had laid down a system of work for myself which was: After the morning lunch of coffee and dry toast at seven I would go on deck and study till I had learned my page of twenty-four lines of Tahitian dictionary, and after the ten o'clock breakfast was cleared away,—which would not be till noon, for there were two tables of passengers,—while those Tahitians were taking their midday sleep, I would devote the time to writing till the half past five supper, after which I would take an outing on deck an hour or so, then spend the remainder of the evening in reading. This was all very well while the larger portion of the passengers were sick, but now there can be no regulations, being no place for sitting in the cabin except around the table. Everyone in the cabin has to sit at the table. Some talking English, some French, and some Tahitian makes too much confusion for even a partially deaf person. I made the attempt to write yesterday, but soon took paper and ink to our room; and O, the discomfort of crouching on the floor and using the one round stool for a writing table! When limbs became thoroughly benumbed I pulled out one of the drawers under our berth next to the floor and tried sitting on the corner of that. But it was not at all comfortable,—both feet soon got asleep,—so I gave up the effort and tumbled into the berth. This morning I have got my folding chair from the "hatch," so will be more comfort-

able. There are nine lady passengers, (ten—I forgot to count myself—including the captain's wife,) six gentlemen, and two small children. Three of the ladies are Sisters of Charity. So far we have had an unusually fine run, for which we fervently thank our heavenly Father.

(To be continued.)

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

### TEACHERS' INSTITUTE.—NO. 2.

THE social meeting in charge of T. A. Hougas at 9:30, December 27, resulted in great encouragement. The following are some of the thoughts expressed:—

J. F. Mintun rejoiced because of the effectiveness of the Sunday school in training the children of the missionaries, and the cheer brought to a lonely missionary to associate with the children in the Sunday school.

A. Badham rejoiced in the Sunday school because of the valued instruction he had received therein.

William Landers had been greatly benefited by the study of the *Quarterlies* in and out of the Sunday school. It had been the stepping stone to his spirituality.

C. A. Beebe rejoiced in the Sunday school because he had noticed that when children took interest therein they could defend the doctrines of the church, and most of them were spiritual. Those who did not attend were seen on the streets spending their time with the wild and reckless, and many of them were yet wild.

Proper training must precede baptism at eight years of age, and this training could best be received at the Sunday school, associated with their parents, and when they had been thus baptized it formed a tie that held them near the church.

Anna Salyards was not brought up instructed in the Scriptures. In her case the Lord had chosen one whom he could use. Was directed by the Spirit to make her home at Lamoni, and assist in issuing the "Lesson Helps." God regards the Sunday school as a part of his great work, and will sustain those who engage therein as in any other part of his work, as experience had given her evidence.

A sister whose name we have not, said that God had blessed her much in the Sunday school. She took a class of children not able to read and now she rejoiced in seeing them all in the church. God had spoken to her through the gift of prophecy and shown her that her place was to assist in the Sunday school to advance his glorious cause.

S. B. Kibler had no experience in Sunday school work till manhood. Began that work in his own home, and several from that effort were now workers in the church.

J. S. Strain began his Sunday school training early. Sunday school had given him a great love for God's word, such that he had carried his Bible through the war as his asso-

ciate. The energy of those engaged in this work in the past was very commendable, but he rejoiced to see the more efficient methods used now.

Others spoke in a similar strain, the time being well spent, and the presence of the Spirit attested of God's pleasure in the service.

A paper on Primary work was read by Sr. Dora Young as follows:—

It was concluded that in no case should books on Bible stories be used to the exclusion of the *Primary Quarterly*.

In the examination of the proposed amendments it was unanimously concluded that several needed changes should be made to the Constitution and By-Laws of the Association as now published, but time did not allow of an examination of but few. The proposed amendments are to be published for further examination before being presented for final action at the next General Convention.

The Intermediate class work by W. N. Robison brought out the following items:—

#### 1. Teachers' Preparation:—

##### a Study the Lesson:—

1. *Intermediate Quarterly*.
2. *Senior Quarterly*.
3. Other helps.

##### b Study of pupils.

1. In school.
2. In the home of the pupil.

##### c Study of lesson associated with the pupil.

#### Pupils' preparation:—

1. Opening exercises just behind primary, near front of room.
2. In class so as to best hold attention.
3. Teacher with her class always.

#### Reasons:—

1. Lead class in responsive reading.
2. Assist in review work.
3. Lead class to place for class work.
4. Have special oversight.

Golden Text and application.

Review lesson.

Senior class work by Anna Salyards was a practical illustration of how to teach the lesson, using lesson 13 of *Quarterly* for October, November, and December; closing with what would be considered a teachers' review.

The evening session was a temperance program, which fittingly showed the estimation the Sunday school workers have of the principle of temperance.

An essay entitled, "Neal Dow," was read by Mrs. Ballenger, showing the prominence this man has attained socially and physically because of his views on and practical application of temperance principles.

An excellent recitation entitled "Revelry" was very effectively rendered by Nora Gaylord showing in poetic strains what the curse of liquor had done.

Elder J. F. McDowell then gave an address, paying special attention to the position that should be occupied by members and ministers of churches relating to the cause of temperance. The evening was profitably spent.

The Review Work in charge of J. F. Mintun developed the following outline. Review:—

Object:—

1. To impress:—
  - a Through eye.
  - b Through ear.
2. To call attention.
3. Examination:—
  - a Of pupil;
  - b Of teacher.
  - c Association of thoughts.
  - d Contrasting of thoughts.
  - e Developing thought.

Preparation for:—

1. At teachers' meeting.
2. At home after teachers' meeting.
3. During class recitation.

Two special examples were presented of a combined review concerning which there was much criticism resulting in the conclusion that where the general review was conducted in same room at same time, a uniformity of lesson texts would be much preferable.

The teachers' training class in charge of T. A. Hougas developed much thought; various answers were given to the words "teacher" and "teaching," of which the following is an outline:—

Teacher—What?

1. Instructor.
  - a Instructor;
  - b One who imparts knowledge;
  - c Leader and guide;
  - d One who causes another to know.

It was thought best to decide what teaching is, then decide what a teacher is.

Teaching is:—

1. Imparting knowledge to others.
2. Instructing.
3. Causing another to know.
4. Developing the mental powers.
5. Preparing others for life's duties.
6. Qualifying others for action.

It was decided by a majority that the best definition is, "Teaching is causing another to know, hence a teacher is one who causes another to know." Quite a large minority thought other definitions equally as good.

Subject of Visiting Committees discussed under J. F. Mintun, instructor, resulting in the following items:—

Visiting committees. Of whom composed:—

1. Teachers.
2. Officers.
3. Other members best qualified.

Numbers:—

1. Commensurate with members in school.
2. Commensurate with work to be done.

Duties:—

1. Solicit new members;
2. Visit indifferent members;
3. Report to superintendent.

Discussion on subject of "selecting teachers" brought out the following items:—

Teachers.

How selected:—

1. By superintendent and assistant superintendent. Even where there has been consultation with the class the one selected must be decided by the above-named officers.
2. Governed by their adaptability.

Who qualified:—

1. One competent to teach;
2. One competent to govern;

3. One adapted to the special work for which one is to be selected;
4. A spiritual-minded person;
5. A lover of children.

Everybody should work in Sunday school and accept of any position to which they may be elected or appointed.

T. A. Hougas had charge of the above work.

Blackboard work. "Why? How?" By Joseph Roberts.

Essentials:—

- a Prepare your own work.
- b Must be short.
- c Must be simple.
- d Must be interesting;
- e Must be profitable.
- f The whole school must aid.

Objects:—

1. To present to the senses.
2. To review.
- A few kinds illustrated:—
  1. Blackboard analysis of lesson.
  2. Associating events with places.
  3. A new viewing of the whole.
  4. Forming contrasts.
  5. Forming comparisons.

The business of the Institute resulted in the passage of the following preamble and resolutions:—

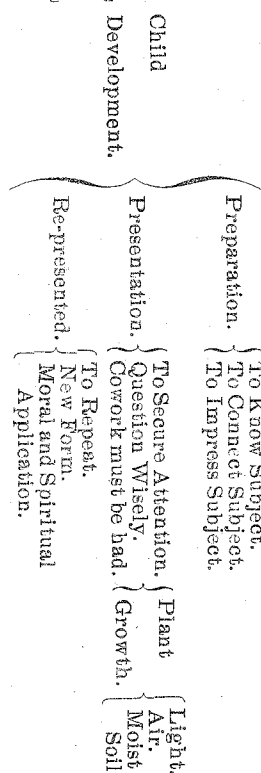
"Whereas, The Inter-State Sunday School Institute has been an unqualified success, therefore be it

"Resolved, That we request the General Association at its next Convention to arrange for its continuance.

"Resolved, That it is the opinion of this assembly that the Christmas and New Years holiday vacation is the most appropriate time for holding the next Institute.

"Resolved, That the chair appoint a committee to represent the wishes of the assembly to the next convention of the General Association."

Joseph Roberts illustrated the subject of "Systematic and Unsystematic Teaching," by the following diagrams:—



No one element in the child development can be dispensed with any better results than to dispense with any one element in plant growth.

A teacher has for his duty the entire development of the child, not only mental, but physical.

He did not believe there existed any person who knew all about teaching.

He did not think the Sunday school had any place for one who thought he did.

A "Sunday School Newspaper" by Charles Fry was quite interesting and will appear at a proper time.

The question about the nature of district convention brought out the following:—

The object of district conventions is for both business and instruction.

It would be proper to set apart a part of the time for a literary or musical entertainment, providing it could be done without infringing upon the time necessary to be used for business, or special school instruction. The nature of the entertainment should be in keeping with the spirit of the Sunday school.

A resolution of thanks was tendered to the saints at Council Bluffs for their hospitality during the institute. Truly their kindness will long be remembered by those present.

Thus closed a season of work that met the highest expectations of the most enthusiastic, and the benefits were such as to cause all to see the need of such assemblies.

W. N. ROBINSON, Sec.,  
per J. F. MINTUN, Assistant.

## Letter Department.

NANTYGLLO, Wales, Dec. 29.

*Editors Herald:*—It is now over a year since I troubled your columns and I may say that the work of the Lord is onward in the Eastern district of Wales over which Elder A. N. Bishop presides. The local officers are doing all they can under present circumstances, adding a soul to the kingdom here and there, and we are trying to arouse the interest of the people at Nantyglo by firstly tracting the neighborhood. We have delivered quite a number of tracts called the Doniad which was prepared for the occasion by Bro. Caffall, to show that we are not Utah Mormons, and it creates a spirit of inquiry among the people, and now I think we shall be able to build firmly, if slow. The friends around us are even asking us for further understanding or tracts with our faith and doctrines, and some will carry the tracts for us. We cannot demur, but seize the opportunity with joy.

I had the privilege to accompany Bro. Bishop to the city of Gloucester on the 13th of December to open the work of the Lord there; we and others held forth by the aid of the Spirit. Bro. T. Griffiths, of Lydaey, baptized a young sister on the 14th, as result of the trip of one hundred and twenty miles, and I think the right man is in his place as president, a speaker of power as Peter of old, not afraid to declare the gospel of the Son of God. The young sister received a testimony of the Spirit and was satisfied that

she had come fourteen miles to listen to such a glorious gospel.

There was a meeting of the officers of the district called together by president at Bro. Gould's house and Bro. Bevans, of Cardiff, on the 19th and 20th December, in regards to the best means of getting the gospel before the people, and the prosperity of the district in financial affairs. It was deemed wise to tract and have chats while so doing, until the district funds would become stronger, when we could move otherwise. Tithing and freewill offering was discussed and shown to be essential to salvation, but it was urged that we would not let our own district perish for lack of money, that by this advise of Bro. Bishop it is thought that more could be added outside the families of the saints that now exist. There was no motion passed against tithe or freewill offering, but rather all the officers of this district more fully understand the law. It was enforced by the president and Bishop's agent. All business was met satisfactory to furtherance of the gospel. Two were ordained at saints meeting at two thirty, one to office of priest and the other to the office of an elder, and I think our efforts of that Lord's day met the approval of God's Holy Spirit. It was present with us in power. The spiritual gifts were manifest, such as prophecy, that the Lord would give power to his faithful ones while declaring his gospel, also the gift of revelation and tongues and the interpretation thereof. Every officer felt to go forth to his duty with renewed vigor. It was also advised there and will be done to hunt up all dead members and try to induce them to do their duty; if not, take action as the law directs, so that the record books can be produced to headquarters correct. Hoping this will not be too long to publish I remain,

Your brother in Christ,

THOMAS JONES.

DES MOINES, Iowa, Jan. 23.

*Editors Herald:*—There has been much rejoicing among the faithful here and a great stir and rattling of the dry bones of sectarian "hobbies" over the sword thrusts of one of truth's champions, one William H. Kephart, of Lucas, Iowa, a proselyte to this faith from the Baptist Church some four years since. The brother has his own conveyance and "sails right out amongst them" like an "old hand at the business," his score or more of years' experience as a Baptist itinerant serving him well in his new calling as a successful "fisher of men."

At Youngstown he preached thirteen times with unabated interest and good order and attention, even the young staying away from a dancing party to hear the old veteran, who succeeded in holding their attention to an unprecedented degree.

His services were called for here by a young convert from the Quaker faith, or "Society of Friends;" and a more beautiful sight than the baptismal ceremony in the clear flood of old Des Moines River under a cloudless sky, the glory of old Sol beaming down in bright acquiescence in the beauty and rightness of the holy act, can hardly be

conceived; and we feel to pray God for many repetitions of the grand scene; and may his servant many times so graciously officiate.

Bro. Kephart left for other labors a week ago to-day, and the kind wishes of God's people follow him. He preached three times in Des Moines.

Yours,

W. T. MAITLAND.

HILLS, Minn., Jan. 22.

*Editors Herald:*—We are not among the fortunate, to live where there is a branch, hence are deprived of church privileges; but I suppose the scattered condition is for the spread of the gospel.

Bro. Peter Anderson has been among us at different times. He has done much good here. I think a lot of prejudice is removed. Bro. Anderson is a noble worker and is the right man for this mission, and I hope the conference will send him to this mission again. It takes patience to work in this mission, but I hope the work done will show in time. I hope the honest ones may be gathered in.

A word about the tent: We need a tent here in Southern Minnesota and Southern Dakota, and I wish to say to the saints of Minnesota and Dakotas: Let us each do a little and we will soon have enough to buy a tent. I think one for fifty dollars would be big enough. I think there is a certain class of people that would go to a tent meeting that would not otherwise be seen at meeting. Let us each do a little for the gospel in this field so wide before us. The harvest is great, but the laborers are few. Let us pray for one another.

In bonds,

O. H. MIDGORDEN.

LANSING, Mich., Jan. 23.

*Editors Herald:*—I closed a very interesting series of meetings at Webberville, Michigan, last week. Baptized one and left more near the door.

Came here on the 23d and found a very faithful and united working band of saints. They have rented a very comfortable hall for one month and that means preaching here for me one month at least. They are all workers. It is true that a small number of faithful, united, and earnest working saints can and will do more than five times as many that are quarrelling, kicking, and pulling in opposite directions. I hope to see a good work done here ere these meetings close.

Bro. C. H. Fish is a pusher and leaves nothing undone that can be done to make the work move; and I may say all are earnestly engaged in the good work.

Yours in bonds,

H. C. BRONSON.

P. S.—This will be my address for one month.

DES MOINES, Feb. 3.

*Editors Herald:*—I returned to my field of labor, February 1, after one month's absence in Nebraska, where I held a debate at Blair already referred to in *Herald*.

After the debate I visited for one week at Omaha and Council Bluffs, and by invitation

preached twice at the latter place, and thrice at the former, and attended the Northern Nebraska district conference held at Omaha, January 30 and 31. I will long remember the warm cordiality with which I was greeted in both cities by officers and members of the church, also by friends. Temporal needs were also supplied. I was blessed of the Lord in my efforts to tell the gladsome gospel story.

The Omaha daily papers treated our cause fairly and kindly during the conference. The conference and Sunday school convention work indicated a growth and advancement that are truly encouraging. I hope the noble workers will not be weary in well-doing.

Bro. Fred A. Smith, T. W. Williams, and J. F. Mintun with their helpers, are coming to, or rather staying at, the front, in their respective departments and fields, and are well liked. I am glad.

Bro. Swen Swensen, on his way to his field among some of the descendants of the north, stopped over at the conference at Omaha and cheered us with good reports of God's blessing on his labors.

The tri-yearly conference of the Des Moines district convenes at this city, February 13, at ten a. m.; Sunday school convention the day previous. Bro. T. W. Williams, of Council Bluffs, is now expected to be with and help us at that time. We are unable to advertise other visiting brethren at this writing, but all who may be able to attend from other fields will be welcome. Come, brethren, help and encourage us.

Am opening a series of meetings here in the city, and may find it essential to set forth the differences between the Reorganization and the Utah positions, as three of their elders are doing the city in their quiet way, and withal misrepresenting to an extent. Pray for us, saints; we need sustaining grace.

For the right,

C. SCOTT.

REED CITY, Mich., Jan. 21.

*Editors Herald:*—I have just finished reading the "Church History," vol. 1. I am indeed pleased with it, although I have read much of it before, a sketch here and a sketch there. But to have it compiled in a volume together with much more in addition to the same, it makes it so much more grand.

It renews and adds much more to the old story as told to me twenty-five years ago when I first heard the grand news of the great latter-day work. I was then but a boy or young man, about eighteen years of age. As they told it I believed it, and when speaking of Joseph the Seer, I did not doubt a word; I believed it as much as I believed Moses was, or anyone God had sent, although I knew but little about any of them, not being able to read much.

On reading of the angel's message to Joseph it revives the Spirit I have so often felt while standing in his defense, which says, "Your name shall be had for good and evil among all nations." O, how true! Have I not proven it true? Yes, so many times I cannot now number them. "For evil" upon

the part of his enemies, and "for good" upon the part of his friends.

I so often think of my foolishness, how, when I first heard the truth and obeyed it, and received the Spirit of God and many evidences of the truthfulness of the work, that on my return to the city of London, Ontario, and when trying to tell those with whom I conversed what a beautiful gospel I had found, I should be rather inclined to believe some of those many stories told against the prophet of God.

But I was alone, the only saint in the city at that time, and all I heard was bad. But after I was ordained, and commenced to preach the same gospel that he preached, yes, and while talking about it to others before I was ordained, some of the like slanderous stories were circulated about me, and I received some of the like threats, and mobbing, by my own relatives, and those who were once my schoolmates and friends. Ah, yes, when some of the same old stories that were once told against Joseph, was told about me, I said how foolish I was to believe, or partly believe, any of those scandalous tales. I knew they were false about me, and so they were of him.

While reading on in the "Church History," and contemplating the great work he did for the race, the trials and troubles through which he passed from those without and within the church, at home and abroad, and yet how calmly and nobly he endured, my heart rejoices. How determined for the right! "For, as God lives, truth, justice, and innocence shall triumph, and iniquity shall not reign." How fearless, while surrounded by enemies who sought his life; when Gillium came into the camp, and demanded to see Joseph, who stepped forward and replied, "I am the man!"

What an earnest desire for the elevation of fallen humanity! It seemed to be his daily prayer to God for the blessings mostly needed, not only upon himself and family, but the church and the world everywhere. "May humble repentance bring us both to thee, O God" (him and his brother William). His prayer for others, "O my God have mercy upon these men, and keep them in the way of everlasting life, in the name of Jesus. Amen." (Page 625.)

The reading of the Church History brings my mind to the testimony of Elders Taylor, Pack, and Bolton in Pratt's works. They agree with this history. Bolton says: "I personally know Joseph Smith. I have lived with him in his family; was with him morning, noon, and night, early and late. I saw him in most trying situations, with friends and enemies; and in all the time that I remained in his family I never saw the slightest act nor heard one word unbecoming a man of God—a just, upright, pure, prayerful prophet of God." One would come to that conclusion by reading the history. No wonder these men were willing to make oath to the truth of the above. We expect in volume 2 much more, and a continuation will be enlightening and very instructive, and will prove a benefit to all.

May we as members of the Reorganization

remember too that God made choice of that seer and "his seed after him" to carry on this latter-day work, and in them "shall the kindreds of the earth be blessed." Let us not mistake the present Joseph's work. He was not sent to bring the Book of Mormon forth; his predecessor did that. He was not sent to give as many revelations as the church at first needed for their establishment; they are given. Do not say as did Bro. Watson in debate with Bro. W. W. Blair at East Jordan, when speaking of Joseph as successor to the seer, "Great heavens, what did he ever see!" Such forget when they read the revelations already given, which they profess to believe, that the successor was to "come in at the gate," as ordained of God to "teach those revelations" which God had given, and give more as God directs.

The saints who met in conference in this district at Freesoil last fall will not soon forget the evidence God gave us regarding the present president of the church, when they in a fellowship meeting sung the first verse of Hymn No. 1071, "We as the living witness," when the Spirit bade me repeat the second verse, which was left out of the Harp:—

"It was brought forth by Joseph,  
The prophet and the seer,  
Whose blood has sealed his mission,  
Praise to his memory dear.  
His e' des' son has taken his place  
To lead God's people through,  
And we bear our testimony  
That he's a prophet too."

How the Spirit of God thrilled through almost every one present, and caused our hearts to rejoice in Christ our Savior! Alike occurrence happened in Bay City some years ago, which many speak of until this day.

Let us go forth in full assurance of faith, holding up the hands of the prophet of the Lord, that Israel may prevail. We see the seed of the Martyr at the front as God directed, endeavoring to reclaim the fallen by writing and preaching to spread the news of salvation to the world; one tract, "The Bible versus Polygamy" by David H. Smith; "Polygamy" by Alexander H. Smith; "One Wife or Many," by Joseph Smith; Joseph's reply to L. O. Littlefield, together with his teaching and constant warning through the *Herald* for wandering Israel to "return and remember the former commandments, and the Book of Mormon, not only to say but to do according to that which is written," etc. God forgive our sins, and bless and save us all. Amen. J. J. CORNISH.

CHEROKEE, Ark., Jan. 27.

*Editors Herald:*—It has been some time since anything has been said from this part. We are here with lots to do, opening new places and preaching to people that have never heard before of the restoration. Am feeling well; walked ten miles yesterday, came here and saw trustees of Christian church. Am billed to open the gospel cry within its walls this evening. Don't know, of course, how long they can endure sound doctrine. Am feeling well in body and spirit. I find plenty to do by working for it; no openings only as I make them.

We are making lots of friends, and some are very near the kingdom. Calls to come and preach are many, from places where we have pressed the work out into the frontier. I see a great need for all kinds of ministers. We need men to go out on the frontier and open the way, then we need good, solid workmen to follow up and build up the work. I also see a great need of lively, spiritual-minded men to preside or watch over the branches and feed the flocks of God, over which the Holy Ghost has made them overseers. Brethren, how can the body be alive when the head is sick or dead?

I am here reminded of a true statement made by Joseph Smith at conference four years ago. Said he: "Show me your branch officers and I will tell you just what kind of branches you have." O, brethren, you who are presiding over the different branches of this great Church of God, how can you afford to be careless in the least! Let me entreat you, one and all, as a brother in the name of our Lord Jesus Christ, to seek God in earnest, secret prayer for his Holy Spirit, then you can carry it into your branches, the saints will partake of it, and then and not until then will the different flocks over which you preside become lively stones in the building. I feel impressed to thus write, and I pray God the eternal Father to impress this solemn duty upon every presiding elder and priest, teacher and deacon in this entire Church of God. I feel sure that the Devil is almost conquered on the outside, but O! how is it on the inside?

I feel like saying to my brethren in charge of branches: Keep the Devil out of camp at home and I will insure victory. Yes, brethren, his stronghold on the outside is just about gone. The old, stale yarns are threadbare.

God is blessing me with greater liberty of late than ever before. The people simply sit and look and listen with astonishment at the simple story of the gospel. I never felt so determined by the help of God to strive for the mastery and to strive lawfully, as of late. Times are hard and it looks gloomy for food and raiment for wife and children, and clothing for the elder who has given up all for the work's sake. O, how I feel to bless our wives and children at home! Nobler missionaries never lived than the sacrificing wife at home with barefooted children. May God hasten the work and help us all to keep pace with it. S. W. SIMMONS.

JOTS BY THE WAYSIDE.—NO. 8.

BY T. W. CHATBURN.

BIDDING—a hasty but reluctant farewell to the saints of Booneville, and after failing to obtain a church in which we could present our faith, we again set our faces northward by the way of Higbee, where Bro. Turpen was billed for a marriage ceremony. Leaving him by the wayside we hastened on to Bevier, where two other loving hearts were anxiously awaiting our coming, to pronounce the mystic words that would, for weal or woe, bind their lives together. Preliminaries over and at eight p. m. Mr. William Burns and Sr. Allie Richards amid a bevy of rela-

tives and friends stood beneath the wedding bells and pledged their troth to each other for future life. The wedding supper prepared by the bride's parents was all that could be desired, and viewing it with various emotions we finally became too full for utterance.

The groom and bride looked the picture of health and happiness as they stood beneath the mistletoe. May our heavenly Father who Lightfoot treasurer. Delegates selected to temper the wind to the shorn lambs, give wisdom in every emergency that may strew their pathway with loving flowers of success and peace, is our prayer.

Here by mutual agreement we parted company with our companion and fellow servant, Bro. Turpen, who hath shared our joys and sorrows incident to the missionaries' life, and whom we have learned to love and cherish because of his kindly disposition, his able counsel, and moral worth. This parting becomes necessary from the amount of territory we wish to cover before the General Conference; our brother going northwest by the way of Pollock and through the northern part of the district, using the local help that may be accessible on the way, while we under similar conditions will go southwest and through the southern portion of the district, preaching our way westward towards General Conference, expecting to meet Bro. Turpen again somewhere in the "Far West."

Arranging with Bro. J. A. Tanner, district president, and in company with him, we started for "Puzzle Creek," fourteen miles to the southwest. Between riding and walking we finally arrived on the banks of the turbulent "Puzzle," named so because of its circuitous, zigzag, unique, crooked windings; and like the crystal maze, no man has been able to keep his bearing and follow its crazy windings through wood and swamp that so densely line its shores. When we entered the woods from the north side, we were traveling directly south with a stiff, cold, crisp wind blowing from the north, following Puzzle Creek for a short distance, when we emerged from its mazy banks to find the wind was blowing directly from the east, and the sun in his hurry to go down had slipped around to the north. The trees seemed to be more crooked and the old worm fences seemed to be more wormy, and Bro. Tanner's long nose was more to one side than we had ever noticed before, and we were surely "puzzled" to know just where we were "at." Darkness was settling its dusky hues around us and curious thoughts were rushing through our "puzzled" brain, when Bro. T. through the gloom espied a friendly cabin, to which we at once repaired, where we warmed our limbs and soon regained our bearings and were kindly directed to Bro. John Tryon's, where we arrived weary and tired with the day's tramp, doing justice to the good sisters "pone" and fried rabbit; and after the invocation by Bro. Tanner we lie down to rest in a fourteen foot square room with three beds and a family of nine and amid the talk of our "buddie," and the murmur of the children, and the "hush" of the mother, we drop off into the arms of morpheus to dream of the "Jots by the wayside."

(Continued.)

Missouri.

*Editors Herald.*—I think a few words from me would be proper in the way of warning to all lovers of the latter-day work, as I have had some experience in leaving the Reorganization. I left the Reorganization for a lack of a clear understanding of lineal right to office and for doubts relative to the Book of Covenants, and such doubt was sufficiently strong to debar me from a fair investigation of the same, till the Hedrickites came in this part. From that time I have given it a fair investigation and have seen the beauty of its contents and am thoroughly satisfied that Joseph Smith was a true prophet up to the day of his death, and I have repented of my connection with the Hedrickite faction: I believe them to be wrong and also people who are largely stirring up strife and are causing divisions contrary to the doctrine we have learned. Believing after a calm investigation that young Joseph Smith, of Lamoni, Iowa, is the legal successor of his father in the prophetic office and after obtaining a clear understanding of the Hedrickite position and weighing it carefully in the balance I find it largely wanting and desire and ask forgiveness from all the brethren who may have been offended by my past conduct and desire to warn all the brethren to be careful and not be led about with every wind of doctrine.

I hope that all the brethren will profit by my experience and not be subjected to the same mistakes I have of late passed through.

Your brother in the Lord,

S. T. MALOCH.

## Original Articles.

### WAS IT APOSTASY?

APOSTASY: "Departure from what a man has professed; it is applied to religion."—Walker's Universal Dictionary.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.—D. C. 1: 7, 8.

The preface to the Book of Doctrine and Covenants bespeaks to every Latter Day Saint most positively, the internal inspiration and consequent authority of the revelations and commandments recorded therein, which are given for the guidance and government of the Church of Christ. Yet we believe that the authority by which they were given has the right to add to or take from that which is written, and that which is added to,

or that which may be taken from, will not destroy the harmony and unity of that which has been before written, for we are assured that:—

God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.—D. C. 2: 1. (Sec. 30, Utah edition.)

And in conjunction with this matter we learn that:—

Although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.—D. C. 2 (30) : 2.

From this it is evident that the counsel of God is imperative in its claims upon all those who seek his approval. He is not given to double dealing. His way is plain. His paths are straight. His word, yea and amen to those who desire to be governed according to his law. His counsel is contained in his law. It is therefore to that law we appeal, seeing that it is given for our profit and learning whereby through obedience we may be justified and saved from the penalties of sin in ourselves. God has in that law declared the Book of Mormon to be:—

The fullness of the gospel of Jesus Christ to the Gentiles, and to the Jews also.—D. C. 17 (2) : 2.

And warned the officers of the church that they:—

Shall observe the covenants and church articles to do them.—D. C. 42 (13) : 5.

They are also charged to teach others to do the same:—

Otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion.—D. C. 83 (4) : 8.

From which we understand that the church is under obligation to the law which she must obey, or suffer the penalty of her disobedience. Take the law of marriage as an example. It is full, pointed, definite, and imperative without "ifs," or "buts." To the Nephites it said:—

There shall not any man among you have save it be one wife: and concubines he shall have none.—Jacob 2: 6.

Disobedience to this commandment amongst others cost the Nephites their name and place as a nation. Obedience to it obtained for the otherwise disobedient, skin-cursed Lamanites the promise of mercy.



For they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore, because of this observance in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people.—Jacob 2:9.

The same law condemned the action of King Noah:—

For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines.—Mosiah 7:1.

The same law also denounced King Riplakish, who

did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne.—Ether 4:5.

The same law has been renewed in this dispensation; for the Lord says:—

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.—D. C. 42 (14):7.

Wherefore it is lawful that he[man] should have one wife, and they twain shall be one flesh.—D. C. 49 (65):3.

In harmony with this law, the church has enacted that any of its membership entering into the marital relationship should subscribe unto the following conditions:—

You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.—D. C. 111 (109):2.

Upon the face of this agreement it would be manifestly impossible for the parties to it to marry again during their joint lives without violating this solemn covenant made before God and the church, and sealed in the name of Jesus Christ; for a subsequent condition imposed upon the minister officiating on behalf of the church, enacts that after the contracting parties have answered "yes," to the foregoing interrogation, he shall pronounce them "husband and wife," in the name of the Lord Jesus Christ.

And this rule became a law to the church when the Book of Doctrine and Covenants received the indorsement of the General Assembly at Kirtland, Ohio, August 17, 1835. And of necessity must continue to be the law of the church until removed from the statute book by the same lawful

authority that caused it to be placed therein. Furthermore, it is worthy of note, that when the book was presented for adoption to the aforesaid assembly, composed of the several quorums and other authorities of the church, the quorum of the "Twelve" (amongst whom was then numbered Brigham Young) made the following solemn declaration to the preface as here given:—

The testimony of the witnesses to the book of the Lord's commandments which he gave to his church through Joseph Smith, Jr., who was appointed by the voice of the church for this purpose.—*Mill. Star*, vol. 15, p. 300.

Then follows the testimony of the "Twelve," reading thus:—

We therefore feeling willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby.—*Mill. Star*, vol 15, p. 300.

The President of the church recognized and honored this same law; in proof of which we submit the following certificate of marriage:—

I hereby certify, that, agreeable to the rules and regulations of the Church of Jesus Christ of Latter Day Saints, on matrimony, were joined in marriage, Mr. William F. Cahoon and Miss Nancy M. Gibbs, both of this place, on Sabbath, the 17th inst.

JOSEPH SMITH, JUN.,

Presiding elder of the said church.

KIRTLAND, Ohio, January 19, 1846.

—*Mill. Star*, vol. 15, p. 596.

These "rules and regulations" of the church on matrimony were affirmed from time to time by the voice and action of its leading ministry. On the 8th of May, 1838, the President of the church published a series of questions and answers in the "*Elders' Journal*," one of which was propounded and answered as follows:—

Do the Mormons believe in having more wives than one? No, not at the same time. But they believe that if their companion dies they have a right to marry again.—*Mill. Star*, vol. 16, p. 150.

In an editorial in the *Millennial Star*, August, 1842, Parley P. Pratt, then editor, alluding to charges made by one Martha Brotherton, says:—

But for the information of those who may

be assailed by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter Day Saints and never will; this is well-known to all who are acquainted with our books and actions. The Book of Mormon, Doctrine and Covenants, and also all our periodicals are very strict and explicit on that subject, indeed far more so than the Bible.—*Mill. Star*, vol. 3, p. 74.

Even so late as July 11, 1850, Elder John Taylor, late President of the Utah Church, stated in answer to accusation of polygamy, etc., made against the church by his opponents, in a discussion held at Boulogne-sur-mer, France, that our views on chastity and marriage were those contained in the section of marriage. Doctrine and Covenants, section 111 (109). These and other quotations prove conclusively that up to the death of Joseph Smith, June, 1844, and afterwards, the marital relationship between the sexes had undergone no change whatever, but was maintained inviolate in its original integrity, according to the "counsel of the Lord." If polygamy or any other system of marriage, other than that implied in the command, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else," had (as now claimed) obtained in the church as represented by these men, then they erred before the Lord and his people, and thus set at naught "the counsel of God" and were following after the dictates of their own will and carnal desires, thus incurring the vengeance of a just God upon themselves.

The first public intimation we have of a departure from the marriage law, as stated in the Book of Mormon and Doctrine and Covenants, was received on Sunday, August 29, 1852, in the tabernacle at Salt Lake City; when that portion of the church represented by Brigham Young committed a most flagrant act of public apostasy in accepting as they did, from his hands and by his dictation, upon his bare say so, an instrument unverified by the handwriting, or even the signature of the man by whom it was claimed it had been executed, an instrument that absolutely changed the meaning of the terms marital purity and virtue, as they had been heretofore taught and defined by the church; an instrument purporting to be a revelation from God, commanding the

adoption of polygamy, and concubinage, as the basis of the marriage relation of the sexes; professing to repeal all "covenants, contracts, bonds, obligations, oaths, vows, performances," etc., under conditions and provisions therein enacted, justifying and sanctifying that which the unchangeable God had already said was sinful. His word to the Nephites, through Jacob, was:—

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me.—Jacob 2: 6.

The prohibition herein contained, included not only Bathsheba, the wife of Uriah, but all others embraced in the term, "many wives and concubines." The Lord had declared in the statutes given to Israel, that kings should not multiply wives. These men—both father and son—had disobeyed this counsel, and like Kings Noah and Riplakish, already alluded to, had brought themselves under condemnation before God. The statement in the polygamous revelation that:—

I, the Lord, justified my servants, Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines.—*Mill. Star*, vol. 15, p. 5, is in itself a sufficient refutation to the claim for inspiration made in behalf of this polygamous document. And were this the only instance in which it could be proven to be in conflict with the already revealed will of God, this of itself would be sufficient to justify every Latter Day Saint in rejecting the whole document as a fraud; but when we examine subsequent clauses, and find the same conflict with written law repeated, we are then more than justified—we are under absolute obligation to the law given to reject and resist to the utmost such transparent and baleful deceit. In November, 1831, the Lord thus spoke to the elders of the church touching these matters as follows:—

And now, I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you; your eyes have been upon my servant Joseph Smith, Jr., and his language you have known; and his imperfections you have known; and you have sought in your hearts knowledge, that you might express beyond his language: this you also know: now seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most

wise among you; or if there be any among you, that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights.—D. C. 67: 2.

Those who claim that the revelation justifying the practice of polygamy and concubinage is from God, are under obligation to submit its claims, as well as its composition, to the test of those revelations before written and received by the church. By this means conflict in doctrine, if there be any, may be made manifest before all men. We therefore present the following as justifying our rejection of the so-called revelation:—

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.—D. C. 63 (20): 5. Given in Kirtland, August, 1831.

Verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to my appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation: but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.—*Mill. Star*, vol. 15, p. 6.

Comment here is needless; a more glaring contradiction of the revealed word of God could not be conceived, striking as it does at the root of perpetuity in the law, and the unchangeability in the lawgiver, suggesting an entire change of procedure in the redemption and salvation of man. At a subsequent period the late Brigham Young, then president of the church in Utah, introduced into that church the anti-Christian dogma of "blood atonement," and also denied the responsibility of man to his Maker, substituting Adam as the God of the human race, and the "only God with whom we have to do," upon this mat-

ter. The law in the Book of Doctrine and Covenants says:—

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.—D. C. 17 (2): 4.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives* with him. He helped to make and organize this world. He is MICHAEL the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken—*HE is our FATHER and our GOD, and the only God with whom WE have to do.* . . . I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. . . . If the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the elders by the people, bringing the elders into great difficulties.—*Mill. Star*, vol. 15, pp. 769, 770.

Well might Brigham Young say:—

I have not the least fear of any division in this church, for I can turn them whithersoever I will. And the people said Amen.—*Mill. Star*, vol. 15, p. 386.

That Brigham Young was instrumental for good, during his early career in the church, may be readily admitted. That he may have been a man of large executive and administrative ability is very possible. But this cannot condone his departure from the teachings of God's law.

For although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.—D. C. 2 (17): 2.

In fulminating the dogma of the godship of Adam, "the only God with whom we have to do," Brigham Young denied the Lord Jesus Christ as the "Lord who bought him," departing from the teachings of Christ, "transgressing the doctrine," and thus bringing himself under condemnation For:—

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.—2 John 1: 9.

In these matters of marriage, and worship, if in none others (?) Brigham Young stands self-convicted of apostasy, having, as we have already shown, changed the marriage covenant and substituted therefor a system of sexual intercourse condemned of God; and as a crowning act of his infamy, seeking to dethrone the deity in his relationship to the human family; replacing the Creator by the one created; thus discrediting the gospel of Christ, bringing stigma and reproach upon the Church of God; causing the way of truth to be spoken evil of; fulfilling the prophetic words of St. Peter, uttered by the inspiration of God's Spirit over eighteen hundred years ago:—

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ["licentious"—Oxford revised version] ways; by reason of whom the way of truth shall be evil spoken of.—2 Peter 2:1, 2.

The claim that Joseph Smith taught and practiced such things is not an answer to the charge of apostasy preferred against Brigham Young, and the Church in Utah, who have indorsed his teachings. Even if it could be proven that Joseph Smith did so teach, and did himself practice such teaching, they were none the less "damnable heresies"; and every one of those who were addicted to them, "set at naught" "the counsel of God," and must stand convicted as breakers of the law.

The question at issue in this article is, did Brigham Young publicly teach and practice these things, as charged against him in this indictment. If he did, he taught that which was forbidden by the law of God, thereby disqualifying himself as a minister and servant of Christ; and when that part of the church represented by him adopted his teachings and practices, it departed from "sound doctrine," and became apostate from the faith which had been delivered to the saints"; forfeiting any previous right which he, or they may have had to represent the Church of God. As a church, "*Mene, Mene, tekel*" is written largely over her

portals. The word of the Lord is to her to-day, as it once was to the Israel of the days of Jeremiah the prophet:—

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jer. 6: 16.

But like the Israel of that day, she also replies, "We will not walk therein."

JOSEPH DEWSNUP, Sen.

MANCHESTER, March 18, 1896.

## Sunday School Associations.

### NORTHERN NEBRASKA.

The convention of the Northern Nebraska district Sunday school association met at Omaha, Nebraska, January 29, 1897, at two p. m.; J. F. Mintun, district superintendent, in the chair, Sr. Lizzie Agenstein secretary pro tem. Five Sunday schools were reported, showing an enrollment of 190 members, teachers, and officers. The number of *Hopes* taken are 60, number of *Quarterlies*, Senior 55, Intermediate 51, Primary 40. Officers elected for the ensuing year, J. F. Mintun superintendent, Alice R. Watkins assistant superintendent, H. W. Belville secretary, A. L. Lightfoot treasurer. Delegates selected to represent the district association at the General Convention are, Arthur Bullard, J. F. Mintun, F. A. Smith, S. F. Cushman, Sr. Elizabeth Hollenbeck, Edward Edwards, H. W. Belville, J. M. Stubbart. Those of the delegates present at the General Convention were authorized to cast the full vote of the district. Evening session was occupied with an excellent program. Much satisfaction was felt by all who were in attendance at these sessions, and an added interest shown in the Sunday school cause.

### CONVENTION NOTICES.

The Galland's Grove district Sunday school association will meet in convention at Dow City, Iowa, February 25, at 10:30 a. m., and continue in session two days. The General Superintendent, T. A. Hougas, will be there to instruct during the convention. The subjects for consideration, "Sunday school management," "Teachers' meeting," "Value of them," "How to Conduct them," "Blackboard work," "How done," "Primary class work," "How to use the Quarterlies," "Benefits of general review," "Question box," etc., also to transact business for the district. Evening entertainment in charge of Dow City Sunday school, February 26, 1897. We request the schools of the district to send in their reports early. We invite all in this and adjoining districts to meet with us.

WILLIAM MCKIM, Supt.

South Africa mines use our machines.

Virginia possesses the greatest manganese mines.

China has to-day 26 ports open to foreign commerce.

## Miscellaneous Department.

### QUORUM OF APOSTLES.

*To the Quorum of Apostles; Greeting:—*Another year has rolled round and the time of our General Conference draws near. Many changes have occurred during the mission year so near its close, changes, too, which affect our work very seriously. Financial distress in all vocations has made it hard for the members of the church to pay tithing and freewill offering as generously as would have been done if the shadow of hard times had not fallen across every hearthstone. Distress has visited many homes of the saints in all the world, and still there is much cause for thanksgiving. The dark-browed angel of sickness and death has been busy in the homes of the saints, and some bright and noble ones have been called to pass through the dark valley. Our hearts have grieved at their loss. Still the Lord has been kind, and by his Spirit has drawn a goodly number towards him, and their names now swell the list of those who remain, to bear aloft the banner of our King, the Prince Emanuel.

The financial pressure has been heavy upon the church, and our Bishop has often been in trying times, with anxiety and worry of mind, to meet the heavy demand upon him; and sometimes the ministry have been called upon to bear with the best patience they could muster the failure to receive promptly the allowance made for their families; and some of them have felt justified in quitting the field to labor for the bread that perisheth.

It has been a year of trial and sacrifice, but I am glad that I am able to report an advance all along the line, of good solid work and a fair list of newly made members. However, I have to report that the changes which seem necessary in mission appointments, and which may arise, are of that nature that it is deemed necessary for our quorum to assemble at Lamoni at an early day. In consultation with President Joseph Smith, we have agreed that the 15th day of March is the most suitable for our convening, giving us some time to rest, if we are fortunate enough to arrange the missions ere the conference proper convenes. There is a new feature of mission work to be considered, if the Utah Church does as it is reported she intends to do. It is reported some thousand or more missionaries will be sent to the States the coming year, and if so, some measure must be arranged to meet the issue and the problem of reducing our working mission force, or increasing the resources in the Bishop's hands to enable him to overcome the difficulty so worrying the past year, and put to silence the many complaints made against him. Hence the members of the Quorum of Twelve will please note they are hereby notified to convene at Lamoni on the 15th day of March, 1897, to transact important business which may come before them. It is desired that all the members of the quorum in America be present; therefore, brethren, so arrange as to be in early.

It is not needful for me to remind the

brethren that it will expedite our labor if each member arranges his report and recommendations to the quorum before convening, as far as is possible. Much unnecessary delay is occasioned when we neglect this work till we get together.

And while I am upon the subject of report, I wish to address a few words to the missionaries. When reporting to the missionaries in charge, condense your statements of labor done, and give more fully the particulars of the number and ages of your families and dependents. There has been quite a lack in the reports of the past. Do not say, "Allowance same as last year," for this necessitates a hunting up of the records to learn what you can so easily furnish in your report. Some of our brethren are so forgetful in these matters that we oftentimes have had to make extended inquiry to find out the number in family dependent, and then go back to last year's record to learn the amount requested to maintain their families; and sometimes the amounts have been changed during the year, by consent. We desire to avoid this confusion and extra labor, so let every man report particulars as above. Report to your missionaries in charge and not direct to the Quorum of Twelve. Those in charge will be expected to report to the quorum, summarizing or condensing. Do not send the individual reports made to you, but condense a report of what is reported to you. Some of the missionaries in reporting to those in charge make the mistake of sending in the reports made to them. This is done, I suppose, to save themselves a little work; but it is simply foisting it upon those in charge, and is not right. The law says, "Let every man learn his duty" and do it. All reports should be in the hands of those in charge as early as the 5th of March to enable them to draft their recommendations.

And now in conclusion: God has been good to us in the past year. We have had greater liberty of thought and speech; our pulses have quickened, our hearts throbbed and burned with delight, because of the presence of his Holy Spirit in greater power than ever before. So let us come together in prayer and thanksgiving, that God may aid us in more fully organizing the church.

May the ever blessed Spirit be and abide with us as his servants, I shall ever pray. Amen.

ALEX. HALE SMITH,  
President of Quorum of Twelve.

Atchison, Kansas, Feb. 1, 1897.

#### MISSOURI, KANSAS, AND SOUTHERN ILLINOIS MISSION.

The last reports of the conference year come due on or before the first of March, from those who are not in charge, and on or before the 10th from those who are in charge of "fields of labor." Please be prompt.

In these reports state whether your desire to do missionary work for the coming year; and if so, state your preference of fields, number of dependents together with their respective ages; also, what amount of support will enable you to give your time to the work. Those who are in charge will be expected to furnish me with a full list with all these necessary

items, together with their indorsement of the fitness of applicants, and a statement as to where, in their judgment, they had better labor. All these recommendations and requests will be respected and duly considered, but not always granted.

As to the prospect for the reappointment of the present force, so far as found worthy and efficient, I am not advised; nor can I say anything concerning the prospect of new applicants. All will have to take their chances in this respect. It will be no use to write to me concerning your prospect for appointment, for I cannot tell you.

Our ministers should be men of morality, and integrity, and wisdom; and none who are addicted to the use of intoxicants, as a beverage, or tobacco, are eligible for appointment.

I am necessarily confined to the house, at home, and a little with the pen is all I can do for the work at present. Each year should find us farther advanced in wisdom and in the construction of true character. If it does not, then, clearly, the enemy is gaining an advantage over us. We are living in "perilous times;" and they are the most perilous to those who do not know they are here, or believing they are here, have very vague and imperfect ideas as to where the peril lies.

I am your well-wishing brother and co-worker in the cause of truth,

J. R. LAMBERT,  
Missionary in Charge.

LAMONI, Iowa, February 5, 1897.

#### CREDENTIALS OF DELEGATES TO GENERAL CONFERENCE.

District officers are requested to forward credentials of delegates appointed to represent their districts in the coming General Conference, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate the organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district and names of its delegates, signed by the president and secretary of the district appointing, with name of district and place and date of holding of conference, is sufficient. Individual credentials are unnecessary.

Branches not in districts are each entitled to one delegate and one vote.

The rules governing "representation" and the "restrictions of delegate voting," are as follows:—

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference;—

"Provided, that in case of a disagreement of views among the members of said delegation, (the full delegation not being present,) they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes."

In bonds,

RICHARD S. SALYARDS,  
Secretary Reorganized Church.

LAMONI, Iowa, February 1, 1897.

5-2t

#### ENROLLMENT IN QUORUMS; ELDERS, PRIESTS, TEACHERS, AND DEACONS.

Elders, priests, teachers, and deacons, not members of quorums, may address applications for enrollment to the Church Secretary; who is authorized to receive all such applications, and to present them to quorums for their action; that vacancies in quorums may be filled, and new quorums be organized, in harmony with the law. (See D. C. 104:31; 107:43-46; 118:1; 120:10; etc.)

Applications should include statements of labor done during the year, whether in branch, district, or field; also all essential items of birth, baptism, and ordination, for records of quorums. It should be understood that the Secretary cannot enroll anyone in a quorum: quorums receive and reject as they may determine.

Some applications remain over. However, all not yet enrolled would do well to renew applications, that later labors may be known. Some have also been reordained—to other offices.

In bonds,

R. S. SALYARDS,  
Church Secretary.

LAMONI, Iowa, Feb. 6, 1897.

6-2t

#### GENERAL CONFERENCE MINISTRY REPORTS.

Blank forms for reports of the ministry under General Conference appointment have been mailed to home or field addresses where most likely to reach the brethren promptly. Reports should be in the Secretary's hands as soon after March 1 as possible, and none later than March 15, to insure insertion in the "ministry reports" to be published previous to the convening of conference.

Any who fail to receive blanks will be supplied on application.

R. S. SALYARDS,

6-2

Church Secretary.

LAMONI, Iowa, Feb. 6, 1897.

#### NOTICES.

To the Saints and Friends of Minnesota and Dakota:—Last year a tent was purchased to be used in the Minnesota and Dakota mission. We need seats for the same, and have purchased material and are now making the same. But we need money to pay for them, and want saints and friends to send what they can spare as soon as convenient that a few may not have to bear all the burden.

Please send at once to T. J. Martin, Detroit City, Minnesota.

Yours in bonds,  
T. J. MARTIN.

To All Whom It May Concern:—We hereby certify that H. W. Belville has been duly appointed as missionary to labor in the Northern Nebraska district of the Reorganized Church of Jesus Christ of Latter Day Saints during the year 1897. Signed this 30th day of January, 1897.

J. M. STUBBART, Pres.,  
Octavia, Neb.  
J. E. BUTTS, Sec.,  
Decatur, Neb.

I hereby indorse the above appointment of H. W. Belville to labor within the limits of my missionary charge in Northeastern Nebraska.

J. F. MINTUN,  
General Missionary.

Dated February 1, 1897.

REUNION NOTICES.

The Nauvoo reunion committee has decided on holding the coming reunion in August, 1897, beginning on the 19th, at 10:30 a. m., and hold over two Sabbaths, or until August 30. The location has not been definitely decided, but will be announced at the coming General Conference.

F. M. WELD, Pres. Com.

COLLEGE FUND.

Mary Smith.....	\$ 50
Hiram N. Pierce.....	50
John Lawrensen.....	50
Charles E. Hubacher.....	50
William Lawrenson.....	1 00
G. M. Best.....	50
Pearl Best.....	50
Carrie Best.....	50
George M. Best.....	25

Above from St. Joseph, Missouri.  
Mrs. Susan Creese, Economy, Pa. .... 5 00

COLLEGE COMMITTEE.

February 6, 1897.

CONFERENCE NOTICES.

Eastern Iowa district conference will convene with the Brush Creek branch, February 27, at ten a. m., sharp. We hope to have a good representation from all the branches in the district. See that all branches send reports. Bring the Spirit of peace with you.

C. E. HAND, Pres.

Quarterly conference of the Little Sioux district will meet at Magnolia, Saturday, March 6, at 10:30 a. m. Branch clerks will please mail branch reports early so that we can compare and correct as necessary. It is also the annual election of district officials.

A. M. FYRANDO, Sec.

MAGNOLIA, IOWA.

BORN.

CACKLER.—Near Norwood, Iowa, April 26, 1891, to Sr. Mary Cackler, a daughter, and named Evaline. Blessed at Lipe schoolhouse January 31, 1897, by R. M. Elvin.

CACKLER.—Near Norwood, Iowa, to Mr.

James P. and Mrs. Nancy M. Cackler: March 17, 1895, a son, and named Sanford LeRoy; December 16, 1896, a son, and named Elisha Jennings Bryan. Both blessed at Lipe schoolhouse, January 31, 1897, by R. M. Elvin.

MARRIED.

WILKINSON—MAYER.—February 2, 1897, at the home of Mr. F. Mayer, Foster, Iowa, Bro. Wm. Wilkinson and Sr. Hannah Mayer, both of Foster, were united for life, A. M. Chase saying the words that made them one. Quite a number of friends and relatives were present, and after the ceremony at five p. m. all partook of a bountiful supper. The times may be hard, but there was no lack here. The band testified of their esteem by serenading them. All seemed to enjoy themselves. May they always be faithful and never less happy.

DIED.

HINTZ.—Sr. Mary Hintz, at her home near Rhodes, Iowa, February 1, 1897, aged 64 years, 3 months, and 15 days. She was a native of Germany; came to this country with her husband in 1863, and settled near Sandwich, Illinois, removing to near Rhodes in 1872. Their happy union was crowned by five children, three sons and two daughters. One little daughter and husband preceded her, leaving her in 1875, with three little ones, the youngest two years old. She obeyed the gospel, being baptized by Elder W. C. Nirk, April 4, 1884. She was a firm believer and a living epistle, and received many confirming testimonies concerning the truth. She manifested great anxiety to the last for her offspring, that they might be able to see the light as she saw it. Service by Elder W. C. Nirk.

BLAIR.—At Bellaire, Ohio, January 24, 1897, was born to Sister Elizabeth and Mr. John Henry Blair a daughter on the 27th. She was named Mabel Irene, blessed, anointed, and prayed for by Elders Morris T. Short and Lorenzo D. Ullom, a few hours after which she passed away; prayer at the home by Eldr M. T. Short.

BLAKE.—At St. Joseph, Missouri, on January 28, 1897, Eva Gladis, the babe of Bro. James and Sr. Emma Blake. Little Eva was blessed on the day before her death by J. M. Terry, from which time her suffering abated and almost disappeared until the death angel came and carried the innocent one to her rest. She was 16 months and 21 days old. Funeral sermon and interment at the De Kalb church, twenty miles east of St. Joseph, by J. M. Terry, assisted by Elder A. W. Head.

GAMMON.—At Provo, Utah, January 27, 1897, Bro. Thomas Gammon. Deceased was born June 27, 1820, in Brampton, England. He was married to Elizabeth Day, October 27, 1840, and shortly after moved to Neath, Wales. He and wife joined the church under Brigham Young, in 1848, and removed to America in 1850, stopping first at Council Bluffs, Iowa, where they remained one year, then moved to Newark, Missouri, where they lived until they moved to Utah. They arrived at Provo, Utah, September 18, 1853. He became dissatisfied with the rule of Brigham and his associates and joined the

Reorganization September 1, 1871, being baptized by Elder W. W. Blair, at Salt Lake City. His funeral services were held in the Second Ward meetinghouse at Provo, January 28, 1897, in charge of Bishop Wride, of the Utah Church. The sermon was preached by Elder H. O. Smith, of the Reorganization. Bro. Gammon leaves a wife, one son, two daughters, eighteen grandchildren, and two great-grandchildren. All of his family live at Provo, Utah, except one daughter and four grandchildren, who live at Independence, Missouri. His obituary, as published in the local papers, says of him: "He was an honest, industrious, and peaceable man, a good neighbor, husband, and father." A greater eulogy could be pronounced over no one. H. O. SMITH.

HAMMER.—At Runnells, Iowa, February 1, 1897, Mrs. Rebecca Hammer, aged 68 years, 11 months, and 16 days. Her maiden name was Ridgeway. She was born in Peoria County, Illinois, March 15, 1828; was married to Jonathan Hammer, April 6, 1845. Moved to Polk County, Iowa, in 1849. Seven children blessed their union, four of whom survive her. Mrs. Hammer united with the Christian Church at the age of sixteen years, and has since tried to live a Christian as she understood it. There was no church of her choice here and of late years she has attended the saints church. The funeral services were conducted by Elder W. H. Kephart in the saints chapel, February 2, 1897.

MANIFOLD.—At Fulton, Missouri, January 30, 1897, William C. Manifold. Born at Clarkson, Ohio, August 12, 1855. Married to Sr. Ida May Hollowell, of Farmington, Iowa, July 31, 1879. Deceased leaves a wife, father, mother, four brothers, and a sister to mourn his departure. At the request of his wife his body was brought to Farmington, Iowa, for burial. Short funeral services in charge of Elder F. M. Weld at the residence of her mother, Sr. Roberts. After services the Masonic Order, of which he was a member, took charge of the body and laid it away to rest in the old Farmington cemetery. The saints who attended Bluff Park reunion last August will remember him by the prominent part he took in the music, playing the cornet. He was thoroughly convinced of the gospel at said reunion but put off obeying too long.

CURTIS.—On December 25, 1896, at Kibbie, Illinois, Bro. L. B. Curtis peacefully passed away in full hope of a part in the resurrection of the just. He always tried to live a Christian life. He accepted the fullness of the gospel in the winter of 1892. He had the confidence and esteem of all who knew him. He was an affectionate husband, a kind, indulgent father, and a good neighbor. The same night his wife, Phoebe Curtis, died. She was baptized the same winter as her husband. She was firm in the faith, and told her children just before she passed away to send in their Christmas offering and be good children; they will be greatly missed by the church there and the neighborhood.

MATHERS.—At the Ruscom, Essex County, Ontario, November 22, 1896, Bro. Ralph

Mathers. The funeral services were conducted by Elder George Green, who had been a friend of the brother for thirty-one years. The deceased died firm in the faith. He was afflicted for a number of years. To him death was a welcome messenger, as he was prepared to depart this life. He leaves five sons and four daughters besides a number of relatives and friends to mourn his departure. His remains were interred beside Sr. Mathers in the Comber cemetery.

FREW.—At Youngstown, Ohio, January 17, 1897, Thomas Frew, Sen., aged 77 years and 2 months. Deceased was teacher for a number of years. He had a lingering sickness and longed for the summons to go home. He died in the hope of a glorious resurrection. Sermon at the house by Elder D. M. Strachan. The remains were interred at Church Hill cemetery, Ohio.

LANN.—Sr. Luella Lann was born August 9, 1866, and passed peacefully away leaving a testimony of the work on January 10, 1897, at her home in Platte County, Missouri, near Edgerton Junction. She leaves a husband, seven sons, one brother, five sisters. She with her husband embraced the gospel in September, 1896, being baptized by Bro. William Summerfield. Bro. Lann, the bereaved husband, is far above the average intellect of their (the colored) race and could do good if his circumstances temporarily permitted. By the kindness of Bro. T. J. Mauzey and J. E. Moorman the remains were taken twelve miles for interment. The funeral sermon was preached by Elder J. M. Terry.

GOODWIN.—At California, Michigan, January 21, 1897, Sr. Anna Goodwin, aged 28 years and 21 days. Her husband had preceded her in death just thirteen months and one day. Through her instrumentality the latter-day work was enlarged in that region by securing a Latter Day Saint minister to officiate at her husband's funeral. She continued the investigation of the claims at the town hall, bringing her Bible and following the citations, when in the balcyon month of May, 1896, she, with nine others following, was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, from the Methodist society, by Elder S. W. L. Scott. She had anticipated the change, and with minute carefulness had given instruction concerning the bestowment of her property and full directions concerning the arrangements of the funeral. She often testified of "the great light and blessings" coming to her since her obedience to the gospel. The funeral sermon was preached to a full house in the Presbyterian church by Elder S. W. L. Scott. The obsequies were conducted by the L. O. T. M., of which order she was a respected member. She was pure, good, tried, and true. Sweet be her repose.

And when the kind Father shall call us to come  
She'll welcome us there to her beautiful home,  
Where death never comes, his black banners to wave,  
And the beautiful flowers ne'er weep o'er a grave.

MCALLISTER.—At Columbus, Nebraska, January 9, 1897, in the 82d year of his age, Bro. James McAllister. He was born October 17, 1815, at Moncton, Ayrshire, Scotland; married Miss Mary A. Carson in 1834; united with the church in Glasgow; came to America

in 1849, remained at St. Louis, Missouri, about two years; started West, and reaching Council Bluffs, lived there till 1857, when he came to Platte County with a colony of the saints, to make a resting place for those that crossed the plains with handcarts. After enduring all the hardships and privations incident to frontier life, in 1865 he united with the Reorganized Church of Latter Day Saints. The writer was intimately acquainted with him for forty years. He was an honest, upright man in every respect. He was never obtrusive with his opinions, but always firm in maintaining what he believed to be right. The death of his wife about two years since was a seri us blow to him, and from which he never fully recovered. He made his home with his daughter, Mrs. W. N. Hensley, who, with untiring solicitude, ministered to his every want until the spirit took its departure to meet with his loved ones that had preceded him. He leaves three sons and two daughters to mourn his decease. The following extract from one of the local papers tersely portrays his life:—

"He was an honest, conscientious, upright man, who strictly followed the Golden Rule in this life, and was universally loved and esteemed by his neighbors and acquaintances.

"The funeral services were held at the opera house on Tuesday afternoon, and notwithstanding the extreme inclemency of the day, the attendance of friends at the last marked tribute of respect that could be paid the ending of his long, well-lived, and useful life, attested the esteem in which he was held. The services were conducted by Elder H. J. Hudson, a friend and acquaintance of thirty-five years, whose remarks were a living tribute to the life-work of kindness, and benevolence, and charity, ever displayed by his departed friend." H. J. HUDSON.

EVANS.—On the morning of January 3, 1897, Bro. Gomer Evans, engineer on the Missouri Pacific railroad, was killed by the locomotive and train being wrecked by a washout, the result of long and heavy rains. Death must have been nearly instantaneous, as he was found sitting in his cab dead with his skull crushed by wreck of car piled upon the cab. He was born at Blue Ridge, St. Louis, Missouri, July 11, 1859. He leaves a widow and five children, four girls and one boy, a father, mother, and one sister to mourn their sad and untimely loss. Funeral service conducted by Elder M. H. Bond, assisted at tomb by members of Brotherhood of Locomotive Engineers.

DODSWORTH.—At St. Louis, Missouri, December 23, 1896, at the home of her son, Sr. Elizabeth Dodsworth, aged 78 years, 9 months, and 2 days. She was born in the town of Leeds, Yorkshire, England; was baptized into the Church of Jesus Christ in England about the year 1853. Came to this country in company with her husband in 1855. She was rebaptized into the Reorganized Church, May 5, and confirmed May 8, 1895, in St. Louis, by Elder M. H. Bond. Her husband died about three years ago. She leaves behind her, and living in this country, a son, a brother, and sister; and four sisters who are now living in England.

A large circle of friends and saints mourn the loss of a good mother, sister, and friend. A large concourse attended her funeral Sunday afternoon, December 27. Services conducted by Elder M. H. Bond. Text, Revelation 14:13.

SLOAN.—Thomas Sloan was born March 9, 1837, in Sussex County, New Jersey. In 1869 he and his brother Horace moved on the present home farm and passed through the hardships incident to border life in uncertain Kansas; making friends wherever known. Married Mrs. Malinda Wilkinson in 1879. Was baptized into the church May 27, 1894, by Henry Resch. Ordained to the office of deacon. Died January 22, 1897, leaving a grief-stricken family of wife, three daughters, one stepdaughter, and one brother, who deeply mourn his departure from the family circle. A true and faithful husband, a kind and loving father, a trusted brother, a consistent Christian man, known by all as honest and upright in all his ways. In the death of Brother Sloan the Solomon River branch loses one of its charter members, but he has gone to reap what he has been sowing. Funeral services were held in the Baptist church, Minneapolis, Kansas, January 24; discourse by Elder Henry Hart, of Broughton, Kansas. Interment in Highland cemetery.

#### ADDRESSES.

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Richard Bullard, Arlington Heights, Massachusetts.

E. F. Shupe, No. 3600 Cook Street, Denver, Colorado.

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Mark H. Forcett, Lamoni, Iowa.

M. H. Bond, No. 2512 Slattery Street, St. Louis, Missouri.

E. C. Briggs, No. 773 Sixty-Sixth Street, Englewood, Illinois.

Alma Kent, Clay Center, Kansas.

T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa.

L. F. Daniel, Whitestown, Indiana. 3t.

D. E. Tucker, Milton, Santa Rosa County, Florida.

A. C. Barmore, Oatsville, Pike County, Indiana.

R. Etzenhouser, Box 28, Cleveland, Ohio.

J. F. Mintun, Box A, Magnolia, Harrisburg County, Iowa.

F. G. Pitt, 277 Sheffield Avenue, Chicago, Illinois.

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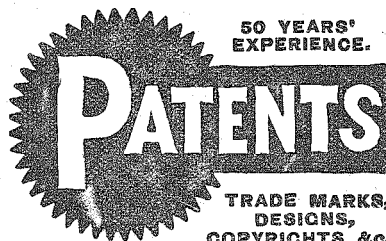
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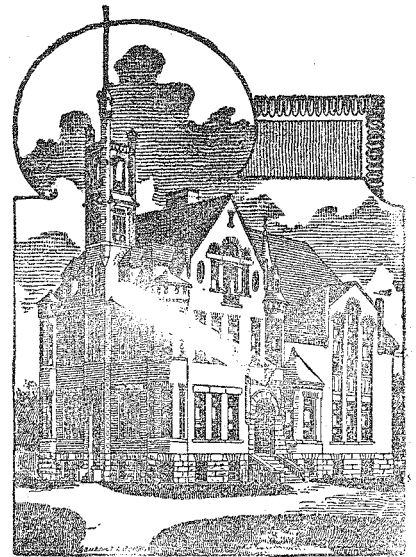
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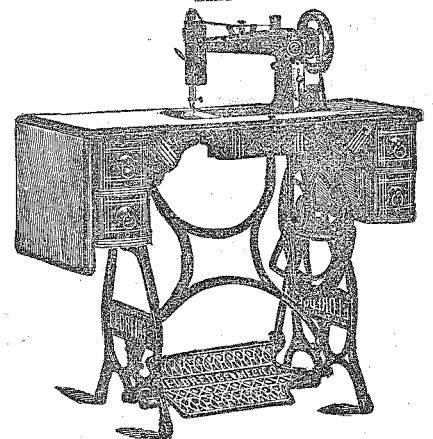
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Vol 44.

Lamoni, Iowa, February 17, 1897.

Wm. L. Scott

No. 7.

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## DISCIPLINE.

THERE is no better guaranty of good discipline than a firm, even temper. Good nature is a great power in this world, and nowhere more potent than in school. A cheerful teacher, who meets the peculiarities of his pupils in a good-natured, though strong manner, will have little trouble. Let the teacher try for one week to wear an unruffled face and manner, though the storms may rage within his bosom. Let him keep his voice even and kind, though he feel like thundering his commands.

No one can be a master of discipline without a keen sense of the humorous. A laugh in the schoolrooms seems to some teachers gross sacrilege—a punishable offense. It is a most helpful assistant to good discipline, a natural vent for feeling, a proper means of letting sunshine into the dusty atmosphere of our somewhat dusty work. When a funny thing happens in school and every face broadens into a smile and some unlucky wight bursts into a guffaw, how many teachers will preserve a sphinxlike aspect, frown in a doleful way, and reprimand everybody for that which ought to be hailed as a Godsend. A laugh in the schoolroom will dispel bad spirits, sweeten souring tempers, diffuse a spirit of good nature.

Let the teacher laugh with his class.

Let him occasionally repeat some humorous suggestions called out naturally by the subject in hand. Let him not be a buffoon, but let him be discreetly attentive to the humorous aspects of school happenings. He shall enjoy the reflex effects of an occasional merry laugh, cheering in his work, and lighting up the dull routine of the day and softening the asperities which seem sometimes to be in the very air. The teacher who can laugh at as well as with the pupil, and do it without angering him, can never be a poor disciplinarian.

I plead for a professional treatment of discipline and of school life generally. The law knows two great classes of offenses—*mala in se*, or offenses which are crimes because they are morally wrong, and *mala prohibita*, or offenses which are crimes simply because the State forbids them. The offenses of the schoolroom are almost entirely *mala prohibita*. Whispering, communicating, punching, striking, getting out of line, turning around in one's seat, etc, *ad infinitum*, are none of them crimes. They are wrong simply because the school forbids them. A scholar may do one and all of these and yet be a good boy, and perhaps, it may be said, a better boy than he who has not enough vigor or spirit to wish to do them. Now, it is absurd to treat these minor offenses of school life as crimes. I have actually known a teacher who would reprimand a pupil for some offense against school law, and meeting this same pupil on the street would cut him dead. She took his offenses as personally directed against herself, and had not the decency to treat this in a professional way. Now, it ought to be possible for a teacher to correct a pupil at twelve o'clock, and do it firmly and decidedly and play tennis at two o'clock with the same pupil. There is no inconsistency here. It is simply the natural thing to do.

I believe very few pupils are actuated by any worse motives for misconduct than mischief, the natural attendant of good health and animal spirits, yet I know many teachers

make a personal matter of all violation of their order. The pupil should see that you are his friend, and that you enforce your orders because they are reasonable, and because the good order of the school demands it. Children are not altogether stupid in these matters. Let the teacher show that he rules in his professional character and he will make his labors easier and will secure better discipline. To get angry over every petty breach of order is to put a strain on the nerves which is as foolish as it is unnecessary. I believe in making the number of prohibited offenses as small as possible. We should allow our pupils all the freedom that is consistent with school order, and should do it gladly and cheerfully. But when a thoughtless youngster oversteps the line and transgresses a vital regulation, something should be said or done at once to quicken his memory and to assist him in mending his ways.

The teacher who would be a successful disciplinarian should feel and exhibit a genuine interest in his pupils. Sham will not do here. You cannot manufacture a show of sympathy. Children see through you and take your measure more readily than you suppose. It takes a big heart, a wholesouled nature, a generous disposition, to make a thoroughly good teacher.

The material with which we deal is very precious and very plastic. We hardly realize the influence on pupils of constant contact with teachers, their intellectual superiors, as well as their elders. We may do much to improve or spoil the manners and even the dispositions of our pupils.

We need to show ourselves the genuine friends of our pupils, and they can recognize a real friend as if by intuition. The best discipline rises into the realm of the greatest, noblest, Christian living, and that should be the standard of the ambitious teacher.

Whether we should rely wholly on moral suasion or use the rod, whether we should ever keep in at recess or not, whether we should compel a pupil to learn as a punishment a portion

of the book he studies, etc., are all questions to be answered not categorically, but guardedly and with due reference to the pupil to be disciplined, the peculiar offense committed, the effect on him and on the rest of the proposed punishment, the teacher's character, and, in short, the whole environment.

Some teachers shout loudly for moral suasion and decry the birch and rattan. Well, I personally think that the rod is sometimes, judiciously used, what the old lady called her husband, "a perpetual means of grace." The teacher who worships moral suasion is adhering blindly to the name without a due consideration of the patent fact that moral suasion is often only a cover for inefficient and careless discipline.

One teacher can use the rod and it becomes an instrument of good in his hands. Another has the personality and magnetism to control by sheer moral force. Let the one wield the birch, let the other rule empty handed: neither should impose his own method on the other. Discipline is an outgrowth of the very essence of one's individuality and should be allowed to follow the outlines of one's peculiar powers.

We should not be sticklers for particular systems or methods, but each, in his own way, seek successful discipline. There are various avenues to the youthful heart, various methods of securing obedience.

Discipline is best obtained by him who is the truest gentleman, the most sympathetic man, the best friend of youth. If we cultivate our will-power strive to be tactful and sensible, look on the bright and humorous sides of school-life, keep cool and even-tempered, interest ourselves heartily in our pupils, and remember that the petty annoyances of the schoolroom are not life and death matters, but merely incidents to our chosen profession to develop its own rule of discipline.—*Chas. O. Chapin in Journal of Education.*

**A GLANCE AT THE SOUTHERN NEGRO.**  
THE world should have been given clearly to understand that the white people of the South, as well as their brothers of the North or the East or the West, always intended to rule, and

if there were just cause *now* to believe that the negro would still vote unitedly, and thus menace the South with negro domination, it is safe to assert that these States would remain a "Solid South" to the end of time. History clearly demonstrates this truth, that so long as Anglo-Saxon blood feeds Anglo-Saxon hearts, so long will Anglo-Saxon intellect and Anglo-Saxon will dominate inferior races. We believe, however, that the danger of negro rule now really exists only in the distempered imaginations of political demagogues. No one can produce any array of facts to convince the unbiased observer that the negro vote will be any more united in future elections than the white vote. This race has made wonderful strides in recent years, and they have seized upon every opportunity to better their condition. They have been given the best schools, colleges, and universities, and have not neglected their advantages. Their moral and intellectual improvement has been little less than marvellous. It is unprecedented in the history of any people. They are fast becoming qualified to act, to think, and to vote for themselves. The time has passed for them to ever again consent to become the mere tools of unscrupulous and designing office seekers. They carefully and conscientiously study the issues which are involved in every political canvass, and in many instances thoroughly understand them. Their leaders read political economy, and neither the tariff nor the currency question is a stranger to them.

The property interests which are possessed by this race in the South already exceed twelve millions of dollars. They have mastered many trades, become proficient in the industrial arts, and sometimes prominent in the professions. They need not now be told that their welfare is inseparable from the welfare of the South, and the time will soon come, if it has not already arrived, when they will support with their suffrage only those measures which their matured judgment convinces them will most certainly promote the prosperity of the section in which an all-wise Providence has cast their lot. They have come to realize that the people who gave them employment, who annually

pay twenty millions of dollars taxes that their children may be educated, who make it possible for them to live in comfort and ease, and often in luxury and refinement, who labor side by side with them in the field or in the factory, are their best friends. With returning confidence and affection, they will be influenced as the weak are always influenced by the strong, and they will be found supporting the party which their employers support, because they will learn that the interests of the employer and the employee are one.—"*Will The South Be Solid Again?*" *M. L. Dawson, North American Review, for February.*

### The Necessity for a Reorganization.

BY ELDER H. O. SMITH.

This tract sets forth and refutes the false claims and erroneous doctrines of the Utah Church.

It brings to light much of the teachings of Brigham Young and other founders of the Utah faction, and proves them and the present leaders to be at variance with and their organization a departure from the faith taught by the early church and its three standard books.

It also vindicates and maintains the general position of the Reorganized Church in succession.

A tract for the times. Just the thing with which to meet the arguments of Brighamite elders.

Forty-three pages; two for five cents; per doz., 30 cents.

### RUINS REVISITED.

A FEW copies of this work—a scientific defense of Christianity by Elder S. F. Walker—are yet on hand and for sale at the Herald Office. Order soon if wanted, as the book will not be reissued. Price \$1.00.

### HOUSES OF WORSHIP.

Atchison, Kansas: Church No. 1113 North Tenth Street, one and one half blocks north of terminus of North Tenth Street car line, North Atchison. Sunday school at 10:00 a. m.; social service 11:00 a. m.; preaching service 8:00 p. m.; Wednesday social service 8:00 p. m.

Bay City, Michigan: Mission hall, corner of Monroe and Second Streets.

Boston, Massachusetts: No 67 Warren Street, "Roxbury Hall," Roxbury, Boston, Massachusetts.

Bradford and Beswick mission: Saints meeting room, No. 20 Hawke Street, Forge Lane, Bradford, Manchester. Services, Sunday, 8:30 p. m., preaching; Sunday school 2:30 p. m. Fellowship, Thursday, 7:30 p. m. Elder Henry Greenwood, No. 9 Scropton Street, Queen's Road, Manchester, in charge.

Burlington, Iowa: Saints chapel, corner of Twelfth and Locust Streets. Services every Sunday at 11:00 a. m.

Council Bluffs, Iowa: Pierce Street, three doors west of Glen Avenue. Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 12:00 m.; Zion's Religio-Literary Society at 6:00 p. m.; Prayer meeting every Wednesday evening. T. W. Williams, minister, No. 206 Harmony Street.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 33.  
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, February 17, 1897.

No. 7.

## The Saints' Herald.

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

LAMONI, IOWA, FEB. 17, 1897.

### A RETROSPECT.

It sometimes happens that men upon venturing into new realms of labor and duty, assuming responsibilities in fields of thought and action to which no previous experience had fitted them to act, resolutions are formed and opinions stated that after consideration and experience may either modify or change. Or, in the case of want of experience, the preknowledge sometimes attendant upon men in great crises may unconsciously to the main actors so shape the opinions expressed and the determinations stated, that after years of added knowledge and experience tend to confirm and approve the positions taken.

On April 6, 1860, Joseph Smith, accompanied by his mother, the widow of Joseph Smith, the Seer of Palmyra, attended a conference of men and women, who had been members and officers in the church at the time of the death of Joseph and Hyrum Smith, June 27, 1844, assembled at Amboy, Illinois, in pursuance of a call and previous appointment, and there asked to be admitted to fellowship upon their original baptism, they also having been baptized into the church in the days of the presidency of the Seer and his brother.

The widow stated to that assembly that her faith in the mission of her martyred husband had not changed; that her faith and confidence in the gospel as it had been given by the angel, and preached in the lifetime of her husband, were still unshaken; that she still believed in the latter-day work, as she had always done, and desired to pass the remainder of her days in the fellowship of the people of God; and that she wished her name enrolled among those who, like herself could not indorse the folly and wickedness that had come into the

ranks of the believers and scattered the faithful, destroying the faith of many. She was by unanimous vote accepted, and her name enrolled on the record of membership.

Joseph, the son of the Seer, upon presenting himself to the assembly made an address, of which a longhand report was made. That report, fragmentary and broken as it necessarily was, was published in the *Amboy Times*, at the time, and afterwards published in the *SAINTS' HERALD* for May, 1860. From it the following extracts are quoted:—

... I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume. ... I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me. ... I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so does the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible. ... It is my determination to do right and let heaven take care of the result. ... Some who ought to know the proprieties of the church, have told me that no certain form was necessary for me to assume the leadership. That the position came by right of lineage, yet I knew that if I attempted to lead as a prophet by these considerations, and not by a call from heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office. I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle. ... I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess, and I trust by your faith and prayers to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you, or [and] the code of good morals. ... I do not care to say more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.

The son of the Prophet, Joseph Smith, was received into fellowship upon the baptism performed in the lifetime of his father; and upon the statements contained in his address was given the hand of fellowship and by vote chosen to preside over the priesthood of the church.

The spirit of prophecy had been

with many of the members present at that assembly in Amboy, on that sixth day of April; and manifested upon several occasions at different places, that the son of the Prophet would be called and would take the presidency of the church. During the year 1859 such prophecies had been frequent; and it had been also predicted that such call and coming would occur at the April session of 1860. Many believing these predictions had gathered at Amboy to witness their fulfillment.

Neither Joseph nor his mother had heard a word of these predictions; no one having ventured to acquaint them with the statement of such having been made. A strong effort had been made in 1856 to interest young Joseph in the work of the reorganization, which effort had failed because the young man had himself received no direction or command to connect himself with the movement. Such failure had shaken the faith of some, but strong hopes were entertained that God would lead the son to the work of his father. No knowledge of predictions and prophecies stating that he would come to the Reorganized Church, or be present at the April session of conference of 1860, had reached young Joseph, prior to his being present at that session; and it was as much a matter of surprise and astonishment to him and his mother as to any others there.

Joseph has repeatedly stated in public and in private that he knew of no such prophecy having been uttered until made acquainted with the fact after reaching the conference and the prediction had been verified. He heard it there for the first time, the fact of the prediction having been made being testified to by several who were present at the times of its utterance and heard it.

No communication had been had between any of the members of the Reorganized Church and Joseph Smith, until near the meeting of the conference, and long after these prophecies had been delivered, so there was no

collusion or knowledge of coming human events conveyed to and fro, from which conclusion could have been formed and prediction made thereon.

There are several points in the address, to which attention is now called after thirty-six years have passed, to discover whether events have justified the statements then made, or whether the positions were taken unfortunately, were ill-advised and weak in themselves.

1. I came here not of myself, but by the influence of the Spirit.

In this there is a clear, plain statement that no personal purpose for self-exaltation, or aggrandizement, or self-motive determined the coming to the church work; and that the direction of the Spirit, to the dictation of which all Latter Day Saints claim adherence and submission, was what led him to the step he was taking. He was a member of the church over which his father presided and in the work of which he laid down his life. He had an indisputable right to membership in the true body of believers, wherever that body was to be found. He had gone to the Lord for direction as his father had done before him. The answer of the Spirit came to him and he was directed to that portion then known as the New Organization, and called the Reorganized Church of Jesus Christ of Latter Day Saints. He went as he was directed and told the people why he had done so.

2. I have come here not to be dictated by any man, or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

There was nothing uncertain in this statement. The people there assembled were well acquainted with the efforts that had been made to build up the church, here and there, and how they had one by one failed. The man then before them had known something of the efforts to dominate others and so despoil the people of their rights. He knew that to yield subjection to divine dictation was to be safe, to submit to human was to fail. He proposed to be directed by the Spirit by which he had been told to come to the body which the Spirit recognized as the true believers; hence, he at the start gave a clear and positive statement as to the power by which he expected to be

controlled in case of controversy, or dispute. He recognized the power by which he had been sent as the proper one to yield credence and subjection to. Those to whom he spoke and with whom he was to become associated, understood him clearly, and never thereafter presumed to mistake, or to misapply the position taken.

3. I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

It is perhaps needless to comment at length on this statement. The basis is broad, and as substantial as the word of God. Paul held to similar views when writing to the Philippians. He wrote:—

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Joseph Smith was of the same opinion when choosing his motto: "Truth, Diamond Truth."

If truth, honesty, and virtue are not to be the basic principles on which all spiritual structures and characters are to be built to stand, then these names mean nothing, and things are as when the fathers fell asleep.

4. It is my determination to do right and let heaven take care of the result.

There is in this no hint of disposition to yield to wrong dictation, or to foster wrong in any form. Has this been done, and is it now being done?

5. I pledge myself to promulgate no doctrine that shall not be approved by you, or [and—Ed.] the code of good morals.

This statement was prefaced by a statement regarding lineal right, which had been claimed by some as attaching in the case, and a distinct and clear avowal that however strong the claim to lineal right might be, other qualifications must exist or the claim must be ineffectual and unavailing. Then in the light of what he had said before the man pledged himself not to promulge doctrine of which they, the church, or the code of good morals should not approve.

From a consideration of the various claims made to succession to the church, and the many peculiar dogmas taught by the several leaders, it was essential to the harmony of belief and

action that the one who should lead successfully should give pledge to the scattered hosts that he would not compromise their confidence, their spiritual interests, and church existence by the promulgation of theory or dogma of such a character that they could not approve of it, or that the code of good morals would not sanction and approve. Dogmas had been presented which the people of God could not in the light of the law and the code of good morals approve. Some of these had been denounced by the men composing that conference. They were fearful of a repetition of them, or their kind. They did not care to again place themselves in the power of false theology and false morality. They had the right to expect and to require a sufficient pledge to justify allegiance to rule hitherto precarious since the Prophet's death. Hence this pledge.

Joseph Smith, the son, was aware that men had essayed to lead and rule responsible only to themselves. That these men had instituted dogmas and practices subversive of the true faith, injurious to the peace and safety of the church, and destructive of the faith and liberties of the people. He knew that men were liable to the lures of ambition; apt to place too high an estimate on the attainments and privileges of self, and too low an estimate upon the worth, rights, and liberties of others, and thus to become a victim to false ambition; and knowing this he sought to identify himself with the people upon a true and solid basis for mutual existence and protection against lust of power and false ambition.

Joseph Smith the son of the Prophet knew also that more than one portion of the people left broken and scattered by the death of Joseph and Hyrum Smith and the events that subsequently occurred, had either condoned or embraced doctrines and practices that were quite contrary to "the code of good morals." He had some reasons to believe that these dogmas and practices had crept in privily, and were fastened upon the people by compromise, and not by reason of command of God, or precept and teaching of the true leaders. He believed that Joseph Smith, his father, was not guiltily responsible

for the most of these dogmas and practices; but that they had come in against his better judgment and moral protest, and that his father awakened to the danger there was in them to the church, too late to make successful resistance to them, the mischief having been wrought. He believed he had the right to protect himself against a possible recurrence of similar conditions, and so placed this proposition that *the* doctrines he would promulgate should be of that nature that they would receive the approval of the people, or lacking that approval should stand approved by the "code of good morals."

Men have sought to use this pledge, so made to the discredit of the Prophet's son, claiming that he weakly put himself into the hands of a set of apostates, promising to do their bidding. That these were to fashion his views, formulate his opinions, and dictate his doctrines. These men forget what the man had already said, the avowal he made as to who and what sent him there, his statement that he did not come to be dictated by man. They forget further that in the very sentence against which complaint is made, the son of the prophet put up a wall of protection and defense against the willful disregard of right and the laws of morality, should an attempt ever again be made to fasten doctrines and practices upon the church that contradicted, controverted, and displaced the morality taught in the word of God. He could have done no more, he did not care to do less, while protecting himself from a possible departure from right on the part of the people to offer them a provision of protection against himself. The pledge was not, therefore, weak in itself, nor an evidence of weakness on the part of the man; but was timely, strong in itself, and an evidence of strength in the man. Nor can it be properly regarded in any other light, with reference to the latter-day work and the conditions obtaining at the time it was made.

#### IS THERE HARM IN UNITY?

JOE SMITH IN KANSAS.

ATCHISON, Kansas, Jan. 28.—Joseph Smith, head of the Latter Day Saints Church, arrived to-day to unite all Latter Day Saints factions in the city with the Reorganized

Church. Smith is working to unite all factions of Latter Day Saints in the United States, including the followers of Brigham Young.—*Council Bluffs Nonpareil*, January 29, 1897.

The above and similar rumors are afloat in the secular press about our late visit to Independence, Missouri, and Atchison, Kansas. For these rumors neither Bro. Alexander H. Smith, who was with us, nor the editor, is responsible. No reporter secured any information from either of us, either as to our object, or the result; and what has appeared like the above is a matter of newsmongering common to the daily journals.

The result of our visit to Independence has been laid before the saints. The visit to Atchison was of a similar nature, to converse with some, who, holding different views of the latter-day work, were desirous to see us and compare ideas in a friendly, peaceable manner, with a view to a better understanding of the positions occupied by each. Surely there was nothing wrong about this. And unless mischief makers intervene and make wrong out of it none will accrue to anybody.

It ought to be understood by this time that the good name of the church and the stability of its institutions are as dear to such leading men as engaged in this interchange of views as to anybody else in the church; and that they can as safely be trusted to take care of the interests of the work as anybody in the church. If they are not, it might be well to secure others to represent the work at home and abroad.

But suppose that there was truth in the statement from Atchison, published in the *Nonpareil*, what is there in an effort to unite in one all the broken fragments of the church remaining after the dispersion from Missouri, Illinois, and Michigan, that is either wrong in principle or in itself? Jesus has said, "Except ye are one, ye are not mine;" and that salvation is to be found in the "remnant." What wrong is done then by an effort to bring about a unity among the various divisions of this remnant? We have been taught and fully believe that the object of the latter-day work was to bring to pass a "unity of the faith." Hence we are neither ashamed nor afraid of an effort to secure this

unity; no matter by whom it shall be made.

Dogmatic dictation and assertion of religious sanctity and seclusion of right were never compatible with gospel freedom, and they are as much out of harmony with the spirit of oneness now as they ever have been; and ought not now to be permitted to stand in the way of spiritual progress. They have hindered the world's progress a good while, so far as the primitive faith is concerned, and have been the bone of evangelizing processes among believers in the latter day work ever since the death of the Martyrs; and it seems to us that we will do well if we heed what was said to the church in 1887:—

That the work of restoration to which the people of my church are looking forward may be hastened in its time, the elders must cease to be overcareful concerning the return of those who were once of the faith but were overcome in the dark and cloudy day, fearing lest they should bring in hidden heresies to the overthrowing of the work; for verily, there are some who are chosen vessels to do good, who have been estranged by the hindering snares which are in the world and who will in due time return unto the Lord if they be not hindered by the men of the church. The Spirit says, "Come;" let not the ministers for Christ prevent their coming.

We are blessed if we do as the Lord says; if we do not so do, the loss is ours. No objection to such unity can be valid, unless the terms upon which it is secured are in themselves wrong. None being stated in the report, it should be understood that no principle was compromised.

WHILE we were at Independence this last month, eight of those whom the "Church of Christ," the Hedrickites, had recently baptized, gave notice to the "Elders of the Church of Christ" that they withdrew from that body, giving their reasons for such withdrawal. Some of these are those of whom the *Searchlight* has from time to time made mention as coming from the Josephites, or Reorganized Church. One of these, Bro. Edward Marks, made a statement at the Lamoni business meeting, Tuesday, February 2, confessing his act in joining with the Hedrickites and his reason for it, and asked to be reinstated in fellowship by pardon. This was done cheerfully and fully.

At our return home we found a

letter from Elder Maloch, of Vera Cruz, Missouri, renouncing his recent fellowship with the Hedrickites and giving his reasons for withdrawing from them, and asking pardon of those who might have been hurt by his action in joining with them.

We certainly feel to extend the hand to one and all those who having been led into making such steps as uniting with other bodies of believers in the latter-day work, may choose to retrace their steps and return to the fold.

We regretted to some extent that the withdrawal of the eight above referred to took place while we were at Independence, for the reason that it might be inferred that our coming to the city may have had some influence upon their action; but having had no conversation with the parties before their notice of withdrawal had been placed with the elders, we have no reason to feel bad about it. Brn. Maloch and Marks seem to have sized up the situation to their satisfaction, at all events. See Bro. Maloch's letter in HERALD for February 10.

#### "OF GOOD REPORT."

A PROMINENT business man of Kansas City, Missouri, writing to Bishop E. L. Kelley, on business, says in regard to the Church History sent him:—

I will read it with great interest, for while myself a member of the Methodist Church, I have always admired the Church of the Latter Day Saints, for their fidelity to their religious convictions and their sturdy integrity and good citizenship. The general verdict among all outsiders here is that there are no better citizens, or more honorable, honest people than the Latter Day Saints.

The apostle expressed the opinion long ago that the saints should so live as to secure a good report from them without the church. It is a matter of which the saints abroad may well feel proud, that their fellow believers in the Lord in the "regions round about" are winning the respect of the outsiders by upright walk and conversation.

A good name is rather to be chosen than great riches.

THERE are rumblings both under the earth and above its surface, in Utah, as the following press dispatches show:—

BRIGHAM CITY, Utah, Feb. 10.—Last night this city was visited by the heaviest earthquake shock ever experienced in this valley.

It was so severe that the bell in the courthouse tapped five or six times. The shock was felt as far north as Logan.

SALT LAKE, Utah, Feb. 10.—In the Legislature to-day Senator Rideout introduced a concurrent resolution providing for the appointment of a committee of four members of the House and three of the Senate for the purpose of investigating the charges that undue influence was brought to bear upon members of the Legislature in relation to their voting for United States Senator. The resolution was laid over until to-morrow.

#### EXTRACTS FROM LETTERS.

BRO. W. J. SMITH, St. Clair, Michigan, February 6:—

I have been here about two weeks, preaching every night, and three have given me their names for baptism. The Methodist preacher here is doing all he can against us, but is very careful that we shall not catch him at it. His cowardly, underhanded work in berating the work behind our back is hurting himself more than it does us, however, and we shall be content to give him rope a little while longer and then "fetch him up standing" by and by. I send you clipping from the St. Clair *Republican* of the 4th.

"Elder W. J. Smith, of Detroit, has been holding meetings here this week in the City Hall in the interest of the Latter Day Saints. He will speak twice on Sunday next, at 2:30 and 7:30 p. m., in the City Hall. Mr. Smith is an entertaining speaker and handles his subjects well. His lecture on the subject of 'Mormonism' last evening was exceptionally good, the elder clearly drawing the line of demarcation between those of the Reorganized Latter Day Saints and the Brighamites. Go and hear him next Sunday if you can, it perhaps may do you good."

Sr. Josie V. Phillips, Dorchester, Massachusetts, February 2:—

The work is progressing well in Boston. Saints are feeling well in the gospel and can only rejoice that the Lord has led them into this his church when they listen to the word which Moody and "Sam" Jones are at present feeding to the starving souls of Boston. They truly have a "form of godliness" but deny "the power thereof." They use just enough Bible to deceive the unwary into believing that they are preaching the gospel; but the light which this work gives enables one to see the holes there are in their teachings. Two were added to our branch by baptism on Sunday, January 24; so the good cause moves on.

Bro. Jay Hoffman, Kansas City, Kansas, the 4th ult.:—

This leaves me feeling well in the work. Am doing a good deal of house-to-house labor with good results, four being baptized within a month. Our branch is in good condition spiritually, nearly all being alive to this great work. Great blessings are in store for that servant who honors his calling.

Bro. George W. Edwards, Philadelphia, Pennsylvania, the 10th:—

A very pleasant surprise party was tendered to Bro. A. H. Parsons, elder of this branch, on the evening of the 9th, it being his fortieth birthday. Quite a number of the saints participated and a very enjoyable time was had by all present, recreation being had in singing and playing of various games. Refreshments were served later in the evening.

Bro. G. H. Hilliard, Ottumwa, Iowa, the 12th:—

I baptized two last night at ten p. m. in the river here. They live at Keb. They divided my meetings for Keb, and had two here; but it was a mistake, I had a splendid interest at Keb.

#### EDITORIAL ITEMS.

A LOCAL newspaper clipping, place of publication not given, sent us by Bro. S. D. Payne, announces his meetings and states that large crowds attend.

Sr. Anna Nielsen, formerly of Nebraska City, Nebraska, but for the past two years located at Sheridan, Wyoming, writes of her recent reunion with brethren and sisters of the city, to which she has returned of late. She rejoices again in active communion with them and writes of the pleasure experienced in their fellowship. Sr. Nielsen loves the work and maintains it in earnestness of spirit.

Sr. Mary A. Pilkington, of Hite-man, Iowa, writes an account of a visitation received by her years ago, which then comforted her and to which she now looks back with satisfaction, believing it to have been one of those commissioned "to tarry" in performing the special mission assigned him.

Numerous letters are crowded out of this issue by other matter.

Bro. J. W. Burns writes that he and others of the Scranton, Kansas, saints were edified by the labors of Brn. Joseph and A. H. Smith, Joseph Luff, J. W. Hudgens, Davis, and others, who recently visited that city and met with the branch there.

Catholic authorities deny late rumors which stated that the church had removed Dr. Keane from the University of Washington because of his liberal tendencies; also that Archbishop Ireland, of St. Paul, was under disfavor for like cause.

The *Ensign* has greeted us of late donned in new dress from head to foot, which very much improves its

general appearance. The world moves.

The Cretan situation is serious and may open up the European conflict which seems likely to begin at any time. The Cretans are in rebellion against the Turks. Greece has espoused their cause and has sent a fleet with the avowed intention of annexing the island of Crete and thus liberate it from Turkish rule. Austria and other powers have disapproved the action of the Greek government. English, French, Russian, Turkish, and other war vessels are present in Cretan waters to watch for developments and to take action in restoring order, as occasion may arise. A conflict between Turks and Greeks is probable.

Bro. Daniel A. Bressman writes from McLeod, Oklahoma, that saints there desire labor from Bro. W. B. Toney and others of the ministry. Two are ready for baptism, others are interested. "Oklahoma is the best mission in the world," he says.

A London press dispatch states that there is no foundation for rumors of the Czar's ill health.

The immigration bill as amended and passed by Congress provides for the exclusion of all who cannot read the English or their native language. However, illiterate wives and children of literate males are admitted with them under the provisions of the bill.

A published card for street distribution issued by the brethren of Philadelphia announces a sermon on "Utah Latter Day Saintism," by Elder A. H. Parsons. We are informed that many heard the effort and learned the distinction between true and false Mormonism, so-called. Elders of the Utah Church will learn, if they have not already learned, that their missionary efforts will have but little or no effect, unless they serve the purpose of bringing out more clearly the legitimate character of the Reorganized Church in contrast to the church in Utah. The "Gentiles," the American people, will not be converted by an organization whose violations of common law they have for years been obliged to deal with and compel obedience from. Not even the rhetorical eloquence of B. H. Roberts can cover up or excuse the false position of the organization in the valleys of

the mountains. However, its own policy will aid in its final overthrow, for the young men now being sent out will learn the truth and the honest among them accept it.

Elder J. W. Wight arrived home on Wednesday, the 10th, called in because of illness in his family.

Advices dated Sunday the 14th are to the effect that Greece has practically declared war against Turkey by sending troops to Crete, where the Christians have opened fire on the Turkish forces. Grave complications are expected.

Bro. J. L. Goodrich was at Washburn, West Virginia, on the 6th inst., where he found the people interested in the doctrine and the branch united and alive. Bro. Jonathan Huffman, the branch president, was assisting him. Bro. Goodrich has been laboring of late in West Virginia, in the counties of Ritchie and Calhoun.

There is much sickness in the places where the saints dwell this winter, said to be the result of the unusually mild weather.

## Mothers' Home Column.

EDITED BY FRANCES.

We have careful thoughts for the stranger,  
And smiles for the sometime guest,  
But oft for "our own"  
The bitter tone,  
Though we love "our own" the best.  
Ah! lips with the curve impatient,  
Ah! brow with that look of scorn,  
'Twere a cruel fate,  
Were the night too late  
To undo the work of morn.

—Margaret E. Sangster.

### SELECT READING FOR MARCH MEETINGS OF DAUGHTERS OF ZION.

[WE now take up the first mentioned corner stone on which character should be builded. This is "loving faith in God."]

How shall I lead my child to Christ? is, to many parents, the most momentous question of their lives. It is a most momentous question; one which we approach with the deepest humility, knowing our insufficiency to answer it without Divine aid, and praying earnestly for that aid. "Guide us into all truth" is our prayer; without that guidance we may wander into error, where error is fatal to human souls.

How shall I lead my child to Christ? O, parent, tender and loving as you are, is there not a cruel fallacy in the very question, the fallacy that Christ is afar off from your little ones, and can only be found of them after laborious and conscious search? Is there not in your heart, back of the question and

prompting it, the idea that your children must go on for a time in sin, not knowing their blessed Savior, wandering away from him, and only returning to him in after years by retracing their steps through the devious and difficult ways by which sin has led them away from him? Is there no place within the fold of the tender Shepherd for little ones? Is it like him who "carrieth the lambs in his bosom," to safely fold the *sheep* and leave the lambs *outside*? And yet this is just what we charge upon him when we believe, or act as though we believed, that our children cannot be converted and become really his until they reach maturity, or, as we vaguely say, years of discretion. If they are not his—his who bought them with his own precious blood—whose are they in the interval between birth and that uncertain period which our halting faith fixes as the proper time for their conversion? The inevitable answer may well shock us out of our inactivity, for there are in the wide universe but two masters of souls, God and Satan.

Do not misunderstand us as teaching that children are all right by nature and have no need of regeneration; that if left alone they will grow into the beauty of holiness spontaneously. Twenty-five years' experience with children in the schoolroom has convinced us that such an idea is a fallacy. What we do affirm is, that it is possible, and ought to be common, for the children of Christian parents to grow up Christians, and never know themselves to have been otherwise. This should be the expectation of Christian parents; we rejoice to know that this is the expectation of many, and we have never known this expectation disappointed, except in cases where the disappointment was easily accounted for by extraneous circumstances. The atmosphere of the home into which they were born may not have been such as to nurture growth of the spiritual life implanted in the infant soul, though where there is this expectation on the part of both parents, that is not often the case. It may be that the church atmosphere is so cold as to freeze out the tender shoot; its style of piety may be active and bold, but with a certain hardness and rudeness—a piety of conquest, rather than one of love. Worst of all, and most common, there may be in the church a spirit of skepticism concerning child conversions, a feeling that the conversion of a little child is of small account compared with the conversion of an adult. We see this manifested in the way conversions, or accessions to the church, are often announced—so many adults "besides a number of children." . . .

You are loving and tender of your children, will make any sacrifice to feed, clothe, and educate them; for their sake you gladly renounce ease, comfort, health, rest; yet amid all your loving sacrifices for them, do you not do their souls an irreparable wrong by distrusting the loving mercy of your God to them—his longing and his ability to seal them his, and bring them into his fold while still little children, like those of whom his Son said, "Of such is the kingdom of heaven?"

We charge you by the love you bear your children, to answer this question truthfully

to yourself and to God. And if the truthful answer must be "Yes," pray earnestly, "Lord, increase our faith," for, "according to your faith, so be it unto you."

"You will never practically aim at what you practically despair of;" if you do not practically believe your child can be united to God, you will aim at something lower and less. Conversion is but the beginning of the Christian life, not its full perfection. A Christian is one who has begun to love what is good, for its own sake; why should it be thought impossible for a child to have this love begotten in him? He is, in that case, only a child converted to good, and leading a mixed life as all Christians do. The good in him goes into combat with the evil, and holds a qualified sovereignty; and this combat goes on, if we may trust Paul's experience, till life's close. Why may not this internal conflict of goodness cover life from its dawn as well as any part of it? . . .

Of course he cannot understand the whole philosophy of religion, but a right spirit may be virtually exercised in children, when as yet, it is not intellectually received. They can be put upon an effort to be good because God desires it, and will help them in the endeavor; this is all that, at a very early age, they can receive, but it is sufficient; indeed, it includes everything—repentance, love, duty, dependence, faith. Nay more, if the Christian scheme, the gospel, is really wrapped up in the heart of the parent, and beams out in all his looks and actions, the Spirit of God may make this living truth as effectual, even before it can be taught in words, as the preaching of the gospel itself. What manner of men and women ought parents to be in all godly living and conversation! . . .

There is no age that offers itself to God's truth and love, and to the influence of his Spirit with such ductile feeling and such tender sensibilities as childhood. Its being placed under parental authority makes him to see the abstract principle of duty personified in his parents, and learning to obey them "in the Lord for this is right," is the first step towards learning to obey God. It is for this reason that teaching children obedience to parents is of such vital importance. When the child is brought to exercise true and loving submission to the good will of his parents, you will often see a look of childish joy, a happy sweetness of manner, a delight in authority, as like to Christian experiences as anything childish can be to anything mature. . . .

The Bible is one of God's appointed instruments in religious character building. Among the earliest lessons taught our children should be love and respect for the word of God. This lesson is unconsciously taught in every home where family worship is sustained. The impressions made upon children by seeing the whole household gather, night and morning, around the open Bible, to hear it read by lips they love and revere, go with them through life. We hardly see how professing Christians who neglect family worship can expect the conversion of their children. This neglect usually arises from "lack of time," the parents say. But this is

simply saying to your children, "Our worldly business is more important than the service of God." You have all the time there is in the twenty-four hours; it rests with you to decide what use to make of it. The natural supposition is that you will employ it in that which you consider of the most importance. . . .

Let the prayer at family worship be short, simple, and couched in such language as the children can understand. Pray for just what you need, and feel that you need for *that day*. I remember a prayer I once heard by a father whose name, if I should give it, would be recognized as that of one to whom thousands have listened delightedly, but in his prayer were no flights of eloquence, only the simple asking for the grace which each one needed for his day's work—for himself, that as he went among men he might honor his Master; for his wife, amid her household cares; and for his children, that at school, and especially upon the playground, they might not do anything which the boy Jesus would not have done in their places. Such prayers are not mere words to those that hear them, they go with them out into the work of the day, to help and strengthen.—*Childhood: Its Care and Culture*.

The leaflet, "Gospel Teaching in the Home," may be used in connection with this lesson.

Latter Day Saints are instructed at what age their children shall be baptized. Read Doctrine and Covenants, section 68, paragraph 4.

What position do they occupy up to this time? See Doctrine and Covenants, section 28, paragraph 13.

Can it be proved that any more of those who enter the church in childhood are unfaithful to the teachings of the gospel than of those who accept it later in life?

What is binding on parents in order to have children ready for baptism at eight years?

Must it be a free choice on the part of the child when he is baptized?

One sister, now grown, remembers feeling hurt because arrangements were made for her baptism without consulting her. There had been no talk on the subject just then, though she had been taught the necessity of baptism prior to that time. There were others to be baptized and she was told to get ready and go too. She would have been willing otherwise, but as it was, she went with an inward protest.

#### PROGRAM

##### FOR MARCH MEETINGS OF DAUGHTERS OF ZION.

HYMN 519, Saints' Harp. Prayer. Scripture reading, Ephesians 5: 6-20. Reading from Home Column with discussion. General remarks on mothers' work. Roll call. Business. Hymn 225.

"I think God works on human lives  
Through human means;  
And what men call 'but kindly acts'  
God's movements screen."

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

AT the request of the writer we publish in full the article on Uniformity of Texts. May we hear from the other side?—ED.

#### UNIFORMITY OF LESSON TEXTS.

IN accordance with a motion passed at General Convention last spring, that districts take into consideration the question of uniformity of texts—that the lessons for Primary *Quarterly* be based on same texts as used by Senior and Intermediate grades—and report their wishes to the general assembly, we took up the subject in our first district convention afterwards. Wishing more time to think upon the matter, the question was laid over for further deliberation. At our last convention it was decided upon, and after general expression of opinion from teachers and local officers, a motion prevailed unanimously in favor of uniformity of texts.

When the question was first brought up, some objection to the uniformity idea, giving as their reasons that the Senior texts were beyond the comprehension of children in the primary grades.

I have learned that this objection (?) has been entertained at other places. I put the question mark after "objection," for while this argument had been brought up a good deal as an objection, is it one? Is the supposition it implies a true one? Why, it is as foundationless as the idea is amusing that a text in the Old Testament could not be simplified as easily as one in the New Testament. If any evidence were needed further than reason, it is only necessary to use the observing powers to notice that the primary work, only goes over the ground that the Senior grade went over a year or two before, a demonstration which has been going on right along that the texts used for senior and intermediate uses, can be simplified to meet primary requirements.

This point seen, the question was settled with us. It took no argument to convince any of our teachers that the present difference of texts is a disadvantage to the general work and interests of the school. That has been making itself apparent ever since the system started.

In the first place, while it is a fine point, it is none the less a real one, that we lose by this division, the effects that are always reached by united pursuance of one course, in interest, sympathy, and the stimulus that competition with one another gives.

The line is drawn at the responsive reading where the interest of the school divides. It is not reasonable to expect children to give attention and be interested in something in which they have no part, and do not understand, because their teaching is upon different subjects. It is the same at review time. Instead of this being one of the most enjoyable features of the session, a lively, cheerful closing exercise, participated in by



the entire school, thus uniting all classes in the understanding of the lesson, and sending the children away in bright spirits; instead of that, one half the school must go through the dull performance of sitting and waiting while the other half recites. It is particularly tedious to the children. They grow restless and disorderly, annoying the rest of the school, worrying the superintendent or the one reviewing, and it is a task upon the teachers that have charge of them. Besides, there is as much time again used as would be necessary for one review, and this drags to a tiresome length the feature that should be short and crisp.

It may be said that in some schools where they have primary room they have separate reviews anyhow. This is no argument against one text; not at all. A uniform text would serve under such circumstances just as conveniently, and it would accommodate the majority of schools that have no primary department.

But nowhere do we find the two text system more vexing and troublesome than in our teachers' meeting. It seems about impossible to make the meetings the success we should like to have them in interest and attendance on account of it. The primary teachers complain that they are not helped for their work by studying the senior text, and naturally there is no personal incentive to them to come. Those that do attend, do so out of desire to help the meetings for the other's sake, but derive little practical benefit for their own duties, and vice versa, it is the same with senior and intermediate teachers if the primary text is studied.

In some towns the primary teachers of all the denominational churches meet together for the study of the lesson, but in any one school and in our schools there are not enough of primary grade teachers, and of senior and intermediate grade teachers to hold separate meetings. We need the ideas and the presence of the unbroken number of our teachers to make the meetings of most profit and interest. It would be inconsistent to ask two nights a week for senior and intermediate teachers to lend their presence at the study of the primary text, and primary teachers to repay them by attendance when it is the senior's turn. So we have been compelled to resort to alternating: study the senior lesson one week, and the primary lesson the next. It is the best way we can think of, but it is not satisfactory, for obvious reasons.

We hope other district conventions have done, or will do as we have, and, acting upon the advice of the motion made at General Convention last spring, take this question into consideration. Things are allowed to run on sometimes, not because of merit in them, but because they are not looked into, or if their disadvantages are felt, it is neglected to report them, and they are put up with. But we are so anxious to have the present two-text system changed, feeling thoroughly sure it is disadvantageous in our working methods, that we would wish that district associations everywhere would investigate the question, too, and make their wishes known, that the

general convention may be prevailed upon to take the matter up and act upon it.

We have looked at both sides of the question; considered the arguments against it as well as for it, and we have found that a uniform text would have all the merits, and none of the demerits of the present two-text systems, and hence we want uniformity of texts.

LOUISE PALFREY.

#### DON'TS FOR THE SUNDAY SCHOOL SUPERINTENDENT.

BY JOSEPH ROBERTS.

DON'T be a superintendent for one day out of the week and the other six be a something else. Do you know what it means to be a Sunday school superintendent?

Don't teach Johnny to remember the Sabbath to keep it holy and that it's wrong for "little Johnny" to go skating with some of the neighbor boys on that day, when you go sleighing and spending the time in gossiping with neighbor Jones.

You have been told to always go before your school looking pleasant. Don't do it unless you *feel* that way. Be the same on the surface as you are in the center. Don't practice deception. The children will learn it of you. If you love the children and have the Spirit of the Maker in your heart, it will unconsciously shine in your face. Don't be a sham.

Don't get behind the stand and pray long and loud and ask for everything in existence and then, in the face of all this, ask God to create something else and give you. But get near your school and, while you are all standing with bowed heads, offer in the language, feeling, and needs of a child, a short prayer that the children may feel is from their own hearts.

"AS TO primary pupils' preparation, I have never been able to secure much home work, so accept it as a fact that all that the majority of the pupils get is in class-work. I teach just as if the class had not previously seen the lesson. Certain ones always know their lessons, but repetition pleases children.

"DORA YOUNG."

#### Letter Department.

ST. LOUIS, Mo., Feb. 3.

*Editors Herald:*—The long talked of discussion between the Utah elders and our elders at this place is at last a reality. Elders Bond and Archibald spoke in behalf of the Reorganized Church, and Elders Christensen and Ballard in behalf of the Utah Church. Two propositions were properly arranged and signed before the discussion commenced; the first, our people affirming that Joseph Smith the present President of the Reorganized Church was the legal successor of his father; and the second, the Utah people affirmed that Brigham Young was the legal successor of Joseph the Seer. This is not the exact wording of the propositions, as I do not have them at hand, but it is the substance of them.

Two evenings were used on each question,

each side to have one hour each night. The first session was held Monday night January 25, and closed Thursday night January 28, the discussion lasting altogether, sixteen hours. We presume that this discussion in one way was no exception to the general rule; and that is, both sides think they come out ahead, at least we feel that way *very much*, so far as our side is concerned. In view of the fact that we have so many living witnesses, and an abundant supply of written and printed evidence at hand to sustain our position, we believe it only fair to admit that it is quite possible that we would be a little prejudiced against the arguments brought forth by the Utah people and therefore not give them the merit they were justly entitled to, and hence judge that we were more than victorious. There were a few in the audience who were not members of either faction, and some we believe not associated with any religious organization, and their opinion that we have heard expressed is that our opponents got very much the worst of it, and the general expression appeared to be one of commiseration for them; that they were young and inexperienced and were really to be pitied, as they appeared to be earnest and honest in their endeavors to maintain and defend the position which they occupied, though their cause must be dragged through the dark and cloudy times of Utah's early history.

In Elder Christensen's attempt to smooth over the manner in which the church in an early day in Utah handled their apostates, he said he believed there were two persons in the audience who had been out there in those days who were now members of the Reorganization, and he would call upon them and prove to the satisfaction of the audience the points he was claiming. The first one he called upon was Bro. J. G. Smith, a man who has resided in St. Louis for some fifteen or twenty years, and has a reputation in both business and church affairs entirely above reproach, a man also who knows from his own personal observation and sad though profitable experience enough of early-day Utahism to make a small volume for very interesting and surprising reading to the young and middle-aged members of both churches in question. Elder Christensen asked him the question if he had ever heard of anyone's life being threatened on account of their apostatizing while he was there in Utah. Bro. Smith arose and asked him if he really wished him to testify in the matter, whereupon Elder Christensen answered in the affirmative, but if the expressions of his face during the next few moments bespoke the feelings of the inner man it is safe to say that he was sorry that he had not said no. Bro. Smith stated in a pleasant, though firm way that brought conviction with his words, that he had only heard of it, but that *his own life was threatened for that very cause*, and that by an elder of the Utah Church. He also related other instances of as damaging importance to them. Elder C. then asked him if he knew that such instructions came from the head of the church. Bro. S. said he could not say, but one occasion where such actions existed it

was the result of a local priesthood meeting. This evidence on the part of Bro. Smith, coupled with the evidence that had just been read where Brigham Young had said he would unsheath his bowie knife to take care of the apostates, certainly made a chain of evidence that would almost hang a man.

The other brother Elder C. referred to was Bro. Noah N. Cooke, who was for years a very faithful and efficient Bishop's agent in this district, and a man whose word is considered as good as law among his associates, so far as truthfulness is concerned. His testimony was also very strong, which made it quite apparent to all present that it would have been far better had Elder Christensen allowed the living witnesses to remain seated. He finally said he wanted to know the truth, and we believe in this he was correct, but these young men have been born and cradled in this belief, and their faith seems to have very much the same hold upon them that the Catholic faith does upon its communicants, "It's the religion that my parents lived, and hence it must be right." Neither of them has ever been beyond the borders of Utah until a few months ago, and it is quite evident their experience will do them good.

There is one thing quite sure; that is, these young men have intellect and zeal worthier of a better calling, and may our heavenly Father in his loving kindness open their eyes to the true way.

Your brother,

RICHARD B. TROWBRIDGE.

NORTH BRANCH, Mich., Jan. 27.

*Editors Herald:*—I haven't anything very discouraging to write I assure you, for prospects look very bright for the preaching of the gospel; requests come from all quarters to come and preach, all of which are very encouraging to the missionary, and especially so when it is said, "Come, and we will pay your fare." Of course it is perfectly right they should do that. But many times the missionary does not receive that encouragement, but is compelled to throw his pack on his back and take a tie ticket (of course one advantage with that kind of a ticket, it is good on any road), and navigate himself across the country. But will we falter by the way or give up in despair because we are left to exercise ourselves in this way? We say no, for our Captain whose name is Jesus, has said, "Follow thou me;" and we read that he traveled on foot to tell the people of the love of God. We are no better than he was, I am sure.

Notwithstanding the severity of the weather on Sunday last, I baptized one precious soul. May the good Lord bless those who have the courage to step forth in obedience to his commands. I came to this town of North Branch last Monday evening to hold a series of meetings in the Episcopal church, and on arrival found the church nice and warm, the arrangements having been made by Bro. Tebo and son. I have held forth but two evenings and cannot say what the result will be, but last evening the audience was nearly doubled in number over the first evening, and some have expressed themselves

as being very much pleased with what they heard. We are having a little opposition in the cowardly bushwhackers' way; the Methodist pastor has appointed this week as a week of prayer in his church. I presume there will be some long and loud prayers offered that the wolf may not destroy their flock.

I spent a few weeks the forepart of the winter in Bay City. We held meeting in a little church in the southern part of the city. While there were none baptized, we allayed much prejudice and left some believing. I was associated with Bro. J. S. Keir while there, and I do thank the Lord for such men whose practical life is in harmony with their profession. And I do thank the good Lord, "who knoweth the weakness of man and how to succor them who are tempted" (D. C. 62: 11), that he has ordered that his ministers should go forth two and two; and when alone as I am at the present I often wonder, "When will the church observe that order?" I wrote an article entitled "two and two" some time ago, but have not seen it in print yet. Perhaps it got lost or found its way to the wastebasket.

The worst feature that I see with a great many of our people is that they do not buy and read the church books and papers, therefore they are not keeping pace with the work as they should. If we do not qualify ourselves so we are able to cope with the powers of the evil one, it seems to me it is only a matter of time when he will overpower us.

The Church History is indispensable to every one who wishes to qualify himself. I ordered a copy of it and sold it again before I got it read, but at once ordered another. I only hope I may be able to sell many of them.

Yours truly,

J. A. GRANT.

RIVERSIDE, Mont., Jan. 27.

*Editors Herald:*—Some time ago Mr. Johnson purchased a place that had been used for a saloon, and we thought it would be a good thing to convert it into a church; so the few saints here in the valley put our little mites together and sent for Bro. R. J. Anthony to come and occupy the old saloon house now turned to a better purpose. He had preached a few discourses here in the hotel two years ago and the people liked his talk; then he came here on the 28th of December and began preaching on the 30th with about forty people, and the people liked him from the first and the congregations increased right along. He made everything so plain that all could see the beauty of the gospel; at least they could see and understand the Bible better than ever before. We had splendid audiences until this late cold spell came; but it is too cold now to try to hold meeting.

Several seem to be interested and some are believing. I do wish and pray that some will unite with us. I have been alone here so long; it would be so good to have others, of like precious faith to associate with close at home. A few of the saints live about seven miles from here, which makes it difficult to meet together more than once in a long time. When a missionary comes we are only a little speck in this great valley.

Bro. Anthony's preaching has removed prejudice and people think differently of us now. Some came out of curiosity and were surprised. They thought we had a Joe Smith Bible and all such nonsense as that, but they found we had the truth.

After services one evening when Bro. Anthony had got through preaching an old man stepped up to him and said that was just the kind of preaching he liked to hear. He invited him to come and see him and stay a week with him. He said he had just come out of curiosity and to hear what we had to say. There have been some parties that have asked for the Book of Mormon. Bro. Anthony has sent for them and some of Voice of Warning. I do hope we will have nice weather soon, so Bro. A. can preach again. We do enjoy hearing him speak, for it is so seldom we ever hear one of the elders preach. He is a splendid speaker and we hope we can keep him here awhile, for the people need to hear the gospel. All they think of is going to dances.

We have started up a union Sunday school and hope it will be a success, for there are so many little children that have never been inside of a Sunday school. How I would love to be where there was a large branch of the church where I could go to church and Sunday school every Sunday and feel that the presence of God was near.

Bro. Anthony spoke on the Book of Mormon and every one was much pleased with it. We do so much appreciate his coming, for we know he is a good and noble man and is trying to do all he can. He is talking of going to Deer Lodge soon. We hope he will soon come again, for we will miss him. Bro. Anthony has been very kind to stay with us long as he has. Every one speaks so well of him and we are truly proud of him. A Presbyterian minister from Hamilton had some talk with him and asked some questions. He knew nothing about the latter-day work. Bro. Anthony loaned him his Book of Mormon and gave him plain pointers on our work.

Your sister,

MIMA JOHNSON.

YOUNGSTOWN, Iowa, Jan. 23.

*Editors Herald:*—Bro. W. H. Kephart came into this locality, by our request the 31st of December last, and rendered efficient service for the Master for about eleven evenings, in our schoolhouse. His preaching was well received by the people who favored him above other ministers in that the best of order and attention prevailed throughout. We have reasons for believing that some good was accomplished, although none were baptized.

There are some here who are firm believers in the latter-day work, but for some reason have not the moral courage to obey. I know of a number of such in different places, and cannot but believe that they do not realize the responsibilities resting upon them as individuals, else they would not hesitate.

I would respectfully suggest that a tract be prepared especially adapted to this class of people, calling their attention to the fact that to a great extent we are "our brother's

keeper," and that only through prompt and complete obedience on our part as individuals can we rid our skirts of others' blood.

I would also beg leave to suggest that some method or system be devised, and adopted by the church that would in some measure furnish protection to the generous, hospitable saints from the rascally humbugs who are taking advantage of the saints' liberality in various ways. Wishing all a happy, prosperous new year, I am,

In bonds,  
E. O. CLARK.

BEAVER CITY, Neb., Jan. 28.

*Editors Herald:*—I am preaching four miles east of the above-named place; am having a good attendance and some are very much interested. I preach the restoration of the gospel and the things concerning the kingdom of God, and while I am making many friends to the church, it is not done without opposition—the preachers oppose me. Some say I have six wives and some say sixteen. One of the Methodist preachers is saying many hard things against me. He told the people that after I preached at the Needmore schoolhouse for awhile (southwest of Beaver City) they locked the house and would not let me preach any more, and that the people at the Duesenbury schoolhouse should do the same thing; but this was proven to be false by some of the people living near the Needmore schoolhouse in less than an hour after he told it.

There are no saints nearer than thirty-five or forty miles of this place that I know of, but I don't lack for friends. I have preached twelve sermons here and expect to stay for some time yet, then go south near Precept. I feel well in presenting the word.

In bonds,  
SAMUEL D. PAYNE.

ST. JOSEPH, Mo., Feb. 5.

*Editors Herald:*—Please make the following corrections in the article, "The River Sidon, Where is it?" First, in *Herald* for January 20, page 45, which reads: "When he left his brethren in the land of Nephi," should read, "When he left his brethren in the land of *Lehi*." Also in *Herald* for January 27, page 60, the first reference, "Alma 22:3-16," in curves, should read, "Alma 20:3-16." And also the name "Usumasinta," should be spelled Usumacinta, to be in accord with the name as quoted from Mr. H. H. Bancroft's History of the Native Races of Central America.

Yours truly,

SIMON SMITH.

(Webster's International Dictionary spells the river "Usumasinta."—EDS.)

BROOKLYN, N. Y., Feb. 1.

*Editors Herald:*—Yesterday was passed pleasantly here. The sky was clear, the sun shone brightly, and light was radiant over city, snowdrift, and landscape. There was a full attendance at the preaching services who seemed to be favorably impressed and cheered on in the conflict. The prayer service also was well patronized and fervently

participated in. The Sabbath school is in a progressive stage, attractive and instructive. It is under the management of Brn. Ephraim Squires and James Cox, etc., and Sisters Ella, Helen, Violet, and Elizabeth Squires, Anna Box, Potts, and others. The song service was very attractive. The Brooklyn branch also is progressing nicely under the management of Bro. George Potts as president, Bro. J. H. Pope priest, James Cocks teacher, William Clark deacon, and Anna Box organist, Thomas Lester Bishop's agent. These are supported by Brn. Joseph Squires, Thomas Truman, George Box, and other brethren, together with a number of active and well-grounded sisters, young and middle aged. Altogether the outlook is promising for Brooklyn.

Last Sabbath I was in Philadelphia and preached in the forenoon in the hall occupied by the saints for holding meetings, and in Camden at evening. There was a desired interest manifest in both services. I attended a number of meetings while here, visited a number of the saints, and it was easy to note the evidences of progress. Philadelphia is recovering from the apathy of the past and bids fair to assume her former strength and go forward. The younger element has taken hold with manifest interest in both the branch and Sabbath school. Brn. Hull, Bacon, Christie, Zimmermann, Stone, Copeland, and Sisters Kate Cameron, Hull, Parsons, Christie, Louis, Copeland, with many others, seem devoted to the Sabbath school work. Bro. Christie conducts a Sabbath school in Camden each Sabbath. There are some eighty-seven members in all now in the branch. The success of the work in no inconsiderable measure is due to the activity of Bro. A. H. Parsons, who though just now engaged in secular work keeps a vigilant eye on all that is going on and aids in every way possible. But what is not least, the work of Brn. H. E. Moler and William A. Smith has been very effective and has strengthened the cause both in Brooklyn and Philadelphia. These brethren are well commended and endeared to the saints. Bro. Smith is an especial favorite all along the line. As the saying goes, "He takes the cake." Both have returned to their respective home fields of labor, with the understanding that they will be active there until the time of General Conference. See how generous we are towards the West.

While in Philadelphia I went to hear Elder Roberts, of Utah fame, as did a number of the saints. We listened with interest to a well-delivered and forcible discourse on the principles of the gospel. The fall and atonement, faith, repentance, baptism, laying on of hands, authority. It was able and interesting, etc. A real Latter Day Saint could safely indorse all that was said, except the closing, which was presented with raised hand and much emphasis, "This is what we believe out West and this is what we practice." That was just about enough to make the gods weep! But they can do but little harm, after all, except among silly folks, for the people are onto them. While procuring tickets among railway officials they stated: "There

are the genuine Mormons in town also." They know the difference, and some, at least, are inclined to encourage our work as against what they are attempting to do, and our people are held in respect—known as a respectable body. It really takes a pretty cheeky person to represent that western institution with its terrible history this far east.

Bro. Parsons is caring for the flock in Philadelphia, and is up to time.

Fraternally,  
WILLIAM H. KELLEY.

LYNN, Osage Co., Mo., Feb. 5.

*Editors Herald:*—We came here the 30th. Have held meetings in the little chapel with fair audiences, considering the weather, roads, etc. Preached in Methodist church in town, five miles from here, last Wednesday. Good audience, and am to preach there again to-night.

Something of a contrast from the dust, danger, noise, confusion, and crowded quarters of the city to the quiet and solitude of the wooded hills of Osage County, reminding one of Gray's lines:—

"Far from the maddening crowd's ignoble strife  
Their sober senses never learned to stray.  
Along the cool sequestered vale of life  
They kept the even tenor of their way."

The beauties of "still life" in Nature's primitive estates are all around us, and release from the perils of civilization, are appreciated, as a pleasant and profitable change. We are comfortably cared for at the home of Bro. James Wilson, an old veteran, with an honorable record, both in the army of the Lord and in the service of his country.

This region is the scene of former labors of Brn. Gillen, Bozarth, Jones, and others, who are all kindly remembered. Here, as elsewhere, the work of confusion, scattering and discord, has seemingly to a large extent obliterated the once goodly prospects for the church in this region. There are still those who love the truth, and whom past experiences will never suffer to be satisfied with anything else but the gospel as restored to us. But there seems to be a corresponding lack either of ability to apprehend the necessities that confront us, or of an unwillingness ourselves to submit to the operation upon our own life and conduct of the law which James declares to be "perfect." Wise presiding officers, who have wisdom and courage to resist the seductive influences either of the favor or frowns of those who ignorantly or willfully oppose decency, law, and order, are everywhere needed.

The discussion with elders of the Utah Church in St. Louis, which closed after four nights' canvass of the claims of the respective churches, simply left us, confirmed in the stability of the claims of the Reorganized Church. I have thought it strange that that church which was able to build costly and numerous temples in the West should neglect their interests or fail to guard their claim by sending out men as representatives who really seem to know so little about the actual history of their organization. To my mind these are signs of change—rapid changes, if not of disintegration, awaiting that

body of people. Experiences like those in St. Louis must, with honest and intelligent men, inevitably lead to disquiet the mind and doubt concerning the claims of the Utah Church.

Dishonesty and ignorance are poor factors to depend upon for permanent building, and with dishonesty and ignorance of the facts of Mormon history withdrawn from the arena of conflict, the union of saving element from the partial wreck of gospel faith cannot be long delayed. This is our hope. May Zion's deliverance soon appear, is our prayer.

The great changes that have taken place in Utah history since the first missionaries of the Reorganized Church sounded the call for return "to the old paths" are to us a prophecy of the future. The generation of men that aided in or submitted to the dictation, tyranny, un-Christlike, anti-gospel methods of B. Young & Co., are fast passing away. The sons of those men, broadened and enlightened by world contact, are already disallowing the claim of wisdom, much less of heavenly authority, for the teaching and acts of their progenitors, and their future effort with regard to much of their past church history will be to obliterate, rather than to perpetuate. The Rocky Mountain fastnesses, nor the great American desert no longer offer obstruction to civilization's inquiry, and the white rays of the standard of the Son of Righteousness which the Lord by his Spirit is raising up against the enemy that swept in like a flood upon the Church of God, is beginning to penetrate Utah's spiritual gloom and night, and twilight that precedes the dawn is at hand.

We have suffered much and long, but I cannot but feel that a better day for the Church of God and for her faithful ones is nigh, and at hand.

In the year 1837 the Lord said to Thomas B. Marsh, "Pray for thy brethren of the twelve. Admonish them *sharply* for my name's sake, and let them be admonished for all their sins; . . . and after their temptations, and *much tribulations*, behold, I, the Lord will feel after them: and if they *harden not their hearts*, and stiffen not their necks against me, they shall be *converted*, and I will heal them."—D. C. 105:5.

The Lord does not have to wait like men to perceive the seeds that may lie deep down and obscured from human gaze in the hearts of men of "lustful, covetous desires" already among them, and which, if not at once uprooted and banished, may swiftly germinate and grow into speech, and into action. The temptation *did* come to the Twelve, and swift and strong-voiced passion listened, and yielded to, prepared the way for "much tribulations" to which history affirms witness. Their hearts *were* hardened, and the Lord could not, did not, has not *healed* them.

"Evil communications corrupt good manners;" and companionship with apostates from the pure gospel law hinder even naturally honest men like Wilford Woodruff, and shrivel up their spirit to the narrow gauge of anti-gospel, onesided theology, whose spirit is perhaps in a word expressed in the shibboleth of the faithful in Utah; viz.,

"Do you believe that President Young has the right to dictate to you in all things both spiritual and temporal?" Dissent from this un-American, antigospel, and senseless dictation, strange as it may seem, is still, by the simon pure and loyal Utah Mormon deemed apostasy. But it don't cost as much, and isn't as dangerous to apostatize as it was in 1852-56, and dissenters will multiply, and the bands of superstition, ignorance, and oppression will be broken, and the captives will go free.

Fair and open discussion of differences through public debate cannot but serve to enlighten the people who are anxious for the truth. If, as Shakespeare has said, "comparisons are odious," it cannot legitimately attach to anything save that which exposure may reveal as being a fraud or untrue. Evidently the Lord was of that opinion when he commanded the early elders of the church to "call upon" their "enemies to meet" them "in public and in private," promising that "the folly of their enemies should be made manifest," etc.

President Woodruff may be old and somewhat broken, but he has sense enough left to know that which we also know to be true, that the claim of appointment and succession for Brigham Young as President, Prophet, and lawfully called, ordained, and appointed head of the Church of Jesus Christ, when fairly tested, will be thrown out of court by a candid and intelligent jury of the public. How are the once mighty fallen when darkness becomes their defense and flight their safety! The light and facts of history, disaster, the law of God and the law of the land are the chief witnesses against them. The Lord hasten the day of deliverance for the honest in heart.

M. H. BOND.

COUNCIL BLUFFS, Iowa, Feb. 11.

*Editors Herald:*—Kindly inform our jovial "T. W. C." that "T. W. W." has never objected to the use of the word "battle" when properly applied to this latter-day work, but has ever contended that we are not savages and need not resort to barbaric customs and apply the "war paint." And though Bro. T. W. C. states that Bro. Tanner had "war paint on," I challenge his statement and leave it to Bro. Tanner to say whether he had or not.

Hopeful signs for the work in Council Bluffs. Several of the general ministry have labored among us recently. Bro. J. F. McDowell delivered a series of illustrated lectures, which were well received. Bro. McDowell creditably acquitted himself, impressing all with his ability to do justice to the subject in hand. Then came the indomitable Columbus (Scott); he who, to our knowledge, has never been left in midocean, but always succeeded in reaching land, except when the Second Seventy got him. He delivered several telling discourses. Bro. Swen Swensen stopped over between trains on his way to South Dakota, preaching once in Omaha.

Our branch has but little "iniquity" in it due, in a large measure, to the labors of Bro. Arthur Dempsey, who was ordained a teacher

about a year ago, and who is doing excellent service in this direction. The law is being applied to all offenders and were it not that so much of the surface element from other branches flocks to the city, and by their actions, for a time, bring reproach on the work, we would have more than an average branch.

Have not labored as much this year in the city as heretofore, which has had its effect. What Council Bluffs needs is the undivided attention of an active minister. I have been the most successful when thus laboring. The district conference convenes in Council Bluffs, February 27 and 28. We would be pleased to see the missionary in charge present.

Will be in Des Moines over Sunday and then on to Fontanelle.

T. W. WILLIAMS.

## Original Articles.

### QUESTIONS ON THE DIVINITY OF THE BIBLE ANSWERED.

WILL you please answer the following questions?

1. Do you believe the Bible as a whole to be inspired?
2. Is it moral?
3. If so; why does it uphold slavery and polygamy, or rather sanction it?
4. Is it merciful? and if merciful, why in war did it raise the black flag? for it commanded the destruction of all—the massacre of the old, the infirm and helpless of wives and babes. (1 Sam. 15: 3.)
5. Did it not teach the law of revenge; and if not, why was the Jewish law an eye for an eye and a tooth for a tooth? Is this not savagery rather than philosophy? (Ex. 21: 23, 24.)

Again; let us leave the Old Testament and take up Christ. Why should we place Christ at the top and summit of the human race? Was he kinder, more forgiving, more self-sacrificing than Buddha? Was he wiser, did he meet death with more perfect calmness than Socrates? Was he more patient, more charitable than Epictetus? Was he a greater philosopher — a deeper thinker than Epicurus? In what respect was he the superior of Zoroaster? Was he gentler than Lao tse; more universal than Confucius? Were his ideas of human rights and duties superior to those of Zeno? Did he express grander truths than Cicero? Was his mind subtler than Spinoza? Was his brain equal to Kepler's or Newton's? Was he grander in death—a sublimer martyr than Bruno? Was he in intelligence, in the force and beauty of expression, in breadth

and scope of thought, in wealth of illustration, in aptness of comparison, in knowledge of the human brain and heart of all passions, hopes, and fears the equal of Shakespeare—the greatest of the human race?

Now then understand me, please, I ask this for information, not through any spirit of fun. I honor man for his honest opinion; but when I read of such things as happening in the Bible, and again in the New Testament, even where Christ preaches the doctrine of eternal punishment for the sins of Adam and Eve, I cannot help but doubt the truth of the fact that these men I have referred to were in all respects his equal. How do we know he did these miracles? Josephus says nothing about them, and he is acknowledged the great Jewish historian.

Christ says: "I came not to bring peace but a sword." Again: "I came to set the father against the daughter," etc., "and a man's foes shall be they of his own household," how can you harmonize the loving, compassionate, all-forgiving spirit of Christ with such doctrine? It teaches that if one believes Christ he shall be saved, if not he shall be damned. How then is it the perfect law of liberty?

Why does orthodoxy differ so in regard to the Bible—that is the different denominations. For it seems to me that if God wished to reveal himself to man he would do so to all men alike, and by doing so there would be no question of its truth.

Now pardon me for intruding, please.

Yours in kindness,

A. C. SMITH.

P. S.—I do not expect you to answer this from the pulpit,—you may do so if you wish. I am not inviting a debate; it is simply for information. You may write your answers and give them to me if you wish to.

A. C. S.

CORRECTIONVILLE, Iowa,  
Sept. 5, 1896.

MR. A. C. SMITH,

Dear Sir:—In thus essaying to answer your questions, as handed me, permit me to say that your frankness and stated desire to learn, rather than ridicule, are really commendable.

1. To your first question, as to our belief in the Bible being wholly inspired, I answer negatively; from the

fact that it has made no such claim for itself. To illustrate: It no more required a biblican historian to be inspired to record events of historical interest than it did or does any other historian.

2. As to its morality, I answer that as a standard it is supremely so. That it records *immoral* transactions, is true; but it does not hold them up as acceptable to God, or as practices to be either condoned or followed; by the fact of thus recording it makes prominent the contrast between the good and the bad, as well as portrays the weakness of man even though he be called of God for the performance of a special work. It also shows the honesty of the historian.

But we believe that many biblical statements having an immoral tendency are the result of transcription and mistranslation. Having what we call the "Inspired Translation of the Holy Scriptures," in the which the contradictions and glaring inconsistencies of the King James' Version are not found—this Inspired Version being the result of Holy Spirit aid—you will at once see where and why we stand as we do, on this point.

For instance: In King James' Version it says, in Genesis 6: 6:—

It repented the Lord that he had made man on the earth, and it grieved him at his heart.

The Inspired Translation says:—

It repented Noah that God had made man on the earth, etc.

Now which is the more reasonable? And this is only one of hundreds of corrected proof texts that might be noted did time permit. At the risk of being prolix, one more text is, however, submitted. 1 Corinthians 10: 24, in the King James', says:—

Let no man seek his own, but every man another's *wealth*.

The Inspired Translation supplies the word "good" for "wealth," as also does the Revised Version.

3. In your third question you interrogatively affirm a proposition rather than being content with a mere interrogation. Since you thus tacitly affirm, will you kindly point out wherein slavery and polygamy are sanctioned by the Bible? You realize that the burden of proof rests with the one making an affirmation.

In the proper time and place, should you desire to continue, I expect to be

prepared to affirm that the Bible sanctions neither of these practices.

4. In answer to your fourth question, permit me to offer the thought that mercy ceases where justice begins; and, whereas the Amalekites were commanded to be slain, it was largely the result of a long continued strife. And the reason given for such a command was that Amalek "had laid wait" for Israel when on their way from Egypt. And while the slaying was an act of justice, it was yet really more merciful to slay them, "both man and woman, infant and suckling," than to permit them to live and sin thereby be perpetuated as a result of transmission in harmony with the law of heredity.

5. No; it does not necessarily teach revenge, from the fact that the inference is that should an eye be destroyed, that the price should be paid for it as an act of justice rather than revenge, as seen in Exodus 21: 26:—

And if a man smite the eye of his servant, [not slave] or the eye of his maid, that it perish: *he shall let him go free for his eye's sake.*

The emphasis is mine, and for the reason that the portion thus emphasized is that which gives the interpretation. And we certainly should take the interpretation of the book rather than to use our own construction. Is it "savagery rather than philosophy" in the United States because our legislators have enacted capital punishment? What say you?

6. Christ occupies such position (1) Because he is the only Begotten of the Father; (2) He is the only one "that taketh away the sin of the world;" (3) He is the only one of all you have named who was raised from the dead, and thereby made possible the redemption of the race.

As to Buddha, Socrates, Epictetus, etc., etc., etc.. I am unprepared to answer intelligently, as I have not read their biographies. But granted all you claim for them, it does not in any way affect the question, for "God was in Christ, reconciling the world unto himself." (2 Cor. 5:19.) Emphasize "*world*," and you at once see that there was a possibility of these men, whether living B. C. or A. D., to receive inspiration to the degree of qualifying them as indicated by you. At least we so believe, for he (Christ) "was the true Light, which lighteth *every man* that cometh into the world.

He was in the world, and the world was made by him." John 1: 9, 10.

In John 17: 5 Jesus says:—

O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

This gives a key to "us" and "our" as found in Genesis 1: 2: "Let us make man in our image." Genesis 6: 3 declares, "My Spirit shall not always strive with man."

These and numerous other passages prove that by and through Christ, and "my Spirit," God operates on the hearts of the children of men, and, therefore, the ones you named might have received such operation.

If so, then, by the influence of such men the Hindoos, Chinese, and others of the race, have been benefited more than they would have otherwise been, is it not in harmony with the idea of what the Christian calls God's love and mercy that he should have thus inspirationally operated with them? Is it not merely your *opinion* that Shakespeare was "the greatest of the human race?"

That "Christ preaches the doctrine of eternal punishment for the sins of Adam and Eve," you will hardly find either in the New or Old Testament. If so, where? As a people, we claim to know that Christ "did these miracles," both by the testimony of witnesses and by our own experience in this direction.

The statement that Christ came not to bring peace but a sword, was a prophetic one; not that such was the aim or object of his coming, but the result of the opposition to the truth he brought as foreseen by him. Just so with regard to the division of households—a prophecy and being constantly verified in our experience. It demonstrates the prescience of Jesus and helps to substantiate his claim, as well as to show the existence of the power of good and evil in the world.

By the study of physiology we determine that there is a law of our being by which we are either rewarded or punished as we shall obey or transgress that law. Just so with regard to the Christ or gospel law. And instead of being an imperative and vindictive declaration as you infer, it was merely a statement of fact as prophetically presaged. Hence, in this sense, there never was a greater truism than

"he that believeth and is baptized shall be saved; but he that believeth not shall be damned"—condemned. Why? Because he fails to obey, hence merits the punishment of *disobedience*. But that such punishment shall last forever, in the literal sense of the term, is not taught; but only so long as disobedience shall continue.

The reason for the difference in orthodoxy is that men accept their own interpretation rather than Bible statement. God can reveal to us only as we are in a condition or put ourselves in the way of receiving that revelation. And as we are free agents, and thus have the free exercise of our own will in the matter, your question is answered in the fact that the majority of professing Christians refuse to accept or believe in plenary inspiration by the which present revelation is made manifest; therefore they do not receive.

God cannot reveal "to all men alike," from the fact that by the exercise of our agency we fail to do, believe, and will, alike. I illustrate my thought by taking what we can demonstrate as a scientific fact—mathematics. We do not all understand this science alike from the fact that we have differing capacities and diversity of desire, as well as failing to execute alike. But is the science of mathematics at fault and to blame for the differences of understanding with regard to it? No more is God. If you say he has the power to *make* us all see alike, then he would make *slaves* of us did he so exercise.

But please remember that God will hold us responsible only so far as our capacity may reach, and a failure to exercise that capacity where the privilege is granted so to do.

Yours for truth,

J. W. WIGHT.

#### THE DIVINE SONSHIP OF JESUS CHRIST.

EDITORS HERALD:—Some years ago, probably fifteen, more or less, a semi-religious novel was published in England called "Robert Elsmere," written by Mrs. Humphry Ward. You may have read or heard of it. It is some time since I read it, though I have it in my library at home.

It attracted considerable attention on account of its literary merits,

but more so on account of its ideas expressed as to the birth of Christ, claiming he was the real son of Joseph of Bethlehem, and not the divine Son of God.

This claim is made in such an argumentative, specious manner, so very plausible in its reasoning as to catch that class who are so easily carried about by every wind of doctrine; and their name is legion.

Some time after its appearance, the Rt. Hon. William E. Gladstone, ex-Premier of England, wrote a pamphlet in refutation of this doctrine. This pamphlet I did not see, but a Mr. Addison Norman, I think of Canada, thought Mr. Gladstone's pamphlet should be replied to, and that he was the man who could and would do so. I have read this, and have one, but not in my possession, having loaned it.

Mr. Norman claims that Jesus is the real son of Joseph and Mary, of Bethlehem; that he is not the divine Son of God, conceived by the Holy Ghost, as stated by Matthew and Luke; that the account of his conception and birth in Matthew 1: 18-25, and the annunciation, as in Luke 1: 26-38, are or were interpolations by the early heretics of the church to bolster up their false doctrine; that the discrepancy in the genealogy of these two books is, to say the least, extremely suspicious; that in none of the Epistles is *any* reference to his (Christ's) divine birth, and this omission speaks volumes.

It is also claimed that Luke 3: 23, "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli," is the most positive proof of his carnal birth. The people supposed he was Joseph's son, and it is so stated, "*being*, as was supposed," etc.

Now, no particular notice need have been taken of this pamphlet with its monstrous claim, were it not that it has, with its specious reasoning, taken hold of some of the saints around here, one young man in particular being fully convinced that it speaks the truth, the Spirit bearing witness to it; so he claims.

I have preached on the divinity of Christ in the hearing of this young man, and so plain, so it was said, did I make it, that the others,

who had been carried away by the pamphlet's plausibility, saw, and still see its false assumption. I have reasoned with him, showing the divine and miraculous birth of Christ to be one of the fundamental doctrines of this church, but all to no purpose.

He claims that any man of the race and seed of Adam could have redeemed the world, had he been good enough. I admitted this saving clause. He claims that in the preëxistent world all of the spirits were on an equal footing, but that Christ came to a higher standard by his own goodness, or by his perfect obedience, and if we, any of us, had been as perfectly obedient, we might have been as he was, a begotten son in the bosom of the Father, and the redeemer of the world.

To him Luke 3: 23, as in the pamphlet, is the most positive proof of Jesus' carnal birth; that the prophecy of Isaiah 7: 14 is doubtful as to its reference to Christ.

How can Jesus be the Son of God, and the son of David? Our brother does not deny the preëxistence of Christ, but denies his miraculous birth.

In proof of his divine birth I showed:—

1. The first Adam was the special creation of God.

2. In his first conflict with the enemy of truth he was defeated, and by his disobedience he and all of his posterity were condemned to die, and to remain in that state till some one, *not under the sentence*, would redeem him, and all. His and our patrimony was also lost and could only be redeemed in the same way.

3. God from before the foundation of the world knew what would happen, and he provided the remedy, Jesus Christ, the Lamb slain from the foundation of the world.

4. As the first Adam was the special creation of God so must be the second Adam, the Lord from heaven. If he, the second Adam, was the direct posterity of the first, of carnal birth; *he was under the curse*, in as hopeless a condition as any, and *he could not*, by his death, *redeem himself, let alone a sin-cursed world*. Therefore he must be one created in a miraculous way to be free to make an offering acceptable to the divine justice.

He (Jesus) is called the seed of the woman, not the seed of the man. (Gen. 3:15.) Born of, or, "made of a woman," not man. (Gal. 4:4.)

Isaiah 7: 14 is the prophecy of his miraculous birth, of which we read its fulfillment in Matthew 1: 21-25.

I also showed that Jesus is spoken of as the seed of David according to the flesh. (Rom. 1: 3.) That for the purpose of inheritance, of succeeding to the throne of David, he is, in the genealogy, both in Matthew and Luke, traced, both in the line of his putative father, and his mother, both being of the royal line of David, to that son of Jesse, and is therefore the legal heir to that throne.

Now our brother claims it is not possible to prove Mary to be of that royal line. In the Cottage Bible, in the footnote on Luke 3: 23, where it says Joseph, the putative father of Jesus, is the son of Heli, whereas, in Matthew 1: 16 he is said to be the son of Jacob, we read as follows:—

Being (as was supposed) the son of Joseph—Joseph being his mother's espoused husband, it was of course supposed by the world, that Joseph must be his father; but this expression strongly implies the contrary. (The real father of Joseph was Jacob (Matthew 1: 16), but having married the daughter of Heli, and being perhaps adopted by him, he was called his son, and as such was entered in the public registers; Mary not being mentioned, because the Hebrews never permitted the name of a woman to enter their genealogical tables, but inserted her husband as the son of him who was, in reality, but his father-in-law. Hence, it appears that St. Matthew, who wrote principally for the Jews, traces the pedigree of Jesus Christ from Abraham, through whom the promise was given to the Jews, to David, and from David, through the line of Solomon, to Jacob, the father of Joseph, the *reputed*, or *legal* father of Christ; and that St. Luke, who wrote for the Gentiles, extends his genealogy upwards from Heli the father of Mary, through the line of Nathan, to David, and from David to Abraham, and from Abraham to Adam, who was the immediate "son of God" by creation, and to whom the promise of the Savior was given in behalf of himself and all of his posterity. The two branches of descent from David, by Solomon and Nathan, being thus united in the persons of Mary and Joseph, Jesus the son of Mary reunited in himself all the blood, privileges, and rights, of the whole family of David, in consequence of which he is emphatically called "the son of David.")—Baxter. What may have thrown some considerable difficulty in the way of reconciling these genealogies is the Hebrew law, which obliged men, in certain cases, to marry the widow of their deceased brothers (see Deut. 25: 5, etc.),

to whom their children are therefore reckoned.

I have given this somewhat lengthy quotation because it is denied that Mary is of the line of David.

I have not given a tithe of the arguments I advanced, nor the texts of scripture quoted, but thought it wise to give you this much of it, and ask if you will kindly enlarge on it through the *Herald*, inasmuch as this pamphlet has been much read, and I know not how much evil it may have done.

Any man who claims to accept the teachings of Joseph the Seer, and who rejects this as given, as taught by the Seer, is unworthy the name of "Latter Day Saint."

Such a monstrous claim is an acknowledgment that the Jews are right in what they say of the birth of Jesus; that is, that his was carnal, he is antichrist, refusing to believe in the Son of God. In 1 John 2: 22, such an one is called a liar, as well as antichrist. A partial acknowledgment of our dear Lord is, it seems to me, coming short of that of the Devil's, who acknowledged him to be the Holy One of Israel.

In Revelation 19: 10 we read of John's attempt to worship the glorious being who was making such wonderful revelations to him, but was forbidden, with the words, "See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: *worship God*;" teaching him that God only was worthy of adoration. Now in St. Matthew 14: 33, we read that the disciples were so impressed with the power of Jesus over the forces of nature, that "they that were in the ship came and worshiped him, saying, *of a truth, thou art the Son of God*." Also, in John 9: 37, the blind man, who had been restored to sight, when Jesus revealed himself to him, "he worshiped him," proving that inasmuch as he accepted that adoration, he claimed to be God as well as man, and worthy of that which the angel acknowledged that he, himself, was not worthy of. In bonds,

A. E. MORTIMER.

DELHI, Ontario, December 2, 1896.

Cripple Creek has 1,000 organized mining companies.

## Conference Minutes.

### VICTORIA.

Conference held at Queensferry, January 2 and 3, 1897; D. McIntosh president, I. A. Read secretary. Statistical reports: Hastings 74; no change. Queensferry 39; 1 died. Leopold not reported. Bishop's agent's report: Balance on hand £1.; receipts £33. 12s. 1½d.; expenditures £16. 2s.; in hand £18. 10s. 1½d. Audited and found correct. Priesthood reports from Brn. Butterworth, Jones, McIntosh, Read. New business: Moved that this conference agree with Sydney conference in asking General Conference for the appointment of a member of the Twelve to the Australian mission, but does not agree to the alternative of a Seventy, as there are already three in the mission. On recommendation of Hastings branch Bro. Kippe was ordained to the office of teacher by Brn. McIntosh, Read, Jones, Wooley. Notice of motion by Bro. McIntosh that district conference be held half yearly instead of every four months as at present. Brn. McIntosh and Read sustained as district president and secretary for ensuing term. Adjourned to meet at Geelong, first Saturday in May, 1897. Delegates for General Conference, Brn. Gillen and Wight.

## Sunday School Associations.

### CONVENTION NOTICES.

The convention of the Fremont, Iowa, district Sunday school association will convene at Shenandoah, Iowa, 7:30 p. m., Thursday, February 25, 1897. The following are the items of the program: Thursday, 7:30 p. m., paper, "Some mistakes of a Sunday school teacher," Ethel Skank. Discussion on same led by Blanche Andrews. Essay, "Some mistakes of a Sunday school superintendent," Joseph Roberts. Discussion on same, Ida Skank. Each number to be accompanied by blackboard outline. Friday, ten a. m., Business, reports, etc. The use of the Intermediate *Quarterly*, illustrated by Maude McClenahan. Criticisms. How to prepare the lesson from the *Quarterly*, by Charley Fry. Blackboard outlines with each. At 2:30 p. m., Business, election of officers and delegates, etc. Experience meeting in charge of A. Badham and Frank Becksted. Sunday school newspaper, Charley Fry and Ola Redfield. At half past seven p. m., temperance program: Address (12 minutes), "What can the ministry do for the temperance cause?" H. F. Durfey. Paper, "Temperance teaching in our public schools," Roy Epperson. Essay, "Why teach temperance to children?" Emma Hougas. Temperance chalk talk, Charley Fry. Temperance recitations, Mamie Pace and Ora Becksted. All programs to be interspersed with appropriate music. All make a special effort to come.

T. A. HOUGAS,  
JOSEPH ROBERTS, } Com.  
CHARLEY FRY,

Program for the Far West district Sunday school convention, to be held in St. Joseph,

Missouri, on Friday, March 12, 1897, 10:30 a. m. Song No. 126, Winnowed Songs. Prayer, J. T. Kinnaman. Song No. 43, Winnowed Songs. Reading of minutes of former convention. Address of welcome, Robert Winning. Adjournment to 1:30 p. m. Business. Half past two, "Object of the Sunday school," W. C. Duncan. At 2:45 p. m., blackboard work by J. M. Terry. Three p. m., essay, "What the pastor, parents, and children can do for the Sunday school," Florence Peek. Primary class drill by Gracie Krahl. Three-minute talks by superintendent and others. How to increase the attendance of Sunday schools, Mary Hinderks. What is the benefit to be derived from being connected with the district Sunday school association," Srs. J. C. Elvert and M. J. Head. "How the Sunday schools in other parts of the country are progressing, district superintendent.

SR. M. M. PETERSON,  
T. T. HINDERKS, } Com.  
C. P. FAUL,

The Eastern Iowa district Sunday school convention will meet with the Brush Creek branch near Arlington, Iowa, February 26, 1897. Those who are on program will please take notice from the following: Friday, 1:30 p. m., Song 124, Winnowed Songs. Prayer by C. E. Hand. Short address, assistant superintendent. Reports of superintendent, secretary, and schools. Transaction of other business such as election of delegates to General Convention and instruction of delegates in respect to uniformity of lesson texts in *Quarterly*. Discussion: What constitutes a good primary teacher? Led by O. B. Thomas, followed by Lizzie Haller, Ella Schrunck, and Russell Sutton. Paper: Which will accomplish the most good, a Latter Day Saint or a Union Sunday school? Libbie Sutton. Song 138. Dismissal. Evening, 7:30 p. m., Song 104. Prayer, O. B. Thomas. Address, Russell Sutton. Vocal solo, Mrs. Emma Steckel. Recitations, Nina Brooks, Jesse Miller. Select reading on Sunday school work, Grace Brooks. Recitations, Sadie Linnell, Cecil Eckhart. Quartet: Emma Steckel, Pauline Schrunck, O. B. Thomas, Russell Sutton. Essay; Pauline Schrunck. Declamations, Lena Bradley, Frank Crawford. Recitation, Ella Schrunck, Ray Goodrich. Essay, Alfreda Linnell. Recitations, Effie Brooks, Hepsie Miller. Duet, Ella and Pauline Schrunck. Recitation, Lizzie Haller. Paper, opportunity for the saints to do good, Myrtle Harvey. Song, "God Be With You." Benediction.

Arranged by ELLA J. GREEN, and  
WILLARD W. BEAL.

The Nauvoo district Sunday school convention will meet at Burlington, Friday morning, March 12, at ten o'clock sharp. There will be business of importance and a good attendance is desired. We hope all schools will send large delegations. We also hope all the schools in the district will send complete reports, as this is the last meeting before the General Convention, and the district report should be as complete as possible. The program for the day will be as follows:

Morning hour, business. Afternoon hour, two o'clock sharp. Song No. 23. Prayer. Song No. 174. Thirty-minute prayer service. Song No. 158. Essay, "Life of Paul." Essay, "Life of Christ." General discussion, subject, How to obtain and retain the interest of both old and young in the Sunday school work. (Discussion to continue till 4:30 o'clock.) After dismissing, reorganize for teachers' meeting. Evening hour 7:30, Preaching for the Sunday school children by Elder George Hilliard. The Winnowed Songs will be used, so bring yours along.

In gospel bonds,  
CHARLES N. CRAIG, Supt.

## Miscellaneous Department.

### SPECIAL BUSINESS NOTICE.

To the Church at Large:—Desiring to close the conference year's business by 1st of March, 1897, in looking over the publications of the office I find a large subscription yet unpaid for the closing year:—

Zion's Hope, about.....\$1,000 short,  
Herald, about.....4,000 "  
Autumn Leaves, about.....1,300 "

Now it will be impossible for the office to prosper under these conditions, and our hands are tied on account of the careless or thoughtless ones to meet their obligations to the office.

Besides our regular work this last year we got out the first volume of Church History at a cost of about \$1,500, and now we are compelled to stop proceedings on the second volume until the church or its members pay up their subscriptions and book accounts, so as to get means to complete the work.

We now appeal to you to forward your subscriptions and accounts at once, so as to square our books by March 1.

The \$25,000 back delinquents are yet keeping themselves in the background and we would be pleased to see the color of them. The work of the office is now hindered and publications under way are delayed for want of necessary means to complete them.

As ministers who hold half-fare permits cannot act as book agents, it is hoped that they will do what they can for the Herald Office in a general way, and urge all to take church publications as a means of aiding both themselves and the work. Other ministers are asked to help as they can, and regularly appointed agents to look out for the Herald Office.

7-4t Business Manager.  
FRANK CRILEY,

LAMONI, Iowa, January 22, 1897.

### APPOINTMENT OF SPECIAL AGENT OF THE BISHOPRIC.

To the Saints of the Little Sioux District, Iowa:—The removal by death of Elder David Chambers, Bishop's agent of your district, makes it necessary to provide for the work otherwise, and I have this day duly appointed Bro. Alma M. Fyrando special agent for the said district and for the purpose of settling the accounts of the former agent and making out and forwarding the district annual report



to this office for the year closing March 1, and to your district conference March 6, 1897. Bro. Fyrando has authority to settle with all branch solicitors and perform all the work pertaining to the duties of the office of Bishop's agent until further appointment and notice. Bro. David Chambers was faithful in the trust imposed and we have lost a great and good worker in the interest of the truth. Wherein loss has come to us, however, gain has been to him, and to the wise decrees of Him who is just and gives care to all his children we are hopefully resigned. Invoking the blessings of the Lord in behalf of the children of faith, I am, confidently in the gospel hope,

Yours,

E. L. KELLEY,  
Presiding Bishop.

LAMONI, IOWA, February 13, 1897.

#### TO DISTRICT AND BRANCH CLERKS.

During the conference year now drawing to a close nearly all the district clerks have done well in sending branch reports to the General Recorder promptly, and by this method the crowding of matter at the latter part of the season may be avoided. Only three districts in the United States are much behind in sending reports.

But it is necessary that the February and March reports should also be forwarded promptly after the conferences, in order that all the reports that time permits of may be placed upon the General Records before making out the annual report of the whole church. All who are concerned, particularly district presidents and clerks, will oblige by seeing to this matter without delay after their conferences adjourn.

Branch officers should also see to it that statistical reports are made out and presented to their branches before the conferences of their districts convene for the final sessions of the year.

During the year many district and branch clerks have promptly given information and corrections of records in reply to my inquiries. But many remain unanswered of the six hundred inquiries made about branch records and reports and other matters since last March.

In sending reports please send the original copies, and do not mutilate them by cutting off portions. Send the whole sheet, unless the report shows no changes at all. In that case cut the blank on the line between "Where Ordained" and "By whom ordained," and send me the two folds, one of which contains the statistical data of membership, etc.

Do not make the reports into a hard roll. If you have no large envelopes then fold the reports as usual and place them flat in some wrapping paper and tie a string firmly around the ends and across the package. Anyway a piece of manilla paper and a string is better than poor quality envelopes even if they are large sized ones. Many poor ones are all broken open when they arrive here and part of the contents may be lost for all that can be told, sometimes.

Do not send reports and other written matter at newspaper rate of postage. Pay two cents for each ounce or fraction thereof to

make sure that the reports are sent according to law.

District clerks should have a regular statistical account with each branch. Make a tabular form on the back leaves of your district record or minute book, there showing each quarter (or regular reporting time) what branches reported and how many members, gains, losses, etc., each branch stated or was found to have. Then, when the next reports come it can be seen whether the new reports start with the number that the last preceding ones closed with, also if the numbers of officials agree, plus new ordinations or minus removals or deaths of officials. Frequently I receive reports that say that the previous report closed with quite a different number from what it actually did close with, as I prove by hunting the report from the files in the vault. A branch may not report for a year or two, but if you have such a tabular account you can turn to it and see if the present report is in harmony with the former report, or not.

Again, some reports do not agree with themselves, but have quite a different footing on the statistical fold from what is shown of gains and losses on the face of the report.

Also they may state that so many have been baptized, or received, or died, or have taken letters, and yet fail to give all the names thus required by the report, with the items of birth, baptism, etc., with the names added, and statement of how and when lost with the names counted out as no longer members of said branch. Therefore the necessity that all details should be examined and compared.

When any discrepancies or errors are found do not let such reports pass the conferences. The reports should be corrected, either by officers of the branch who are present, or they should be sent back to the branch for correction, unless the district clerk can and will make it his special business and interest to see that all corrections are obtained as soon as possible, either by correspondence or by visiting the branch and obtaining items and corrections.

All this would prevent some of the daily burden of writing to branches everywhere for a correction of their reports and records (to agree with themselves and with past records and reports) which is a large part of the labor as Recorder, by reason of carelessness and inaccuracy upon the part of those who baptize, or who act as clerks, or scribes, in trying to make a record of events. Thus there rises a constant conflict in regard to dates and places, and the evil seems endless. It is discouraging, after years of labor, to find that so little interest is taken by many and that the same ground has to be gone over and over year after year, in the effort to have the times and places of birth, baptism, ordination, etc., etc., agree, in the various branches where they are recorded.

#### SUGGESTIONS TO BRANCH CLERKS.

1. Always have a small memorandum book and a lead pencil in your pocket, and then if anything occurs in branch meetings or elsewhere that should be recorded you will be prepared to write it down, not have to trust

your own or to some other person's memory.

2. In making out branch reports endeavor to classify the items by themselves; as, for instance, place all the new baptisms first on the report; then put next those who have been received by certificate of baptism (if any), and, third, the names of all who have united with the branch by letter of removal. Afterwards give the names of those removed by letter, and the deaths and expulsions. In many cases these various items are badly mixed together on reports, and not in the order of their dates either. Names of those baptized early in the quarter or half year are sometimes placed *after* those baptized later in the quarter, and interspersed with names of those received, removed, expelled, and died.

3. It is not needful to give the full items of those who are reported as removed, expelled, or dead, yet there are so many of the same given name, and so often the initials are left out by the clerk, that it would be well to write the birth date of each one thus reported lost to the branch, so that the district clerk and General Church Recorder may be certain as to the person thus removed, expelled, or died.

4. Always give the dates of death and expulsion, and when the branch voted letters to the persons named, and the name of the branch to which the letters are to be presented, if to any in particular. And so also in recording and reporting those received please give names of the branches from which persons are received, as well as the dates when they were received upon those letters.

5. Be sure to record all changes of name by marriage, and put the same on the reports from quarter to quarter. Often when this is neglected the persons are reported under other names than the church record shows, and sometimes it is much trouble to trace up who is intended, when death, expulsions, or removals of such are reported, and the names are not found on either Index or Record. Give the full names of the bride and groom, the date of marriage, and who officiated in the ceremony.

6. Be sure to spell all names correctly, inquiring also as to what the whole name is, first name and the middle name, or initial. Many people are called by their middle name, and then by and by some one reports them by another name, which, on correspondence being had, is found to be really the first name, whereas they are recorded and indexed by the middle name only. This causes confusion, delay, loss of time, and sometimes serious error. Fathers and sons and mothers and daughters are named exactly alike, or the first name and the initial. Besides similar names are found all over the church. Forty-seven by the name of Mary Smith are on record, thirty-six as Mary Brown, and many Elizabeths, Margarets, Davids, Johns, and Williams of many common surnames.

7. When written to by the district secretary, or General Recorder, for information, be so kind as to answer as promptly as you may be able, not put it off as a disagreeable task, until it is forgotten and gladly lost sight of. The Lord requires our stewardship

over this matter to be as faithful as over any other trust committed to us, or as greater ones to others.

If the above rules were strictly and carefully adhered to it would save much of both labor and trouble over affairs that a little timely care would entirely prevent.

Please to consider these things and act accordingly, that the work may be done as commanded.

H. A. STEBBINS,  
2t General Church Recorder.  
LAMONI, Iowa, February 10, 1897.

#### GENERAL CONFERENCE MINISTRY REPORTS.

Blank forms for reports of the ministry under General Conference appointment have been mailed to home or field addresses where most likely to reach the brethren promptly. Reports should be in the Secretary's hands as soon after March 1 as possible, and none later than March 15, to insure insertion in the "ministry reports" to be published previous to the convening of conference.

Any who fail to receive blanks will be supplied on application.

R. S. SALYARDS,  
6-2 Church Secretary.  
LAMONI, Iowa, Feb. 6, 1897.

#### ENROLLMENT IN QUORUMS; ELDERS, PRIESTS, TEACHERS, AND DEACONS.

Elders, priests, teachers, and deacons, not members of quorums, may address applications for enrollment to the Church Secretary; who is authorized to receive all such applications, and to present them to quorums for their action; that vacancies in quorums may be filled, and new quorums be organized, in harmony with the law. (See D. C. 104:31; 107:43-46; 118:1; 120:10; etc.)

Applications should include statements of labor done during the year, whether in branch, district, or field; also all essential items of birth, baptism, and ordination, for records of quorums. It should be understood that the Secretary cannot enroll anyone in a quorum: quorums receive and reject as they may determine.

Some applications remain over. However, all not yet enrolled would do well to renew applications, that later labors may be known. Some have also been reordained—to other offices.

In bonds,  
R. S. SALYARDS,  
Church Secretary.  
LAMONI, Iowa, Feb. 6, 1897. 6-2t

#### CONFERENCE NOTICES.

The Central California district conference will convene at Tulare City, California, April 16, 1897, at ten a. m.

J. M. RANGE, Sec.

The conference of the Fremont, Iowa, district will convene at Shenandoah, Iowa, February 27, 1897, at ten a. m. The brethren will please remember their reports and send them in time. There is important business to come before the conference and delegates to General Conference to appoint. Hence a full attendance is desired.

In bonds,  
D. HOUGAS.

Conference of the Eastern Iowa district will convene with the Brush Creek branch at Arlington, Fayette County, Iowa, February 27, 1897; Sunday school convention February 26. A full attendance is desired as important business may be transacted. Branch clerks will please forward their reports at once to the following address that they may be corrected before conference.

WILLARD W. BEAL, Sec.  
Box 323, WATERLOO, Iowa.

The Far West district conference will convene in St. Joseph, Saturday, March 13, 1897, ten a. m. We would be pleased to have a full report from all the branches in the district.

WILLIAM LEWIS, Pres.  
CHARLES P. PAUL, Sec.

The Pittsburg and Kirtland district conference will convene with the Blake Mills branch, March 6, at ten a. m. The railroad station is New Philadelphia, about half a mile distant. J. H. Cramer, president of branch, has informed me that due preparation is being made, and that trains will be met on Friday, Saturday, and Sunday a. m., the committee wearing white ribbon. Brn. E. Miller and Roscoe Ollam, of Cleveland, will act as committee on railroad rates for C. L. & W. and Valley roads, they to confer with L. D. Ullom and Mrs. M. Brewster, of Wheeling, who may more directly reach the Wheeling & Lake Erie. Bro. Griffiths writes me that those going over Valley railroad change cars at Valley Junction and take the C. M. railroad to Canal Dover, where they get street car for New Philadelphia. The delegate system being in vogue the basis of votes is one for each six members. All branches should send delegates, and credentials by delegates stating number of members in branch. The division of district, organization of Sunday school work, also whether the district shall prepare for reunion work in 1897, are matters that will come up and should be carefully considered by branches and delegates instructed. A district president and delegates to General Conference are to be elected. Let us pray fervently and earnestly for divine wisdom and guidance for our district work and the work at large. Brn. Griffiths, Short, and others will be with us, we trust. All branch reports and other papers should be in the district president's hands by March 5. Send reports to R. Etzenhouser, Blake Mills, Tuscarawas County, Ohio.

R. ETZENHOUSER, Pres.

Nauvoo district conference will convene March 13 and 14, at Burlington, Iowa. We hope there will be a good attendance from abroad, as there is important business before us; election of district officers and delegates to the General Conference, etc. Will branch presidents be sure to get their reports ready and mail to our district secretary, R. Warnock, Farmington, Iowa, or myself, 1001 South 10th Street, Burlington, Iowa, not later than the first week in March. Also remember the twenty-five per cent collection that was ordered at our last spring's conference to be paid to the district treasurer, J.

L. Wright, 1001 South 10th Street, Burlington, Iowa, for the running expenses of the district. This resolution you will remember requires that all branches take up a collection once a month and twenty-five per cent be paid into district treasury. The financial part of our work should not be neglected. The brethren of the priesthood (this means everybody from deacon up) will please bring or send in their reports in writing. Brethren, come out and bring the Spirit of God with you that we may have a time of rejoicing.

F. M. WELD, Pres.

This is to notify the saints in the Southern Missouri district that the time of our next conference is now changed from March 19 and 20 to March 5 and 6. Let all the branches take notice and act accordingly. This change is made to comply with the late ruling of General Conference that provides that our report shall be sent to Brother Stebbins early in March. We hope the branches in the district will be well represented. Come, brethren and sisters, in the Spirit of Christ. Come prepared to take part in the Sunday school association to be held in the afternoon and evening of March 5.

C. J. SPURLOCK, Pres.

#### BORN.

CURRY.—To Bro. Joseph and Sr. Susan Curry, March 8, 1896, a daughter, and named Mina Elizabeth. Blessed at Lee's Summit, Missouri, February 7, 1897, by Elders J. Armstrong and G. W. Lush.

FOWLER.—At Lamoni, Iowa, September 6, 1896, to Bro. Lewis A. and Sr. Hattie Fowler, a daughter; named Hattie Marie and blessed January 10, 1897, under the hands of Elders Henry A. Stebbins and Heman C. Smith.

ALLEN.—At Lamoni, Iowa, August 5, 1896, to Bro. Aaron and Sr. Nettie Allen, a daughter; named Lena L. and blessed January 10, 1897, under the hands of Elders Heman C. Smith and Henry A. Stebbins.

#### DIED.

WIDEMAN.—At her home in Sanilac Township, Sanilac County, Michigan, January 24, 1897, Sr. Matilda J. Wideman, daughter of Bro. P. W. Surbrook. She was baptized April 18, 1878, by Elder Robert Davis. She leaves an infant eight days old. Husband and nine daughters mourn. Funeral in the M. E. church.

HORTON.—At Williamston, Michigan, December 23, 1896, Sr. Sarah E., wife of Bro. Thomas Horton. Sr. Horton was born April 4, 1845, at Hopewell, Ontario County, New York. Married to Thomas Horton, October 5, 1884. Baptized in August, 1894, by her husband. Sr. Horton was from the date of baptism an earnest, faithful, and devoted saint, always anxious and ready to do for the work that she loved above all else. Her house was always open to accommodate the saints and her hands always ready to minister to their necessities. Her fervent devotion to the work of God and her loving disposition endeared her to all who knew her. Husband and three children mourn her departure. Funeral services at the Baptist church, conducted by Elder L. F. Daniel.

Cheltenham, Missouri: Saints chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10:00 a. m.; social meeting, Sunday, 2:00; preaching 8:00 p. m.

Chicago, Illinois: Custer Post Hall, 85 S. Sangamon Street, near West Madison Street. Preaching at 2:30 and 7:30 p. m. Sunday school 1:00 p. m. Elder F. G. Pitt, pastor, 227 Sheffield Avenue.

Denver, Colorado: Hall No. 2442 Washington Avenue. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 9:45 a. m. Prayer meeting Wednesday evening. Z. R. L. S. first and third Friday evenings of each month. E. F. Shupe, pastor, residence No. 3600 Cook Street.

Los Angeles, California: No. 108 North Spring Street, Knights of Pythias hall.

Manchester, England: Saints meeting room, No. 15 Dickinson Street, Albert Square. Sunday services: Prayer meeting 9:30 a. m.; preaching at 10:30 a. m. and 6:30 p. m.; Sunday school at 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance, and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday, 8:00 p. m. James Baty, No. 14 Gordon Street, Rusholme, presiding elder.

Nebraska City, Nebraska: Second Corso, between Sixth and Seventh Streets. Sunday school 9:30 a. m.; preaching 11:00 a. m. and 8:00 p. m.; sacramental on first Sunday of each month at 2:30 p. m. Monday, priesthood meeting; Tuesday, West suburban and Greggspport district prayer services; Wednesday, branch fellowship; Thursday, Zion's Religio-Literary Society; Friday, music and choir practice. All services Monday to Friday at 8:00 p. m. Visitors all welcome.

Netawaka, Kansas: Saints chapel, Church Street. Preaching services Sundays 11:00 a. m. and 7:30 p. m. Social services 2:00 p. m. Sundays and 7:00 p. m. Wednesdays.

Oak Hill branch: Elder Ivor Davies, president. Sunday school, 10:30 a. m.; social service Sunday, 2:30 and preaching 8:00 p. m.

Omaha, Nebraska: Saints chapel, No. 1418 North Twenty-first Street.

Peoria: Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Fulton Streets. Regular services every Sunday. Sunday school at 10:00 a. m., preaching at 11:00. J. D. Stead, pastor, 228 Hancock street.

Pittsburg, Pennsylvania: No. 67 Fourth Avenue.

Philadelphia, Pennsylvania: Corner of Fifth and Huntingdon Streets; preaching at 11:00 a. m. and 7:00 p. m.; Sunday school at 10:00 a. m.

Rock Island, Illinois: Hall on Second Avenue, between Sixteenth and Seventeenth Streets. Sunday services at 2:00 p. m.; Sunday school at 3:15 p. m.

Roxbury, Massachusetts: Guild Hall, corner of Washington and Dudley Streets. Services at 10:30 a. m. and 7:30 p. m., Sunday school at 12:15 p. m. R. Bullard, pastor.

Sacramento, California: Saints chapel, Twenty-fourth Avenue and K Street. G. W. Harlow president, 2426 J Street.

St. Louis, Missouri: 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence, 2504 Slattery Street. Sunday school, 9:30; preaching, 11:00 a. m.; social meeting 2:30, and preaching 8:00 p. m. Prayer meeting, Wednesday, 8:00 p. m. Young people's Religio-Literary, Thursday, 8: p. m.

Salt Lake City, Utah: mission chapel, Second South Street, opposite the Presbyterian church. Meetings every Sunday at 11:00 a. m. and 7:30 p. m.

San Bernardino, California: Corner Fifth and E Streets.

Springfield, Missouri: Hall corner of Commercial and Springfield avenues. Preaching at 11:00 a. m. and 7:15 p. m., Sunday school at 9:30, and saints' meetings 3:00 p. m. W. R. Pickering in charge.

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Monthly Illustrated

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Edited by ALBERT SHAW

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Girl wanted for housework Age from twenty-two to thirty-five. Requisites, steady, willing, and cleanly. I am a widow, two in family; live one mile in the country. No branch here. Write to New Washington, Crawford County, Ohio.

MRS. J. A. HAMILTON.  
5-5t

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(Established 1860.)

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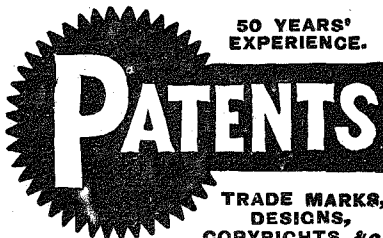
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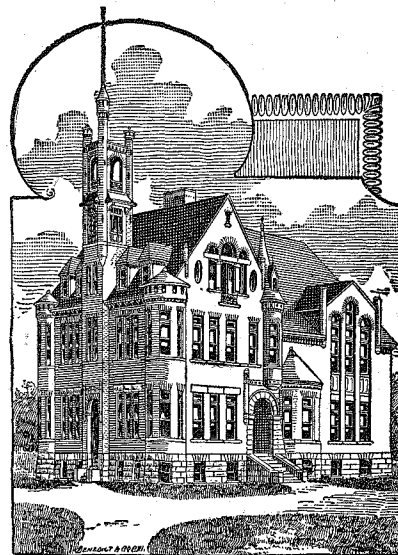
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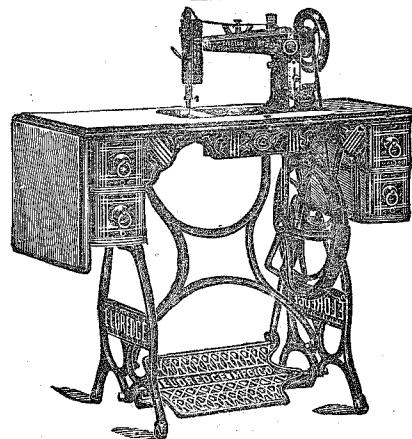
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# THE SAINTS' HERALD.

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

Flora L. Scott

Vol 44.

Lamoni, Iowa, February 24, 1897.

No. 8.

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**MENTAL FUNCTIONS DEVELOPED BY  
 RIGHT EDUCATION.**

THE right method of developing in the mass of the population the reasoning power and general rationality which are needed for the wise conduct of life must closely resemble the method by which the intelligence and reasoning power of an individual are developed. Let me, therefore, present here in some detail the main processes or operations of the mind which systematic education should develop and improve in an individual in order to increase his general intelligence and train his reasoning power.

The first of these processes or operations is observation; that is to say, the alert, intent, and accurate use of all the senses. Whoever wishes to ascertain a present fact must do it through the exercise of this power of observation, whether the fact lie in the animal, vegetable, or mineral

kingdom; whether it be a fact of physics, physiology, sociology, or politics. Facts, diligently sought for and firmly established, are the only foundations of sound reasoning. The savage has abundant practice in observation; for he gets his daily food only by the keenest exercise of this power. The civilized man, whose food is brought to him on a railroad, is not forced by these elementary necessities to keep his observational powers keen and quick, and many of his occupations call for only a limited use of the observing organs; so that systematic education must provide in his case against the atrophy of these faculties.

For the training of this power of observation it does not matter what subject the child studies, so that he study something thoroughly in an observational method. If the method be right, it does not matter, among the numerous subjects well fitted to develop this important faculty, which he choose, or which be chosen for him. The study of any branch of natural history, chemistry, or physics, any well-conducted work with tools or machines, and many of the sports of children and adults, such as sailing, fishing, and hunting, will develop this power, provided thorough exercise of the observational powers be secured. For the purpose we have now in view, it is vastly better that he study one subject thoroughly than several superficially. The field within which the power is exercised may be narrow or special; but these words do not apply to the power. During this training in accurate observation the youth should learn how hard it is to determine with certainty even an apparently simple fact. He should learn to distrust the evidence of his own senses, to repeat, corroborate, and verify his observations, and to mark the profound distinction between the fact and any inference, however obvious, from the fact.

The next function, process, or operation which education should develop in the individual is the function of making a correct record of things

observed. The record may be either mental only,—that is, stamped on the memory,—or it may be reduced to writing or print. The savage transmits orally to his children, or his tribe, such records as his brain contains of nature's lore, and of his experience in war and chase; but civilized man makes continuous and cumulative records of sifted, sorted, and grouped facts of observation and experience, and on these records the progress of the race depends. Hence the supreme importance that every child be instructed and drilled, at every stage of his education, in the art of making an accurate and vivid record of things seen, heard, felt, done, or suffered. This power of accurate description or recording is identical in all fields of inquiry. The child may describe what it sees in a columbine, or in the constellation of Orion, or on the wharves, or in the market, or in the Children's Hospital, and its power of description may be exercised in speech or in writing; but for the benefit of the community, as distinguished from the satisfaction of the individual and the benefit of his family or associates, the faculty should be abundantly exercised in writing as well as speech. In this constant drill the conscience cannot fail to be refined and instructed; for to make a scrupulously accurate statement of a fact observed, with all needed qualifications and limitations, is as good a training of the conscience as secular education can furnish.

The next mental function which education should develop, if it is to increase reasoning power and general intelligence, is the faculty of drawing correct inferences from recorded observations,—a faculty which is almost identical with the faculty of grouping or coördinating kindred facts, comparing one group with another or with all the others, and then drawing an inference which is sure in proportion to the number of cases, instances, or experiences on which it is based. This power is developed by practice in induction. It is often a long way from the patent fact to the just infer-

ence. For centuries the Phœnician and Roman navigators had seen the hulls of vessels disappearing below the blue horizon of the Mediterranean while their sails were visible; but they never drew the inference that the earth was round. On any particular topic or subject, it may take generations or centuries to accumulate facts enough to establish a just inference or generalization,—the earlier accumulations may be insufficient, the first grouping wrong, or the first samplings deceptive,—and so the first general inference may be incorrect; but the method, rightly understood and practiced, leads straight to truth. It is the patient, candid, impartial, universal method of modern science.

Fourthly, education should cultivate the power of expressing one's thoughts clearly, concisely, and cogently. This power is to be procured only by much practice in the mother-tongue, and this practice should make part of every child's education from beginning to end. So far as a good style can be said to be formed or created at all, it is ordinarily formed by constant practice under judicious criticism. If this practice and criticism are supplied, it is unimportant whether the student write an historical narrative, or a translation from Xenophon, or a laboratory notebook, or an account of a case of hypnotism or typhoid fever, or a law brief, or a thesis on comparative religion; the subject-matter is comparatively indifferent, so far as the cultivation of accurate and forcible speech or writing is concerned. In cultivating any field of knowledge this power of expression can be won if the right means be used, and if these means be neglected, it will not be won in any field. For cultivating the habit of reasoning justly, however, there is one kind of practice in expressing one's thoughts which has special importance; namely, practice in argumentative composition—in the logical and persuasive development of an argument, starting from well-selected premises and brought to a just conclusion.

Let no one imagine that I am omitting poetry from systematic education. In that highest of all arts of expression, the art of poetry, the four mental functions or operations we have now considered—observing, record-

ing, comparing and inferring, and expressing—may be seen in combination, each often exhibited to high degree. The poet's power of observation often supplies him with his most charming verses. Tennyson noticed that the ash put out its leaves in spring much later than the other trees, and this is the exquisite use he made of that botanical observation:—

“Why lingereth she to clothe her heart with love,  
Delaying, as the tender ash delays,  
To clothe herself, when all the woods are green?”

The poet's power of describing, and of stirring and inspiring by his descriptions, depends on the combination in him of keen observation, rare susceptibility to beauty and grandeur, spiritual insight, and faculty of inferential suggestion. In four lines Emerson puts before us the natural and spiritual scene at the Concord River, on the 19th of April, 1775:—

“By the rude bridge that arched the flood,  
Their flag to April's breeze unfurled,  
Here once the embattled farmers stood,  
And fired the shot heard around the world.”

In twenty-eight words here are the whole scene and all the essential circumstances,—the place and season, the stout actors, their rustic social state, the heroic deed, and its infinite reverberation. What an accurate, moving, immortal description is this! Even for logical and convincing argument poetry is often the finest vehicle. If anybody doubts this, let him read again the Twenty-third Psalm, from its opening premise, “The Lord is my shepherd,” to its happy conclusion, “Surely goodness and mercy shall follow me all the days of my life,” or let him follow the reasoning of God with Job, from the inquiry, “Where wast thou when I laid the foundations of the earth?” to Job's conclusion, “Wherefore I abhor myself, and repent in dust and ashes.”

These, then, are the four things in which the individual youth should be thoroughly trained, if his judgment and reasoning power are to be systematically developed,—observing accurately; recording correctly; comparing, grouping, and inferring justly; and expressing cogently the results of these mental operations. These are the things in which the population as a mass must be trained in youth, if its judgment and reasoning power are

to be systematically developed.—  
*President Charles W. Eliot, in The Forum.*

#### KNOW THE “SMALL GRACES” OF LIFE.

Young men should not get the idea that to know the “small graces of life” is useless or frivolous. What we call the “social graces” are very valuable to a young man. That is the great trouble with young fellows who are earnest: they are too earnest, and upon all occasions. They can have a high aim in life, a lofty purpose, and yet not close themselves up to all social pleasures or amenities. Girls feel uncomfortable, and pardonably so, when they go to a concert or any other form of entertainment with a young man who constantly makes mistakes in little things. The small rules and laws which must be observed on all social occasions are not to be frowned down: they are important, and a young fellow makes a great mistake when he considers them beneath him or unworthy of his attention.—  
*Edward W. Bok in February Ladies' Home Journal.*

#### IT GIVES ALL SIDES.

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Atchison, Kansas: Church No. 1113 North Tenth Street, one and one half blocks north of terminus of North Tenth Street car line, North Atchison. Sunday school at 10:00 a. m.; social service 11:00 a. m.; preaching service 8:00 p. m.; Wednesday social service 8:00 p. m.

Bay City, Michigan: Mission hall, corner of Monroe and Second Streets.

Boston, Massachusetts: No 67 Warren Street, “Roxbury Hall,” Roxbury, Boston, Massachusetts.

Bradford and Beswick mission: Saints meeting room, No. 20 Hawke Street, Forge Lane, Bradford, Manchester. Services, Sunday, 6:30 p. m., preaching; Sunday school 2:30 p. m. Fellowship, Thursday, 7:30 p. m. Elder Henry Greenwood, No. 9 Scropton Street, Queen's Road, Manchester, in charge.

Burlington, Iowa: Saints chapel, corner of Twelfth and Locust Streets. Services every Sunday at 11:00 a. m.

Council Bluffs, Iowa: Pierce Street, three doors west of Glen Avenue. Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 12:00 m.; Zion's Religio-Literary Society at 6:00 p. m.; Prayer meeting every Wednesday evening. T. W. Williams, minister, No. 206 Harmony Street.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, February 24, 1897.

No. 8.

## The Saints' Herald.

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

LAMONI, IOWA, FEB. 24, 1897.

### CONFUSION AND A CONFESSION.

BRO. A. B. KIRKENDALL, of Creola, Ohio, sends us a copy of the *Christian Leader*, for December 15, 1896, from which we take the following letter, for which Bro. Kirkendall asks an insertion with comments:—

WANTED: A CHANCE TO GET AT THE  
MORMONS.

I have several times in the past year seen a call in the *Leader* for a competent man to handle the Mormon heresy. I wrote to Bro. R. B. Neal of such a man we have in Michigan, but he never replied. Mr. Joseph Musser, of Beaverton, Gladwin County, Michigan, is without a doubt the equal, if not the peer, of any man in the rank and file of the disciples in the United States in handling the Mormon question. In Michigan he is preferred before Bro. Clark Braden. Bro. Musser himself was a Mormon. He left them a few years ago, and since then he does little besides going about lecturing and debating against them. He has debated with all their strongest men in Michigan till they all avoid him. His recent debate near Howell, Michigan, was with a man imported from Missouri, and it was to their utter defeat. There are but few places where Mormons survive one of his series of lectures, or a debate. Through the wickedness of Mormonism this brother was bereft of his family. He is alone and goes at call to any place to give his help. He was never polished with a college education; and am informed that his sentences are not always up to grammatical law. But such are the damaging facts he has against Mormonism, and such is his mightiness in the use of the Scriptures, that no Mormon can stand before him in Michigan. Personally I have never met nor heard Bro. Joseph Musser; but among our ablest preachers in Michigan are men that attended his debates and lectures, and they without a single exception extol his ability. The M. E.'s of Michigan have offered him one thousand dollars a year if he will join their conference, and go about to rout Mormons that hurt their churches. But, though only a disciple of Christ for two years, nothing can induce him into sectarian ranks. I wrote him recently whether he would go South, if wanted. He now writes me he could go at once if you have need of him. He cares to do nothing but this one thing. Send for him; but pay his expenses and enough for a com-

mon living—he asks nothing more. Hand him all around Mormondom in the South, before he comes back, as he can stay among you for a year. L. W. SPAYD.  
Owosso, Michigan.

It is pitiable to notice the contemptible things so-called Christians will condescend to do in their contention against a religious opponent. This letter and its publication in an organ devoted to the advocacy of a theory of religion is an evidence of this.

This Joseph Musser may be the ablest man among the Christians as a champion for their defense, or as a sting to their opponents, but it is an unfortunate admission for them to make that it is such a man that secures their admiration. In every place, with perhaps a single exception, where our brethren have any of them met this man, baptisms have followed; and Bro. Hyrum Bronson, who was laboring in Indiana, and then in Michigan, to whom the writer refers as the one "imported from Missouri," won an unmistakable victory when he discussed with him. It may be that these Christians can survive Musser better than they have Mr. Braden, but time will tell.

### BORROWED TROUBLE.

THERE is some little unnecessary flutter and anxiety over two of the several things agreed to in the late interview between elders of the Reorganized Church and the Church of Christ.

Please remember that the interview was a purely personal one, and that neither body of people was officially represented, and that no one claimed or held authority to compromise anybody else; especially not the churches to which the persons belonged. One proposition which seems to be questioned by some; that "whenever there are six or more regularly baptized members, one of whom is an elder, priest, teacher, or deacon there is the church," was passed by the church officially years ago, and not one of those present at the interview

had any right to ignore the statement, had he felt so inclined.

Another statement which seems to be questioned is the one which states that, "It is agreed that there are individuals in the different factions who hold priesthood." In this all that was intended was to state that priesthood being a calling or responsibility imposed of the Lord, could not be wrested from the individual by human agency, or the person called be relieved of such responsibility until it was answered for to the Judge in the final day of accounts, there might be individuals in some, possibly in all the various factions who had been called in the old-time church unto the priesthood, who had not forfeited that priesthood by wickedness and transgression, and if so that they might now hold it.

While thinking such might possibly be the case it was not intended to say that every person in every faction that had been ordained in that faction necessarily held the priesthood; or that such factions each and all of them were by such statement recognized to be *the church*, or any part of it; or that those in such factions as might hold priesthood as suggested were entitled to act for the church, and in the name of the church to induct members into such factions and thus into the church; it being understood that each and every case must stand or fall upon its merit the facts being all stated, and the time, place, manner, and actors in the baptism, call, and ordination all to be taken into consideration when the individual case came up for hearing and decision; the rules and laws of the church given of God to govern in each and every case.

Neither church, nor faction of the church, was recognized in the statement as being *the church*, nor was any right to be called the church affirmed or denied; leaving all such questions to be considered when the time and occasion might warrant, or demand.

Some have written requiring explanation, and asking how we could defend such and such statements. It is

unnecessary for us to attempt any defense of the propositions referred to in the HERALD, as they were only intended as the expression of the individual opinions of those present on that occasion; such opinions expressed under the conditions in which the interview was held. In the proper time and place such explanation and defense may be offered as occasion and demand may justify. In the meantime it is given to the HERALD readers as an item of news.

#### "WAITING PRESIDENTS."

WE commend the article of Bro. James Caffall, entitled "Waiting Presidents" to the HERALD readers, especially those who have charge of meetings to conduct them.

To my mind it is a sad spectacle, and very reflective on Latter Day Saints, to see a president waiting fifteen or twenty minutes after the advertised time for a meeting to commence, wishing and hoping for a few to come, that he might open the meeting. I would suggest that there is no necessity for a president to wait over the time advertised if there is one beside himself present at that time; for Christ's promise reaches down to the twos and threes. And as I take it, it is better for the president to start on time with one, and dismiss when the one and the president have performed an imposed duty, than to wait half an hour after the advertised time. Moreover, punctuality commenced by a president may have a salutary effect on the laggards, whereas should a president wait for a congregation, it might encourage them to practice late attendance. Very much depends on examples.

Stated meetings in all regularly organized branches, time of gathering included, are decided upon by common consent; hence voting for a meeting to open at a stated time is tantamount to a vow to be present at the time voted for. A failure therefore to be present at the time, unless prevented perforce of circumstances, would be a violation of said vow. Further: I notice quite often that when a number of saints assemble before the time of worship, that much talking is indulged in sometimes of a boisterous nature; so that in some cases it becomes difficult for the presiding officer to command silence; and after he succeeds in this, there is quite a chattering going on while the opening hymn is being announced. And I have been praying myself when late comers have been waiting outside for the opening prayer to close, and have been annoyed because of the loud talk of the waiting ones. It may be attributed to thoughtlessness, but ought Latter Day Saints, especially officials, to be thus thoughtless about divine worship? I think not.

Still further: I believe it is the duty of the deacon of a branch to preserve order during divine worship; therefore, if young

sisters or brothers so far forget themselves as to misbehave during divine worship, the deacon should make an example of them by a proper reproof.

I by no means advocate Pharisaical straightness, but believe we ought to evince inside and outside of the house of worship a becoming dignity, a gospel dignity suggestive of a medium course. A writer in popular quotations says: "Every fault of the mind becomes more conspicuous and more guilty, in proportion to the rank of the offender. Persons in high stations are not only answerable for their own conduct but for the examples which they may hold out to others. This joined to their advantage of education aggravates their vices, and loads them with a greater share of responsibility."

Whatever may be said of the above, certain it is that we will be held amenable to God for the use or abuse we make of the knowledge obtained. We therefore place ourselves under a grave responsibility in saying that we know, we have a knowledge of the everlasting gospel, for thereby, in a sense, we set ourselves before the world as beacon lights. And I may ask myself, when making this claim, if it comports with that found in Hebrews 5:12. We live and learn; thank God for this privilege.

And recent developments have induced me to resolve that whatever may have been my procedure in the past, the future will not find me imposing hands with a view to raising my fellows to positions of trust without some efforts to point out to the recipient the nature of duties attaching to the accepted position. Nor shall I overlook section 17, paragraph 14, of Doctrine and Covenants.

In bonds,

JAMES CAFFALL.

#### REQUEST AND APOLOGY, BY BRO. JAMES CAFFALL.

THE following request from a special assembly of the officers of the Eastern district of South Wales, is sent us by Bro. James Caffall, with a request for its insertion in HERALD, with which we cheerfully comply:—

48 Repton Street, Lime House,

LONDON, Eng., Jan. 25.

*Editors Herald:*—Please give publicity to the inclosed document. That complained of, as the document shows, is found in the first paragraph in the letter I wrote from Havod, South Wales, October 6, 1896, published in *Herald* of October 28, 1896, and runneth thusly:—

"The Eastern district, South Wales, convened at six p. m., in a dark, dingy, none-too-clean-looking room in the back slums of Porth, for which one pound was paid; but it was the only public room procurable."

If my understanding does not lead me astray, the only request of the special assembly is the withdrawal of the term "back slums," with which request I hereby comply. Should any further request be made visible in the publication of the minutes of the special assembly of officers of the district, I will

duly consider the same. I did not cherish the remotest thought or wish of reflecting on any person; nor do I now cherish such a wish.

In gospel bonds,

JAMES CAFFALL.

TIDNALLS, Jan. 5, 1897.

*Dear Brother Caffall:*—I am appointed to write you by a special assembly of the officers of the district held at Cardiff, December 20, 1896, respecting a letter which appeared in the *Herald* of October 28, 1896, written by yourself from Havod, South Wales, October 8, 1896.

The clauses over which we feel hurt are these:—

"The Eastern district, South Wales, convened at 6 p. m. in a dark, dingy, none-too-clean-looking, room x in the back slums of Porth."

The first part of the above item to where I affix a cross is true, though the district feels hurt that it should be published, they being fully aware of the condition of the room, and as they did their best they never expected to see it published.

The latter clause, "back slums of Porth," we as a district deny, as the building was situated in the main street of Porth and the room not more than a dozen yards from main street—anything but back slums.

Webster says back slums means a foul back street of a city, especially one filled with a poor, dirty, degraded, and often vicious population; any low neighborhood, etc.

Therefore I am requested to ask you to kindly withdraw through the *Herald* the words "back slums" and give the place the credit due.

Yours in bonds,

T. S. GRIFFITH,

For the Eastern district.

#### REQUEST AND STATEMENT.

THE Herald Office has sustained some considerable and unnecessary losses from unpaid subscriptions, because not notified to discontinue publications to subscribers who have deceased; also in some instances to aged brethren and sisters who have become too infirm to read. In some such instances the paper has run on and been either received and read, or destroyed; and no notice been given to stop sending until repeated efforts to collect amounts due have induced final reply. It is desired that wherever possible the office be notified of such and similar cases, that the publishing department, and the interests of the saints to whom it belongs, be protected against unnecessary loss and leakage. The Business Manager, in charge of the business interests of the office, and ever alert to avoid unnecessary drain upon its resources, and to contribute to its success, asks that prompt notice be given in such cases,



that unnecessary loss be avoided, by the coöperation of those whose interests are mutual in thus aiding, as in every proper way, the cause.

Since the adoption of the rules published to govern the transaction of Herald Office business, one of which provides that delinquent subscribers be dropped at the expiration of one year's time, unless good evidence of payment is offered, a better order of things in this respect seems indicated. However, there yet remains the need of education in promptness in payment and in other business methods, in order to place the publishing department where it ought to be.

In this connection and as suggested, the following method of transacting business is stated that it may be known: All letters, including orders and remittances, are first received from the mail and entered upon the "register" by the Editorial Department. Those affecting subscription lists are then properly indicated or written on said lists, those elsewhere placed on the order books, or properly credited on account books, and filed in the business department. Thus two or three entries are made of all remittances. Receipts are also sent when orders cannot immediately be filled, the prompt filling of orders being considered sufficient receipt.

By this system one department checks the receipts or entries of another as a protection against errors. The effort is to fill orders by return mail. All not so filled are kept track of and attended to as soon as possible. All goods not sent by return mail are forwarded soon thereafter. Parties not receiving orders at once should wait a reasonable time before renewing.

It is the aim of the management to do everything in its power necessary to the proper and satisfactory conduct of its business relations with the saints.

FOR the benefit of the traveling ministry possibly affected by it Bro. J. C. Foss sends the following card:—

THE ONLY BOAT ON THE ROUTE.

Captain Archebell on steamer, Merryconeg, leaves Rockland for Portland (weather permitting) Tuesdays and Thursdays. Returning morning, leaves Portland Wednesday and Friday mornings. Saturday morning leaves Rockland for Bar Harbor. Returns on Monday.

PEACE A NECESSITY.

LONDON, January 6. — The Berlin correspondent of the *Times* reports the following is contained in the preamble by Emperor William to a Cabinet order. The Emperor says:—

"It is my will that duels between officers should be more effectively prevented than hitherto. Their occasion is often trifling and amenable to friendly compromise without prejudice to professional honor.

"When they have done so through hastiness or excitement the chivalrous course is to agree to a friendly compromise. It is equally the duty of the one insulted to accept the compromise so far as honor and propriety of conduct will permit.

"My will, therefore, is that a council of honor shall henceforth, as a matter of principle, coöperate in the settlement of affairs of honor. The council must undertake this duty with a conscientious endeavor to arrange an amicable settlement."

The Emperor of Germany deserves credit for his efforts to put a stop to the foolish, semi-barbarous custom of dueling among officers of the army, which so long has disgraced the German soldiery and the German universities. The principles of adjustment which he commends are manly, and contain much strong common sense.

It may be well to observe in this connection that the King of Peace, from whose teachings this earthly king evidently has imbibed his sense of right, has taught that men who profess his name should live in the spirit of amity and concord; that when offense is given or estrangement of any kind occurs, those who profess to follow him should prove themselves strong men and women, above the trifling littleness that would berate another or be guilty of holding malice, and seek one another, "be reconciled," and "live together in love."

It is a question whether men and women whose professed "citizenship is in heaven," from whence they "look for the Savior," etc., are really "civilized" in an earthly sense, much less in a heavenly, if guilty of the harshness and passion of hatred—who love not their brethren "whom they have seen."

These so-called "little things" require attention, because they are prevailing "roots of bitterness" that stand in the way of much personal and general good. They are among the discordant elements that must be eliminated from any body of people, religious or civil, before "lasting progress" can be made.

If the German emperor finds such roots of bitterness a cause for men in his army taking up the sword to destroy one another, and classes the practice as unworthy of soldiers, what shall be said of such influences among professed children of peace? "A house divided against itself cannot stand;" men who hate are in danger of consuming one another; spiritual death is a too frequent and inevitable result of human hatred and failure to become reconciled.

Our message is a proclamation of "peace." Let us carry in our bosoms "gentle peace," however great the apparent provocations to indulge in that that would seek to annoy and vex. He who gains the victory, who "overcomes," is he who seeks strength from God and prevails against the trying conditions about him. We turn again to Christ the Master, who, tried and tempted and subjected to every form of indignity and insult, rose in strength and wisdom above it all, and who calm and with the peace of God in his breast amid all trying scenes, proved himself worthy of the great station he was called to occupy, and looked with pity upon the weakness of men, and loved the race, despite its wickedness and perversity.

Let us have peace; first in our own hearts, then with all others, and extend the influences of peace, in branch, in district and everywhere. No one can grow up into the measure of the stature of Christ without gaining a mastery of himself by the possession of the Christlike nature, by keeping love of both God and man preëminent in his nature.

The German emperor is a war lord, but what he says in the interests of peace adds testimony in favor of that exalted virtue, and from his statements a lesson may be learned. Peace is an absolute necessity. It is of God, and constructive; while contention is of evil, and destructive.

A word from the law of God is opportune in this connection:—

My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I the Lord, will for-

give whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds.—Doctrine and Covenants 64: 2.

#### OBJECT TO A CHURCH AT WEST POINT.

NEW YORK, Feb. 8.—President-elect McKinley's Secretary of War will be asked when he takes office to rescind the permit granted by Secretary Lamont for the erection of a Roman Catholic church on the government property at West Point, just off the parade ground. Protestant ministers and laymen take the ground that no church, no matter of what denomination, should be permitted on public property, and a movement is on foot to appeal to the courts if the new Secretary of War fails to take action on the matter.

The Rev. Dr. R. S. MacArthur, of Calvary Church, West Fifty-seventh Street, is regarded as the leader of the opposition to the erection of the church. He holds that in granting the permit Secretary Lamont exceeded his authority, and that for a permanent building to be erected on government property it is first necessary to obtain a special act of Congress.

#### QUESTIONS AND ANSWERS.

QUES.—Is it permissible to take up collections in the church meeting house, on the Sabbath day, for the purpose of building churches, paying off church debt, etc.?

Ans.—Yes, if that is the best and most convenient time to reach all the membership. If it is right to build a church it is right to raise the money to pay for the material and work in the house so builded, by legitimate ways; and an appeal to the people directly stating the object for which the money is being raised is legitimate and proper.

#### EXTRACTS FROM LETTERS.

BRO. I. N. ROBERTS, Audubon, Minnesota, the 15th inst:—

Snow so deep can hardly get around. Will finish seats for tent to-day. The saints here are feeling well. Had a glorious prayer meeting last night. They are talking of building a church in town—something very much needed in this part of the country. All well and hopeful.

Bro. John Shields, Cedar Springs, Ontario, the 13th:—

I began meetings at the home of Elder George Shippy, two and one half miles from the above place, and have spoken there some ten times. We have quite a large attendance, good attention, and increasing interest. Elder John Shippy will be glad to learn that his brother Thomas and son-in-law, Mr. Maynard, are regular attendants. May they be led to obey, is our prayer. Elder Shippy and wife have been letting their light shine

by upright life and conversation since they came out here from Chatham last spring, as reflected in the number and class who attend our meetings. Elder Green, district president, rules wisely and well. Calls are coming from all quarters for preaching. I hear Bro. R. C. Evans has been doing a big work in Toronto.

Bro. E. DeLong, writing from Saginaw, Michigan, February 14:—

Since writing for the *Herald* I have baptized one. I am here holding meetings every evening; the interest is good. Last evening the Baptist choir sang for us, which aided us materially. Effectual doors are being opened for us to occupy, for which we are thankful. One aged gentleman, Mr. Mills, the owner of two stores, has offered us the use of one free. So we feel that the gospel is being appreciated. The Saginaw Evening News contained the following: "The Latter Day Saints held a very interesting meeting last night at the home of Mrs. George Sugden, 641 Bundy Street. There was a large attendance and another meeting will be held this evening."

#### EDITORIAL ITEMS.

BRO. H. N. SNIVELY, of Lamoni, has been doing some effective labor of late, in Grundy County, near the town of Spickard, Missouri, in the Far West district. He made two trips into that region of country, baptizing two and blessing one child on the first trip, and baptizing three on the second. He reports having enjoyed greater liberty than ever before in preaching, and in administering gospel ordinances.

Sr. Sarah Hoffman writes commending the labors of Brn. J. C. Crabb and J. W. Wight, at Moorhead, Iowa. Attentive hearers greeted the brethren during the severe weather and good was done.

Bro. J. C. Chrestensen reports a good conference of the Spring River district. Unity and large attendance "from far and near."

A dispatch from Athens dated the 21st says the fleets of the powers bombarded the insurgent position in the vicinity of Canea, on that date. No details are given. The same dispatch announces that the Greek dispatch boat Peineios has exchanged shots with a Turkish frigate. It is reported that Greek soldiers and artillery have been landed near Canea. The foreign admirals have warned Colonel Vassos, commander of the Greek forces on the Island of Crete, of their intention to attack his troops with four men of war anchored off his camp, should he attempt to advance to the

interior of the island. Another Athens dispatch states that the warning of the foreign admirals only referred to a Greek attack on Canea, and that Colonel Vassos will continue to occupy strategic points in the interior of the Island of Crete. The Greeks are aroused and refuse to retire.

News concerning railway rates to General Conference will be published promptly on receipt of news of action of the Western Passenger Association, which is now considering our application for the usual reduction of one and one third fare for round trip tickets over its lines of road. We hope to announce said reduced rate at an early date.

At the late conference of the Decatur district Bro. R. M. Elvin was chosen to preside. He nominated Bro. H. N. Snively for vice president, the choice being ratified by the conference.

#### Mothers' Home Column.

EDITED BY FRANCES.

One smile can glorify a day,  
One word can hope impart;  
The least disciple need not say  
There are no alms to give away,  
If love be in the heart.

—Phoebe Cary.

#### FROM THE SOCIETY ISLANDS.—NO. 2.

OUT ON THE BROAD OCEAN.

MONDAY morning, November 9.—Still running down the "trades" before a fair wind and comfortably smooth sea. Had a nice fresh breeze yesterday and a bright summer day. Most of the days are overcast in this region on account of the great evaporation that is continually going on. The wind hauled some Saturday night so the studding sails were taken in and the yards braced up a little. I hear them now bracing the yards up still more and can tell by the cant and motion of the ship that she is "feil and by." The captain informed us yesterday noon that we were one thousand miles from San Francisco, which is one quarter of the distance, and thus far we have indeed had a splendid trip. The dignitaries among the passengers are, Consul J. Lamb Doty, Dr. Wm. A. Bryant, of San Francisco, and Elder J. F. Burton. Also a Mr. Atwater I shall number among the dignitaries, for he maintains his dignity of character and refuses wine and all kinds of liquor at sea, the only person on board, besides Joseph and I, who does. Some who do not make a practice of imbibing on shore think it not wrong to drink as much as is offered to them at sea, since it is all included in the passage fare.

Wednesday, 11th.—All goes well on board and we still have much reason to be thankful

and joyful for the favors received from our heavenly Father. Have had a splendid run since last writing, and still the sea keeps so smooth. It is marvelous how the sea keeps so smooth, when for several hours at a time we will have a ten or eleven knot breeze. Monday evening we were treated to some music during the "dog watch," from a madeup "band." A part of the crew and one or two of the passengers got together on top of the deck load near the mainmast. And right here I will say that this native mate of the ship would make a splendid housekeeper, he keeps things on decks in such perfect order. There is a deck load of freight and lumber on top of it three steps high, then the quarter deck, but it is fixed so neat and orderly that one might think it an improvised platform for a picnic, with seating accommodations nearly all around it. Here the crew gathered with accordeon, fife, drum, two banjos, and bone rattles, with which they entertained us charmingly, while the good ship glided or plowed—she is deeply loaded—through the slightly pulsating waters of the great Pacific. The moon shone back of the clouds, and a clear spot of bright shining stars was just above us. Last evening the moon shone out clear and beautiful. Are now nearing the region of the doldrums. The cardplayers occupy the lower end of the table most of the time, both afternoon and evening, and the captain's wife and the French people from Tahiti are piecing quilts and cutting and making garments, at the upper end, while one of them runs the sewing machine in the bathroom just opposite. So far the bath tub has not been used. It was full to overflowing with parcels and small stores for the cabin, but they are pretty well gone now. The air is soft and balmy. Have donned thinner clothes. Have made a very comfortable change in the furniture of our room. Have exchanged the high round stool for one of the small folding chairs I brought, the one I took such comfort in on the *Evanelia*, and also got my little folding table in our room. Now I can write and study to my heart's content. Our poor little boat did not find any such smooth sea as this while coming to the islands.

Saturday, 14th.—Are now fairly in the doldrum latitude about eight degrees north; sailed into them about midnight Thursday night between latitude 9 and 10. The thick vapory clouds that had obscured the sun nearly all the way cleared away Wednesday afternoon, and the evening, as well as Thursday evening, was delightful. On Thursday evening the windward half of the quarter deck was literally covered with deck chairs and contented people. There were not chairs enough for all, and some sat on the "hatch." I believe it was the first time that all belonging to the cabin, captain's wife and all were gathered in the same part of the ship at the same time. The weather looked so clear and settled and the ship was going along so nicely we began to hope she was going to slip along past this much dreaded latitude without being deterred by contrary winds. But about midnight we ran into a rainstorm and it continued raining all day yesterday. Once in awhile very heavy rain squalls, but

very little wind, and the sea smooth. The wind dead ahead, and continues to be. The weather is still getting warmer and warmer. Have dispensed with all bed clothes except the sheets and white spread. Yesterday was very sultry, so little wind and having to have the cabin closed up mostly on account of the rain. But this morning it is very pleasant. A nice breeze and doors and windows all open. That is, it is pleasant to those who have light clothes; but the poor "nuns" have to keep packed up in their head and neck gear that does not admit of a breath of air, and heavy dresses of blue flannel, about five widths gathered in around the waist. They are only young girls, all of them. The youngest and fairest, about eighteen years old, is very delicate. She was so overcome with the heat the other day she nearly fainted. The next youngest, who had more iron in her makeup, said cheerily, "O well, never mind; if you die you will get to heaven quicker!" And I have thought and wondered more than once while looking upon these young creatures, who have given up all the enjoyment of their youth, and even the hope of it together with the naturalness of their nature; that is, to love and be loved, in order to become more wholly devoted to their Savior, if indeed he did not look upon them in greater tenderness and in pity for them, as well as love for their devotion, breathe into their souls a consolation that we selfish, unsacrificing mortals know little about.

Monday, 16th.—Rained Saturday night again and a calm all day yesterday. The sailors took the opportunity to catch some fish, even if it was Sunday. Caught three large ones. I should think they would weigh ten or eleven pounds each. They were not so nice tasting as smaller ones, but it was fresh fish. During last night they caught a shark and passed a vessel. The latter is a very rare occurrence. We will soon be out of the doldrums now. Have got a fair breeze this morning. I do not mind if we do have a long passage, so long as the weather is good; that is, the sea smooth so I can write. We are as comfortable here as we will be anywhere, and have more time to write than I would have ashore. It has made me lonesome sometimes to think of ourselves in the little *Evanelia* away out here on this great ocean alone in the dark and surrounded by those heavy squalls. It was a peculiar mission, that of the *Evanelia*'s. Peculiar because of the apparent contending power against her from the time we entered her till we left the islands—and before—speaking for myself. I went trusting entirely in God, and praying more continuously than ever before, and yet scarcely ever able to shake off the feeling that either we or I was under the displeasure of the Almighty. How I would like to have the veil lifted that I might learn these whys and wherefores. I have none of those feelings on this voyage. All within is peace, and this smooth sea and beautiful weather is all that a loving Father could give as tokens of his good pleasure. Blessed be his holy name.

Thursday, 19th.—Our "nice little breeze" that we had Monday morning soon forsook

us, and from Monday afternoon till this morning there has been almost a dead calm and raining most of the time. But still we have drifted about eighteen miles in the twenty-four hours. Last evening, though the decks were wet from the all day's rain, the moon shone out beautiful. I donned my rubbers and took my chair out on deck where Joseph was. He goes by the title of Captain all the time here. All the rest gathered about the table as soon as it was cleared—after our five o'clock dinner that we do not get through with till half past six—and set about their favorite amusement of playing cards. When the steward finished washing the dishes and threw the bucket of slop overboard with pieces left from the table it was soon scented by a shark and we—Joseph and I—saw one come to the surface after it. He had swallowed one or two pieces when Joseph told the boy who was at the side to throw over the hook and catch him. It was already baited, and it was not much more than over till the shark swallowed it. Then the excitement of getting him on board brought all on deck. He was not very large, over five feet long. In a few minutes we saw another, and within an hour they caught three, all about the same size. This morning there was a nice little breeze, and the sky became so clear I thought we were out of the doldrums; but it soon dropped away and now there is another rain squall making up, so we are here yet. I have been busying myself this forenoon with ripping up my sateen dress—my birthday dress, Annie—and taking the lining out of it. This warm weather makes one feel like doing away with linings of all kinds. How glad I am that I made up the dress goods you gave me, Sr. Wixom, in a loose garment without any linings at all. It is the most comfortable wrapper I have.

Monday, 23d.—A most delightful morning. We are skimming along over the beautiful blue deep with a fair wind and a clear sky above us. The sun is hot, but the breeze pleasantly cool for being right at the Equator. Will cross to-day. Were in the doldrums just one week; were that length of time drifting through the five degrees. Thursday evening there was quite a gale of laughter in the cabin. Dr. Bryant, who is the chief instigator of amusements, started a paper and pencil to go the round of the table for each one to draft a pig—or perhaps it was a horse—with their eyes shut, and the grotesque looking figures that some made were laughable, especially for the young folks, and true to the old adage, there came a "blow" before morning, not exactly a gale of wind, but enough to have the light sails taken in. It lasted till about four p. m. on Friday. But it was the lize of trade winds that we wanted, so the good ship sped away before it in good earnest. All day Saturday and yesterday there was a good whole sail breeze but not a rough sea. Were it not that the Captain has to call at the Marquesas Island he could have been much farther on our way by taking the benefit of the westward current instead of stemming it. Bro. Burton donned his white pants yesterday.

(To be continued.)

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

*Editor Sunday School Department:*—May we be permitted to review a few of the thoughts we have heard expressed upon uniformity of texts? One argument used in favor of uniformity is convenience, and if that is one of the chief things to seek in this latter-day work, then I suppose we elders will soon have it easier.

*Interest, sympathy.* "The line is drawn at the responsive reading." And why so? The place of the text is but named in the *Quarterly* and read from the Bible by the school and why easier to read when we have uniformity than now? Then the review. "Children cannot be expected to be interested," cannot keep still, annoy others, etc. Suppose we had uniformity, could a superintendent make a review alike interesting to one of five years and one of fifty-five? Should not the primary teacher conduct her own review, whatever the text? One says, "I want to give the children a whole Bible, not a Bible with holes in it." Let us see. The same rules of educating apply equally to day and Sunday schools. The day school teacher is teaching the primary class numbers to ten; adding, subtracting, multiplying, etc. Mathematics with a hole in it. Lets teach them algebra and geometry.

The primary teacher is telling the children pretty little stories about Columbus and Washington. She is avoiding the horrifying atrocities of which history is full. History with a hole in it! Why not talk to them of Heary the Eighth's kindness in murdering his wives, or the beauties of Salem Witchcraft, then go on and tell them of all the beautiful butcheries that historians have written up? They must have the whole truth (?).

Grant now that we have uniformity and our lesson is the fourth one of the present quarter. A primary teacher humbles herself before a class of pure little children, and says: "Now, dear children, if you will listen I will tell you a sweet little story of a man named Abimelech. His father had several wives. Of course God had told men not to have but one wife, but lots and lots of them didn't mind. Abimelech's mother was the maid-servant or what we call the hired girl, and her folks lived in Shechem. Abimelech went and coaxed his mother's folks to help make him ruler, but his brothers, not being his own dear brothers, for they had different mothers, did not want him to be ruler. So when he found his brothers were angry with him he killed all of them but one who hid himself. He killed seventy of them on one stone. Then the people made him king. Then Jotham, the brother who got away, told the people that something bad would happen to them. So by and by God sent an evil spirit among them and they commenced war upon Abimelech. One time lots of the men and women came into a big house and

Abimelech and his men set it on fire and burned them all up. But sure enough, something bad happened to Abimelech. A woman hit him on the head with a piece of millstone and hurt him so that he thought he was going to die, so he coaxed a man to run a sword through him and kill him. It wasn't brave to be killed by a woman. Remember this, little boys; when you get to be men if you need killing, coax some man to do it. Now see how many of you can remember this beautiful story. I think it will help you to be good this week, and it will be so nice to dream about."

Now, in sincerity, let us ask, What is the aim of the primary work? Is it simply a plan to keep the children still, make it convenient for the teachers and old members, fill the minds with just as much Bible as possible, regardless of its fitness to their needs. Is not its purpose a higher one? "Suffer little children to come unto me," are inspired words, and we believe their full meaning is broad. We are the guardians, the protectors of the little ones, and if we would have them come to Jesus we must take care that we do not block the way by giving them false impressions of God's word. We keep from them strong and unwholesome food because it retards growth and implants the seed of future disease. We keep them from hearing obscene language because it leaves impure impressions. We do not permit them to read criminal news, because it horrifies and tears down the walls of morality rather than building them up. Is ancient criminal news more wholesome than modern?

Our aim is not to crowd the young mind with facts. This is not education. We believe that "it is more important what we make the children love and desire, than what we make them learn." Our earnest aim should be to teach such things and in such manner as to promote a healthy spiritual growth, that when the time comes that they must know the disagreeable facts of past and present, they will have gained sufficient strength of purpose and power of resistance that they may not be overcome nor hindered from following him who taught in childlike simplicity.

If ministers of the gospel can find material for a life's work in the teaching of Christ and his apostles, cannot our Sunday school workers find therein material for a few years' primary work?

Our primary *Quarterly* is now good in an earnest teacher's hands, why not let well enough alone?

I have nothing at heart but the good of the work.

Ever praying for the good of the Sunday school, I am, Yours in bonds,

H. H. ROBINSON.

SR. ARVILLA CRICHTON, secretary of Zion's Hope Sunday school, of Nebraska City, assures us that their school is not on the decline. They have an average attendance of about thirty-five, and a corps of earnest teachers who have the interest of the work at heart. We are glad to hear such reports.

## QUESTIONS.

1. In schools which have but one room, how large should classes be?
2. Should *all* engage in the general review? If not, who is exempt?

A SUPERINTENDENT, Iowa.

Answers:—

1. Primary, four to seven; Intermediate, five to eight; Senior, eight to twelve.
2. Yes. Why not?

T. A. HOUGAS.

QUESTIONS to be answered by anyone whose work is in this line. Answers must not contain upwards of one hundred words; less preferred.

Superintendents, what use do you make of the blackboard?

Primary teacher, what do you do with the blackboard?

District superintendent, do you see an improvement in your schools during the past year? To what causes do you attribute the same?

"The best reformers the world has ever had are those who have commenced on themselves."—W. H. Shaw.

"Be careful in the use of symbols that you do not detract from the divinity of the thought. The five-year-old's imagination can see the babe in the manger much better than a wax doll in a tiny cradle can suggest it."

SR. DORA YOUNG.

## Letter Department.

GRAND RAPIDS, Mich., Jan. 18.

*Editors Herald:*—Though I belong to the Egremont branch, in Canada, I have now for some months past had the privilege of associating with the saints here, and find that though many of them are but babes in the work, they are growing in grace and knowledge of the truth. There are also quite a number of Saints living at Alpine, where at present they have the use of a union church, and whenever the missionary help in the city is sufficient, our officers, Elder E. K. Evans and Priest Cavanagh, go and preach at that place, and their efforts are appreciated, which was shown by their giving a donation party for Elder and Sr. Evans last Friday evening. A large number of saints and friends assembled at the home of Bro. Norton, where a feast of good things was enjoyed by all.

During the evening Elder Daniels, on behalf of the Ladies' Aid Society, presented Elder and Sr. Evans with two beautiful quilts, flour, fruit, vegetables, a cord of wood, and several other articles. Bro. Evans replied, thanking all for their kindness. The Ladies' Aid deserves credit for the way in which it has been working of late, as this is the second donation party it has given lately, showing that the members are desirous of doing good. A number of them do not belong to the church.

An effort is being made to close the church against the saints there, but we hope it will not succeed, for much good may be done,

Elder Daniels is laboring in this city at present and we hope he may be the means of bringing some into the ark of safety who hitherto have been wandering astray. We have a very nice Sunday school here and all seem to come with the desire to learn. This I love to see, though I am not privileged to attend very regularly; for if educated in youth in God's law we will not be so apt to be led astray in after days by the evils of this world.

Your sister,

JENNIE MORRISON.

LOS ANGELES, Cal., Feb.

*Editors Herald:*—Inclosed you will find a clipping from the Los Angeles Herald, of August 24, 1896, giving an account of an accident and injuries received by Sister H. L. Tilton, of this place, on the afternoon of Sunday, August 23. The statement in detail is correct, so far as known to the writer of this article. On the same evening while the saints were gathering into our place of meeting for the evening service, a strange woman, who proved to be a Mrs. Doctor —, came to the hall with a note from Bro. H. L. Tilton to Bro. C. W. Earle to come at once, saying, "Wife badly injured; ask the saints to pray for her." Bro. Earle, Holt, and the writer hastened to her bedside, finding the message only too true. One was asked to take charge of the administration as he should be led in the matter, and recommended a short season of prayer by each of the three elders present; and so it was done. After prayer was the anointing with oil, then laying on of our hands, and an excellent prayer offered by Bro. Holt, and continued (by her request) by Bro. Earle, who asked the Lord that, if necessary, angels might administer unto her also. The one anointing, asked that the blessing might be of such a marked nature, that those having charge of her should be amazed, or wonder at the rapid return of her health, and that she should be freed from pain and suffering as much as possible; or words to that effect. Thank the Lord for his goodness in granting the above united request, for the same request was voiced by each one of the officiating elders; and to the glory and honor of God we truly testify to the literal fulfillment of said request, for neither fever, pain, nor suffering to the least extent, have been felt by her up till August 29, the last time the writer saw her, save when the attending physician and surgeon has been obliged to change the dressing upon the wounds; and he has repeatedly stated that during his entire experience no patient of his ever had such a remarkable recovery and freedom from fever and pain; saying also that he cannot understand the cause of it. He knows nothing of the administration. On the 29th, just before the writer of this went to the house, she plainly and distinctly felt two hands pressed upon her head, to her there was no other person in the room besides herself, seemingly in fulfillment of Bro. Earle's request that "if necessary angels might administer unto her." Our hearts have all been made to rejoice because of this confirming testimony; added to the many others we have received in regard

to the powers of God attending this great latter-day work.

The lady doctor called to see Sr. Tilton two weeks later, and said it was a plain case of faith healing. I am also credibly informed that Sr. Sarah Vanfleet Mills has very recently been just as remarkably healed from a very dangerous case of blood poisoning, under the hands of Bro. N. Vanfleet and A. Carmichael. To God be all the glory for these blessings in our special time of the need of his help.

The statements herein written are true, and ought to have been forwarded to you long before now, but some things have conspired to prevent.

Yours in bonds,

R. R. DANA.

STILLWATER, O. T., Jan. 29.

*Editors Herald:*—Having just read in the *Ensign* of the encounter the brethren are having with the "Followers," or "True Followers," as they style themselves, I thought I would write what I have learned of them from their own members, having lived here among them for seven years.

Six years ago, after hearing the first sermon from them, I thought the preacher must be a Latter Day Saint, but after conversing with him I found he wanted to date their origin back to Christ and the apostles. I tried to show him that that couldn't be, according to history, and he said he knew nothing about history. Since then I have learned from some of their leading members and elders, though they are loth to tell it, that one McDonald, formerly a train captain across the plains to Utah, and while snow-bound there one winter, learned a great many things about the Latter Day Saints; that afterwards he moved to Southern Kansas with his family and had the reputation of being a very bad man, so much so that his wife was afraid to go out walking with him alone, but he prevailed upon her going and, when out in the woods along the road he said to his wife, "You never heard me pray, did you?" and she answered, "No; nor never expect to." He then wanted her to go off the road a little to pray, and she positively refused to go, being afraid of him, so he went by himself and prayed and there, he claims, the Lord spoke to him and said, "Go preach my gospel." In a few days after he met a man along the road that claimed to be a Latter Day Saint and he baptized McDonald, and he then went out preaching the Follower doctrine. This was about twenty or twenty-five years ago when their church was started.

I have since learned from them that the man who baptized McDonald, claiming to be a Latter Day Saint, was John N. Burton, but who he was I was at a loss to know, until Bro. Heman C. Smith was down here a year ago and told me who Burton was, and that he was turned out of our church. He was accused of preaching and practicing free love.

Now if Bro. Charles Derry, or some one, can furnish us a history of Burton, as we are in a hotbed of Followers, it will be very thankfully received.

What I have written concerning the Followers I learned from them themselves, but don't think I ever would have got it if they had not had hopes of getting me to join them. They believe in faith, repentance, baptism, laying on of hands, etc., and the signs following the believer; only they think it is a command to take up serpents. They have no organization, nor literature of any kind; and on all the rest of the Scripture each one has a belief of his own. They think the Sunday school is of no use, as it is too much like the world.

You can see by this that they were conceived in sin and born in iniquity. Their very fountain head is of the evil one, and it is the most perfect counterfeit I know of, unless it is a sect styling themselves Evening Lights; they leave off handling snakes, and attach in its stead holy sanctification. In fact, if there is anything in the way of an "ism" or "ite" that you haven't got, come to Oklahoma and you can find it.

I hope the missionaries may be able to visit us some time this winter.

Yours in gospel bonds,

S. J. HINKLE.

TORONTO, Ont., Feb. 5.

*Editors Herald:*—I think this is the first time in a year that I have attempted to write for the *Herald*, but I feel that I ought to write that the saints abroad may know I am still trying to act my part in the great drama of life.

During the year I have tried to answer all demands made upon me, and I feel that the dear Lord has blessed my labors. While working in St. Thomas the church was well filled, and several very nice people were baptized. One of them is worthy of special notice here,—Mr. Compton,—who for many years has been a leading light with the societies and at present, Grand Master of the County Lodge of Orangemen. He bids fair to be a useful member of the church.

On January 20 I was called to this city to solemnize the marriage of Bro. Pinkerton and Sr. Osbourne. The saints' nice hall was full to the doors. We had a splendid time. I have preached every night (save Saturday) and three times each Sunday since. The congregations have been large, and many lovely people are investigating. I have baptized nine persons since my arrival and expect to baptize five more this afternoon, and think more will follow Monday, who cannot be present to-day. All those baptized are grown, and among the nine are five talented persons. Mrs. Compton is a music teacher; Grandma Seaton plays the piano with great skill, playing at sight anything in the shape of music. Mr. Seaton is Chief Engineer of the Canada Bank of Commerce and has in charge fourteen persons connected with the bank. He is accomplished in music and a gifted singer, as is also his wife. Miss Warnock has been singing in the leading Toronto entertainments for some time. The four last-named never heard a Latter Day Saint sermon till I arrived here. They are friends of Sister Faulds, of St. Thomas, and knew of her condition for sixteen years—a cripple—

and how she was instantly healed by the power of God.

Just a word regarding Sr. Faulds. On the 14th January, 1878, Sr. Faulds took sick. For eight months she was confined to her bed, and all that loving hearts and skillful physicians could do, was done. All doctors told the same story: "She will be a cripple for life; she has spinal curvature." She was completely powerless to help herself. She went in an invalid chair for one year and eight months. She then got so that she went on two crutches for three years, then she only used one crutch. Her strength increased so that by the use of a cane and three lifts on the heel of her shoe she was able to get around. Her suffering was awful to bear. The spinal disease had so drawn the cords that one limb was shorter than the other. She remained in this condition *twelve years*, when she heard the gospel; but to use her own words, "Pride stood in my way and I shut my ears to the truth; but during the years of 1894-95 more affliction came upon me and the cords of my hip were so drawn that I had to wear a cork sole on my shoe, one inch and a quarter in height. My suffering now was almost unbearable. In December, 1895, Elder R. C. Evans was preaching in this city [St. Thomas]. The gospel was again presented to me; my pride still stood in my way. My sufferings increased and at last I was administered to by Elder R. C. Evans. I received such relief that I knew it was the power of God, and on the 28th of February, 1896, I was baptized by Elder R. C. Evans, and from that hour pain seemed easier to bear. When conference convened last April, in Kirtland, Ohio, I sent a request for prayer in my behalf, by Elder R. C. Evans. On the morning of April 9 prayer was offered for me in the temple of the Lord, while I was here in St. Thomas. I felt the Spirit come upon me, but did not realize what it was; I felt a strange power come upon me and I retired to my room, slipped off my heavy boot, and laid down. Not five minutes after I laid down, *I felt a hand laid upon the afflicted parts, and the cords relaxed.* For a moment I felt afraid, but presently I rose from the bed, *healed.* The limb which for sixteen years had been bad, was made whole as the other. I know the hand of an angel was laid upon me, and since then I have been free from pain in my hip."

I have given the above from a letter written by Sr. Faulds last week. She had written a letter to the Seaton friends; Bro. Seaton bowed in prayer, requesting that if I was a true servant of God that when I came to his home that God would let his Spirit rest upon him and his household confirming the gospel I preached. I came, the Spirit was upon me the moment I entered the house, giving great light and liberty. When describing the history of Book of Mormon, I seemed to see the waves roll over the boats with a hole in the top and the hole in the bottom. I seemed at times to stand amid the ruined cities of Palenque; my feet seemed to touch the moss-covered roofs of Guatemala. The divine ones seemed sweetly near us while we told of the lonely boy as he bowed in prayer amid the clump

of trees; now in Missouri amid hatred and prison bars, now in Illinois a victim of sectarian malice. The darkness from 1844 to 1860 seemed to come to memory, then the sweet white light of 1860 came upon us as we told of God's love and message to the seed of the prophet. All were in tears, and Bro. Seaton said, "It is enough; I wish to be baptized." I arose, addressed the mother, wife, and Miss Warnock; all said, "We also wish baptism." I have thought that if fifty had been in that room under that sweet Spirit none would have refused to obey the gospel message. Sr. Seaton had been sick, but that did not matter; her first outing was to go to Lake Ontario, where a hole was cut in the ice and she with six others was baptized. To God be all the glory.

The calls are more than I can fill; I am at it all day and sometimes nearly all night. A sample: Last Saturday I talked till I was tired out, reaching my room at two o'clock Sunday morning. I presided over prayer meeting at nine a. m., preached three sermons, then found my bed at three o'clock Monday morning. When I left London some time ago crowds thought I did wrong to leave. When I left St. Thomas large congregations thought it unwise for me to go. Now the people here say it is a sin to leave this city when so many are interested; but what can I do? The mission is large, with few missionaries, and all doing what they can. Will the saints soon learn that *if they pay their tithing more elders could take the field.* Then we would not be compelled to leave each place so soon.

I am requested to address the people on temperance in the Pavilion in this city. More than two thousand people are said to attend those meetings. Saints all along the line, have patience; we will fill our engagements as soon as we can. Please pray that strength be given me for my work.

R. C. EVANS.

RUNNELLS, Iowa, Feb. 3.

*Editors Herald:*—I closed a very interesting series of meetings about January 18. I was well cared for by Bro. and Sr. Clark, whom I found to be live saints, and willing to make a great sacrifice to get the restored gospel before the people; and I am satisfied their efforts will result in much good, as I was informed by their neighbors that their daily walk was commendable to the world. Bro. Clark is night engineer at the coal mines, and could not attend our meetings; but he hired a janitor and paid all expenses of the meetings, such as light and fuel. I also had the assistance of Brn. Merrill and Cook, of Des Moines, who attended our meetings.

After leaving Youngstown I returned to Warren County, and had the pleasure of baptizing Bro. and Sr. Bare's son Bertie, aged sixteen years. This was a cause of great rejoicing to both father and mother. There are a number more there very near the kingdom.

The Christian Union Church people of this place (Milo) have again refused us the use of their church, which so disgusted one of

the best citizens of that place that he, though not a member of our church, circulated a subscription paper for a Latter Day Saints' church, and showed his faith by his works, for opposite his signature he signed for one hundred dollars. While at this place I saw the inclosed clipping in the Milo paper:—

"Get your eye on that little sprinkle of Mormonism. It has raised a little blister over at Summerset. Some one pick it just a little and let the water out. She will dry up and won't leave a scar."

I then started to look after that "little sprinkle of Mormonism," as I am the one who in God's hands sowed the seed there, and I am assured much of it has fallen in good soil. On my arrival there one of the M. E.'s best men met me and said: "Bro. Kephart, there has been two men here to knife you, but both bent their knives and left." I found that as soon as I went away from this new field the M. E. preacher and his colaborer came here and made an attack on me, and "Mormonism" as they called it, as follows: He had his regular appointment after Sunday school and during a few minutes' intermission he said I was trying to tear down other churches. Members of his own church told him he had said more about others in that few minutes than I had in two weeks, and when he got ready to preach the people had left and he had no congregation to preach to. He left an appointment for the next Tuesday evening, but as there were but fifteen or twenty to hear him, he told them when he left he would not come back again until he was sent for. He took for the subject of his discourse Joseph Smith, the Bible, and false prophets. I left an appointment there for February 16, and will use the same subject, and will give him an invitation to attend.

I am now at Runnells, and will stay here until I go to conference at Des Moines. I preached Mrs. Hammer's funeral sermon yesterday in the saints' church. Had a full house.

Yours in the conflict for truth,

W. H. KEPHART.

ELGIN, Cal., Jan. 31.

*Editors Herald:*—Although I have been a resident of the Dos Palos Colony, California, for the past five years, I don't remember to have seen a line from this place in the *Herald*. We have a community of eastern people here, mostly from Iowa and Nebraska; but some from several other States settled on small farms of from ten to forty acres each, taken from what was formerly a large ranch. There are two church organizations here, the Christians and Methodists, besides representatives of several other churches, the Dunkards, Brethren, Presbyterians, Adventists, and last and about least in point of numbers, Latter Day Saints. The Methodists have a church building but the Christians hold their services in one of the schoolhouses.

There is but one member of our church here (Sr. Foreman) besides my family. There has been preaching by our elders at occasional intervals ever since we have lived here; first by Bro. J. M. Putney and then by

Brn. Burton, Clapp, Harris, Scott, and last October Bro. Joseph Luff preached for us a week; and although the preaching has all been good and the elders complimented generally by those who heard, the people seem very reluctant to leave their old traditions.

There have been five baptisms in five years, but three of them were children of the saints (one family having moved away since); one was a believer before coming here and one, only one, was converted and baptized from among strangers to the faith. But it is a long lane that has no turn, and as there are several interested and reading our literature now, I have bright hopes for better results in the future.

I am doing what I can by way of private talk and distribution of reading matter to keep up and increase the interest in the best religion on earth. Bro. Burton, who has been here three different times is always well spoken of and respected, and Bro. Luff is highly complimented and accredited with unusual ability. We wish they both could come again. Yours for the truth,

J. W. STEELE.

ACAMPO, Cal., Jan. 27.

*Editors Herald:*—We mourn the loss of the Gospel Boat and other things, but it should not lessen our faith. Remember that the Lord will have a tried people, and we must be tried and tempted, one in one way and another in another.

I have had many trials I never expected to have. I am not so overanxious to convert my friends as I was in years that are past, for the reason that the Lord knows the heart of every one and he will draw those that are his; he will lead his sheep. We know some are to be foolish and some wise. To see both should only increase our faith in the work. Some most near and dear to me sprang up like beautiful and lovely flowers, but when trials and temptations came, according to the word they fell back to the paths of the world, and like plucked flowers in the north wind! O may our heavenly Father give us his Spirit, and grace, and strength, and peace. I ask in fasting and prayer that we and our children may see the redemption of Zion.

EDWIN T. DAWSON.

KINGFISHER, O. T., Feb. 11.

*Editors Herald:*—Since coming to Oklahoma I have labored in connection with Brethren Macrae, Toney, Hilliard, Butler, and Maloney. Bro. Hilliard's visit and labors were timely and much appreciated. Such testimonies as his have not often been borne in this land, and were very strengthening to the saints.

For good reasons Bro. Toney returned to his home in Indian Territory. On January 23, in company with Bro. Butler, I wended my way to "D" County, Oklahoma, where I met Bro. R. M. Maloney and the resident saints. After a few days labor among them I proceeded to organize them into a branch, to be known as the Canadian Center branch; R. M. Maloney in charge, and Sr. Maloney as clerk. The branch numbers fifteen members with good prospects of additions soon. The

weather has hindered our work some this winter. We have had rain and snow till Oklahoma lands are pretty well soaked up. Calls come from every quarter, more than we have men or time to fill. There are a good many saints in Oklahoma but scattered a few in a place, so that organization is impracticable at present; but with continued effort of the missionaries coupled with the good examples of resident saints we may look for grand results for the Master's kingdom in the near future in Oklahoma.

While in "D" County, by vote of the branch Bro. Frank F. Vrooman was called and ordained to the office of an elder, under the hands of R. M. Maloney and the writer. We also blessed the young stranger that has come to bless the home of Bro. and Sr. Maloney, who bears the name of Richard Montague Maloney. May he grow to be a blessing indeed.

From here I expect to make my way to Stillwater, Payne County, Oklahoma, where I will labor till time to go to conference.

The ministry of the Southwestern mission will please take notice and address their March reports to me at Stillwater, Oklahoma; and let us have your reports in time, brethren. Yours for life,

GEORGE MONTAGUE.

SCRANTON, Kan., Feb. 17.

*Editors Herald:*—Conference here 13th and 14th inst., was not largely attended, owing to a good deal of sickness and bad roads. Report from committee appointed to solicit money to buy tent, showed fifty-three dollars subscribed, nearly all of which is already collected. Committee was continued and another appointed to purchase tent. Additional contributions will be gladly received. Send to Bro. P. Cadwell, president committee, Burlington, Kansas.

Brethren will please send reports due March 1 to me at Topeka, Kansas.

Praying that the Spirit of the Lord may guide us, and that the coming General Conference may confer additional strength and success to the gospel of light, I am,

Yours faithfully,

W. S. PENDER.

### Original Articles.

#### DO THE ERRORS, WEAKNESSES, AND ILLITERACY OF MEN WHO CLAIM TO HAVE DIVINE MISSIONS INVALIDATE THEIR CLAIMS?

WHILE reading the History of the Church of Jesus Christ of Latter Day Saints, as recently published, my mind has been impressed to consider the above question. Ever since this latter-day work began the world both professedly Christian and the avowed reprobate portion has taken every pains to search out and publish broadcast all the real or imaginary evidences of human weakness found in the life

of its earthly founder and his colleagues, and it has paraded them through the press and from the pulpit, and even in the schoolroom, the college and university, for the purpose of blackening the character and destroying the influence of these men, that they may destroy the work they are seeking to perform. This was the course the Jews adopted against Jesus the Christ and his followers nineteen hundred years ago. This course is adopted to-day from the mistaken idea that whomsoever God has called to be coworkers with him in the redemption of the race must be free from all the weaknesses of human nature, incapable of stooping to the follies of the world, and almost infinitely above the gross evils that degrade humanity, and hence if he who claims to have a divine mission is found guilty of any evil, it is infallible proof that his claim is false.

They forget that if the founders and promoters of the conflicting systems now passing under the name of Christianity were weighed in their own false balance, they and their systems would be found woefully wanting in their claims as the chosen oracles of Christ.

It is not my intention to apologize for any wrong that may have been done by those connected with this work that I firmly believe God has established in these last days, no matter whether the perpetrator be prophet, apostle, or layman; but I purpose to show that this rule of judgment adopted by the enemies of this church would be equally destructive to the claims of every prophet and child of God that has lived upon the earth, Christ alone excepted.

It is written:—

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.—Psalms 14; Rom. 3.

I understand this language in a comparative sense, as Isaiah confesses, "We are all as an unclean thing, and all our righteousnesses are as filthy rags," *i. e.*, compared to the righteousness of God. (Isaiah 64.) At the time of the deluge there was a righteous Noah, and in corrupt Sodom there was a "righteous Lot," at least comparatively so. Among the cap-

tives in Babylon there was Daniel, Shadrach, Meshach, and Abednego; but none of these could claim infallibility nor perfect righteousness. Nor did the prophet of God in these last days claim perfect righteousness; he confessed his weakness and his sins in deep humility, which confession is a strong evidence of the desire of his heart to do right and only right before God and man. But to my task.

Holy Writ says, "God made man upright, but man sought out many inventions," wicked inventions. If any human being should have been above the allurements and wiles of Satan, our Father Adam should have been that man, with a nature uncontaminated and in a world where sin had never shown its hydra head. Yet he fell a victim to the serpent's cunning and all humanity has felt the curse. The history of the earliest patriarchs is too brief to enable us to know much of their lives, the murderous act of Cain is too well known, committed as it was ere evil had become rampant over all the face of the earth; the lust of Lamech is not hidden and has been the bane of humanity in all the succeeding ages. The fact that it is written that "Enoch the seventh from Adam walked with God," leaves room for the inference that even in that early age, those who did "walk with God" were comparatively few. It will not be denied that Noah was called and chosen of God as a preacher of righteousness and prophet of the Most High, yet in an unguarded hour after he had beheld the wondrous power of God in the great deluge, and his goodness in preserving him and his family and hearing the voice of Jehovah and "walking" with him, he is found guilty of drunkenness. Abraham, called "The Friend of God"—The Father of the Faithful—gave proof of his fallibility in taking Hagar to be his concubine, instead of trusting in the promise of God respecting his posterity. The fact that God afterward commanded him saying, "Walk before me and be thou perfect" is evidence that he had not hitherto walked perfectly before God. Jacob, the beloved and highly favored of God, like Abraham, with the divine presence, and also the ministrations of angels, was so human as to permit himself to become the tool of deceit, imposing upon

his aged and blind father in order to cheat his brother out of his paternal blessing. Then in turn he becomes the victim of deception by the cunning of Laban in the affair of his marriage with Leah instead of Rachel whom he loved and for whom he labored seven years. He afterwards yields to the envious and jealous demands of Rachel and Leah in raising up seed by their handmaids.

I pause here to ask our enemies, Why do they not criticise the inspiration of the Patriarch Isaac and his inability to detect the deceit of Jacob? And the same question will apply further on. Passing over the acts of the twelve patriarchs, we come to a Moses, whom the Lord raised up to be an instrument in his hand to deliver Israel from Egyptian bondage. There has never been such manifestations of power as this man beheld, yet he sinned at the waters of Meribah, and his sin was so grievous that in consequence he was denied the privilege of entering into the promised land.

Aaron, the brother and coworker with Moses, and who had been eye-witness of the wondrous power of God in the plagues of Egypt—the destruction of the firstborn, the dividing of the Red Sea, and the delivering of Israel from Egyptian bondage—and was witness of the terrors of the Lord in the thunders on Mount Sinai, could so far forget himself as to yield to the people's demands and make a golden calf; and the people worshiped it and said, "These be thy gods, O, Israel."

Gideon, favored of God by angelic ministrations, and made a witness of the Almighty power, yielded to the lusts of the flesh and led Israel into idolatry. David, the Lord's anointed, and the sweet singer of Israel whose devotional Psalms have inspired the hearts of God's worshipers during all the succeeding ages, was guilty of the foulest crime that can stain the hand and heart of man,—adultery and blood guiltiness.

Solomon renowned above all men for wisdom, and to whom "the Lord God of Israel appeared twice," yet his heart was turned away from the Lord, he went after strange women and worshiped strange gods.

A man of God came out of Judah by the word of the Lord unto Bethel and prophesied against the king Jeroboam,

and after delivering his message he turned to go home by the way the Lord had commanded him, but a lying prophet met and persuaded him to go another way; his disobedience was punished, a lion met him in the way and slew him. Here we find another instance of a prophet of God being deceived, proving that prophets have no claim to infallibility; but the word of the Lord, which they bear, never fails nor returns unto him void.

Hezekiah, the king whose life was lengthened fifteen years, and before whose eyes God caused the shadow of the sundial to turn backward ten degrees as a sign that his prayer was heard and answered; yet in his vanity he offended God by displaying his riches before the king of Babylon's messengers.

Isaiah, one of the most gifted of the prophets, who declared, "I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple," also declared, I am a man of unclean lips; and afterwards confesses, "We are all as an unclean thing, and all our righteousnesses are as filthy rags."

Coming down to the time of Christ, we find him choosing humble and unlearned fishermen to be his witnesses unto all the world. We find these men weak and yielding to envy and jealousy and sometimes full of doubts, notwithstanding they behold the omnipotent power of God made manifest through him. And among them we find a treacherous Judas betraying his Lord, a Peter to whom God had revealed the glorious and soul-cheering truth, upon which is based every righteous hope of humanity—that Jesus is the Christ, the Son of God—is found in the hour of trial denying his Lord! Could human weakness be more evident? Yet to this man it was afterward said by his risen Redeemer, "Feed my sheep." We shall search in vain for perfection in any of the servants of God who have lived either in ancient or modern times, but we shall find a grand army who were marching on to that much to be desired goal in all ages. And many thank God who are still marching on until they shall have risen "unto the measure of the stature of the fullness of Christ."

Reader, none of these instances of weakness or wrong disprove the truth



of the messages that those men bore to those to whom they were sent; nor do they even invalidate their testimonies, nor destroy the claim that they were honored of God to be his messengers. Neither did the fact of their weakness furnish any just excuse for rejecting their messages. Just as surely as God had spoken unto those men, just so surely did the promised blessings follow obedience to the word, or cursings to those who rejected it. God did not clothe men with infallibility, no true prophet of God ever claimed it, they only claimed infallibility for the word of God. This is the exact position of the ministers of the Church of Jesus Christ of Latter Day Saints. Neither do we claim that the weakness of ancient prophets is any excuse for wrongs on our part. We bow with reverence to the word, "*Be ye clean that bear the vessels of the Lord.*" Yet with Isaiah we are ready to exclaim, "I am a man of unclean lips;" but we believe in striving for that "holiness" without which, it is written, "No man shall see the Lord." But the charge is made that Joseph Smith was an illiterate man! So were the Apostles of the Lamb, and it is said of Jesus he never learned letters. Paul assures that:—

Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.—1 Corinthians 1: 26-29.

Gentle reader, God has not changed; hence this latter-day work is in perfect harmony with the work of God in all ages. Joseph Smith and his colleagues did not come to us claiming infallibility, and God has given us a rule by which we can test them.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isaiah 8: 20.

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken.—Deut. 18: 22. (Jeremiah 28: 9.)

Again:—

In the mouth of two or three witnesses every word may be established.—Matt. 18: 16. Try the doctrine taught and the revelations received by Joseph Smith and the Reorganized Church of Jesus

Christ of Latter Day Saints by the above unerring standard. Do not condemn without examination, nor accept the hearsay stories of priests and newspapers, or pretended histories written by our enemies, but weigh both sides and then judge a righteous judgment for, "With what judgment ye mete to others it shall be measured to you again," and while investigating seek the Holy Spirit's guidance.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1: 5.

CHARLES DERRY.

#### EXPLANATION.

IN "Church History" lately issued from the Herald Office, I note the following:—

Joseph in his account of the conference held in June, says:—

On the sixth of June the elders from the various parts of the country where they were laboring came in, and the conference before appointed convened in Kirtland.—P. 192.

The statement of Lyman Wight is recorded as follows:—

On the fourth of June, 1831, a conference was held at Kirtland, Ohio, represented by all the above-named branches.—P. 193.

While the statement of P. P. Pratt is thus recorded:—

On the sixth of June, 1831, a General Conference was convened at Kirtland, consisting of all the elders, far and near, who could be got together.—P. 194.

To the foregoing I add the statement of Joseph Smith and Heman C. Smith, the compilers and authors of the present History:—

It will be observed that in the accounts given above there is a discrepancy of two days in dates; one, giving the date of the convening of the conference as June 4, the other two as June 6. The exact date is not important, only as it concerns the correctness of history. The difference could easily occur through a mistake of either the scribe or the typographer. June 4, of 1831, fell on Saturday, and the 6th on Monday. According to the custom which has since obtained the conference would be the more likely to meet on Saturday, yet it may have been on Monday.—P. 194.

The prevailing custom of district or quarterly conferences of the present convening on Saturday, would furnish no evidence that the General Conference of 1831 convened on Saturday. I might be asked, "How do you know it was a General Conference?" My answer would be, The organic law of the church provides that "every . . . high priest is to be ordained by the

direction of a high council or General Conference."—D. C. p. 97. There was no "high council" in the church in June, 1831. High priests were ordained at the conference of June, 1831. The composition of that June, 1831, conference shows that it was a General Conference; for "all the elders, far and near, who could be got together, were met at Kirtland."

Some years ago Wheeler Baldwin, now deceased, who was chosen and ordained a high priest, June 4, 1831, gave me a minute and particular account of that gathering of 1831. He said that "the Prophet Joseph called the elders in from their fields of labor to meet in conference for important business;" that "the conference was set for June 6;" that "during the afternoon of June 4, most of the elders having arrived, and it being learned that a mob was forming to prevent the assembling of the conference, Joseph requested the elders to come together that evening." That "they met in a barn, and Joseph instructed them concerning the priesthood; its powers, privileges, and authority." That "Joseph named a large number for the office of high priest," and that he with many others was ordained that night, the mob not interfering with the proposed conference; that it met according to appointment on June the 6th, and that that which was transacted the night of June 4 was included in the proceedings of the conference of June 6.

This, to me, was and is ample explanation of the discrepancy in dates. He also spoke with great earnestness and feeling of the great power and manifestation of the Holy Spirit during that meeting of the night of June 4, when the "Melchisedec priesthood was manifested and conferred for the first time upon several of the elders."

Respectfully submitted.

In bonds,

ROBT. M. ELVIN.

#### "IF I WILL, SAITH THE LORD."

THE Utah Church in accepting as divine the alleged revelation teaching the doctrine of the plurality of wives, and insisting upon an acceptance of the same along with other things as being necessary to salvation, stands committed to that theory, and until acknowledging its falsity and their

own error in accepting and promulgating it, must either stand or fall with its truth or untruth, whether they by force of circumstances practice its teachings or not. Regarding the often made claim of that church that the words in the Book of Mormon, Book of Jacob second chapter, "For if I will, saith the Lord of hosts raise up seed unto me, I will command my people; otherwise they shall hearken unto these things," means a raising up of seed to himself by fleshly means, and in the very ways he had himself through his prophet characterized as abominable before him, seems to me to be too trifling and absurd to consider seriously were it not that it is used and has become a favorite means on the part of the Utah Church of catching the unthinking and unwary. God's law relating to fleshly generation is clearly taught in the Book of Mormon as follows:—

Wherefore, my brethren, hear me, and hearken to the work of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none; For I, the Lord God, delighteth in the chastity of women.

Thus agreeing with his will as shown in Matthew 19:5:—

For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

See also Doctrine and Covenants 42: 7:—

Thou shalt love thy wife with all thy heart and shall cleave unto her and none else.

Also Doctrine and Covenants 49: 3:—

For marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh.

Why? Now comes an answer which was evidently intended to apply so long as the principle of fleshly generation shall continue:—

And all this that the earth might answer the end of its creation; and that it might be filled with the measure of man according to his creation before the world was made.—D. C. 49: 3.

We see then by this that there could arise no need of God commanding his people differently than by the rule he here explicitly says is entirely adequate for the purpose and was given that it might so accomplish God's purpose according to the spiritual creation before the world was made, making it impossible for any change to be made, so that the earth might fulfill its great destiny. Thus was

God's own plan clearly stated regarding fleshly generation.

But what about those words, "For if I will, saith the Lord of hosts, . . . I will command my people"? It looks to me as if the answer may be found without much difficulty, in something like the following teachings under the new covenant:—

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1: 12, 13.

This is the only way God has ever revealed whereby he will raise up seed to himself, except in the single exception of the birth of Christ, *the only begotten son of God*, unless Paul was mistaken,—the new and living way, "the Spirit of adoption, whereby we cry Abba, Father" (Romans 8: 16).

Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. [See a distinct recognition by the Apostle of the monogamic principle alone as being acceptable to God.] That is, They which are the children of the flesh, these are not the children of God.—Rom. 9: 6-8.

Plainly, that never was, never will be, God's way of raising up seed unto himself. But Paul continues to reason:—

The children of promise are counted for the seed.

The statement in the Book of Mormon evidently, in the light of God's word as given therein and in the New Testament and Book of Doctrine and Covenants, is as much as to say, Never mind any thought that may be presented to you of a necessity arising of raising up a people to God by any other means than the plan I have appointed whereby ye shall have one wife, and concubines ye shall have none; for if I will raise up children unto me I will command my people and they shall arise unto me by virtue of obedience to my commandment, and "not by the will of the flesh nor by the will of man, but by the will of God;" even by the law of adoption whereby the Gentiles become the children of Abraham, and also whereby even the children of Abraham who through sin have been rejected shall also become in the fullest sense the children of Abraham, according to the promise and by obedience to

God's command which says to Jew and Gentile alike:—

Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.—John 3: 5.

Hence except by obedience to God's spiritual law no one born of woman can become a seed or child of God, except by obedience to the new and living way. But by obedience thereto unto as many as will come shall be fulfilled the wonderful vision of Patmos:—

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, clothed with white robes, and palms in their hands.—Rev. 7: 9.

GEO. H. HULMES.

PITTSBURG, Pa., Jan. 21.

## Conference Minutes.

### NORTHEAST MISSOURI.

Conference of the Northeast Missouri district convened at Bevier, Missouri, February 6, 7; J. A. Tanner president; Louise Palfrey secretary. Branches reporting: Bevier 167; gain 9. Higbee 84; gain 2. Huntsville 12; gain 1. Pollock 18; gain 1. Elders reporting: T. W. Chatburn, M. M. Turpen, J. A. Tanner, J. T. Williams, W. Vaughan, D. F. Richards, F. A. Evans, W. Vincent, J. F. Petre; Priest W. Chapman; Teachers G. Thorburn, T. Broad, J. T. Richards; Deacons W. J. Griffiths, F. E. Perry. Bishop's agent's report: On hand at last report \$22 28; received since \$75.10; disbursements \$73 47; on hand \$23.91. Bro. Edward E. Williams, of Marceline, Missouri, presented a priest's license, which conference indorsed. Bro. F. Palfrey was ordained to the office of an elder and license given him. A resolution was passed as follows: Resolved, That missionaries under General Conference appointment be and are hereby considered ex officio of the conferences and shall have right to voice and vote therein, and all other resolutions conflicting with this are hereby rescinded. Moved that this conference petition General Conference to return Brethren T. W. Chatburn and M. M. Turpen to this district. Brn. T. W. Chatburn, M. M. Turpen, George Thorburn, and Sisters A. Thorburn and Louise Palfrey were chosen delegates to General Conference. A move that succeeding conferences after the next be held every six months was laid on the table till next conference. Business was promptly and peaceably disposed of, and the remainder of afternoon session was spent pleasantly in asking and discussing pertinent questions. The speakers were Elders T. W. Chatburn and J. A. Tanner, Brn. Tanner and Thorburn assisting with meetings. The social meeting was spiritual and strengthening. The entire conference was very satisfactory, and there are encouraging signs of increasing life and progress in the

district work that promise well for the future. The next conference will convene at Higbee, Missouri, June 19, 20.

#### DES MOINES.

Conference met with the Des Moines branch, February 13; President Nirk presiding, William Johnson and Sheldon Armstrong secretaries. Elders reported: Columbus Scott, J. S. Roth, W. C. Nirk, W. H. Kephart, N. Stamm, J. W. Morgan, William Johnson; Priests N. T. Maitland, John Barnes. Branches reporting: Angus, Des Moines, Des Moines Valley, Richland, Oskaloosa, Boonesboro. We enjoyed a visit from Bro. T. W. Williams, of Council Bluffs, very much. The preaching during conference was excellent, Bro. Williams and Roth as the speakers. We had an excellent testimony meeting, after which nine were administered to and six children blessed. Bro. C. Scott, J. S. Roth, and W. H. Kephart were elected delegates to General Conference. Moved that when this conference adjourns it does so to meet with the Richland branch, on June 12, at ten a. m.

#### NORTHERN NEBRASKA.

Conference convened at Omaha, January 30, Bro. J. M. Stubbart, district president, presiding, J. E. Butts clerk. The six branches of the district were all represented in conference. Branch reports: Blair 25; gain 2. Omaha 192; gain 2. Union 71; gain 1. Columbus 35; loss 1. Valley 58; loss 5. Lake Shore 93; gain 3. Elders reporting: J. M. Stubbart, F. A. Smith baptized 4, W. E. Peak, G. W. Galley, H. J. Hudson, J. F. Mintun, J. Huff, and C. Scott. Bishop's agent's report: Receipts \$76.95; expenditures \$49.78; on hand \$27.17. A good spirit prevailed throughout the entire business session. Preaching by Bro. J. F. Mintun, Columbus Scott, and Swen Swensen. Conference adjourned to meet with Valley branch, Valley, Nebraska.

#### MANCHESTER.

Quarterly conference convened Saturday, January 2, with North Manchester branch, Collyhurst Road; Joseph Dewsnup, Sen., president, James Baty secretary. The president gave his report in which he said that the general appearances of the work in the district were good; that great progress had been made and that the prospects for the immediate future were very encouraging. Report from president of mission, James Caffall, read, speaking cheerily of the work as it is being accomplished in the district. Reports from presidents of branches were received and given. No communication having been received concerning the ordination of Bro. Green, the same was deferred until next conference. The conference ordered a letter of condolence to be sent to the widow of our late brother, Elder William Spargo. Also letter of condolence to be sent to President Joseph Smith, expressing our sympathy with him in the great loss (Sr. Smith) he has sustained. Resolutions to the following effect were passed: 1. That a funeral service be com-

pleted for use in the Manchester district and presented at the next conference. 2. That following be committee for said compilation; viz., Elders J. Dewsnup, Sen., H. Greenwood, James Baty, George Leggott, and Thomas Taylor. 3. That we sustain the present spiritual authorities of the church, general and local, in their several offices and responsibilities. 4. That when this conference adjourns it does so to meet in the South Manchester room, Cornbrook, on Saturday, April 17, 1897, at three p. m. The financial report showed a balance in hand of £5. 4s. 6d. (Very satisfactory.) Sunday, fifteen-minute addresses were given by Elders Sam Platts, Job Dalley, George Baty, Samuel Fred Mather, and Thomas Brien. These were all without exception of a soul-inspiring and encouraging character. A very good spirit prevailed and much liberty was experienced and taken advantage of in dispensing counsel, etc., to all assembled.

#### ALABAMA.

Conference met with Lone Star branch, February 13; J. D. Erwin president pro tem., J. R. Harper secretary. Minutes of last conference read and approved. Branch reports: Lone Star 100. St. Joseph 35; 1 baptized. Elders reporting: J. D. Erwin baptized 2, M. K. Harp, P. W. Booker baptized 1; Teacher J. J. Hawkins. J. G. Vickery was sustained president, G. O. Sellers Bishop's agent, J. R. Harper secretary. T. C. Kelley and M. K. Harp were elected delegates to General Conference. Preaching by J. D. Erwin. Adjourned to meet with the Flat Rock branch on Saturday before the second Sunday in June. A fuller representation was prevented from attending by heavy rains, though a large crowd was present on Sunday.

## Sunday School Associations.

#### NEW SOUTH WALES.

Sunday school convention was held in the saints' chapel, Balmain, Sydney, on Christmas Day, for the purpose of organizing a district association. G. R. Wells was called to preside and Walter J. Haworth was chosen as secretary. The following schools affiliated: Balmain with 76 pupils, 7 teachers, and an average attendance of 55; Hamilton with 86 pupils, 6 teachers, and an average attendance of 50; and Nambucca with 34 pupils and 5 teachers. Officers were chosen as follows: Joseph Smith, superintendent; Henry Gammage assistant superintendent; Walter J. Haworth secretary and treasurer. Elders Wight, Gillen, and Luff were chosen to represent the district at the General Convention. In the afternoon two model classes under Joseph Parkes and Minnie Blom were put through their lessons, fully demonstrating the value of the quarterly system. At night the visitors and delegates listened to the following excellent program: Sr. L. C. Parkes, overture. Balmain school pupils, "Summer Time," chorus. Master A. Seaburg, recitation. Balmain pupils, dumb bell exercise. Gomer R. Wells, address. Pupils,

"Ring Bells," chorus. Miss L. Wright, piano solo. John G. Dickenson, paper on Sunday school work. Srs. A. Pascoe and Fordham, duet. Master S. Bretelle, violin solo. Srs. A. Smith and S. Kidd, duet. Walter Haworth, "Christmas Day in the workhouse," recitation. Sr. Minnie Blom, song. Bro. H. Gammage, solo. Charlie Dickenson, "Little Jim," recitation. Mr. Readon, recitation. Master G. Bretelle, piano solo. Messrs. Ferret, Seaburg, and Smith, dialogue. The convention then adjourned till December, 1897.

#### ORGANIZATION OF CENTRAL NEBRASKA.

A convention of delegates of the Clearwater and Evanelia Sunday schools met at Clearwater church, at five p. m. for the purpose of organizing a district association, previous notice having been given to all the schools of the district by J. F. Mintun by reason of authority given by Superintendent of General Association. The delegates were, Levi Gamet, of Clearwater Sunday school, Belle Wisdom, Mae Downey, Jesse Louchs, Hartman Ek, Morgan Crosser, Ezra Brumbaugh, and L. H. Downey, of Evanelia Sunday school. The association was called to order by J. F. Mintun and after opening by song and prayer Sr. Belle Wisdom was elected secretary. By motion it was decided that we organize an association of the Central Nebraska district. Said organization was effected by electing Sr. Belle Wisdom-Inman, district superintendent, Sr. Ella Neece, of Meadow Grove, assistant superintendent, Sr. Hattie Crosser, of Inman, secretary, Sr. Grace Smith, of Clearwater, treasurer. The following delegates were elected to represent the association at the next General Convention: J. F. Mintun and Belle Wisdom. The delegates were given authority that if either one were present at the convention the full vote of the district should be cast. The Zion Sunday school, of Shelton, Nebraska, requested to be a member of the association and was accepted.

#### CONVENTION NOTICES.

The Little Sioux district Sunday school association will meet at Magnolia, Iowa, March 5. A large attendance is desired. Do not forget to send all reports to the secretary by Monday previous to convention.

MRS. LENNA STRAND, Sec.

MOORHEAD, IOWA.

The Chatham district Sunday school association will convene at the Ridgetown church the second Saturday in March, being the 13th, at two p. m. All officers of the association, delegates from the different schools, and visitors are respectfully invited to attend. We hope to have a pleasant and profitable time. Come and bring a good spirit with you, that our meeting together may be pleasing to our heavenly Father.

Yours in bonds,

A. LEVERTON, Pres.

GEO. GREEN, Asst.

MARY M. GREEN, Sec.

Convention of the St. Louis district will convene at St. Louis, Missouri, Saturday evening, March 13, at eight p. m. All the schools of the district should be well represented by members, as well as the regular delegates, as business of importance will be presented for consideration. It is desired that each school send in its regular report as soon as possible to the district secretary to enable him to make a complete report of the district to the General Secretary. All are requested to make a special effort to attend.

THOMAS J. ELLIOTT, Sec.

#### DISTRICT ASSOCIATION SECRETARIES.

I have sent blank reports to each district secretary whose address I have. These reports I would like to have filled out and sent to me promptly after the last convention prior to the General Association meeting on April 3. Please have these blanks filled out as complete as possible and be sure to put on them the names of the officers selected for the coming year together with their post office address.

Please call the attention of the district convention to the proposed amendments as found in *Herald* of January 6, 1897, and have the convention instruct the delegates how to vote.

Send me the list of delegates chosen when you send the reports.

If you are not supplied with blanks, you can get both the reports from the schools to the district association and the district association to the General Association, also copies of the Constitution and By-Laws, at the Herald Office.

Any information you desire in reference to your reports or matters pertaining in any way to statistics will be cheerfully attended to if you drop me a line.

W. N. ROBINSON, Gen. Sec.

INDEPENDENCE, MISSOURI.

8-21.

### Miscellaneous Department.

#### SPECIAL BUSINESS NOTICE.

*To the Church at Large*.—Desiring to close the conference year's business by 1st of March, 1897, in looking over the publications of the office I find a large subscription yet unpaid for the closing year:—

*Zion's Hope*, about.....\$1,000 short,

*Herald*, about.....4,000 "

*Autumn Leaves*, about.....1,300 "

Now it will be impossible for the office to prosper under these conditions, and our hands are tied on account of the careless or thoughtless ones to meet their obligations to the office.

Besides our regular work this last year we got out the first volume of Church History at a cost of about \$1,500, and now we are compelled to stop proceedings on the second volume until the church or its members pay up their subscriptions and book accounts, so as to get means to complete the work.

We now appeal to you to forward your subscriptions and accounts at once, so as to square our books by March 1.

The \$25,000 back delinquents are yet keeping themselves in the background and we would be pleased to see the color of them. The work of the office is now hindered and publications under way are delayed for want of necessary means to complete them.

As ministers who hold half-fare permits cannot act as book agents, it is hoped that they will do what they can for the Herald Office in a general way, and urge all to take church publications as a means of aiding both themselves and the work. Other ministers are asked to help as they can, and regularly appointed agents to look out for the Herald Office.

7-4t

LAMONI, IOWA, January 22, 1897.

FRANK CRILEY,

Business Manager.

#### BOARD AT GENERAL CONFERENCE.

The committee on arrangements for General Conference appointed by Lamoni branch are pleased to make the following announcement: All missionaries laboring under General Conference appointment will be entertained free of charge; also as many of the delegates as can be arranged for, we hope it may be all.

Good board can be had at not to exceed \$2.50 per week; and all who attend can be amply provided for.

Those intending to be in attendance should write the secretary of the committee, Dan Anderson, as soon as possible, so that arrangements may be made, and as many assigned to their places as possible before their arrival. State to the secretary the date on which you expect to arrive, and with whom you expect to stay, if you have made any previous arrangements.

8-4t

J. A. GUNSOLLEY, Pres.

DAN ANDERSON, Sec.

#### HIGH COUNCIL NOTICE

The members of the High Council are hereby notified that matters of appeal to that body have been filed in the Secretary's office for hearing and adjustment; and the Council will therefore be convened for such purpose, Thursday, April 8, at ten a. m.

All parties affected by the consideration of the appeals, the papers in which are already on file in the Secretary's office; and all others who may have appeals pending will please take notice hereof and govern themselves accordingly.

All papers should be in the Secretary's hands by April 1, 1897.

JOSEPH SMITH, President.

ALEXANDER H. SMITH,

Acting Counselor.

R. S. SALYARDS,

Church Secretary.

LAMONI, IOWA, February 23, 1897.

8-2t

#### HIGH PRIESTS' QUORUM.

*To the Brethren of the High Priests' Quorum, Greeting*.—The members of the High Priests' Quorum are hereby respectfully requested to forward their annual reports to the quorum, to the secretary, Elder H. A. Stebbins, Lamoni, Iowa, at the earliest convenience, so that he may have them all to present to the quorum by the 6th of April at the latest.

Please state amount of labor done and where, also the present positions occupied by you, present desires and determinations as regard this great work. It would be a pleasure to meet with as many of the quorum at the coming General Conference as circumstances will permit, and especially those who are actively engaged in the general ministry, or those who may desire to respond to such calls as the conference may determine upon.

Yours fraternally,

CHARLES DERRY.

#### SECOND QUORUM OF ELDERS.

On February 20 I mailed a blank report to each member of quorum. Should any fail to receive same, if they will notify me I will mail them another. We would like to have all that can meet at General Conference. Last year there were not enough of our members present to hold a quorum meeting. Please answer all questions asked in blank report and send same to me not later than March 30.

ARTHUR ALLEN, Sec.

2210 Wabash Ave., KANSAS CITY, MISSOURI.

#### FIFTH QUORUM OF ELDERS.

Members of the Fifth Quorum of Elders are requested to send reports of labor done during the year, so that they may be received not later than March 20. A quorum resolution provides that names of members not reporting for two consecutive years shall be dropped from quorum record. Several failed to report last year. Brethren, let us make our report this year as complete as possible. Reports may be sent to President Frank Criley, Lamoni, Iowa, or to the Secretary at Ridgeway, Missouri. If any have failed to receive report blanks write to the secretary.

D. W. WIGHT, Sec.

#### SECOND QUORUM OF PRIESTS.

Will the brethren of said quorum please send their reports to me at Lamoni, Decatur County, Iowa, Box 222, by April 1, if possible. Those not having blanks please drop me a card and I will send them one at once.

S. D. SHIPPY,

President of Quorum.

#### FOURTH QUORUM OF PRIESTS.

Please send in your annual reports to me by the 15th of March. It takes some means to run our quorum. We are in arrears about \$5.65, and a little from each of the brethren will help our cause. Remember the resolution passed at our organization, that a member failing to report for two years will be dropped from the quorum. At our last report we had forty-three members, and last year only twenty-six members reported. It will be your own fault, brethren, if you are dropped. Those that have not blank reports, I will be glad to send them to you.

In bonds,

GEORGE EDWARDS, Sec.

803 Walnut St., KANSAS CITY, MISSOURI.

#### NOTICES.

The Eastern and Western Maine conferences have decided that the line dividing the

two districts shall be as follows: That Winter Harbor, Gouldsboro, and Townships Nos. 7, 10, 22, and so on to Mattewamkeag shall be included in the Eastern district, also the county of Aroostook. Approved by Missionary in charge. The eastern line of Eastern Maine district is the St. Croix Bay of Fundy on the south.

S. O. FOSS, Pres.  
ADA KELLEY, Sec.

WEST JONESPORT, Maine, Feb 12, 1897.

If any of the saints in London know the address of Bro. Joseph Tankard, would they please forward same to Hannibal, Missouri, as his son wishes news of him.

JOSEPH TANKARD.

667 Clay St., HANNIBAL, Missouri.

#### CONFERENCE NOTICES.

Southern Indiana district conference will convene with the new Marion branch, Ripley County, March 13, at ten a. m. As this is the last quarterly conference before the General Conference, branch clerks are requested to make as complete reports as possible. Would like a report from every branch in the district, as some have not reported for three years. Reports should reach me by March 10.

J. T. SCOTT, Clerk.

19 Cotton Ave., NEW ALBANY, Indiana.

Conference of the Independence district will convene at Independence, Missouri, on March 6, ten a. m. It is desired that all attend who can. All branches are requested to report at this conference. Officers will be elected for the next six months; also delegates will be elected to represent the district at the General Conference. Send all reports to A. Allen, 2210 Wabash Ave., Kansas City, Missouri.

ARTHUR ALLEN, Sec.

#### NOTICE OF AMENDMENT OF Z. R. - L. S. CONSTITUTION AND BY-LAWS.

Please take notice that an amendment will be offered as follows: Change Article five of Constitution of Local Societies to read as follows: After the word "semiannually," at the second meeting on January and July, or last meeting in January and July.

#### TO DISTRICT AND BRANCH CLERKS.

During the conference year now drawing to a close nearly all the district clerks have done well in sending branch reports to the General Recorder promptly, and by this method the crowding of matter at the latter part of the season may be avoided. Only three districts in the United States are much behind in sending reports.

But it is necessary that the February and March reports should also be forwarded promptly after the conferences, in order that all the reports that time permits of may be placed upon the General Records before making out the annual report of the whole church. All who are concerned, particularly district presidents and clerks, will oblige by seeing to this matter without delay after their conferences adjourn.

Branch officers should also see to it that statistical reports are made out and presented

to their branches before the conferences of their districts convene for the final sessions of the year.

During the year many district and branch clerks have promptly given information and corrections of records in reply to my inquiries. But many remain unanswered of the six hundred inquiries made about branch records and reports and other matters since last March.

In sending reports please send the original copies, and do not mutilate them by cutting off portions. Send the whole sheet, unless the report shows no changes at all. In that case cut the blank on the line between "Where Ordained" and "By whom ordained," and send me the two folds, one of which contains the statistical data of membership, etc.

Do not make the reports into a hard roll. If you have no large envelopes then fold the reports as usual and place them flat in some wrapping paper and tie a string firmly around the ends and across the package. Anyway a piece of manilla paper and a string is better than poor quality envelopes even if they are large sized ones. Many poor ones are all broken open when they arrive here and part of the contents may be lost for all that can be told, sometimes.

Do not send reports and other written matter at newspaper rate of postage. Pay two cents for each ounce or fraction thereof to make sure that the reports are sent according to law.

District clerks should have a regular statistical account with each branch. Make a tabular form on the back leaves of your district record or minute book, there showing each quarter (or regular reporting time) what branches reported and how many members, gains, losses, etc., each branch stated or was found to have. Then, when the next reports come it can be seen whether the new reports start with the number that the last preceding ones closed with, also if the numbers of officials agree, plus new ordinations or minus removals or deaths of officials. Frequently I receive reports that say that the previous report closed with quite a different number from what it actually did close with, as I prove by hunting the report from the files in the vault. A branch may not report for a year or two, but if you have such a tabular account you can turn to it and see if the present report is in harmony with the former report, or not.

Again, some reports do not agree with themselves, but have quite a different footing on the statistical fold from what is shown of gains and losses on the face of the report.

Also they may state that so many have been baptized, or received, or died, or have taken letters, and yet fail to give all the names thus required by the report, with the items of birth, baptism, etc., with the names added, and statement of how and when lost with the names counted out as no longer members of said branch. Therefore the necessity that all details should be examined and compared.

When any discrepancies or errors are found do not let such reports pass the conferences. The reports should be corrected, either by officers of the branch who are pres-

ent, or they should be sent back to the branch for correction, unless the district clerk can and will make it his special business and interest to see that all corrections are obtained as soon as possible, either by correspondence or by visiting the branch and obtaining items and corrections.

All this would prevent some of the daily burden of writing to branches everywhere for a correction of their reports and records (to agree with themselves and with past records and reports) which is a large part of the labor as Recorder, by reason of carelessness and inaccuracy upon the part of those who baptize, or who act as clerks, or scribes, in trying to make a record of events. Thus there rises a constant conflict in regard to dates and places, and the evil seems endless. It is discouraging, after years of labor, to find that so little interest is taken by many and that the same ground has to be gone over and over year after year, in the effort to have the times and places of birth, baptism, ordination, etc., etc., agree, in the various branches where they are recorded.

#### SUGGESTIONS TO BRANCH CLERKS.

1. Always have a small memorandum book and a lead pencil in your pocket, and then if anything occurs in branch meetings or elsewhere that should be recorded you will be prepared to write it down, not have to trust your own or to some other person's memory.

2. In making out branch reports endeavor to classify the items by themselves; as, for instance, place all the new baptisms first on the report; then put next those who have been received by certificate of baptism (if any), and, third, the names of all who have united with the branch by letter of removal. Afterwards give the names of those removed by letter, and the deaths and expulsions. In many cases these various items are badly mixed together on reports, and not in the order of their dates either. Names of those baptized early in the quarter or half year are sometimes placed *after* those baptized later in the quarter, and interspersed with names of those received, removed, expelled, and died.

3. It is not needful to give the full items of those who are reported as removed, expelled, or dead, yet there are so many of the same given name, and so often the initials are left out by the clerk, that it would be well to write the birth date of each one thus reported lost to the branch, so that the district clerk and General Church Recorder may be certain as to the person thus removed, expelled, or died.

4. Always give the dates of death and expulsion, and when the branch voted letters to the persons named, and the name of the branch to which the letters are to be presented, if to any in particular. And so also in recording and reporting those received please give names of the branches from which persons are received, as well as the dates when they were received upon those letters.

5. Be sure to record all changes of name by marriage, and put the same on the reports from quarter to quarter. Often when this is neglected the persons are reported under other names than the church record shows,

and sometimes it is much trouble to trace up who is intended, when death, expulsions, or removals of such are reported, and the names are not found on either Index or Record. Give the full names of the bride and groom, the date of marriage, and who officiated in the ceremony.

6. Be sure to spell all names correctly, inquiring also as to what the whole name is, first name and the middle name, or initial. Many people are called by their middle name, and then by and by some one reports them by another name, which, on correspondence being had, is found to be really the first name, whereas they are recorded and indexed by the middle name only. This causes confusion, delay, loss of time, and sometimes serious error. Fathers and sons and mothers and daughters are named exactly alike, or the first name and the initial. Besides similar names are found all over the church. Forty-seven by the name of Mary Smith are on record, thirty-six as Mary Brown, and many Elizabeths, Margarets, Davids, Johns, and Williams of many common surnames.

7. When written to by the district secretary, or General Recorder, for information, be so kind as to answer as promptly as you may be able, not put it off as a disagreeable task, until it is forgotten and gladly lost sight of. The Lord requires our stewardship over this matter to be as faithful as over any other trust committed to us, or as greater ones to others.

If the above rules were strictly and carefully adhered to it would save much of both labor and trouble over affairs that a little timely care would entirely prevent.

Please to consider these things and act accordingly, that the work may be done as commanded.

H. A. STEBBINS,  
General Church Recorder.

LAMONI, Iowa, February 10, 1897.

#### TO THE SECOND QUORUM OF SEVENTY.

As the close of the conference year draws near, the Secretary of our quorum will expect a brief report from each member, giving brief statistical statement of official ministrations, and your intentions regarding missionary labor the coming conference year.

The Sisters' Aid Society, of Lamoni, has kindly tendered us the use of its cozy rooms for quorum meetings during the coming General Conference.

Send all reports to T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa, by April 1, 1897.

C. SCOTT,  
President of Quorum.

LAMONI, Iowa, February 22, 1897.

#### FIRST QUORUM OF PRIESTS.

*Brethren.*—Each of you will be mailed a blank to report labor done the past year. Should any fail to receive one, please notify the Secretary not later than March 15. Reports should reach the Secretary by March 25. Let us all feel interested and report whether much or little has been done. The selection of another Secretary will be needful as present one has been ordained to another office. Other matters may also come up for consideration. Send reports to L. F. John-

son, Box 663, Independence, Jackson County, Missouri.

J. D. KRAHL, Pres.  
L. F. JOHNSON, Sec.

#### BORN.

**SAMSON.**—To Bro. Julius E. and Sr. Mary Samson, a son in St. Joseph, Missouri, November 13, 1896. Blessed at their home February 10, 1897, under name of Andrew, by Elder J. M. Terry.

**WILSON.**—Martha Ethel Wilson was born November 19, 1896, at Baker, Kansas, to Bro. and Sr. Ora C. Wilson. Blessed November 26, 1896, at Baker, by Elder J. Arthur Davis.

**WHEELER.**—Clarence Abram Wheeler, born June 9, 1894, at Beagle, Kansas, to Bro. and Sr. A. Wheeler. Blessed February 5, 1897, at Beagle, Kansas, by Elder J. Arthur Davis.

**PIERCE.**—In St. Joseph, Missouri, January 7, 1897, Bro. Hiram N. Pierce and wife, Elizabeth, were made the happy parents of a son. They gave to him the euphonious name of Olney Leonhard Greenleaf by which name he was blessed at the church on February 14, by Elders J. M. Terry and R. Archibald, with good spirit.

#### DIED.

**HARGER.**—Near Lamoni, Iowa, about one o'clock on the morning of February 9 1897, of debility, succeeded by an attack of la grippe, Roy George, son of Bro. George and Sr. Mary Harger, aged 8 years, 3 months, and 26 days. He was a good child, truthful and obedient, and doubtless would have been baptized had he lived until another season, as his brothers and sisters were after they reached the proper age. The parents are in sorrow over the loss of another boy, only one remaining, a lad of twelve, but they are patient and resigned, believing that the Lord will do all things well. Sermon by Elder H. A. Stebbins assisted by Elder A. S. Cochran. Elder Eli Hayer offered prayer at the house before the service at the chapel.

**BASS.**—At Lamoni, at eight o'clock a. m., February 10, 1897, at the ripe age of 75 years and 22 days, Mrs. Laura Anna Bass, relict of Seth P. Bass, who departed this life April 16, 1897. Miss Laura Anna Blowers was born in Vermont, and when quite young her parents moved to Marshall, New York, where she was raised and became acquainted with Seth P. Bass and they were married at that place December 14, 1843. In the year 1848 they moved to the western part of Michigan and settled in Lawrence County, and continued to reside there until 1884, when they removed to Lamoni, Iowa. Both have now passed to the other side at the full age, honored and loved by family and friends, and confident in the hope of the saints. Sister Bass was the kindest of companions; a woman of good deeds; an excellent mother; a worthy sister, and a noble-hearted friend. She leaves a grown up family as follows: Seth M. Bass, Lamoni; Mrs. Ludelia Munsell, Oklahoma Territory; Mrs. Flora L. Scott, wife of Elder Columbus Scott, Lamoni; Byron O. Bass, Lamoni; Mrs. Anna Braybrooks, Lamoni, and Mrs. Lulu M. Scott, Davis City, Iowa. The funeral took place at the saints' church, Lamoni, conducted by Elder Thomas

Bell, assisted by Elder Asa Cochran, E. L. Kelley preaching the sermon. "I am he that liveth and was dead," and "because I live, ye shall live also."

**DEPUTY.**—Lloyd, infant son of Charles and Mina Deputy, born April 26, 1896; died January 20, 1897, Woodbine, Iowa.

Like a sunbeam shone his presence  
Through the home he truly blessed;  
But the lovely blossom faded;  
He has gone home to his rest.

**AHLGREN.**—At Crescent City, Illinois, February 5, 1897, Sr. Christiana Ahlgren, aged 44 years, 4 months, and 16 days. She was born in Brumby, Sweden. Emigrated to Streator, Illinois, some sixteen years prior to her death, at which place she resided until a year ago, when the family moved to Crescent City. Her remains were brought to the home of her brother-in-law, Bro. John Ahlgren, Streator, at which place the services were held on Sunday, February 7, at two p. m., conducted by Elder Jacob Stanley. A large concourse of people assembled to pay the last tribute of respect to one who was dearly loved and respected by both saint and friend. Lily of the Valley lodge, Daughters of Rebecca, turned out in full force and marched to the cemetery, a distance of two miles. The ceremony was very impressive. Deceased was baptized at Mission into the Streator branch, September 16, 1888, by Elder Thomas Hougas, of which branch she was a member at her demise. The last time she met with the saints in Streator just prior to her sickness she bore a faithful testimony to the truthfulness of the work, and as she lived she died, a faithful saint. Husband, one daughter, and four sons mourn.

**COLEMAN.**—Winnie Walter, son of Mr. James and Sr. Emma Jane Coleman, passed peacefully from this life February 7, 1897. Winnie was born February 12, 1896. The sweet little bud was called home to bloom in the paradise of God. Funeral at the Medina cemetery in the presence of a large assembly of sympathizing friends, conducted by L. L. Wight.

**RAYE.**—At Washington, Indiana, August 22, 1896, Bro. Charles Raye. Deceased was born March 2, 1874; was baptized by L. F. Daniel. Bro. Charles was firm in the cause till called to that rest that awaits the people of God. He was warned previous to his death, and he told his brother he was soon to pass from this life. He was liked by all who knew him. Remarks by M. R. Scott, Jr., assisted by W. C. Marshal and D. O. Stites.

**FOX.**—Frances Fox was born May 17, 1860, at St. Louis, Missouri, died at her home in St. Louis, February 5, 1897. She was baptized by M. H. Forscutt when eight years of age; she was married to William Fox, September 10, 1882. Sr. Fox suffered with a very trying and painful illness for about seven months prior to her death, bearing her trial patiently and often expressing her belief in the divinity of the gospel as taught by our people. She leaves a husband, three children, an aged mother, and a number of relatives and friends to mourn their loss. Funeral services from residence February 7, conducted by J. C. Hitchcock.

Cheltenham, Missouri: Saints chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10:00 a. m.; social meeting, Sunday, 2:00; preaching 8:00 p. m.

Chicago, Illinois: Custer Post Hall, 85 S. Sangamon Street, near West Madison Street. Preaching at 2:30 and 7:30 p. m. Sunday school 1:00 p. m. Elder F. G. Pitt, pastor, 227 Sheffield Avenue.

Denver, Colorado: Hall No. 2442 Washington Avenue. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 9:45 a. m. Prayer meeting Wednesday evening. Z. R. L. S. first and third Friday evenings of each month. E. F. Shupe, pastor, residence No. 3600 Cook Street.

Los Angeles, California: No. 108 North Spring Street, Knights of Pythias hall.

Manchester, England: Saints meeting room, No. 15 Dickinson Street, Albert Square. Sunday services: Prayer meeting 9:30 a. m.; preaching at 10:30 a. m. and 6:30 p. m.; Sunday school at 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance, and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday, 8:00 p. m. James Baty, No. 14 Gordon Street, Rusholme, presiding elder.

Nebraska City, Nebraska: Second Corso, between Sixth and Seventh Streets. Sunday school 9:30 a. m.; preaching 11:00 a. m. and 8:00 p. m.; sacramental on first Sunday of each month at 2:30 p. m. Monday, priesthood meeting; Tuesday, West suburban and Greggport district prayer services; Wednesday, branch fellowship; Thursday, Zion's Religio-Literary Society; Friday, music and choir practice. All services Monday to Friday at 8:00 p. m. Visitors all welcome.

Netawaka, Kansas: Saints chapel, Church Street. Preaching services Sundays 11:00 a. m. and 7:30 p. m. Social services 2:00 p. m. Sundays and 7:00 p. m. Wednesdays.

Oak Hill branch: Elder Ivor Davies, president. Sunday school, 10:30 a. m.; social service Sunday, 2:30 and preaching 8:00 p. m.

Omaha, Nebraska: Saints chapel, No. 1418 North Twenty-first Street.

Peoria: Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Fulton Streets. Regular services every Sunday. Sunday school at 10:00 a. m., preaching at 11:00. J. D. Stead, pastor, 228 Hancock street.

Pittsburg, Pennsylvania: No. 67 Fourth Avenue.

Philadelphia, Pennsylvania: Corner of Fifth and Huntingdon Streets; preaching at 11:00 a. m. and 7:00 p. m.; Sunday school at 10:00 a. m.

Rock Island, Illinois: Hall on Second Avenue, between Sixteenth and Seventeenth Streets. Sunday services at 2:00 p. m.; Sunday school at 3:15 p. m.

Roxbury, Massachusetts: Guild Hall, corner of Washington and Dudley Streets. Services at 10:30 a. m. and 7:30 p. m., Sunday school at 12:15 p. m. R. Bullard, pastor.

Sacramento, California: Saints chapel, Twenty-fourth Avenue and K Street. G. W. Harlow president, 2426 J Street.

St. Louis, Missouri: 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence, 2504 Slattery Street. Sunday school, 9:30; preaching, 11:00 a. m.; social meeting 2:30, and preaching 8:00 p. m. Prayer meeting, Wednesday, 8:00 p. m. Young people's Religio-Literary, Thursday, 8: p. m.

Salt Lake City, Utah: mission chapel, Second South Street, opposite the Presbyterian church. Meetings every Sunday at 11:00 a. m. and 7:30 p. m.

San Bernardino, California: Corner Fifth and F Streets.

Springfield, Missouri: Hall corner of Commercial and Springfield avenues. Preaching at 11:00 a. m. and 7:15 p. m., Sunday school at 9:30, and saints' meetings 3:00 p. m. W. R. Pickering in charge.

The Saints' Herald.

(Established 1860.)

Published every Wednesday, at Lamoni, Decatur Co., Iowa.

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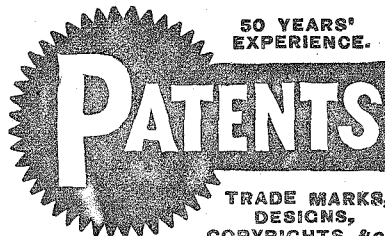
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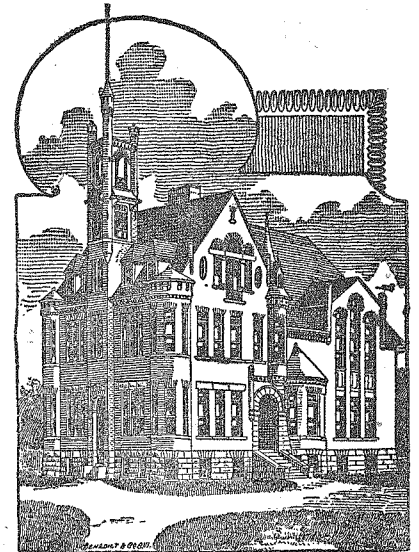
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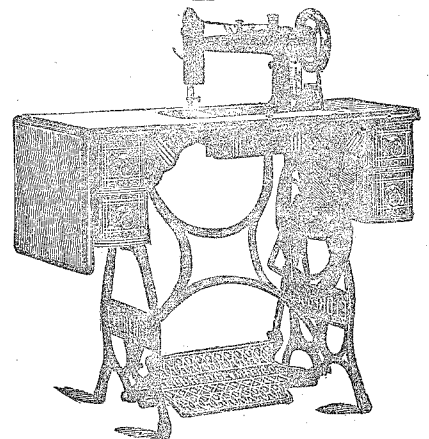
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 44.

Lamoni, Iowa, March 3, 1897.

No. 9.

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## ROGER WILLIAMS AND BAPTIST CHURCH SUCCESSION.

APROPOS to the discussion concerning the mode of baptism received by Roger Williams it may be in place to remark that the Baptists of this country really have but little interest in the matter as it may be considered as relating to them. Nor is it a very material point as to whether the present First Church, at Providence, R. I., is a continuance of the Roger Williams church, since the Baptists of this country derive neither their baptism nor their church organization from the Roger Williams company. That the baptism and church organization were both irregular, to say the very best for them, is an indisputable fact; and both would be repudiated by the Baptists of this country at this time. The facts of history show that the real Roger Williams church went to naught, and has no successor; but if it were otherwise it would not in the least affect Baptist history in this country, since the Baptist churches of this country came from English and

Welsh Stock, and not from the Roger Williams movement. It always has seemed strange to us that Roger Williams would be put down in the list as a Baptist, and his irregularly constituted and short-lived organization be spoken of as a Baptist church, when the whole thing was a kind of historical phantasm, the passing of a shadow before the eye, that disappears forever, with no material trace of its being, and leaving but a lingering remembrance of its flitting darkness.—*Baptist Flag*.

### REMARKS.

The narrow wing of the Baptist Denomination holds tenaciously to the doctrine of Baptist Church succession. That is, these narrow wing Baptists, claim that there is a succession of regularly organized Baptist churches from Christ and the apostles down to the present day. Of course the liberal wing Baptists hold to no such idea as Baptist Church succession. They are too well informed in church history to make any such absurd claim. But the narrow wing Baptists represented by the *Baptist Flag* are great sticklers for Baptist Church succession. The doctrine breaks down with "the Roger Williams church." Hence, these narrow wing Baptists are always trying to patch up this case, as we see in the foregoing from the *Baptist Flag* editor.

The indisputable facts of history teach us that "the Roger Williams' church" is the origin of the Baptist church, or Baptist denomination, in America. Roger Williams was baptized by an unbaptized man, and then Williams baptized those who constituted and made up the first Baptist church in America. David Benedict the great Baptist historian in his "General History of the Baptist Denomination in America," pages 441, 442, says this of Roger Williams and the church he founded:—

"In 1639, he [Roger Williams] was baptized by Ezekiel Holliman, a layman who was appointed by the little company for the purpose. Then he [Williams] baptized the rest of the company, and thus laid the foundation

for the first Baptist church in Providence, and on the American continent."

\* Every reputable historian gives substantially the same as Benedict here gives, in reference to the origin of the first Baptist church in America except a few partisan Baptist writers who hold to the dogma of Baptist Church succession. Of course these few partisan Baptist writers are not recognized as noted scholars, or noted historians. Here then the Baptist chain of succession breaks in two in the very first Baptist church "on the American continent." The editor of *Baptist Flag* can never weld this Baptist chain. But he tries to meet this difficulty by the bald assertion, that the "Baptists of this country derived neither their baptism nor their church organization from the Roger Williams company." This assertion he cannot prove to save his life by any reputable and nonpartisan historian.

Not only was the baptism of Roger Williams, and all those who constituted the very first Baptist church on the American continent, irregular and invalid, but Williams and his company were sprinkled, and, therefore, not baptized at all! President Whitsitt, the Baptist historian, and the head of the Southern Baptist Theological Seminary at Louisville Kentucky, says of the baptism of Roger Williams: "However, within the limits of the uncertainty which is freely acknowledged, the weight of evidence appears to incline very clearly towards the view that Roger Williams was sprinkled and not immersed at Providence in 1639" (A Question in Baptist History, page 164).

The editor of *Baptist Flag* attempts to unhook this chain of succession from "the Roger Williams church" and hook on to the English and Welsh Baptists. He says: "The Baptist churches of this country came from English and Welsh stock, and not from the Roger Williams movement." The English Baptists who were first called Anabaptists sprinkled up to the year 1641, then they began to immerse and called them-

selves Baptists, according to the Baptist historian W. H. Whitsitt. His book, "A Question in Baptist History," is written to prove this very proposition. So then, this Baptist chain of succession is snapped in two again when it is hooked on to English Baptists!

In speaking of the founders of the English Baptists from which the Welsh Baptists came, Whitsitt says in italics: "*Immersion baptism does not appear to have been practiced or pleaded for by either Smythe or Helwys' the alleged founder of the General Baptist Denomination in England*" (Question in Baptist History, page 11).

So much for the erroneous doctrine of Baptist Church succession. The whole truth of the matter is this: The chain of Baptist Church succession cannot, by any means, reach any further back than the year 1600. It is too short by sixteen hundred years to reach Christ and the apostles! — *Church Register, Feb. 19, 1897.*

#### THE FOUNTAIN HEAD OF THE MISSOURI.

THE researches of Mr. J. V. Brower, of Minnesota, at the headwaters of the Mississippi resulted, several years ago, in the final determination of the extreme sources of that river. During the summers of 1895 and 1896 Mr. Brower was engaged in similar explorations at the headwaters of the Missouri, and the complete results of his labors, together with an excellent chart of the region on a scale of one inch to the mile, are first made public in the Bulletin of the America Geographical Society, just issued. Two government surveys parties in 1872 approached within a few miles, east and west, of the ultimate sources, but, Mr. Brower says, they did not explore Culver's canyon, through which the parent stream flows; and that stream has not heretofore appeared on any map.

It might be thought that after reaching the district it would be an easy matter to locate the fountain head of the river. It was, in fact, the work of weeks. To identify the headwater branch of the Missouri it was necessary, first, to determine the relative importance of all the larger upper branches. This exploration was in progress for twenty-two days in 1895 before Mr. Brower was as-

sured that the stream flowing through Culver's canyon into Red Rock creek, which, further down, becomes known as Beaver Head River, Jefferson Fork, and the Missouri, was the ultimate source of the great river. He proved this to be true by making his way with much difficulty up the canyon, impeded at every step by ledges, declivities, and fallen timber; and last summer he returned to make the careful survey of the whole district that has enabled him to produce this map of the towering mountains that hem in the infant Missouri, and of the tributary streams that feed it.

Among the excellent pictures which illustrate his narrative is one of the place where the stream has its birth, at the crest of the Rocky Mountains, about 8,000 feet above the sea level. This crest forms the boundary between Idaho and Montana, and the river takes its rise just within the southern border of the latter State. The rivulet is only two feet wide and two inches deep, drawing its waters from the snowy uplifts that rise a little above it. These waters, starting for the Gulf of Mexico, are 4,221 miles from it. They are 2,945 miles from the mouth of the Missouri, which exceeds the distance of the head sources of the Mississippi from the Gulf by 392 miles. There is every season to believe that the stream, starting from that mountain crest, is the longest unbroken current of running water in the world. — *New York Sun.*

#### KEEP THE CHILDEN IN AT NIGHT.

I have been told by one of our public-school "attendance officers," whose work it is to gather in the truant school children, that the mothers of such children are largely in favor of the Curfew. One old man said: Indeed he should be thankful for anything that would keep his children in at night.

Whether parental neglect arises from poverty, recklessness, or natural indifference, it is necessary to inquire; probably each contributes. The effect upon the children, however, is to deprive them of the home influence which in early life is invaluable. The only remedy seems to be compulsory responsibility, as indicated by the Curfew Ordinance. And if it is necessary that such protection should be afforded to children in a city of one hundred and fifty thousand population, how much more is it desirable where the population is so much greater—so large a proportion of the children thereof having been surrounded by vice from birth.

Beyond the advantages to the youth and right-thinking parents, the aid thus afforded

to the police in the suppression of crime must be considered, as also the additional comfort afforded to citizens who are compelled to be abroad at night, in being freed from the shocking sights and sounds which greet the eye and ear in many portions of our city.—From "Curfew for City Children," by Mrs. John D. Townsend in *North American Review.*

An Englishman's study of the longest reign in British history is contributed to the *Review of Reviews* in this diamond jubilee year of Queen Victoria's rule by Mr. W. T. Stead, who traces the growth of imperial dominion and the influence of the royal family from the point of view of the typical British subject. The article is illustrated with a large number of portraits of the Queen and of members of her family circle. Many of these portraits are rare, and are now published for the first time in America.

Cardinal Gibbons, when importuned for an opinion upon the everlasting subject of the Sunday newspaper, said: "I desire to give you, my brethren, two admonitions regarding Sunday newspapers. First, select none but the best, such as are clean, possessing a high moral tone, and which will give you food without poison. Second, resolve not to read Sunday papers till you have first assisted at divine service and hear the Word of God. As on communion day you do not break your fast until you have partaken of the holy eucharist, so let the voice of your heavenly Father be stamped in prayer on your heart and memory before you give your attention to things terrestrial."

You who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day,—if you could only know and see and feel that the time is short, how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do. — *Phillips Brooks.*

#### COLLEGE CITY BARBER SHOP,

—) OPPOSITE (—

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Address A. M. CHASE, Lamoni, Iowa.

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# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, March 3, 1897.

No. 9.

## The Saints' Herald.

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

LAMONI, IOWA, MAR. 3, 1897.

### QUESTIONS AND ANSWERS.

QUES.—Will you please explain in the *Herald* Matthew 5: 24-27; also Matthew 8: 4?

Ans.—It is difficult to explain anything so plain, apparently, as this teaching of the Savior; but it takes more than the number of verses referred to. The Teacher began his instructions at the opening of the fifth chapter, the first twelve verses of which teach the Beatitudes; then, addressing the disciples, he tells them; first, that they are the "salt of the earth;" second, that he came to fulfill, not to destroy, the law; third, that their righteousness should be of a better kind than that of the Pharisees, who kept the law. He then begins contrasting the oldtime theories of conduct with the gospel requirements, and the subject of verses 24-26 begins with verse 21, and not at verse 24. The whole tenor of the texts from verse 21 to 26 is that no sort of offering is acceptable if hatred or enmity toward man was cherished in the heart. It was a contrast drawn between the inexorable command, "Thou shalt not kill," and its consequences, attendant upon the "judgment," and the principle of love for man dwelling in the heart, from which no man was in danger, and against which was no law. If therefore a man has hatred or malice in his heart toward his brother (his fellow man), he is not worthy to offer a suitable and acceptable offering, prayer, gift, donation, or song of praise, or any other act of devotion, at the altar of worship to God. If, therefore, a man remembers, even at the altar, that his fellow man has just cause of complaint for injury, in word or deed, against him, he should leave his gift unoffered by the altar, and straightway make reconciliation; or discharge himself from obligation to

the offended one by a faithful effort to set the matter right. Not until he has done this is he justified in offering his gift on the altar.

The teaching in verses 25 and 26 is an enforcement of this principle; for if a reconciliation is not effected, or honestly attempted, then the cause upon which the individual might be made to answer at the law remains, and if proceeded against he must pay the last farthing; or, in other words, if the cause for offense was not removed by an individual effort for settlement and it was left for formal complaint and prosecution under the law, then the law must have its course, and he who refused or neglected to come to an agreement with his adversary, (the one having cause of complaint against him,) while there was an opportunity before an appeal was made to the law, would be compelled to take the decision of the judge before whom the complaint was made, and would not be released until the last farthing was paid, the utmost condition of the decision was complied with.

We are aware that some think and possibly teach that the adversary referred to in the text (verse 25) is the Devil, the adversary of souls; and the prison means hell or the pit; but the context does not to us justify the conclusion. The words "thine adversary," indicate that it was a personal opponent that was meant; and the word "whosoever" occurring in verses 21 and 22 show that it was an adversary of anyone made so by just cause of complaint, and not *the* adversary of all that was meant. The prison referred to was any prison into which a man might be cast for debt or misdemeanor; and they imprisoned for debt in those times. That the teaching from verse 21 to 26, inclusive, was intended to apply to individual personal conduct, under the old law and under the new covenant, in contrast, and not to the final adjustment at the Judgment day, is further seen by an examination of the rest of the chap-

ter, where personal conduct is referred to directly.

It is, perhaps, permissible to make an application of the principle, reasoning by analogy, to the operation of the gospel, its teaching, obedience, disregard of salvation for obedience, the loss of it for neglect or refusal, the Lord the Judge, the Devil the Adversary, the prison hell or the pit; the utmost farthing the punishment, etc.; but we can see no warrant for making this a doctrine of the teaching of the church in the word itself.

Matthew 8: 4 is a personal direction of the Master given to one living under the law, but upon whom he had exercised his marvelous healing power, to go to the priest of the ward, parish, or portion of the city, or the synagogue where he belonged and make an offer of the gift provided for in the law as a testimony of his having been healed. This will be found by reading Leviticus 14. The man in this case was under obligation to the law of Moses, and could not mingle with his fellows until the priest having charge should have certified to the fact that he was free from the leprous taint. In order for the priest to do this the gift must be offered and the ceremonies performed. Jesus did not minister at the altar under the law of Moses, but healed the man under the gospel economy; and recognizing the duty of the man to observe the law to which he was subject gave him direction what to do to get recognition of his having been made free from the leprosy. It was a direct and clear acknowledgement of the Savior, in action, of the principle involved in the statement, "Render unto Cæsar the things that be Cæsar's, and unto God the things that be God's." It also involves the teaching of the principle that he "came to fulfill" not to break the law.

Q.—What would be considered due notice of called meetings, as found on page 24 of Book of Rules?

A.—There is nothing on page 24, Book of Rules, relative to called meetings. Reference is had to such meetings on

pages 9 and 10; and if this is the reference had in view by the question, we reply that the "due notice" required is notice given at such time or times, and at such place or places as will insure the attendance of all who may be entitled to be at such meeting and who may care to be there; such a notice as will give everybody interested an opportunity to attend if they wish to be present.

Q.—Have branches a right to grant letters of removal to members living in the immediate vicinity of the branch and not intending to move away, for any cause?

A.—It is not usual to give such letters, nor is such giving of letters provided for in any church rule.

The question as to the right of a branch to do so turns upon the right of a branch to make its own rules of government and procedure. This right is not questioned, but such rule would hardly be in accord with the public polity and good fellowship of the church.

Q.—Is it customary, or right, for elders of the church to baptize persons who do not intend to become members of said church?

A.—We know of no such custom.

Q.—Is it right, or proper for district authorities and traveling elders to go into branches and call meetings, and reorganize them, and not adjust difficulties when they are known to exist?

A.—No such procedure is provided for in the general laws of the church. It is practicable, however, to believe that such conditions might occur as to make such an action on the part of a general officer of the church necessary to protect the church from internal broil and dissension. This would be an extreme measure, however, justified only by an emergency.

#### A QUESTION AND ANSWER.

WEBB CITY, Mo., Jan. 23.

*Editors Herald:*—There seems to be some misunderstanding among the saints and priesthood in this Southwestern Missouri country concerning the law of tithing and the redemption of Zion. I am satisfied that the revelations are plain upon these subjects and would like to ask the following question: "Has the priesthood the right to preach the Doctrine and Covenants as it reads?" Please answer in the *Herald*. In bonds,

Z. DECKER.

[THERE ought not to be any question as to this; for, if we are not to teach the revelations to the church as they are, how can we teach them at all? for if one was at liberty to put his

private interpretation on them so should another be so privileged, and where would it end? We therefore answer, Yes.—ED.]

#### REDUCED RATES TO CONFERENCE AND CONVENTIONS.

REDUCED rates to General Conference and Zion's Religio and Sunday school Conventions, have been secured—one and one third fare for the round trip. See particulars in Miscellaneous Department. 9-2t

#### □ PEACE, LOVELY PEACE.

A BROTHER writing to Bro. Joseph Smith personally from Weir City, Kansas, where a matter of difficulty has long been pending and troubling the branch, says:—

I am glad to inform you that peace is restored in the Weir branch; all difficulties settled, acknowledgements made to all wrongs, and forgiveness asked. This is the spirit that now prevails. Many a tear was shed last evening, tears of joy. □ Let all rejoice with us. In bonds, etc.

We take the liberty of publishing this letter, though it was personal, and not written for publication, feeling assured that the pleasure it gave us will be felt by all; by those who have not known of trouble at Weir City, as well as by those who have known of it and felt keenly the sore bitterness arising from it. We congratulate the saints at Weir City, one and all, upon this most beneficent result. May new vigor be created in the branch and district and the "heralds of the cross" arise afresh with armor clad to push the victories of the truth, the truth of the Son of Peace.

#### EXTRACTS FROM LETTERS.

BRO. H. C. BRONSON, Lansing, Michigan, the 24th:—

I am still here battling for truth. I baptized one yesterday, an estimable lady, Mrs. Carrie Larkins, niece of Bro. Norman W. Smith, and we hope and pray that her husband may soon follow and others that are near the door. I go from here to Buchanan, Michigan, next week, and will try to reach General Conference.

Bro. R. C. Evans, London, Ontario, the 24th:—

Have never been more busily engaged than since the new year; nearly every night on the platform. Have baptized seventeen since January 28, and more have given their names.

#### EDITORIAL ITEMS.

BRO. ALEXANDER H. SMITH arrived home on Tuesday, the 23d inst., in care of Bro. James McKiernan. He was taken quite seriously ill at Montrose, Iowa, with la grippe, which brought on a sickness similar to pneumonia. At present writing he is still quite sick, but is resting comfortably.

Bro. J. R. Lambert has been confined to his home by an illness of several weeks duration. He is now able to be out again.

The Legislature of the State of Missouri has enacted a law which prohibits persons performing the marriage ceremony in that State who are not citizens of the United States.

Presidents Joseph and Alexander H. Smith, both of whom have been ill of late, are now improving. "Bro. Joseph" is up and at the office again; Bro. Alexander is still confined to his bed.

Bishop E. L. Kelley made a trip to Independence during the past week on church business.

Bro. G. H. Hilliard, of the Bishopric, is touring the Nauvoo district, sounding the trump in and about the Beautiful City.

Bro. M. H. Forscutt is seriously ill at his boarding place in Lamoni. He has for some time suffered under such a combination of ills that his condition is regarded as critical.

Floods have inflicted immense damage to property in the Monongahela and Ohio River Valleys and along the courses of tributary streams. Much suffering exists among people who are obliged to abandon their houses because of the rising rivers.

The Cuban forces under General Gomez have defeated the Spanish troops under General Weyler in two important battles of late.

Sr. Elizabeth Gibson, wife of Mr. Edward Gibson, of Waseca, Minnesota, will be pleased if the elders in that field will arrange to call on them. They think a place to hold some meetings could be secured if an elder or elders would come there. Sr. Gibson does not know of any of the faith near them, and has not heard a sermon by one of the elders for nearly three years, and is "hungering for the word of God."

Property valued in the millions is reported destroyed by recent floods in

the Monongahela and Ohio Valleys. The rivers reached the highest points known in years. Many people were compelled to abandon their homes and take to the hills. Latest advices report the waters receding.

The Herald Office has an order from Sr. Mary Snell to change her HERALD address "from Bates County, to Cedar County, Missouri." Will the sister please give her former, also her present address, that the change may be made.

Lord George Hamilton, Secretary of State for India, says the government is mastering the bubonic plague in India. The cordon of the infected district is now effective and it is hoped that the disease will be radically checked.

The Russo-Japanese treaty has been published. It makes those powers dominant in Korean affairs, instead of China, as heretofore.

The British House of Commons has adopted legislation that brings up the naval expenses for the year to \$22,300,000.

Latest advices by cable state that the great powers have given Greece four days to evacuate Crete, and that under no circumstances will she be permitted to annex the island. It is said that Greece will decline to withdraw her forces.

## Mothers' Home Column.

EDITED BY FRANCES.

A mightier hand, more skilled than thine,  
Must hang the clusters on the vine,  
And make the fields with harvest shine.  
Man can but work; God can create;  
But they who work, and watch, and wait,  
Have their reward, though it come late.

—Anon.

### FROM THE SOCIETY ISLANDS.—NO. 3.

THE MARQUESAS ISLANDS.

WEDNESDAY, 25th.—From Monday noon, when we crossed the Equator, till Tuesday our good ship had made the distance of three hundred miles. To-morrow we expect to sight land again, but probably will not reach the harbor of Taiohea till Friday. The land is very high, so can be seen a long way off. Yesterday was really cool, but to-day is warm, warm. The captain has had an awning spread over the forward end of the "quarter" these last two days, and all are out under it in reclining deck chairs but me. I wield the pen all these smooth days, trying to get that "crying baby," as Sr. Page says, off my hands. So far, there could be nothing in the way of a sea voyage more delightful than this has been. Surely the prayers of

the saints and loved ones in our behalf are being heard. And those who are with us, who think not to acknowledge the source from which all blessings come, enjoy with us and accept them as their right. "Ye are the salt of the earth," said Jesus to his people many years ago, and it is as true to-day.

Thursday, 26th.—Thanksgiving Day, and O, such a delightful day. I believe the best we have had in every way but speed. The wind that has been "abeam" since last Friday, hauled last night about aft and now the yards are squared, studding sails set, and we are being gently rocked along over the almost placid ocean. The large awning is spread, and passengers lounging in deck chairs in a state of perfect comfort, some reading, some studying, some crocheting, and some snoozing. We expected to have seen the land this afternoon but wind is lighter so it will not be seen till the moon rises, probably, which will be near midnight. Will have to tell you to-morrow what we had for dinner to-day, since it is too late to write after dinner—six o'clock. I treated the mate to a bit of original poetry this morning, which made quite a laugh. I had left my folding chair out one night and there came a heavy rain that blistered the back all up and it dropped off, and I felt rather delicate about asking for a piece of canvas for it, so asked in a delicate way as follows:—

You see, Mr. Lunn, I'm quite in despair  
About my little folding chair,  
Because the back is gone.  
I left it out in the rain one night,  
Next morning 'twas in a sorry plight,  
So if you have a canvas patch to spare  
The size of that space in the back of my chair,  
I would like to tack it on.

Mr. Lunn said I should have the "patch" (a little later). While sitting here this afternoon I have glanced back over the past year, recounting my blessings, and find I have very much to be thankful for. I believe it has been the best year of my life. If not the best of my life, it is for the past twenty years of it. For besides numerous other blessings, we have this year obtained title to the place we have been buying and paying for over and over again for the past twenty years, (but it was never really ours before,) and have also obtained title to our mountain home. I have taken a trip back East without trespassing financially on any other year, and received very much pleasure from the visit. Have had better health than for many years. Have been able to supply little necessities in many incidents that have made hearts glad. Have also received so much of love, kindness, and good will, substantially, as well as other ways, in all our travels, that my own cup of gladness has been full to the brim almost constantly. And withal we have been able to pay more tithing this year, counting from last Thanksgiving Day, than ever before in one year, to complete the work of sending in the tithes of all we possess. Truly we have been abundantly blessed. The Master might very appropriately use these words to us:—

"I've done, I've done this all for thee!  
What hast thou done for me?"

In answer I could only say, "Lord, I have acknowledged it all as coming from thee, and have received thankfully and been happy.

Friday, 27th.—The breeze yesterday became so very light that the land was not seen till eight o'clock this morning. One island is looming up quite clearly, but I understand we have to pass two before we reach the one at which we stop. The wind is light again to-day, making only about four and one-half miles an hour, so we will not get in till to-morrow. It looks good to see land again, but it is only an atom in this broad expanse of waters and scarcely looks like real genuine land. Our dinner was unusually plain yesterday, but good; chicken broth first, then dressed chickens baked, with green peas, beets, and potatoes. After that when the plates had been changed, cold asparagus was served, then fruit—canned cherries. Our apples are about gone, I think. The asparagus is very large and tender,—is served just as it is taken from the cans or tin boxes. Each one makes a solution to suit himself on his plate, of olive oil, vinegar, pepper, a little salt, and some a little mustard. It is eaten without anything else save a bite or two of plain bread if one chooses. Everything else is taken off the table. Our steward is kept on the run most of the time while waiting on the table. The captain made a change from having two tables, to extending the one the whole length of the cabin, and these sixteen have to be waited upon about the same time. For breakfast and dinner the plates are changed—and victuals also—three times, after the soup, and before the dessert.

Monday, 30th.—Well, we have been to the Marquesas and out again, so I have got quite a long story to tell to-day. On account of wind dropping away Friday afternoon we did not get in till Saturday morning. Could have gotten in some ten hours sooner had it been daylight. Got up quite near the Mekahiva Island, where the mail packet stops by dark, but kept off till morning, and as soon as daylight the passengers began to make a muster to see all the land that was to be seen. The islands are very high, bold, rocky, and barren mostly. There is a low green shrub that neither yields fruit nor fodder. Coconuts must grow somewhere besides the few trees that were about the little village of Taiohea, the seaport, for they brought off some hundred sacks as cargo, and there are a few bananas, pineapples, oranges, avioas, limes, and Tahitian apples, also mangoes and breadfruit, but at this season all are green except the pineapples, and they are about gone. We were lucky enough to get three. Yes, and tamarinds in abundance. It was really beautiful sailing around those high, bluff points into the harbor, where the eye is greeted with new sights at every glance. The hurrying and scurrying about decks, pulling and hauling of ropes, furling up, and lowering away of sails was in vivid contrast from the quiet of the bright, beautiful morning, the placid waters of the bay, and the seeming inactivity on shore. But not long after the City of Papeete rounded the point the natives flocked to their boats and canoes and came paddling out to look at the vessel and people. But none were allowed to come on board. They have to be kept in rigid subjection there, for the thirst for blood and

craving for human flesh still remain with the majority of them. A French officer came from Tahiti on the Tropic Bird with us two years ago who had been a policeman at these islands for some years, who said he was in fear of being eaten by them all the time and the only way he escaped was by keeping them in terror of him. We saw some of the wild ones. They looked more like the New Zealanders than the Tahitians. Faces were tattooed in a manner that gave them a savage look. After things got snuggled away and cargo being discharged, and some of the passengers gone ashore, the captain asked us if we would not like to go ashore too. Bro. Burton replied that we would like to very well provided we could get off again when we wanted to, but that he would not like to have to remain ashore too long. The captain said there would be no trouble about that; there were two boats afloat and he would send one whenever we wished one; for us to come down to the landing and hail if one was not there. Three o'clock was the given hour, Joseph saying he could not call loud enough to be heard off here but we would be seen plain enough at the landing, so ashore we went. All the principal buildings face the water and there is only one little narrow road, more like a broad footpath, along in front of the few dwelling places until one enters the grade to go over the mountains, except one shady dell where the Catholic Bishop lives, and where nearly all the fruit is kept inclosed and for their own use. Few indeed of the poor natives of the village get any. So we sauntered along sometimes in the shade and sometimes in the boiling sun. I was in search of trophies, and remembering Sr. Jessie Butterfield's weakness in that line, I picked up a large pebble that had been washed by the ocean till it was like honeycomb, and put it in my pocket for her. Then we went into the principal store to see what they kept to sell. Very much was the same that one would see in a country store in America for the reason that they came from America. But I saw some very pretty mush, or drinking bowls. They came from France. The pattern was so odd I purchased two of those for curiosities in the hope that one at least would live to go home with me.

(To be continued)

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

BRO. PHYNESS PELTON, of Dighton, Kansas, requests the prayers of the Union, in his behalf, as he is greatly afflicted and desires the faith and prayers of the saints, that the Lord may be pleased to restore him to health and strength.

Sr. Clara J. Steele, of Addison Point, Maine, requests you to offer your prayers in her behalf March 11. She has been and is a great sufferer with cancer in the throat. The doctors gave her up two years ago and now she is going to try and see if God will heal her. We also ask the saints of the Eastern Maine district to fast on that day, March 11, and she will at the same time call the elders to administer to her.

Mrs. John McRae, Fairbank, Iowa, sin-

cerely desires your faith and prayers that she may be restored to perfect health if it be God's will. She has been severely afflicted with her head all winter. Is quite deaf. Also asks that the elders pray for her.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

#### HINTS FROM SIGHTS.

WE have seen ten minutes valuable time taken from a Sunday school and devoted to promiscuous reciting of verses.

When verses were called for, a fumbling of Bibles would commence, verses half learned and less understood would be repeated in a manner to provoke merriment rather than nurture reverence. A day later even a participant could not call to mind the part he had taken.

We have seen a teacher take half the class time in hearing who had committed the most verses, a prize, of course, lying at the end of the race, which prize always falls to the acute memory.

This indiscriminate crowding of the mind with Bible verses goes no farther toward building up Christian character than piling up of brick, mortar, and timber does toward building a house.

We have seen a teacher go through with the questions in the *Quarterly*, then, with a self-satisfied air, go over to visit with a teacher like unto herself, while her class amused themselves as best they could. Just *how*, is best not repeated.

We have seen papers distributed in the midst of work where all was attention, but attention fled and confusion came.

We have known teachers to teach Sunday after Sunday without any record of their work; have seen them hand out *Quarterlies* without making any note of the recipients, and a week or two later hand out again to several of the same.—ED.

WE glean the following from an article read at the Nauvoo reunion by Sr. H. E. Birchell, of Ottumwa, Iowa:—

That a Sunday school should be maintained if no better place of meeting than a private house can be had.

Two rooms are better than one as the best results in primary work cannot be had without a separate room.

The primary work being the most important, requires the best teachers.

Teaching is individual work and the good teacher adapts herself to the individual needs of her class.

The most spiritual-minded is most child-like, exercises most patience, and adapts herself most to individual need.

The disposition to inspire others is a necessary qualification for superintendent. The superintendent who labors simply from a sense of duty always has a dull school. Love of work is better than sense of duty. Super-

intendent should encourage all the other workers, not forgetting to have a smile of welcome for the youngest child.

The chorister and organist are not without their trials, so need the sympathetic help of the superintendent. Teachers who attend teachers' meetings and come prepared for their work are not often troubled about keeping up the attendance. Evidently something is wrong when boys and girls drift away from the school.

Instill the love of Christ into the minds of the young. Keep the A. B. C. out. This is the work of the day school. Teachers can do as much good with those who cannot read as with those who can. She can tell the lesson in story form, and question on what she has told.

Our own church *Quarterlies* should be used by all means. Poor results are obtained without helps; nor can the best results be obtained by supplies picked up here and there. Every live school needs a paper and the *Hope* finds a cheerful welcome with most children.

Prizes should not be granted for mental superiority, but rather for attendance and good behavior.

If members of other churches are present, make them welcome; ask them to lead in prayer if they are persons who are in the habit of leading in public.

Let the school join in repeating the Lord's prayer that the smallest child may feel that he too is helping the work along.

"PRIMARY work must be done largely by story telling assisted by the blackboard. Sketches, not necessarily artistic, may help in securing attention. Quick, rapid, suggestive work counts. Build as you talk. Give two or three points, then review. Frequent repetition fixes facts."—Dora Young.

Quality of work counts more than quantity.

IN schools well advanced, an occasional written review is not unprofitable. Let the superintendent the preceding Sunday distribute slips containing review questions. Then on review day let each class in presence of teacher write answers from memory. Sign name to paper, place in class envelope, and pass to superintendent. Afterward let each teacher examine class work: This way of conducting review should not be done in classes where one or more cannot write.

THE boy who sees his father and mother still in the Sunday school is not anxious to graduate himself out of it.

Godfearing children: Moses (Heb. 11: 23-26); Samuel (1 Sam. 3); Little maid (2 Kings 5: 2, 3); Jehoshaphat (2 Kings 11: 21; 12: 2); Josiah (2 Kings 22: 1, 2); Daniel and his companions (Dan.); John the Baptist (Luke 1: 76-80); Jesus (Luke 2: 41-52); Timothy (2 Tim. 1: 5; 3: 15).

#### BLACKBOARD OUTLINES.

##### THE TEMPLE HISTORY.

NAME	BUILDER	DURATION
The Tabernacle	Moses	500 years.
Solomon's Temple	Solomon	400 years.
Second Temple	Zerubbabel	500 years.
Herod's Temple	Herod the Great	90 years.

## SOLOMON'S TEMPLE.

LOCATION..... On Mount Moriah.

PLATFORM..... Forty Acres.

MATERIAL..... { White Stone.  
Cedar and Fir.  
Gold and Silver.

FURNISHINGS.. Vessels of Gold and Silver.

## THE TEMPLE PLAN.

THE WALL..... Forty Feet High.

THE GATES.... Nine in Number.

THE PORCHES.. Two in Number.

THE COURTS... 'Gentile,' 'Israel's,' 'Priests.'

THE TEMPLE.. 'Porch,' 'Holy,' 'Holy of Holies.'

## THE TEMPLE WORSHIP.

SACRED THINGS, Ark, Altar, Table, Candlestick, etc.

PRIESTS..... Offerers of Sacrifice.

LEVITES..... Assistants, Musicians, etc.

SERVICES..... Nine a.m. and three p.m.

RITUAL { Prelude Singing.  
Sacrifice Prayers.  
—Selected.

## TEXT: 1 CHRONICLES 16: 7-36.

THANK the Lord. (Vs. 7, 8.)

How? (1 Thess. 5: 18.)

All the people praised the Lord. (V. 36.)

Now do it. (V. 11.)

Know the Lord. (Jer. 9: 23, 23.)

Seek the Lord. (V. 11.)

Show forth his salvation. (V. 23.)  
ing. (V. 9.)LET US { make known his deeds. (V. 8.)  
talk of his wondrous works. (V. 9.)

In continually seeking his face. (V. 11.)

Valiant to do. (V. 15.)

In offerings of Self—  
Substance. (V. 29.)

Not forgetting the Heathen. (V. 24.)

Give the glory due his name. (V. 29;  
Prov. 3: 6.)

[A Warning, Romans 1: 21.]—Sel.

## Letter Department.

VASSAR, Mich., Feb. 20.

*Editors Herald:*—We are having very interesting times. I am holding meetings every evening. Yesterday I preached three times and baptized one. There seems to be a real awakening. And Satan is raging, and we are battling, and the truth is shining in these places where we are holding meetings. Those opposed to Latter Day Saintism are handing out books gotten up by our enemies, scraps of history all about Joseph Smith and the Mormons, thinking, I suppose, to poison those interested; but as W. H. Kelley said once, "The old ship of Zion will roll right along." Thank God we are being blessed abundantly and the honest will obey.

I am thankful to say that I am being blessed more with light and liberty than ever before. Yesterday, in our confirmation meeting one middle-aged woman arose and said, "I am saved, I know when God saved me, if I should die this moment I know I would go straight to heaven. I never was baptized, but I intend to be sometime." I arose and asked

her, "Do I understand you that if you were to die you would go at once to heaven?" "Yes." "How do you reconcile the statement of Jesus (in the third chapter of John), 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?'" "I don't know." I then showed that if we departed this life happy we would not go directly to heaven, but to paradise; or if sinful we would not go directly to hell, but to the pit or prisonhouse to await the judgment day. Thus closed a profitable meeting.

In bonds,

E. DELONG.

BIGLERS GROVE, Iowa, Feb. 5.

*Editors Herald:*—Last October we moved from Panama to this place and, since that time we have tried in our weak way to serve the Master. We helped to organize a Sunday school here; it is small and we oftentimes feel discouraged. Still we know that the victory is not to the strong, but the faithful.

We were to have preaching each Sabbath evening, by Bro. Dan Palmer, but on account of sickness in his family he has been unable to fill his appointment. Bro. Palmer has had a serious time with the sickness of his wife and child. His wife is now better, but the child is still very low.

I should like to relate a dream I had on February 5. I saw a beautiful valley filled with an abundance of small timber perfectly straight and free from limbs. To the right and also to the left of this valley were very high hills, and those hills were also covered with timber, although the timber on the hill sides was larger. The largest tree I noticed seemed to be about eighteen inches in diameter. The bark on the trees was very light. The sun shone down on this valley and it seemed a very inviting place indeed. At the entrance to this valley stood our beloved brother David Chambers (now deceased), and he smiled and waved his hand to the right and also to the left and said, "My work lies here; I am perfectly happy." He then began to sing and his voice was strong and full of melody. I could not understand what he sang, but as I awoke I could still hear the singing in my ears.

Your sister,

ISABEL S. WILDER.

SAN MIGUEL, Del Mezquital, Estado  
Zacatecas, Mexico, Feb. 16.

*Editors Herald:*—I want to embrace the privilege of bearing my testimony that you may know that though I am not privileged to meet with the saints, yet I feel strong in the gospel and have no shadow of doubt but the gospel is true. Here an evening or two ago, after retiring to my bed and I had just fallen asleep, a voice seemed to say unto me, "The time is not far distant when the latter-day gospel will be proclaimed in your midst," and for me to be faithful, for I knew not the work that lay before me and, dear saints, you know not the temptations that lie in one's pathway in this country; and God alone knows how many times I have said to the evil adversary, "No" in the

Spanish language; and God be thanked for the light I have received in the latter-day gospel, and by the help of God.

To my young brothers and sisters, let me admonish you to embrace every gospel privilege that lies before you, and be in your place in the house of God, for rest assured he will hold you responsible for every privilege you neglect.

I have entered into the gospel with a strong determination to obey the doctrine as is recorded in God's holy book, and we as a people believe, and I know not how many times I have read over the strong admonition which has been a great blessing to me, found in 1 Peter fifth chapter and eighth verse. My desire is to be faithful, no matter where my lot is cast; and I ask your prayers that I may do all I can for the advancement of this glorious latter-day work.

Your brother,

JOHN E. RITTER.

GLEN EASTON, W. Va., Feb. 18.

*Editors Herald:*—I began preaching in this vicinity on the 2d inst., and have held forth every evening and each Sunday since to large, attentive audiences. I spoke in all thirteen times in the Nauvoo schoolhouse, and thrice in another one four miles away.

I began here in the village two evenings ago under favorable environments, and last night the house was quite full of eager, orderly, courteous hearers. The denizens of the hamlet sing for us, and use the organ. The young ladies lead in the musical department of the service.

The branch, of which Elder Joseph Wayt is president, is about four miles out in the country. The saints are kind, generous, and mostly united; but some of the brethren chew tobacco and several sisters use it in the form of snuff. A little liquor, I apprehend, is used, while the snakes are dormant. The traveling elder must not be too fastidious about dogs small and great, and of either gender, in the house, and around the table. Charity would say,

"Be to their faults a little blind,  
And to their failings very kind."

The missionary will have a government job on his hands that volunteers suggestions on domestic economy and conduct. The cook is supposed to know how to salt the potatoes and sugar the tomatoes. If you are in the poorest country you ever beheld it is unkind to murmur and make damaging, grievous comments and comparisons. I have followed in the track of some that found fault to certain sections of the country to their own hurt, and to the wounding of the inhabitants of the land. The Southern States have always been liberal at the home circle. The gospel touch warms those of the North and East, as well as Canada and the maritime provinces of good Queen Vic. Its mission is to lift up the world, evangelize the nations, and unify the whole family of Adam. Its aim and object is to quell, and subdue the ferocious beasts, render harmless and happy the finny and feathery myriads, and all forms of life.

The cities and farms of the land, the network of railroads, and great industries of the

nation, the institutions of learning and houses of worship, did not come along by chance, or spring up in a brief while. It took ages with sunshine and rain, storm and tempest, for the sturdy forest trees to gain their full development ere the hand of time could lay them low again. The winds that did not uproot the growing tree told the rootlets to look out for the returning blasts. The wild waste of waters that did not engulf the merchant's fleet bore the precious cargo on her heaving bosom. Adverse waves bathe some weary pilgrim's feet, and contrary winds waft homeward many a golden argosy.

In that everything of either utility or beauty has to come along in their times and seasons, why should we wish to reap the day we sow, or eat of the fruitage before the orchard has time to bud, blossom, and bear? A childlike trust, a humble heart, a resignation fraught with fortitude and unbounded patience will soften the asperities of life and bridge many a turbid stream. This eternal fretting and surmising is a moth-eaten garment, and a fig leaf covering that does not cover. Jealousy, envy, surmising, and an evil eye are the rotten strands in a worthless rope, and don't you forget it. A person full of hope, alms, forbearance, and forgiveness has an inexhaustible mine of the rarest and richest treasures. Some people I like, both them and their ways, while with some others their habits, manners, acts, and general demeanor are questionable. I do not know how to begin to look with favor upon consumption, rheumatism, or any other disease; but the sufferer may have my sympathy, esteem, and love. I have not altogether mastered the secret of loving ardently an unlovable person or thing, but through grace divine I may yet get higher and see more beauty in the African diamond after it has been to Amsterdam. When I ask you to bear with me in the rough and pray for me too, as well, I know full well I ought to reciprocate. The Lord is extending to me marvelous light and liberty, hence my brethren should bear with the banner-bearer.

Yours ever,

M. T. SHORT.

ROCKLAND, Maine, Feb. 10.

*Editors Herald:*—I have just closed a series of meetings at Vinal Haven. I preached thirty-three sermons, very near the ground where the saints held their meetings in the old organization. I baptized two on Monday, a man and his wife, in the very place where they baptized in the Seer's day making three that I baptized since I commenced operating there. Others say they will obey. I told them I should never coax them to go into the water, but that when they made up their minds that they could live to the gospel requirements, nothing would please me better than to see them make their covenant with the King of Peace.

There is a very good class of people living there, on the island. Some are very much prejudiced growing out of reading the book by the wife of Brigham Young and the stories told by one Mr. Josiah Massen, who tells the people he was fifteen miles from

Carthage when he heard the guns at the time they shot Joseph Smith. I questioned him on his foolish statements:—

"Did you see Joseph Smith?"

"Yes, sir."

"Did you hear him preach?"

"No, but I heard him at a meeting say that what he said was just as if God himself was present and spoke the words himself."

"I said: Mr. Massen, suppose you write this lady a letter, and I read it to her, would it not be just what you would say to her if you should appear before her and speak to her yourself?"

"Well, yes; I suppose it would."

"Just so, my friend; so the prophet was telling the people what God had revealed to him to tell them, and it is just as if God himself was standing before you himself delivering the same with his own mouth, and you and I will find it so in the day of judgment. Christ represented his Father and spoke the words of God, but the people would not believe him or what he said, and killed him. They did the same to Joseph Smith; and you are peddling lies and slandering the character of as noble a man and as good a prophet as God ever had on earth. His name is used for good and evil, as the angel said it would be."

The old man lived at La Harpe, Illinois.

"Well, Joe Smith and others said there was to be a choosing day."

"What do you mean or understand about a choosing day, Mr. Massen?"

"Well, they said four women would choose one man, and when the day came they took my wife from me or she went with them."

"Well," I said, "Mr. Massen, she was just as big a fool as the one who took her."

"Was that done while Joseph Smith was alive?"

"No, it was done by Brigham Young, after Joe was shot."

"Were you a member of the church at the time your wife left you?"

"No, I never joined them."

"Well, now tell me about the morals of the so-called Mormons about Nauvoo, before the death of the prophet—were they a bad people, or did their morals compare favorably with the other religious church people, such as Methodists and Baptists?"

"O, they were about the same. I got acquainted with one man by the name of Gurlley, one of the Mormon ministers; he was as nice a man as I ever saw. I did lots of work for him."

I shall look after the interest of our cause on the island till April Conference, as others intend to obey. My health is not very good, but I feel that I have labored harder the past year than I have any year since I started out in the ministry. I would to God that our cause in the East was in a healthy condition, with each member doing his duty; then the gospel would spread through this eastern country. But I must be still and see what the Lord will do. I was kindly cared for while on the island, at the house of Bro. and Sr. Raymond.

Yours ever,

J. C. FOSS.

STANBERRY, Missouri.

*Editors Herald:*—I do not presume to correct Mrs. H. B. T., but reading her letter suggested a few thoughts to me: The luxurious living of the wealthy may benefit the middle classes, but it does not help the starving poor. The profits derived from the sale of luxuries are not evenly divided. The merchants and the manufacturers get to be millionaires, while the clerks and factory girls remain poor. What did Christ say about the rich? Did he not tell a certain rich man, "Sell all that thou hast, and give unto the poor, and come and follow me, and thou shalt have treasure in heaven?" If a millionaire is a true disciple of Christ, he will not remain a millionaire very long; and the same will apply to them who are less rich.

It is also a fact that a great many poor people do not do as well as they might. But there always has been and always will be a certain class of poor which cannot help themselves. Rent is so high they cannot make enough to pay it and have a living besides; land is so high that they cannot buy a few acres; and they have no education to enable them to engage in anything else; the towns and cities are now overrun with competent people seeking positions. What is to become of the incompetent ones. I apply all these things to myself. I am a widow with a small income. Suppose I should lose it, I have no education; I have not enough physical strength to enable me to do a half day's hard work. I would be too honest to steal, too proud to beg, and I would not commit suicide like some do under such circumstances; so I would be obliged to do like a good many others have done, starve or freeze to death. Some one buying a rich suit or having a costly funeral, would not benefit me in the least. Who is to answer for existing conditions? The Bible says, "The love of money is the root of all evil."

Christ will come to reign on earth some of these days, and he will set things right. I think Lazarus will live with Christ, while the rich man will inherit the place he has prepared for himself. When the gospel of Christ was first preached, the "saints sold their possessions and goods and parted them to all men as every one had need, and they did eat their meat with gladness and singleness of heart, and the Lord added to the church daily."

We saints who claim to have so much more light than others should do a great deal better on all lines, than sectarians or the world; but I am afraid we are like the people were in King Saul's time; we want to be like others around us. If I was able to buy a twenty-five dollar silk dress, I would buy a ten dollar wool dress (which I think is ever so much nicer and more durable than silk) and use the other fifteen dollars for gospel purposes and to help the starving poor, the suffering Armenians, etc. Let the people of the world, who are not interested in this restored gospel, buy the silk and costly furniture; and let the saints lay up for themselves treasures in heaven.

Charity means something more than giving to the poor; it means *love*. We should



love one another as Christ loved us; and we were once of the world, hence we should deny ourselves that the gospel may be preached to others. Lord help us to come up higher, is my prayer.  
SELLA.

GREGVILLE, Ala., Feb. 10.

*Editors Herald:*—Since last writing I have opened up the work in Greene County, Mississippi. I left several interested in the restored gospel.

I found some Brighamites there. The Utah Church has a number of missionaries in these woods of Mississippi and Alabama. They travel by foot from Dan to Beersheba, all over the country, two by two; "without purse or scrip" is their motto. They baptize people to swear them in before dipping them. I would like to know what kind of an oath they take. I know one thing; they are mighty hard to get out of bondage.

I came to this place in response to Bro. John Amerson's call for me to defend the doctrine. The debate closed last night. Four days was the agreed time, but my opponent, Bro. J. B. Hobs, concluded two days would be enough; therefore we used one day for each church. J. B. Hobs, Campbellite, came to stay six months or down Mormonism. He stated at the close of our debate that he would not remain here much longer. The only point he tried very hard to make was that the church did not exist before Pentecost; organized first at Pentecost after the resurrection of Christ. He seemed to think the salvation of mankind hinged upon that error. Campbellism is not doing much in these parts. It is not popular here like in the Southwest.

The saints at Flat Rock are rejoicing. They have the truth and can stand the test against everything. The branch is growing rapidly, about fifteen additions during 1896. Several of the Pleasant Hill saints were with us during the debate, and went back home satisfied that there is nothing better than the pure gospel of Jesus Christ and the kingdom of God.

Bro. Hobs advanced one thing new to us all. What do you think it was? Ah! "It will never do to court a young lady with the Bible. She will not listen to that!" Bro. Hobs is not married, I presume, is the reason.

I have another debate on hands to come off in July at Berrydale, Florida, with Mr. Hanes, said to be one of the Campbellite's able men, which will be my twentieth discussion, if it comes off. I am busy in this great work and expect to be all my life, but conflict within and without is my lot every place I go. The Devil is not gone out of business yet. He fights us both inside and outside.

In bonds,

J. D. ERWIN.

PITTSBURG, Pa., Feb. 18.

*Editors Herald:*—At the direction of Bro. G. T. Griffiths I organized a branch of ten members at Fayette City, Pennsylvania, on the 14th. This is the second branch on territory where the Bickerton movement once flourished, but has about run its course.

What is left of it is a humiliation to its former better existence. Bro. Arthur Bickerton, recently baptized by Bro. Griffiths, is a nice-spirited old man, and accepted with appreciation the office of teacher, Bro. Robert Perrie being president, G. W. Hull priest, and J. M. Kennedy deacon. They have rented a nice hall and start well.

R. ETZENHOUSER.

No. 1762 Springfield Avenue,

SPRINGFIELD, Mo., Feb. 20.

*Editors Herald:*—The work in this town is gaining ground; new openings can be made in different parts of the town, and many express themselves as ready to hear. Many are the requests for to bring our tent and set up in different parts of the town as soon as the season opens.

The last two seasons with the tent we made many friends, who are now working in our favor from the labors of such. I have received two invitations from the country saying that they will care for me just as long as I can stay. I shall endeavor to fill such calls as soon as I can. My time is fully occupied with the city and surrounding country. The president and priest of our branch are both absent at present, so we have to help all we can to keep the work moving.

We have succeeded in arousing the feelings of two Christian preachers and a Seventh-Day Advent preacher, and prospects look good at present for a fight.

As I had to leave my home of twenty acres in Howell County, to care for the work here, I will sell it to some good Latter Day Saint on their own terms. There is a good branch there and work can be had on the fruit farms close by. Write me for particulars to the address above.  
HENRY SPARLING.

SAN ANTONIO, Texas, Feb. 15.

*Editors Herald:*—The conference of the Southwest Texas district closed here last night. The seating capacity of our hall proved insufficient for congregation that gathered to hear us; many new faces, to us, and I never have spoken to a more interested or attentive congregation in this city. We are greatly encouraged and are led to hope anew for good work in this place.

I can safely say that the prospects are brighter than they have been for over twelve months. Saints are more united and more zealous for the work. Both branches of the city (San Antonio and Oakwood), will in the future unite their strength and, if we can, rent a hall together in the center of the city.

A joint priesthood meeting of both branches will be held this coming Saturday night, and the work will move out under their direction. We hope for a great work here and believe we have good reasons for such a hope.

I would have been glad to meet you in the coming General Conference, at Lamoni, but it is a long way from here. It costs twenty-four dollars and forty cents from San Antonio to Kansas City by railroad. The railways in Texas not grant half-fare permits, hence our traveling is more expensive. May the Spirit

of our Master be with you all in conference to be held. Bro. I. P. Baggerly is our delegate.

We are glad to add that we have just returned from administering the ordinance of baptism to a promising young man. I believe many more are near the kingdom. Rumors of a debate with the Christians here soon.

Your brother in Christ,

H. P. CURTIS.

WOODBINE, Iowa, Feb. 11.

*Editors Herald:*—I was much pleased in reading Brother R. Ferris' statement respecting the Jackson family, and their testimony respecting Oliver Cowdery; and I wish to state in harmony with it that while visiting Father and Mother Chapin, old-time saints, and intelligent, upright people, then members of the Columbus branch, Nebraska, but now passed to the blissful beyond, Sr. Chapin, who was well acquainted with Oliver and his sister, Mrs. Jackson, told me that Mrs. Jackson declared to her that Oliver Cowdery testified upon his deathbed, to the divinity of the Book of Mormon. I am the more pleased to add this statement because the enemies of the truth have circulated the report that he desired his testimony.

I will also add that another old-time saint, Elder James M. Adams, also gathered to his reward, told me that Oliver Cowdery testified of the same to him and explained the manner of translation of that record.

Yours respectfully,

CHARLES DERRY.

## Original Articles.

### THE UTAH MORMON CHURCH IN ST. LOUIS.

It has often occurred to mind, that there are plenty of people in this world who have thought that the Devil was not religious, or at least was neither concerned nor interested in churches or ministers, save in their destruction or overthrow. But there are churches, and churches; and so of religion and ministers, etc. But the Book of Mormon informs us that His Majesty is the founder of one church at least, and it might prove a difficult task to undertake to demonstrate that he is altogether unrepresented in the management of more than one church.

I do not wish to lay more to the charge of this already—as I believe—overcharged individual; but for the sake of humanity I would rather believe that they are the victims of evil, rather than its willing propagators.

St. Paul has told us through an expressly spoken message by the Spirit of God, that in the "last days" there would be some who would "depart

from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy," etc., etc. It seems to be a quite clearly demonstrated fact that if a fulfillment of this prophecy has ever taken place, its fulfillment can truthfully, and without malice, be laid at the door of that organization known in nineteenth century history as the Mormon Church in Utah. This church has been, in the past summer, and is now being at least partially represented, in this city, by its missionaries. I say partially, because of their attempts and very apparent anxiety to repress important facts in which the people who are in search of the truth are, or should be, properly interested.

As a sample of fair and honest representation, so far as it went, I think I may safely refer to the open defense of their absolute belief in the doctrine of polygamy, by Elder B. H. Roberts; and if equal candor had been manifested in explanation of what a great many of his audience certainly believed to be valid objections to his position, we certainly should have less or nothing to say. I sincerely feel thankful, however, to Elder Roberts for this much of a public attempt at defense of their past record, and the unequivocal commitment of himself and of his church to a belief in the divinity, inherent practicability, and righteousness of the doctrine of plural marriage, or of polygamy. My criticism begins, however, with the ending of his sermon. Brethren of the Reorganized Church, some of whom were present, at its close, asked the privilege of a question, which was emphatically and persistently denied, and up to date this denial has been steadily and strenuously persisted in.

The statement comes from parties residing in the city of Cincinnati, Ohio, where Elder Roberts has recently been holding services, that he had reported the organization of a branch of their church in St. Louis; that a number had been baptized, among which were several of our people of the Reorganized Church; and that the writer had refused to go into a discussion, etc.

We are neither by qualification nor inclination a controversialist after the manner or mode of a public religious

discussion, have never considered it our "forte;" but under the peculiar circumstances which the Utah misrepresentatives have placed us as a church, if there is one thing which we have sought most anxiously and earnestly to bring about, during the last summer, it is an opportunity to enlighten the citizens of St. Louis concerning the differences that exist between the Utah Church and the Reorganization, and to present to a jury of the public in a plea relating to the theories and practice of the respective churches, dating from the time of organization and as respectively demonstrated in their histories.

Our public reply to the polygamy sermon by Elder Roberts, with challenge to discussion not only upon that but upon other serious differences involving the right and title to name and public credit, was presented in its substance in manuscript to the City Editor of the *Republic*, and an unequivocal promise that it should appear in the following Sunday issue was given to the writer. The reasons for its nonappearance are not altogether clear. It is a fact, however, that one of the *Republic's* prominent reporters, Miss Ada Patterson, (a lady who, by the way, before the advent of the Utah elders, including Mr. Roberts and his well-advertised combination into St. Louis, had frequently attended our services, and had reported us fairly) we learn was once a resident of Utah, known to be favorable to the Utah propaganda and reporting their sermons and showing favors betimes that exhibited what seemed to us a liberality not exhibited toward us in the sermons before alluded to, at least.

Mr. Roberts has been and still is a prominent and strong man in the Democratic party in Utah, notwithstanding the ecclesiastical powers have forced him out of prospective State service into church service. Newspaper circulation and patronage by people who have got the money, in Utah or anywhere else (and they have got hold of considerable of it) is desirable, and the superficial showing made with Elder Roberts at the head of affairs seemed to attract support from a few people who may not have been interested in the facts concerning Utah Mormism.

The Utah Church has money, and they have spent quite a little purse in St. Louis in an effort whose result to date must evidently show a large balance to be charged to the sinking fund.

We congratulate them, and the citizens of St. Louis upon the success of their failure. We are of the opinion that they will never get along well, in the same neighborhood with the Reorganized Church, in the proselyting of honest and intelligent people.

Elder Roberts is a good talker, was well advertised, and supported by a contingent of good singers from the famous church choir of Salt Lake City, and drew quite a congregation of curiosity seekers to the fine hall on Olive Street for a time, and the power wielded by the god of this world drew the attention and favor of the *Republic* representative; but the polygamy sermon was, we think, too candid or raw for even the St. Louis public; and no matter what the real status of sentiment or fact of morals as a city, the *naked* truth is still unpopular, and a fairly stripped and naked and dirty old lie as is the doctrine of polygamy, will need more than the eloquence of Elder Roberts to persuade to a belief in the divinity of its origin.

I have credited Mr. Roberts with candor in the delivery of this sermon. I may be mistaken in this; it may be an apology for Utah Church history only, after all. At any rate, the doctrine of lust, though titled religion, and submitted to by ignorance, has not proved a good success in any respect, and we are waiting for the time when that church will honestly confess to God and to the Church of Christ which they have so grievously wronged and misrepresented, their error.

We have no war to make upon men, much less upon those whose sires and mothers once fought the fight of faith in defense of our angel-restored gospel. Our hearts yearn, and our fellowship we long to test upon the grounds of the original pure gospel faith, and the truth that makes men free, and not slaves to the dictum of an ecclesiastical hierarchy, whose likes, in Babylon, they once so freely condemned in the day of their freedom from errors that had once destroyed and hindered the Church of Jesus

Christ. But loyalty to God, and the commandment of Jesus Christ, must not be subverted to the destructive influences of the so plainly and easily proved latter-day apostasy. And we stand with our standardbearer, the son of him whose memory we all profess to revere, and the knowledge of whose high and heavenly calling so many of us share in common, this son, God-appointed, and lawful heir to the presidency of the church, with the word of the Lord in his mouth, openly presented and legally tested and supported by a ministry whose calling and labors are so wondrously attested by the Holy Spirit's presence and power and raising up again out of the mire of just reproach the gospel standard against the enemy which forced an entrance, and swept in like a flood upon the Church of God, turning growing favor and prosperity into ruin and just reproach, God and good men and women into enemies, furnishing priestcraft and ignorance with weapons they were never able of themselves to forge against the Church of Christ upon earth.

We are not unmindful of the dangers of boasting, and the perils that beset those who are over-confident of the immediate triumph of any cause. But I see no hope for the people of Utah but to confess and abandon their defense of past history; and, failing in this, their trials will, in my belief, multiply. The present position concerning polygamy is not only uncertain but unsafe, and will, though no worse result overtake them, in the end subject them to such criticism as will disfellowship them from the thoughtfully honest among all people.

A tree is known by its fruits, and a church that undertakes first to silence the voice of reason and of fair question by the arm of force and persecution and, when that becomes impracticable or impossible, refuses open court and fair competition as to facts of history, then, evidently its claim to ethical or spiritual authority is disannulled.

It has been in the history of the past no small part of the work of some of the men in Utah to criticize and point out the dangers of an apostasy which made the Church of Rome both a fact in history and a menace, not only to human liberty, but to life

itself save upon terms of dishonor.

If the world has been saved from the clutches of priestcraft and the inquisition that threatened Liberty's death, it has been through an open Bible and the free use of voice and pen. The voice of inspiration tells Latter Day Saints that God raised up men to frame the Constitution of this country and to the end that the pure gospel of Christ might freely be proclaimed without hindrance, without the prohibition of the State, or of any state church; and by that sign did the Church of Christ go forth, conquering prejudice, producing its strong reasons, multiplying its thousands, unhindered and unlet save by the very methods which the Utah Church have been in the past and are yet seeking to enforce.

What shall we say of the inconsistency of men sent out to preach, with the word of the Lord in their hand, given in the year 1831, which says, "Wherefore, confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as you are faithful, their shame shall be made manifest. Wherefore let them bring forth their strong reasons against the Lord. Verily thus saith the Lord unto you, There is no weapon that is formed against you shall prosper"—D. C. 71: 2.

What is the matter with this church in Utah if an apostasy from the faith in latter days is not foreshadowed in the word, nor a fact in history, why this fear to discuss? why a seal placed upon the lips of the missionary by the heads of the church? why, when urged, that "the truth shall make you free" and that truth can never be vindicated by the simple and unquestioned proclamation of dictation of any one man upon earth, will these ministers and Utah representatives immediately step into the rear of the procession with the priests of Rome saying, "The boss has shut our mouths, he is our brains and our conscience, his will is superior to any written law or word of God"?

But signs of weakness presaging disaster seem to be at hand. The record is denied; the most creditable evidence is answered as being a slander. Even Brigham, the once infallible, even his utterances and public statements are discounted, or their

authority denied, and it is altogether a tiresome task to attempt keeping up with their rapid turning of corners.

People unacquainted with the facts are liable to be misled by the reports given by the *Republic*, and statements that have gone out concerning Utah Mormon success in this city. Elder Christensen, and another elder who has been sent to take the place of Elder Fackrell, now returned to Utah, hold meetings in a small hall upon Sundays. Their church up to date, as shown by the record, which I happened to have the privilege of examining, shows a membership of seven instead of fifteen, as given to the newspaper. Two only, have been baptized, the others are old members of the Utah Church, and are not known to the Reorganized Church. Four of these have attended their meetings only twice since the advent of the elders here in this city. Poverty, I was told, however, by one formerly of their number, prevented them. They are now "in Zion," at Utah and are not likely to apostatize. Hellman, the only one of the Reorganized Church baptized by them told me the other day that Mr. Craft, the painter, who was baptized with him, is an honest, but like himself, a deceived man, Hellman, the pillar and ground of their boasting, has got through with them, and has written us a good letter in apology for his action, is entirely cured of polygamy and authority claims, by what he has learned by actual contact in fellowship with them, and asks forgiveness of the church for his treatment of the church and of the brethren in their attempts to reason with him in regard to his association with the Utah people. Hellman is an honest man, and was the best and most promising fruit of their labors, which has now turned to gall; and the net result of expenditure of money and talents of Elder Roberts cannot be especially gratifying to the managers of the Utah Church. When I asked the reason for the discrepancy between the published statements and their church record, I learned that all of the elders or missionaries, as well as their "chief singers and players upon instruments," were included in the number although their membership is in Utah.

Their meetings are now thinly at-

tended; four or five in the morning, to a dozen as the maximum number, in the evening, are reported as the present size of their congregations. Elder Roberts' last visit, though specially announced and regularly advertised, attracted not more than twenty people, at the evening service. Small congregations of themselves are no reproach, however, else were we often reproached.

In letting out a little of the wind that has been pumped into their boom I have no desire to even tell the truth for the sake only of defeating an opponent. My criticism is against their anomalous position, and their misrepresentation of the latter-day work, and the work of its founders or heavenly-endowed agencies.

That there are many, very many, honest and sincere people in Utah who are still under the influence of their one-sided position is without doubt true; but the Church in Utah has been, and still is the greatest stumblingblock in the way of the Church of God that exists in the world to-day.

"He that is of the truth" "cometh to the light." The men who led these people to "the salt land," left the ancient landmarks of safety, and joined the long procession with those who in the past have first persecuted until liberty's voice aroused the indignation of freeman to a successful protest, then laid the argument of silence upon those ostensibly sent out for their defense.

We have no complaint to make against the St. Louis *Republic*, save in their refusal, after giving pledge, to give us a chance to relieve confusion in the mind of the public concerning the position of the two churches. The papers in St. Louis, including the *Republic*, have treated us otherwise in a courteous way, but discrimination against the loyal, lawabiding, open-to-all-opposition position maintained by the Reorganized Church, cannot in reason be justified.

We are glad of Brother Hyrum Smith's effort in the *Herald*. Elder Roberts' book upon "succession" can, and should be answered by a book or document published by this church. Elder Robert's sermon on polygamy with synopsis of our reply as published in *Ensign* of October 17 gives the sub-

stance of the reply which the *Republic* failed to publish.

M. H. BOND.

St. Louis, December 19, 1896.

#### AGAINST VIVISECTION.

CONGRESS is being asked to pass a law sanctioning the horrible practice of vivisection; and in order that the humane, Christian people of all beliefs may see and pass judgment upon the necessity of such a horribly atrocious practice, I send these, hoping in the cause of the poor, helpless, suffering animals, you will find room for them at once in your columns.

Lest the readers should find it almost impossible to believe that such atrocities can be carried on by men professing to be Christians in the nineteenth century, I have only to say that these examples are not the worst by far, and that they are taken from English medical magazines and other publications:—

#### THE HORRORS OF VIVISECTION.

The following useless and shocking experiments were performed by Dr. Castex, in the laboratory of Dr. Richet, member of the Society for Psychical Research. The language used is that of Dr. Castex himself.

First experiment. Large watchdog extended on the vivisection table on its stomach, the four limbs and head fastened, but not too tightly. . . . With a large empty bottle I strike a dozen violent blows on the thighs. The animal by its cries, more and more violent, indicates that the bruise is great and vividly felt.

Second experiment. Large hound. The animal is fixed like the former. Placing myself at a certain height that my mallet may strike with greater force on the part to be experimented upon, I give with all the strength of my right arm twelve successive blows with a great wooden mallet, some on the shoulders, some on the back, and some in front. As in the first case this dog indicates by his cries that the bruises are very painfully felt, after which he falls into a sort of sleep, broken by moans, for ten minutes, after this, again he wakes agitated, and seems to suffer much more than the first dog.

Third experiment. Large female dog, with large stone bottle I make violent contusions on the sides of the hips. Thirty-seven times my arm falls with all its force. The animal indicates by its cries and movements that the blows affect it painfully.

Fourth experiment. Large hound, fastened as the rest, upon the vivisection table. Anæsthetic injected into abdominal cavity. As soon as the animal is half asleep I begin to twist its limbs in the way most suitable to sprain the articulations, and I push the movement to the degree at which I feel that fracture is imminent. The animal indicates by its cries that it feels intense pain. I prolong

the movement for three minutes for each articulation.

Fifth experiment. Large slut. I proceed this time without anæsthetics, thinking they have nullified previous experiments. The animal is fastened on the vivisection table. I dislocate successively both her shoulders, doing it with some difficulty. The animal, which appears to suffer much, is kept in condition of dislocation for about half an hour. It struggles violently in spite of its bonds.

Sixth experiment. Poodle dog; replaced on the table without anæsthetic. I dislocate his two shoulders. The animal utters screams of pain. I hold him twenty minutes with his shoulders dislocated and the elbows tied together behind his back.—*London Magazine of Medicine*.

O, the horrors of it; the inhumanity of it; the brutalizing power of it! Imagine if you can, dear reader, followers of the gentle Nazarene, the Lord and Savior, imagine men professing to love that Savior, committing such atrocities! And what for? The best medical authorities tell us it is of absolutely no use.

Lord Shaftesbury says:—

It is an abominable sin.

Professor Lawson Tait, M. D., says:—

I do not believe that vivisection has helped the surgeon one bit, but I know it has often led him astray.

Sir Charles Bell, President Society Arts and Sciences, M. D.:—

Experiments have never been the means of discovery, and the opening of living animals has done more to perpetuate error than to confirm the just views taken from the study of anatomy and natural motions.

Mr. R. T. Reid, Q. C., M. P., Solicitor General, says:—

There is no question whatever that the most frightful tortures have been inflicted upon animals and are now being inflicted uselessly.

Says Lord Coleridge, upon vivisection:—

The mind of Christ must be the guide of life. "Shouldst thou not have had compassion upon these, even as I had on thee?"

Mind this, heed this, you M. D's, who profess Christ.

I wish evermore the utmost success to all protests against the inhuman practice of vivisection. It does not bear to be thought of. How it must excite the righteous indignation of the All-merciful Creator! It is singularly sad that there should need to be an agitation on such a question, for one would think that the least enlightened conscience would perceive the evil of such cruelty and the most hardened heart would retain sufficient humanity to revolt against it.—Rev. C. H. Spurgeon.

The idea that the poor suffering victims are anæsthetized or will be in the future, is false and misleading.

The very fact of the vivisection is to have the effect of the operation seen when the animal is in a normal condition, save the shock, which of course must be taken into account both with the dog and the man; and even if chloroform is applied it is as in the fourth experiment only, a half-way thing, and only for a few minutes. When the animal comes out of the drowse and *remains* out for the rest of the time, from a few minutes to hours; for remember, reader, that many of the victims of the hellish cruelty are kept alive for days, to be experimented upon every day or when the devilish wish comes upon the operator.

#### A CHAPTER OF HORRORS.

Dr. Legg's experiments on cats at St. Bartholomew's Hospital included a great variety of tortures. Among others their stomachs were opened while the cats were pinned alive to the table; their livers were transfixed with needles; the stomach sewn up and the poor suffering creatures left until death ensued, some surviving as long as twenty-six days.—St. Bartholomew Hospital report.

#### Edinburg Medical Journal:—

Burns were produced by sponging the chests and bellies of dogs with turpentine five or ten times in quick succession setting fire to it *each* time; and scalds by pouring over the dogs eight ounces of boiling water nine times in quick succession. All the dogs died in from a few hours to five days. No Anæsthetics used.

Professor Mantagassa has recently investigated the effects of pain on the respiratory organs. "The best method he finds consists in planting nails sharp and numerous through the feet of an animal in such a way as to render the creature almost motionless, because that in every movement it would feel its torment more centrally."

To produce more intense pain it was found useful to employ injuries followed by inflammation. An ingenious machine (say rather a devilish one) constructed expressly for the purpose enabled the professor to grip any part of the animal with pinchers with iron teeth and to crush or tear or lacerate the victim so as to produce pain in every possible way. One little guinea pig far advanced in pregnancy endured such frightful tortures that it fell into convulsions, and no observations could be made on it. In a second series of experiments twenty-eight animals were sacrificed, some of them taken from their nursing young, ex-

posed to torture for an hour or two, then allowed to rest an hour and then replaced on the table to be crushed or torn for periods ranging from two to six hours. Tables are appended by the professor in which cases of great pain are distinguished from those of excessive pain, the victims of the last being "loaded with nails in every part of the body." Now, listen to what this fiend in human form says: "All these experiments were performed with much patience and delight." (Mantagassa's experiments on action of pain, 1880.)

#### MORE HORRORS.

The body of a pregnant slut at point of delivery was cut open to observe whether in her dying and mutilated condition she would attempt to caress and lick her little ones.

The forehead of a dog was pierced in two places with a large gimlet, and a red hot iron introduced through the wounds, and was then thrown into the river to see if the power of muscular motion in swimming was lost. In other words, if he would be able to swim. (From "Torture Chamber of Science.")

#### Professor Goltz says:—

A very lively young dog which had learned to shake hands with both forepaws, extracted the left side of the brain through two holes first of December, causing lameness in the right paw. On being asked for the left paw the dog immediately laid it in my hand. I now demand the right, but the creature only looks at me sorrowfully for he cannot move it. On my continuing to press for it, the dog crosses the left paw over and offers it to me on the right side, as if make amends for not being able to give the right. On January 13 a second portion of the brain was destroyed. On February 15 a third, and on March 6 a fourth. This last operation caused death.

Nice, Christlike work, is it not?

#### Mr. Bracket writes:—

I inspired a dog with a great aversion to me, tormenting him and inflicting pain as often as I saw him. [No anæsthetic.—J. S.] When this feeling was carried to its height, so that the animal became furious every time he saw or heard me, I put out his eyes. I could then appear before him without his manifesting any aversion, but if I spoke, his barking and furious movements proved the indignation which animated him. I then destroyed the drums of his ears and disorganized the internal ear as much as I could. When intense inflammation had rendered him completely deaf, I filled up his ears with wax. He could now no longer see or hear. These operations I afterwards performed on another dog.

Experiments on a dog, from "The

case against vivisection," by Mark Thornhill, Esq.:—

Skin removed from both legs; one incision above the knee, another at joint of the foot; separated the skin of the lower part of the leg from that of the upper part and the foot. No anæsthetic.

Twenty-two experiments on one rabbit, causing excruciating cramps. No anæsthetic.

March 31. Body of a dog six times opened and sewn up.

Fifty-one dogs had portions of the brain hemispheres washed out of the head, which had been pierced in several places. This was repeated four times. The mutilated creatures and their behavior studied for months. Most of them died of inflammation of the brain.

Rabbit fastened to a board, head pierced at 5:30 p. m. It remains tied down all night. At seven a. m. is released and immediately drops over and dies.

May 22. On a dog, irritation of sciatic nerve. Dog gave sharp cries of pain and gasped violently. He was then bled three times and after third bleeding made efforts, violent, to escape. Fresh initiation for twenty-six seconds; chest then opened and artificial respiration introduced; periodical initiation of nerves and bleeding until death ensued.

Monkey's skull cut into and various portions of the brain [touched?] with red hot iron wire.

Bracket's experiments on dogs to test their affection:—

Dog's eyes dug out; organs of hearing destroyed; then tortured in all possible ways to ascertain the limits of affection. To the end the dog still licked his hands.

Another female dog cut open to see if she would in her agony exhibit maternal affection to the puppies cut out of her.

Six dogs subjected to a partial destruction of the brain by corrosive acids; two of them kept alive for other [devilish] experiments two weeks later.

A dog taken from her young; its mammary glands, nursing ones, cut off; put down among its young, mutilated, bleeding, dying, whom it could no longer nurse, but only licked in its dying agonies.

December 6, 1880. The spinal cord of a dog cut. On the following day the lumbar part of the cord crushed, and right sciatic nerve cut.

A frightfully painful atrocity.

Kind, humane, Christian people are trying to have Congress pass a law forbidding the devilish practice. In the name of humanity let us do all we can to have that law passed. All very well to say, "A doctor must have nerve," but he need not seek it by such an infernal process as vivisection. "For Oh! it hardens all within and deadens all the feelings!" Suppose, O Christian friends, that there was a superior race of beings dwelling among us and that they regarded us as we regard our dumb animals,

and perpetrated upon us and our children the atrocious deviltries which the vivisectionists do upon the poor brute, how long ere we would rise in rebellion against them and either do or die? Imagine young infants, young maidens, O mothers and fathers, extended on the vivisectionist's table and there suffering like those poor animals! Imagine your young infant, O parents, your betrothed, young man, suffering those terrible tortures! Is it any worse than for the poor brute? Have they not intelligence in their sphere as we have in ours? Do they not suffer pain equally as acutely as we do? If not, why vivisect expressly to observe the manifestations of both pain and love?

We are the providences of our dumb friends, as gods to them, remember; and "The merciful man is merciful to his beast." Help, O kind, Christian people to have the law passed forbidding this horrible practice.

"He prayeth best who loveth best  
All things both great and small;  
For the good God who loveth us  
Hath made them one and all."

DR. J. J. STAFFORD.

P. S.—If each father or mother would send a letter to the member of Congress for their district asking him to use his influence against the passing of a law sanctioning the horrible practice, it would undoubtedly prevent it from passing.

J. J. S.

LAMONI, IOWA.

## Conference Minutes.

### SOUTHERN WISCONSIN.

Triannual conference convened at Flora, Wisconsin, January 30, 1897; W. A. McDowell in the chair, J. W. Peterson clerk pro tem. Branches reporting: Oregon, Janesville, and Flora Fountain. East Delavan no report. Ministry reporting: Elders E. M. Wildermuth, W. A. McDowell, J. W. Peterson, C. C. Hoague, W. P. Robinson, O. N. Dutton, F. Hackett, and J. Blackburn; Priest J. Iliff; Teacher G. Atkinson; Deacon J. O. Dutton. A motion was sustained providing for three conferences a year to meet the first Saturday next preceding the full moon in January, May, and October. A committee consisting of the president of each branch was appointed to solicit means for and to buy, or appoint one or more of their number to buy, a new tent. They were authorized to sell or otherwise dispose of the tent and fixtures now stored at Barneveld and apply the proceeds on the new tent and necessary equipments. The managing of the tents was left in the hands of the submissionary in

charge and the district presidency. The following resolution was adopted: Resolved that this district may hereafter transact business by the delegate system provided for in the Book of Rules with the following proviso: Any members attending conference from any branch in the district shall be entitled to voice and vote providing they be counted out in the number of the membership of the branch to which they belong and the number of their delegates lessened according, beginning with the last chosen. Thus making it both an individual and a delegate conference. The district clerk was made the committee on credentials for future conferences. J. W. Peterson, E. M. Wildermuth, W. A. McDowell, and F. Hackett were chosen delegates to the General Conference. Priests, teachers, and deacons were made ex officio members of the district conferences. The following resolution was adopted: Resolved that no conference in the future shall vote to change any action of any previous conference until sixty days notice shall have been given through the official church paper. Elder J. T. Hackett was recommended to the Quorum of the Twelve for a missionary appointment to Southern Wisconsin. Henry Southwick was elected president, J. T. Hackett vice president, and B. C. Flint clerk of the district for the ensuing term. Preaching by W. A. McDowell, W. P. Robinson, and J. W. Peterson. The funeral sermon of Grandma Iliff was preached Sunday at eleven a. m. by J. W. Peterson. Bishop's agent reported: On hand September 19, 1896, \$42.32; received since up to January 22, 1897, \$85.91; paid out \$110; on hand January 22, \$18.23. C. C. Hoague was sustained as the Bishop's agent. Tent committee reports all indebtedness paid. Adjourned to meet at East Delavan, May 15.

### NORTHEASTERN KANSAS.

Conference convened at Scranton, Kansas, February 13 and 14, 1897, at 10:30 a. m.; W. S. Pender president, James W. Burns clerk. Elders reporting: W. S. Pender, J. A. Davis, E. A. Davis, P. Cadwell, W. Menzies, J. Baillie, A. Cherry, W. Hopkins, C. E. Guinand, and W. Gurwell; Priests J. Cairns, W. Cairns, and J. W. Hudgens; Teacher S. J. Lyter; Deacons J. W. Burns, J. Patteison. Statistical reports: Scranton 100; gain 3. Fanning 74; no change. Atchison 68; gain 1. Netawaka 61; loss 1. Centralia 17; no change. Baker returned for correction. Topeka was not presented; lack of information the cause. Tent committee, Phineas Cadwell and W. S. Pender, reported a total collection of \$59. Committee continued. Resolved that the district president, W. S. Pender, John Cairns, and Charles E. Tillinghast are hereby authorized to purchase a tent of such size and kind as their judgment dictates. Bishop's agent's report: On hand \$11.90; received \$53; expended \$55; on hand \$9.90. Audited and found correct. Delegates to General Conference, W. S. Pender, J. A. Davis, W. Hopkins, J. Cairns, J. McDougal, Bro. and Sr. W. Peak, E. A. Davis, Bro. and Sr. H. Parker, I. McGalliard, J. W. Hudgens, J.

Baillie, L. Grant Gurwell. The delegates were instructed to vote for General Conference to be held at Independence, Missouri. Resolved that this conference heartily indorse the efforts of the First Presidency in their endeavors to unite the several factions of Latter Day Saints. The clerk was instructed to ascertain the traveling expenses of district president and secretary and notify each branch of their portion. Phineas Cadwell was sustained president of district and James W. Burns clerk. The Bishop's agent, John Cairns, was sustained. Preaching by John A. Davis and W. S. Pender. A vote of thanks was tendered to the Scranton saints for their kindness and hospitality. Adjourned to meet June 13 and 14 at Netawaka.

### SOUTHERN NEBRASKA.

Conference convened at Nebraska City, February 15, 1897; district president, J. W. Waldsmith, in chair, A. H. Smith assistant; E. D. Briggs secretary, C. F. Woods assistant. Bishop's agent reported: Receipts \$173.46; expenditures \$171.95; balance \$1.51. Audited and found correct. Priesthood reports from Elders Peak, Waldsmith, Chaburn, Thompson, Peterson, Myers, Self, Blodgett; Priests Meredith, Gouldsmith, Self, Briggs, Schafer, Drury, Fremming, Mathers. Branches reporting: Fairfield 53; (report being incomplete was ordered sent back for correction.) Hebron 17; loss 9. Blue River 181; gain 1. Nebraska City 135; loss 3. Palmyra 38; no change. A court of elders having found Elder D. T. Blodgett guilty of unministerial and immoral conduct, the conference ordered that he be silenced as a minister. Elders W. E. Peak, J. W. Waldsmith, W. M. Self, and Sr. Emma Nelson were named as delegates to General Conference. All district officers were sustained. Adjourned to meet at Wilber, Nebraska, at such time as district president should appoint. Preaching by Brn. A. H. Smith and T. A. Hougas.

### NORTHEASTERN ILLINOIS.

Conference convened with the Plano branch, February 13 and 14, 1897; F. G. Pitt president, W. Vickery secretary, Elmer E. Johnson assistant. Branches reporting: Chicago 121; gain 1. Ladd, new, 14. West Pullman 23; gain 2. Sandwich 77; gain 13. Mission 137; loss 2. Plano 193; loss 2. Unity 25. Braidwood 59. Bishop's agent, F. G. Pitt, reported: On hand last report \$147.16; received since \$237.43; paid out per order of Bishop \$336.85; on hand \$47.74. Officials present and reporting were: Elders F. G. Pitt baptized 6, I. L. Rogers, W. Vickery, F. M. Cooper, G. Scheidecker, A. J. Keck; Priests F. J. D. Earl, L. Houghton baptized 7, G. H. Henley baptized 1. A report was read from Aurora reporting labor done in the city and asking help. Report from Sunday school convention read, eight schools reporting. Treasurer's report showed \$35.90 on hand. F. G. Pitt, L. Houghton, G. H. Henley, C. Danielson, J. Midgorden, and Srs. Pitt and Rogers were elected delegates to General Convention. Bro. F. G. Pitt was sustained as Bishop's agent and president of district,

W. Vickery vice president and secretary. The following were elected delegates to General Conference: I. L. Rogers and wife, Leonard Houghton, J. B. Roush, F. G. Pitt and wife, F. M. Cooper, M. J. Danielson, Sr. M. E. Webster, Sr. M. Lear, G. H. Henley, and J. Midgorden. Delegates present to cast vote of district. Preaching by G. H. Henley, F. M. Cooper, and F. G. Pitt. One was baptized. A very peaceful session of conference. May the results be for good. Conference adjourned to Mission, June 12, 1897.

#### MOBILE.

Conference assembled February 14, 1897, at eleven a. m., at Bluff Creek, Mississippi. President W. L. Booker presiding, C. I. Carpenter secretary pro tem. Reports of Three Rivers and Bluff Creek branches received and read. Bishop's agent, Bro. G. T. Chute, reported: On hand last report \$1.75; nothing received or paid out; still on hand \$1.75. Elders reporting were, W. L. Booker, S. Cochran, G. W. Sherman, and C. I. Carpenter. Members of the tent committee present reported nothing yet in hand but some seemed to be in sight. W. L. Booker was sustained district president, C. I. Carpenter elected district secretary and treasurer. T. C. Kelley was appointed delegate to represent this district at the General Conference and authorized to cast the vote of the district. Adjourned to meet at Three Rivers, Mississippi, June 12 and 13. Bro. Booker preached a good sermon Sunday night after which one requested baptism.

#### DECATUR.

Conference of the Decatur district met at Lamoni, Iowa, February 19, 1897, 7:30 p. m.; president of the district, William Anderson, being absent, S. V. Bailey was chosen to preside, assisted by Heman C. Smith; B. M. Anderson secretary, R. M. Elvin assistant. The presiding officer made some remarks. The following branches reported: Lamoni, Lucas, Pleasanton, Davis City, Greenville, Leon, Wirt, Allendale, Lone Rock, Cainesville, Hitman. Ministry reporting: Elders J. Smith, Heman C. Smith, E. L. Kelley, W. Anderson, R. M. Elvin, H. A. Stebbins, S. V. Bailey, A. S. Cochran, J. W. Wight, C. Scott, I. P. Baggerly, C. H. Jones, R. S. Salyards, J. R. Lambert, D. Dancer, M. H. Forscutt, J. Watkins, C. E. Willey, J. Allen, J. W. Loach, P. McPeak, J. McDiffit, D. W. Wight, H. N. Snively, J. A. Gunsolley, E. Keeler, J. Shippy, E. J. Robinson, Henry C. Smith, J. Wahlstrom, J. M. Brown, J. D. Bennett, L. Gaulter, O. J. Bailey, H. R. Harder, E. Hayer, T. J. Bell; Priests F. E. Cochran, A. M. Chase, J. Coiner, E. Sparks, C. W. Dillon, W. I. Murray, S. K. Sorenson, S. D. Shippy, W. T. Shakespeare, A. M. Newberry, J. Traxler, N. Lovell, W. E. Evans; Teachers A. K. Anderson, J. H. Harp, J. M. Hooper, N. W. Smith, J. Weedmark, J. Bogue, H. Hayer, B. Bergerson; Deacons E. Weedmark, W. C. Lanyon, C. F. Church. Request for elders' court from Allendale branch, also Lucas branch were referred to the district president, and authorized to appoint a court

to act if he found it necessary. Request of Greenville branch to ordain John Lovell to the office of priest was referred to the district president and missionary in charge. Bishop's agent, David Dancer, reported: Received from tithes and offerings \$807.45; from Bishop Kelley \$1,183.71; paid out \$1,929.82, balance on hand \$61.34. District treasurer, B. M. Anderson, reported: By balance last report \$0.71; received since \$9.07; paid out \$3.29; balance \$6.49. R. M. Elvin reported district tent fund as follows: By balance October 23, 1896, \$8.73; returned to Bishop E. L. Kelley \$5.00; to district treasurer \$2.48; to Herald Office for tracts \$1.25. The following are the rules of representation proposed for the district, as they were finally amended and left for further consideration for one year:—

1. That the basis of branch representation shall be one vote for every six members, or fraction thereof.
2. That each branch shall be entitled to appoint as many delegates as it may have votes, said delegates to have voice and vote in the district conferences.
3. That the only qualifications of delegates shall be church membership and good standing.
4. That, at their last regular business meeting prior to the assembling of each district conference, or at a special meeting called for that purpose, each branch shall choose its delegates.
5. That, if a special meeting is called, at which the delegates are to be selected, then the time, place, and object of said meeting shall be plainly announced, so that the members may be informed of the purpose of said meeting.
6. That a majority vote of those present, and voting at such branch meeting, shall determine the appointment of delegates.
7. That, if it be known that any special or important business is likely to be presented to the conference, of which the approval or disapproval of the branch may be desired, then such business shall be stated to the meeting in which delegates are chosen, so that definite instruction may be given them.
8. That, in cases of grave importance, affecting the interests of the church or the district, the branches may instruct the delegates to cast a majority and a minority vote.
9. That the president or clerk of each branch shall make out and sign a certificate of appointment, giving the date of the branch meeting, the names of the delegates chosen, and the number of votes said branch is entitled to, and forward the same to the conference.
10. That the entire vote of a branch may be cast by the delegate or delegates who may be present from said branch, unless they have been otherwise instructed. Provided, that no delegate shall be privileged to cast more than twenty votes.
11. That in case all the delegates are present from any branch and uninstructed, and there is a disagreement between them upon any question before the conference, then each delegate shall only cast his proportion of the entire vote of the branch.

12. That, in case all the delegates are not present from a branch, and such division of sentiment occurs, then those present shall be entitled to cast only their individual proportion of votes as said delegates.

13. That, in all routine business of conference, delegates shall vote only as individuals.

14. That all ordained ministers of the church, in good standing who live within the limits of the district, whether they belong to organized branches or not, are ex officio members, and shall be entitled to voice and vote in the conferences.

15. That these rules shall go into effect one year after their adoption.

A proposition to keep a complete list of names and items of the district membership was discussed and laid upon the table. The following-named members of the district were authorized to represent the district in the coming General Conference: Joseph Smith, S. V. Bailey, E. L. Kelley, C. H. Jones, C. W. Dillon, R. M. Elvin, F. Criley, John Watkins, Morgan D. Lewis, John M. Hooper, D. W. Wight, Thomas Hopkins, William Anderson, E. Keeler, Elizabeth Blair, Joseph Anderson, David Archibald, Thomas Burch, Robert Moore, James McDiffit, W. T. Shakespeare, Nephi Lovell, Duncan Campbell, W. I. Murray, L. L. Ressegue, Hyrum Pinkerton, F. B. Blair, Elbert A. Smith, Anna Salyards, A. H. Smith, S. D. Shippy, F. E. Cochran, J. J. Stafford, John Shippy, S. K. Sorenson, Alice Moore, Siena Wight, Sarah Scott, A. M. Chase, John Weedmark, N. W. Smith, A. K. Anderson, E. Sparks, J. A. Gunsolley, Samuel Ackerley, George Derry, H. R. Harder, Lewis Gaulter, J. R. Lambert, Price McPeak, W. Hudson, D. Keown, Courtland Blakesley, H. N. Snively, T. J. Bell, C. B. Stebbins, W. W. Scott, J. M. Brown, H. A. Stebbins, M. H. Forscutt, E. B. Stafford, J. B. Rodger, D. E. Daniels, E. E. Marshall, R. S. Salyards, V. Blair, George York, B. M. Anderson, I. A. Monroe, John Lovell, O. J. Bailey, Lewis Tryon, B. F. McDaniel, James Allen, E. J. Robinson, Eli Hayer, J. H. Harp, Flora Scott. In the election of officers, R. M. Elvin was chosen president, H. N. Snively assistant, B. M. Anderson secretary and treasurer. David Dancer was sustained Bishop's agent. A vote of thanks for past services was extended to Bro. William Anderson, who had for some time so efficiently filled the office of district president. Resolved that when we adjourn we do so to meet at Allendale, Missouri, June 12 and 13 next. By motion the ordinations of Brn. Amos M. Chase to office of elder, and John H. Harp to office of priest were authorized, and were attended to at the Sunday morning prayer service. A young man was confirmed, having been baptized the day previous. Resolved, that the delegation from the Decatur district be instructed to cast a majority and a minority vote on all questions on which there may be disagreement. A considerable amount of business was transacted in the three sessions held for that purpose amid peaceful and kindly influences. Preaching during confer-

ence was by Isaac P. Baggerly, President Joseph Smith, E. Keeler, and Columbus Scott.

## Sunday School Associations.

### MOBILE.

Report from December 1, 1896, to February 1, 1897. Number of schools reporting 5; schools in district last report 5; present number 5; total membership of district last report 157; present membership 168; gain in membership 11. Amount on hand last report \$2.81; on hand \$2.81. Summarized report of schools: Number of sessions 24; total enrollment 168; total attendance 707; average attendance 140. Number of classes: Senior *Quarterly* 5, Intermediate *Quarterly* 5, Primary *Quarterly* 4, Question book 3, total 17. Number of officers 18. Balance on hand last report \$5.74; total collections \$3.69; total disbursements \$5.23; balance in treasuries \$4.20; Number of Hopes taken 10; number of Senior *Quarterly* taken 34; number of Intermediate *Quarterly* taken 30; number of Primary *Quarterly* taken 15; number of books in libraries 4. Remarks: Two schools held no sessions in January. On account of bad weather on and preceding the date appointed for the convention no session was held. However, the reports received from the schools show progress in the work and we will try once more to hold a convention on June 11, at Three Rivers, Mississippi, in connection with the conference which meets there on the 12th and 13th.

C. I. CARPENTER, Dist. Supt.  
State Line, Mississippi.  
W. L. BOOKER, Asso. Supt.  
Van Cleave, Mississippi.  
J. L. BOOKER, Sec.  
Bay Minette, Alabama.

### NORTHEASTERN MISSOURI.

Convention convened at Bevier, February 5, at ten a. m.; Louise Palfrey superintendent, M. J. Richards secretary. Reports were received from Higbee, Salt River, and Bevier schools. Number of schools in district three; number of delegates present thirteen. Money on hand at last report \$18.85, received since \$5.29. The morning hour was spent in a social meeting. The business was pleasantly and promptly disposed of. The delegates to General Convention are, T. W. Chatburn, M. M. Turpen, George Thorburn, Allie Thorburn, and Louise Palfrey. An essay on "The work of the program committee" was read by M. J. Richards. Discussion followed. Moved, That consideration of advisability of having a set of rules framed outlining the work of program committee, and appointing committee to frame such be laid over till our next convention. The three sessions were interspersed with music. An address of welcome was given by Sr. Louise Palfrey. Solo, "Throw out the life line," by Master Davie Evans. Quartet, "My prayer for thee," Thomas Porty. Essay, "A modern superintendent," Allie Thorburn. Solo, "The Lost Child," M. J. Thomas. Essay, "Music,"

Anna Williams. Essay, "The spirituality of music," W. J. Richards. Essay, "The attractive power music has on the human race," J. T. Williams. Essay, "Is the use of instruments an improvement in the music of the Sunday school?" Will Thomas. Violin duet, Mrs. Lue Bolt and Will Thomas. Anthem by choir, "O how excellent." Benediction, T. W. Chatburn. Sunday morning found a large number present. The school was conducted as usual. The primary classes were reviewed at the close of school by Sr. L. Palfrey and the senior and intermediate by Sr. Allie Thorburn. An address on "The Sunday school work" was delivered by T. W. Chatburn. Adjourned to meet at Higbee, June 18, at ten a. m. A peaceful spirit prevailed throughout the entire sessions, so we may be safe in saying it proved beneficial to all.

### DECATUR.

Convened in Lamoni, Iowa, February 18, 1897, at 2:45 p. m.; F. E. Cochran superintendent, A. M. Chase associate, D. A. Anderson secretary. Reports were given by the officers. They reported twelve schools in running order and at least six or seven to be either recommenced or reorganized soon. Reports were read from the various schools in the district. Teachers' meetings, class drills, and papers on class work were leading features of the convention. On the 19th officers for the ensuing year were elected resulting as follows: Supt, W. B. Paul, associate, Oscar Anderson, secretary, E. B. Stafford, treasurer, I. A. Smith. The following are the names of those chosen to be delegates to the General Convention: The superintendent and his assistant from each of the twelve schools in session, Wm. Wilkinson, Wm. Wilson, Ephriam Ades, John Harris, R. S. Salyards, Flora Scott, E. L. Kelley, Heman C. Smith, F. E. Cochran, A. M. Chase, J. W. Wight, Callie B. Stebbins, Roxanna Gaylord, L. L. Ressegue, Elizabeth Blair, Viola Blair, Alice Moore, Jessie Cave, Alice Gillen, Ella Whitehead, Bertha Saively, Anna Rodger, Sarah Bass, Jessie Campbell, Bro. and Sr. T. J. Burch, B. F. McDaniel, M. A. White, J. A. Gunsolley, J. M. Brown, Lulu Scott, S. K. Sorenson, Eli Hayer, W. A. France, John Hooper, M. D. Lewis, J. W. Loach, J. W. Talbot, J. A. Evans, J. T. Evans, David Daniels, Belle Hayer, Bro. and Sr. T. R. Walters, Sr. A. M. Chase, Sr. M. Walker, James Martin, Price McPeak, Cora Ackley, D. W. Wight, Stella Adair, Mamie Allen, C. F. Church, Reuben Clum, Sr. Reuben Clum, E. B. Stafford, D. A. Anderson, B. Bergersen, E. McHarness, D. D. Young, Alta Gaylord, Ruth Cobb, Jeanette Blair, A. M. Bailey, D. F. Nicholson. Alternates, Sr. John Harris, Sr. Fletcher, Blanche Curtis, Sr. C. Blakeslee. Adjourned to meet at call of district officers.

### CONVENTION NOTICES.

The Pottawattamie district Sunday school association will convene at Underwood, Mar. h 13, at 10:30 a. m. The forenoon session will be devoted to business, including the election of district officers, and delegates to General

Convention. The afternoon program will consist of the following:—

Paper, "How to secure attention," J. C. Jensen. Blackboard work, T. A. Hougas. Paper, Sr. George Underwood. In the evening an entertainment will be given by the Underwood Sunday school. On Sunday, at 10:30 will be given an address on Sunday school work by T. W. Williams, followed by a paper, "The relation of the Sunday school to the branch," by H. N. Hansen. Sunday school in charge of T. A. Hougas. Sunday afternoon, normal class, T. A. Hougas. Intermediate class drill, by Sr. George Underwood.

Convention of the Pottawattamie district will convene at Underwood, Iowa, the second Saturday and Sunday in March, 1897, to elect officers for the ensuing year, and whatever other business may come before it. All the schools in the district are requested to send in a full report as this is the last session before the General Association meets.

Please send all reports to Miss Jennie Scott, Underwood, Iowa.

MRS. ADA DARRINGTON, Sec.

Convention of the St. Louis district will convene for the transaction of business at St. Louis, March 13, at 6:30 p. m. At eight o'clock p. m. an entertainment will be given by the district Sunday school.

THOS. J. ELLIOTT.

### GENERAL CONVENTION NOTICE.

The annual convention of the General Sunday School Association will be at Lamoni, Iowa, beginning Saturday, April 3, at 2:30 p. m., closing with the evening session Monday, April 5. All delegates and members of the convention will please remember two important questions to be considered, viz.: "Proposed amendments to the Constitution" and "uniformity of texts" for Quarterlies, and be prepared to discuss and vote upon the same. Look for the program in next week's issue.

T. A. HOUGAS,

Supt. Gen. Assn.

### DISTRICT ASSOCIATION SECRETARIES.

I have sent blank reports to each district secretary whose address I have. These reports I would like to have filled out and sent to me promptly after the last convention prior to the General Association meeting on April 3. Please have these blanks filled out as complete as possible and be sure to put on them the names of the officers selected for the coming year together with their post office address.

Please call the attention of the district convention to the proposed amendments as found in *Herald* of January 6, 1897, and have the convention instruct the delegates how to vote.

Send me the list of delegates chosen when you send the reports.

If you are not supplied with blanks, you can get both the reports from the schools to the district association and the district association to the General Association, also



copies of the Constitution and By-Laws, at the Herald Office.

Any information you desire in reference to your reports or matters pertaining in any way to statistics will be cheerfully attended to if you drop me a line.

W. N. ROBINSON, Gen. Sec.

INDEPENDENCE, MISSOURI. 8-2t.

Miscellaneous Department.

SPECIAL BUSINESS NOTICE.

To the Church at Large:—Desiring to close the conference year's business by 1st of March, 1897, in looking over the publications of the office I find a large subscription yet unpaid for the closing year:—

Zion's Hope, about.....\$1,000 short,  
Herald, about.....4,000 "  
Autumn Leaves, about.....1,300 "

Now it will be impossible for the office to prosper under these conditions, and our hands are tied on account of the careless or thoughtless ones to meet their obligations to the office.

Besides our regular work this last year we got out the first volume of Church History at a cost of about \$1,500, and now we are compelled to stop proceedings on the second volume until the church or its members pay up their subscriptions and book accounts, so as to get means to complete the work.

We now appeal to you to forward your subscriptions and accounts at once, so as to square our books by March 1.

The \$25,000 back delinquents are yet keeping themselves in the background and we would be pleased to see the color of them. The work of the office is now hindered and publications under way are delayed for want of necessary means to complete them.

As ministers who hold half-fare permits cannot act as book agents, it is hoped that they will do what they can for the Herald Office in a general way, and urge all to take church publications as a means of aiding both themselves and the work. Other ministers are asked to help as they can, and regularly appointed agents to look out for the Herald Office.

FRANK CRILEY,

Business Manager.

7-4t

LAMONI, Iowa, January 22, 1897.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

The Western Passenger Association has granted reduced rates to the coming General Conference and conventions, naming the dates as requested, from April 4-20. While the conference does not convene till the 6th, the 4th is named in order to permit attendance at the Religio and Sunday school conventions.

Reduced rates are granted under the following conditions:—

1. Going tickets must be purchased not earlier than three days before the first date named, and not later than three days after, Sunday not being counted as a day in any case. In other words, tickets may be purchased on any date from April 1 to 7, inclusive, but not later than the 7th.

2. The rate is one and one third fare for

the round trip. The rule is to purchase full fare tickets on the going trip. Passengers must, in all cases, obtain certificates with every ticket purchased, which certificates, when signed by the Church Secretary and stamped by the railroad agent at Lamoni, will entitle purchasers to return trip tickets at one third the usual fare; provided that one hundred tickets are purchased; and, provided further, that ministers holding half-fare permits are not entitled to this reduction; nor are tickets purchased at fifty cents or less to be counted.

Where passengers can do so, it is better to purchase a through ticket to Lamoni and obtain one certificate. Where several tickets are purchased, separate certificates must be obtained with each.

Tickets on the going passage may be limited or unlimited, according to the rules of roads selling them; but return tickets are good only for continuous passage, and not later than three days after the 20th—to the 23d inclusive.

Purchasers should hand in their certificates promptly to the Secretary, that the local railway agent may be notified of the required one hundred being purchased.

The following lines of road will sell tickets on the certificate plan:—

Atchison, Topeka, and Santa Fe; Burlington, Cedar Rapids, and Northern; Chicago and Alton; Chicago and Northwestern; Chicago, Burlington, and Northern; Chicago, Burlington, and Quincy; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Chicago, St. Paul, Minneapolis, and Omaha; Hannibal and St. Joseph; Kansas City, St. Joseph, and Council Bluffs; St. Louis, Keokuk, and Northwestern; Illinois Central; Iowa Central; Jacksonville and St. Louis; Minneapolis and St. Louis; Missouri Pacific; Rock Island and Peoria; St. Louis and San Francisco; Sioux City and Pacific; Wabash; Wisconsin Central Lines; Burlington and Missouri; Colorado Midland; Denver and Rio Grande; Fremont, Elkhorn, and Missouri Valley; Rio Grande Western; St. Joseph and Grand Island; Union Pacific.

R. S. SALYARDS,

Secretary Reorganized Church.

LAMONI, Iowa, February 26, 1897.

9-3tt.

HIGH COUNCIL NOTICE

The members of the High Council are hereby notified that matters of appeal to that body have been filed in the Secretary's office for hearing and adjustment; and the Council will therefore be convened for such purpose, Thursday, April 8, at ten a. m.

All parties affected by the consideration of the appeals, the papers in which are already on file in the Secretary's office; and all others who may have appeals pending will please take notice hereof and govern themselves accordingly.

All papers should be in the Secretary's hands by April 1, 1897.

JOSEPH SMITH, President.

ALEXANDER H. SMITH,  
Acting Counselor.

R. S. SALYARDS,  
Church Secretary.

LAMONI, Iowa, February 22, 1897.

8-2t

BOARD AT GENERAL CONFERENCE.

The committee on arrangements for General Conference appointed by Lamoni branch are pleased to make the following announcement: All missionaries laboring under General Conference appointment will be entertained free of charge; also as many of the delegates as can be arranged for, we hope it may be all.

Good board can be had at not to exceed \$2.50 per week; and all who attend can be amply provided for.

Those intending to be in attendance should write the secretary of the committee, Dan Anderson, as soon as possible, so that arrangements may be made, and as many assigned to their places as possible before their arrival. State to the secretary the date on which you expect to arrive, and with whom you expect to stay, if you have made any previous arrangements.

J. A. GUNSOLLEY, Pres.

8-4t

DAN ANDERSON, Sec.

FIRST SEVENTY.

The First Seventy will meet at the primary room, brick church, Lamoni, at 7:30 p. m., April 3. The presidents are requested to meet at the same place, four p. m., same date.

DUNCAN CAMPBELL, Pres.

PLEASANTON, IOWA, February 26, 1897.

FIRST QUORUM OF ELDERS.

I will send to each member a blank report next week, which you will please fill out and return to me at Lamoni, Iowa, by April 1. Be sure and give your post office address in full.

V. WHITE, Sec. of Quorum.

FOURTH QUORUM OF ELDERS.

Members of the Fourth Quorum of Elders are hereby respectfully requested to forward their annual reports to the quorum secretary Elder E. L. Page, Independence, Missouri, at an early date, so that he may have them all to present to the quorum by the 6th of April at the latest.

In bonds,

A. BARR, Pres.

SCATTERED MEMBERS.

The following named members of the Richland branch are hereby notified that they are requested to report within the next three months. If not their names will be placed on the scattered list:—

George Wesley Gregory, Sarah Ann Gregory, Herbert A. Goreham, Reuben Goreham, Pauline L. Brelsford, Effa Bowen, Ida Dunn.

W. I. HAND, Sec.

CHELSEA, Tama County, Iowa.

CONFERENCE NOTICES.

St. Louis district conference will convene at 2518 Elliot Avenue, St. Louis, Missouri, on Saturday forenoon, March 13, 1897, at ten o'clock.

J. G. SMITH, Sec.

NOTICES.

At the last conference of the Southern Wisconsin district, held at the Flora Fountain branch, in Grant County, Wisconsin,

January 30 and 31, 1897, the following resolution was adopted: Resolved that no conference in this district shall vote to change any action of any previous conference until sixty days notice shall first have been given through the official church paper. We the undersigned give notice to the members of the above-named district that the above resolution will be brought up at the beginning of the next conference for a reconsideration. Said conference to be held at East Delavan, Wisconsin, May 15 and 16, 1897.

W. A. MCDOWELL,  
Submissionary in Charge.  
HENRY SOUTHWICK, Pres.

*To All Whom It May Concern:*—This is to certify that David J. Davis, of Glen Roy, Ohio, who was a member of the Bierly branch of the Reorganized Church of Jesus Christ of Latter Day Saints, has been lawful expelled. He is now holding public preaching services. We therefore warn all the saints against encouraging or in any way assisting him in such work.

L. L. BIERLY,  
Pres. Bierly Branch.  
JAMES MOLER,  
Pres. Ohio District.

#### TWO DAYS' MEETINGS.

*To the Saints and Friends of the Decatur District; Greeting:*—Having obtained the cheerful coöperation of so many of the brethren, we take pleasure in announcing the holding of the following meetings, namely:—

Allendale: March 6 and 7, Henry A. Stebbins and C. W. Dillen in charge.

Lone Rock: March 6 and 7, E. Keeler and Nephi Lovell in charge.

Green schoolhouse: March 6 and 7, Asa S. Cochran and Eli Hayer in charge.

Greenville: March 6 and 7, Hugh N. Snively and Marcus Shaw in charge.

Cainesville: March 6 and 7, Amos M. Chase and H. R. Harder in charge.

Foster: March 6 and 7, R. M. Elvin and W. T. Shakespeare in charge.

Centerville: March 6 and 7, John W. Wight and Morgan D. Lewis in charge.

Pleasanton: March 6 and 7, Mark H. Forscutt and S. V. Bailey in charge.

Lipe schoolhouse: March 6 and 7, C. W. Wiley and D. E. Daniels in charge.

Lamoni: March 13 and 14, Heman C. Smith and E. L. Kelley in charge.

Davis City: March 13 and 14, Henry A. Stebbins and J. A. Gunsolley in charge.

Leon: March 13 and 14, Frank Criley and F. E. Cochran in charge.

Hiteman: March 13 and 14, Wm. T. Shakespeare and R. M. Elvin in charge.

Lucas: March 13 and 14, C. H. Jones and J. M. Brown in charge.

Wirt: March 13 and 14, H. R. Harder and T. J. Bell in charge.

Anstey schoolhouse: March 13 and 14, I. P. Baggerly and John H. Harp in charge.

Andover: March 13 and 14, R. S. Salyards and S. K. Sorenson in charge.

Latta schoolhouse: March 13 and 14, Hugh N. Snively and John Shippy in charge.

The first or Saturday meeting will be at 7:30 p. m. unless otherwise arranged by the

elders in charge and the local saints. Permit us to suggest to the local saints at the several places, where the above meetings are to be held, that your humble servants are constrained to believe that it would be pleasing unto our heavenly Father, that all who can, would make the Sabbath of these meetings a day of fasting, that God may grant unto his servants the Holy Spirit to the uplifting of the work throughout this district and that God shall graciously bless the approaching General Conference. Be it remembered by one and all of the household of faith that "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that tolleth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all."

In view of this, the saints will see that the expenses of the ministers are met, that your stewardship may be approved of your lawgiver, for the word of Christ, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" is still applicable to the professors of the "new and everlasting gospel."

Let all the affairs of life be auxiliary to the work of the Lord that we may "enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory."

The brethren appointed will continue the meetings if the interest and their time will justify. Let unity prevail that the peace of God may abide.

Your servants in Christ,  
ROBERT M. ELVIN,  
President.  
H. N. SNIVELY,  
Assistant.

LAMONI, Iowa, February 24, 1897.

#### BORN.

DUGAN.—To Bro. Chas. F. and Sr. Emma C. Dugan, at Barnett, Missouri, a son, and named Gomer Wallace. Blessed February 1, 1897, by J. B. Gouldsmith.

BOWER.—To Bro. Michael and Sr. Rosa Bower, January 25, 1891, at Cross Timbers, Missouri, a daughter, and named Sinia Arminda. Blessed February 7, 1897, by J. B. Gouldsmith.

#### MARRIED.

YOUNG—SENIOR.—At the residence of Bro. B. D. Allen, in Kirtland, Ohio, February 17, 1897, by Elder L. W. Powell, Bro. James B. Young to Sr. Maggie Senior, both of New Waterford, Ohio.

#### DIED.

DARNELL.—At Mineral Wells, Texas, Mrs. H. A. Darnell, only daughter of Bro. and Sr. Ramsey. Born at Bandera, Texas, June 23, 1869; died July 7, 1896, aged 27 years and 14 days. She was taken without any relatives near to administer to her in her last illness. She leaves three little boys, the youngest two years old. Though not a member of the church she believed the doctrine and regretted there were no saints living near her. She exhorted those that were not prepared to meet their Lord and come before the judg-

ment bar of God to repent. Her parents mourn but not as those without hope.

WALTER.—At the home of her daughter, Caroline Hand, near Tama City, Iowa, January 27, Sr. Frances Walter; was born in Bowenhoyed, Elsass, Germany; her age being about 81 years. She emigrated with her parents to America, settled near Cincinnati, Ohio. She united in wedlock with Mr. Ignos Walter. In the year 1852 they came from Ohio to Iowa; settled near Chelsea, Tama County, where they with those that were given to their care shared the trials and hardships attached to a frontier life. Mother Walter was very sincere and earnest in her religion as a Catholic, a lover of light and truth; hence when she heard the gospel she wished not to trifle with the things of God but moved forward to receive more and honored her God by striving to keep all of his commandments by obedience to the gospel ordinances. Her life she desired to devote to her God and those that the Lord had given in her care and proved a friend to suffering humanity as far as her means and surroundings would admit. With bright hope that our loss is her gain, may the Master bless and comfort those that mourn. Service by Elder William C. Nirk.

SWAIN.—At his home in Harlan, Shelby County, Iowa, February 7, 1897, Bro. John B. Swain, aged 72 years and 1 day. Said brother was born in Wayne County, Indiana. His parents were Friends or Quakers. Was married in Indiana to Miss Irena Whiteinger in May, 1848, who survives him. Of this union were born twelve children. Six are now living. Bro. Swain settled in Galland's Grove in 1859, where himself and wife first heard the gospel. They believed and embraced it under the hands of W. W. Blair and E. C. Briggs, and were baptized by Bro. Blair, July 29, 1861. He was ordained an elder November 18, 1867, under the hands of John A. McIntosh, since which time he has been a zealous worker in the cause of the Master. His home was always a home for the traveling elders. He died very suddenly. He has been afflicted for about one year so that he could not walk. He was feeling as well as usual, ate a hearty supper, and was taken into the front room and was talking with those present. His wife was sitting by him reading. He laid his head back and was dead in a moment. He died in full faith of the gospel work. Six children, twenty-five grandchildren, and two great-grandchildren mourn. Funeral on the 9th at the Latter Day Saints church to a very large congregation. Sermon by Elder J. W. Chatburn, assisted by Bro. William Booth.

SHERMAN.—At Bevier, Missouri, May 30, 1896, to Sr. Hannah and Mr. George O. Sherman, a son. On June 4 he was named Ralph and blessed by Elders Charles Perry and Francis A. Evans, his grandfather. On the following day he passed away. Being the only little bud of promise in the family circle they were loth to part, but are able to say it was the Lord who gave and his it was to take. Services at the house by Priest Daniel Edmunds and at the grave by Elder J. T. Williams.

HOUSES OF WORSHIP.

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Chicago, Illinois: Custer Post Hall, 85 S. Sangamon Street, near West Madison Street. Preaching at 2:30 and 7:30 p. m. Sunday school 1:00 p. m. Elder F. G. Pitt, pastor, 227 Sheffield Avenue.

Denver, Colorado: Hall No. 2442 Washington Avenue. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 9:45 a. m. Prayer meeting Wednesday evening. Z. R. L. S. first and third Friday evenings of each month. E. F. Shupe, pastor, residence No. 3600 Cook Street.

Los Angeles, California: No. 108 North Spring Street, Knights of Pythias hall.

Manchester, England: Saints meeting room, No. 15 Dickinson Street, Albert Square. Sunday services: Prayer meeting 9:30 a. m.; preaching at 10:30 a. m. and 6:30 p. m.; Sunday school at 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance, and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday, 8:00 p. m. James Baty, No. 14 Gordon Street, Rusholme, presiding elder.

Nebraska City, Nebraska: Second Corso, between Sixth and Seventh Streets. Sunday school 9:30 a. m.; preaching 11:00 a. m. and 8:00 p. m.; sacramental on first Sunday of each month at 2:30 p. m. Monday, priesthood meeting; Tuesday, West suburban and Greggport district prayer services; Wednesday, branch fellowship; Thursday, Zion's Religio-Literary Society; Friday, music and choir practice. All services Monday to Friday at 8:00 p. m. Visitors all welcome.

Netawaka, Kansas: Saints chapel, Church Street. Preaching services Sundays 11:00 a. m. and 7:30 p. m. Social services 2:00 p. m. Sundays and 7:00 p. m. Wednesdays.

Oak Hill branch: Elder Ivor Davies, president. Sunday school, 10:30 a. m.; social service Sunday, 2:30 and preaching 8:00 p. m.

Omaha, Nebraska: Saints chapel, No. 1418 North Twenty-first Street.

Peoria: Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Fulton Streets. Regular services every Sunday. Sunday school at 10:00 a. m., preaching at 11:00. J. D. Stead, pastor, 228 Hancock street.

Pittsburg, Pennsylvania: No. 67 Fourth Avenue.

Philadelphia, Pennsylvania: Corner of Fifth and Huntingdon Streets; preaching at 11:00 a. m. and 7:00 p. m.; Sunday school at 10:00 a. m.

Rock Island, Illinois: Hall on Second Avenue, between Sixteenth and Seventeenth Streets. Sunday services at 2:00 p. m.; Sunday school at 3:15 p. m.

Roxbury, Massachusetts: Guild Hall, corner of Washington and Dudley Streets. Services at 10:30 a. m. and 7:30 p. m., Sunday school at 12:15 p. m. R. Bullard, pastor.

Sacramento, California: Saints chapel, Twenty-fourth Avenue and K Street. George Daley president.

St. Louis, Missouri: 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence, 2504 Slattery Street. Sunday school, 9:30; preaching, 11:00 a. m.; social meeting 2:30, and preaching 8:00 p. m. Prayer meeting, Wednesday, 8:00 p. m. Young people's Religio-Literary, Thursday, 8: p. m.

Salt Lake City, Utah: mission chapel, Second South Street, opposite the Presbyterian church. Meetings every Sunday at 11:00 a. m. and 7:30 p. m.

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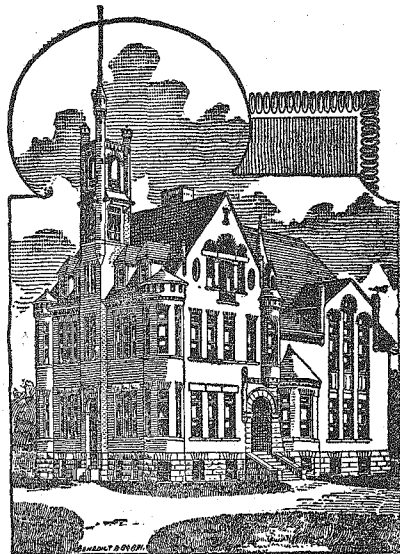
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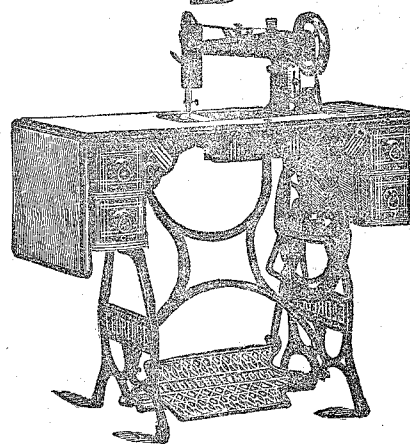
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# THE SAINTS' HERALD.

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

Vol 44.

Lamoni, Iowa, March 10, 1897.

No. 10.

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CONSERVATIVE REACTION IN THE CHURCH OF GERMANY.

THE signs of a reaction against radicalism in the German church have been detected by close observers in recent times and noted in these columns. The extent of this new movement is described in the *Evangelische Lutherische Kirchenzeitung* of Leipsic, the ablest representative of the conservative and confessional standpoint among the church papers of Germany. In No. 2 this influential journal contains a significant article entitled "*Vexilla regis prodeunt!*" (The standards of the King are advancing!), of which we here reproduce the substance:—

At the opening of the present year we have reasons to look hopefully into the future. In more than one place we see the beginnings of new and better times. The liberal theologians no longer present a solid, closed phalanx, as was formerly the case. The "*Protestantenverein*," once such a powerful organization of liberal theologians and churches, has been hurled to the ground, and its phalanx has become

an object of ridicule. In reality even "Ritschlianism," the newer school of neological theology, exists only in name as yet. The masses that formerly crowded around the great teacher Ritschl, and swore by his words, no longer exist. Some have turned to the right and have become more positive and evangelical in their teachings and in fact are beginning to be ashamed of being called the pupils of Ritschl; while others have gone to the left and already consider "the last of the church fathers," as Harnack calls Ritschl, as too old-fogyish and are searching for a more thorough radicalism. Even their influential organ, the *Christliche Welt*, is no longer the power that it was. The recent convention of its friends at Erfurt showed that there exists a deep chasm between the representatives of various types and kinds of liberal theology, and that these people are united only in their opposition to conservative teachings. How a rupture can be avoided in the ranks of the liberal hosts who differ so decidedly in principle is hard to see. Nor is the new "National Social" party attracting any great number of adherents. Its two journals, the *Hiele* and the *Zeit*, are both financially embarrassed. In other words, the liberal and liberalizing forces within the German church have in recent months lost considerable ground, and the beginning of the end seems to be at hand. On the other hand, the defense of the old faith has grown internally and externally. Although among the University men there have been very few who have undertaken to defend the olden views of the church with reference to the divine character of the Scriptures, the rank and file of the pastors have boldly come to the front in this good work, and the anti-critical biblical literature is now greater than it has been for many years. To counteract the influence of neological teachings by the University professors of theology, courses of lectures and special schools in the interests of the old truth have been successfully carried on in a number of places,

and will as long as needs demand be continued. One thing at least has been achieved in this way, namely, to rob the so-called infallible "scientific" theology of its halo, and to show that a theology can be "scientific" and at the same time evangelical. Then in another direction, too, positive thought has made itself felt to a noteworthy degree. In nearly all the provincial synods of Prussia the so-called "Professor question," *i. e.*, the teachings of the University professors contrary to the confessions of the church, was up for discussion, and in each case the representatives of the church decided more or less sharply against the liberalizing tendencies current at the universities. The Bavarian consistory went so far as to declare that this was not a struggle between two schools of theology, both of which were equally entitled to recognition, but between faith and unfaith.

It was high time that something should be done. Christ was being again crucified by those who should be His defenders. But recent events have shown that in Germany the Protestant church is at heart thoroughly evangelical and loves its Bible above everything else. Indeed, all signs indicate that the church is preparing for a new triumphal march. *Vexilla regis prodeunt!*

These statements receive a singular corroboration from an unexpected source, namely, the *Chronik* of Leipsic, itself an exponent of liberal theology. In No. 2 it furnishes statistics of the theological faculties at the nine Prussian universities, from which it appears that the conservatives are much stronger numerically than the liberals. In the old Prussian provinces there are sixteen liberal and twenty-six conservative theologians in the University faculty, and in the newer provinces eight liberals and nine conservatives. In the last two years fully twice as many conservatives as liberals were appointed, showing where the sympathies of the Government are.—*Literary Digest.*

Flora L. Scott

**THE NEW THEORY OF INSPIRATION.** FREQUENT reference is made nowadays to the Polychrome Bible which is being printed under the editorship of a committee of the "higher critics" of America and Europe. This Bible, as its name indicates, is printed in several colors, each color standing for a certain period in literary construction, and every passage in the Bible being printed in the color of the period to which it is assigned by the critics. In this way the composite construction attributed to a book like Genesis stands out at once before the eye.

Mr. William T. Stead, of the London *Review of Reviews*, publishes in a frontispiece (January) a portion of a chapter of Genesis as it is to appear in its various colors, and sets himself to explaining the attitude of the higher critics toward the Bible, and to "make plain to plain men" the effect of their work upon the traditional theories of inspiration. We reproduce here Mr. Stead's explanation, which, as will be readily seen, is made by one in close sympathy with the new methods of treatment. Mr. Stead writes as follows:—

"For many years past so much has been said about the higher criticism and its bearing upon the Bible, that it is really time to try and make some of its conclusions plain to plain men. The result at which scholars such as Wellhausen, Cheyne, and Driver have arrived is by no means only of a negative kind. It is as positive as the theory of evolution, and quite as comprehensible. And what it comes to is this: In their opinion the whole of the old mechanical theory of the inspiration of the Bible has gone by the board as completely as the old mechanical theory of the creation of the world in a six-days' shift. But just as Darwinism suggested an infinitely more marvelous and divine theory of the creation of the world than the artless tradition of the Hebrews, so modern scholarship claims to have replaced the old theory of a God-dictated Bible by a theory of its origin far more divine.

"The frontispiece from the Polychrome Bible, with which I begin the New Year's number of *The Review of Reviews*, illustrates more clearly than any amount of description the way in which the new theory works. By

printing a fragment of a single chapter, each section of which is printed in a color representing the period in which internal evidence suggests that it was compiled, the composite nature of the passage is as clearly brought out as a view of a transverse section of the world's surface in a text-book of geology illustrates the formation of the strata of the earth's crust. This chapter of Genesis, instead of being written off, as it were, at one sitting by Moses, doing dictation for the Almighty in the fifteenth century before Christ, is now, when subjected to the close analysis of modern scholarship, said to have been built up by a succession of unknown editors, the earliest of whom probably lived about 640 B. C., and the latest about 500 B. C. The evidence for this is to be found in the structure of the language, the style of the authors, and all these minute differences of words and allusions which would enable any school-boy—to take a simple example—to pick out from a page of poetical selections what was written by Chaucer, by Shakespeare, or by Kipling. The old theory of the authorship of Genesis is now put on a par with a claim that such a Chaucer-Shakespeare-Kipling composite was written with his own hand by Alfred the Great.

"The discovery of the composite nature of many of the sacred books and their comparatively late origin has necessitated a change in the theory of inspiration. Much of the Old Testament as we have it is not so much an original work as a kind of review of reviews of the history and traditions of Israel. As it is my duty monthly to sieve and sift the voluminous mass of periodical literature, summarizing, condensing, and extracting in order to get the main ideas of the writers into definite focus and manageable compass, so a succession of editors are held to have dealt with the traditions and ancient writings of the Hebrew race. Imagine this present number of *The Review of Reviews* carefully reëdited and condensed a hundred years hence by another editor, whose standpoint, although the same as mine admitted of very wide divergence in the matter of political and social perspective, and then two hundred years later let another editor reëdit the conglomerate mass so as to

make it accord more closely to the altered needs of the new time. If then the resulting reëdited recasting of the previously twice-edited compost of condensation and extract were to be regarded as fixed and definite, and were not altered for a thousand years, we should then have a result not dissimilar to that which we are now said to have in the first six books of the Old Testament.

"Where then, according to the new theory, does inspiration come in? On this subject it is absurd to dogmatize. It may be sufficient to suggest in roughest outline some leading features of the new doctrine of inspiration.

"Divine inspiration is not to be found in a mechanical concatenation of words and syllables. The divine inspiration entered not primarily into a book, but into the life of the Hebrew race. There it germinated and grew until it bore fruit in certain preëminently inspired personalities, such as Amos and Isaiah. These prophets and holy men of old thus became the channels through which flowed into human consciousness the conception of the divine character and purpose which found its decisive culmination in the person of Jesus Christ. Their sayings and writings, which were reverently collected and transmitted, formed the raw material upon which successive editors worked. The various books of the Old Testament mirror more or less accurately the various phases or stages of the evolution of the God-idea. Some are believed to be comparatively free from editorial handling or condensation. Others, notably the so-called books of Moses, are very much edited indeed. But the inspiring idea of God and of his Kingdom dominated, although in very varying degrees, the prophet, the editor, and the race. The sacred writers, although inspired, were not infallible, but whatever errors they may have made never eclipsed the central truth which they themselves often but imperfectly understood.

"Such at least may be taken as the opinion of the more believing members of the school of higher critics. They may be right or they may be wrong. Probably they are both. But whether right or wrong, they affirm as unhesitatingly as the most rigid of the upholders of the older theory that the source of the inspiration of the sacred writers was divine, and that the soul of their teachings was the revelation of God."—*Literary Digest*.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, March 10, 1897.

No. 10.

## The Saints' Herald.

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

LAMONI, IOWA, MAR. 10, 1897.

### SENSIBLE CONCLUSIONS UNDER PRESSURE.

THE campaign for United States Senator in Utah, lately terminated by the choosing of Joseph L. Rawlins over Moses Thatcher, has resulted in a wide divergence of opinion among the dwellers in the mountain State, and some political situations that to those of other States of the federal compact appear peculiar and strikingly suggestive.

The decision of Mr. Thatcher, of Logan, Cache County, a member of the Quorum of Twelve Apostles of the Utah Church, not to sign the manifesto written and presented by the Presidency to the Twelve for their signatures, declaring that no leading officer of the church should accept political office without first obtaining counsel and consent of their superior officers in the church, cost him his place in the quorum, from which he was deposed because he refused to sign it. His reason for refusing to so sign was that the leaders of the church, the Presidency having disavowed intention or purpose to interfere with the members of the church in regard to political preferences, left him free to act as his choice might determine, without fear of interference, and that he had accepted the statement of political freedom thus made by the leading authorities as having been made in good faith. He for this reason refused to sign, and his brethren deposed him. Notwithstanding this, Mr. Thatcher was proposed to the Legislature as a candidate for the United States Senatorship and was defeated by a vote of 31 to 29. Since the election Mr. Thatcher has been made the recipient of several enthusiastic public receptions. At one of

these held at Logan, the home of Mr. Thatcher, of which the Salt Lake Tribune has a report in its issue for February 16, in response to a request for a speech, among other things said:—

He had voted for the anti-polygamy manifesto although it tore his heart strings, severed family ties and bastardized his offspring, but felt that 2 per cent of the people must not endanger the peace and safety of 98 per cent. He meant it honestly when he raised his hand voting with his quorum in favor of religious liberty, and honor demands the same meaning now.

He who thinks because we are surrounded by the walls of Statehood that it is safe to violate obligations is mistaken. He cited history in support of this. He had not laid aside the church for political position, but for the honor and liberty of the people. The Constitution, he stated, must be maintained inviolate. God's law is to abide by constitutional law.

It is a dangerous and unlawful power which can make man a Democrat one day, a Republican the next, and a Populist the day following.

When any church undertakes political control it reaps the whirlwind. No man can long ride two horses going opposite directions at the same time. He asked no man to follow his footsteps nor say a word in his behalf unless because conscience made him.

He referred to blocks of five and six which could be turned in the Legislature any way and time. The people of the State were not so anxious for the election of Moses Thatcher, but for the triumph of the principle involved.

The great Democratic leader referred to one who at the commencement of the fight stood fast a short time, but when the shot and shell rained got under cover and left his followers exposed. He advised the people to choose their own political leaders, then support them no matter what came.

We remember meeting Hon. Moses Thatcher at a meeting held by Bro. R. J. Anthony and self, in the basement of the Tabernacle at Logan, on the night of September 25, 1889, on which occasion we spoke on the marriage law as understood and held by the Reorganized Church. In that discourse we made it the duty of God's people in this dispensation as in all others, to keep the law of God; and used the quotation from the Doctrine and Covenants requiring the church to maintain the constitutional law of the land; and the further state-

ment that "he that keepeth the law of God hath no need to break the law of the land."

A year from that meeting to a day, on September 24, 1890, President Wilford Woodruff issued a manifesto virtually abandoning the dogma and practice of plural marriage; which manifesto was presented to the October conference held in the Tabernacle at Salt Lake City, and by an affirmative vote was ratified—no negative vote being called.

We are pleased to note these expressions of loyalty to the constitutional law of the land made by Hon. Moses Thatcher in the form reported by the Tribune; for the reason, that it is an indication that once free to think untrammelled by enshackling alliances, men think wisely and straight.

### STILL PURSUING THATCHER.

THE following is from the Salt Lake Weekly Tribune for February 23, 1897:—

George W. Thatcher and Moses Thatcher, who have held the positions of president and trustee, respectively, of the Brigham Young college at Logan for the past twenty years, have been deposed by President Wilford Woodruff of the Mormon Church.

Two days after the close of the Senatorial contest each of the gentlemen named received a letter from President Woodruff, bearing date of January 29th, informing them that he had been contemplating a change in the personnel of the board of trustees of the Brigham Young college at Logan for some time past, and requesting their resignations.

The resignations were not tendered, and some days later the gentlemen received a second communication from President Woodruff notifying them that they had been removed and that M. W. Merrill and Orson Smith had been appointed to fill the vacancies thus caused.

It is understood that an attempt was made by the deposed trustees to hold a meeting of the board shortly after they received President Woodruff's first communication, but Bishop Preston of this city declined to meet with them upon the ground that they were not members of the board, and the contemplated meeting was abandoned.

The Brigham Young college at Logan was endowed by President Brigham Young, who on July 24, 1877, conveyed to certain trustees, named by him, about 20,000 acres of land in Cache County for the benefit of the college.

Moses Thatcher and George W. Thatcher

were appointed by President Young as trustees at that time and served continuously since their appointment.

The provision of the trust under which President Woodruff has deposed the Thatchers is as follows:—

"The said trustees shall hold their office during the will and pleasure of the said party of the first part, his heirs or assignees, and shall be subject at any time to removal by him or them, or until the estate shall be fully settled up by the executors of the said party of the first part, and the executors discharged from all responsibility connected therewith. These said trustees shall be appointed and hold their office during the will and pleasure of the President of the Church of Jesus Christ of Latter Day Saints who believes in and carries out all the revelations given by the prophet, Joseph Smith, Jr., and President Brigham Young."

#### THE INAUGURATION.

THE inaugural ceremonies at Washington, March 4, presents one of the sublimest spectacles that human governments can possibly show; one probably never equalled since the gathering of the people at the foot of Mount Sinai. On that day one man who had held the reins of government over a Nation, the like of which is not now to be found on the earth, voluntarily presented himself before the representatives of the people over whom he had ruled and there laid down the rule he had held, resigning it into the hands whence he had received it, and witnessed the placing of another in the seat of power which he was so voluntarily vacating.

This scene, that of two citizens of the Republic standing in the open air, before a venerable Judge of the highest court known to the Nation, itself the creation of the Government which he represents, there in the presence of assembled thousands, one to lay down, the other to take up the sceptre of office, the rulership of a great Nation, is one of extraordinary beauty, grandeur, and significance.

Of these two men neither wore an insignia of rank of any sort. The venerable Judge wore the long black gown of his office; but neither cross nor badge. His head bore no flowing wig of curled and powdered hair, as his compatriots of the judicial bench in other lands have worn; but standing uncovered in the Divine and human presence his gray hair shone in the morning sun like an aureole of dignity and human greatness.

The ceremonies took place in the midst of massed hundreds of citizens in citizens' dress, the exceptions to the rule being representatives of royal courts abroad. American citizens, whose rulers were changing places and functions by their choice, stood near and around the three central figures of the group on the platform. No armed guard clad in glittering and bespangled uniform stood near them. No guard of honor or safety crowded between the people and their sovereigns. They were sovereign in their own right, every man of them, and valued no trapping or gear of earthly pomp or courtly preferment; but were as citizens—American citizens—both the civic and military guardians of their own peace and the nation's safety. Such a scene is calculated to cause the citizens of the Republic to reflect with pride upon the form of national government that has made it possible.

Mr. Cleveland bore his part in these striking ceremonies in a manly and dignified manner; sober, thoughtful, and strong, doubtless weary of the arduous labors as a public servant which there ceased for him, and glad that they were ended.

Mr. McKinley bore himself as one who was neither doubtful, nor afraid; though he must have known what scenes of care and labor awaited him. His confidence in the stability of the institutions he was assuming the duty of sustaining gave him an appearance of assurance which his after experience may seriously try; but he must also feel that as the chosen ruler of a great people he will demand and receive the cordial support of all.

With us in Republican America the cry is not, "The King is dead! Long live the king!" but rather, "The citizen has ceased to be ruler! The citizen is ruler! Long live the Republic!"

#### AGITATION IN WEST VIRGINIA.

BRO. M. T. SHORT has a characteristic way, all his own, of getting after those that oppose themselves to the work. We give a portion of a sample instance, with the reply, gleaned from a West Virginia paper. We note that the declination is also characteristic of some who refuse to do more than to skulk about and fire from a supposedly

safe shelter; but who seem to fail to note that the average mind is apt to question why anyone should hesitate or fear to expose a "transparent delusion." After stating matter to be affirmed by disputants, Bro. S. says:—

Please come to time and face the music, or ever after hold your peace. An honorable war is far better than an ignominious peace. The terrific lightning purifies the atmosphere; the running streams sparkle with beauty and health; the ocean current fructifies the British Isles; and a theological tournament would surely stir the stagnant pools of Modern Babylon.

Remembering what a gnat can do for an elephant, and trusting that you are not too large to see us, and believing that a friendly, orderly investigation of our relative claims would be right and conducive to great good, I am, etc.

*Editor Herald:*—In your issue of February 3 there is a communication from a Latter Day Saint that has recently come into Marshall County in the interests of such a transparent delusion that I feel called upon to say to the public by way of explanation that under no circumstances could I be induced to enter into any debate. The cause that I have the honor to represent only requires Christ to be preached to the people. If Elder Short believes that Joe Smith was a prophet, I have no disposition to combat that kind of a delusion. If he wants a debate he will have to look outside of Moundsville. In the future I will content myself with treating challenges for public debate with the same silent contempt that I have done in the past, with due respects toward all who may honestly differ from me.

#### A MAIL FROM THE ADVENTISTS.

TOO MANY PREACHERS, OR THE FIELD NOT LARGE ENOUGH, WHICH?

ON the last Sunday of 1896 we attended service at an Advent church in a city near Boston. The audience was quite good; the pulpit theme was, "A review of the past year and the signs of Christ's coming at hand."

The preacher was serious and very earnest, evidently believing what he preached; impressively and with solemn effect he urged upon the people the evidences of the "day of the Lord" as ready to break on the world at any moment. The audience seemed quite in sympathy with the preacher's views, and freely responded to his powerful appeals; and all seemed to realize, more or less vividly, that awful events await us in the near future.

But a singular feeling came over us as, looking around, we counted four preachers, all of the same faith, sitting in the audience closely listening to their ministerial brother's earnest words. An Advent preacher proving from the holy word that the great judgment day is at the very doors, and four other Advent preachers, holding the same views, and sincerely believing that the "end of all things is at hand," simply listeners; their voices silent! And close by we knew of three more Advent preachers, seven in all, in one locality; all silent on that holy day; and the



burning day of God close upon an unprepared world.

And yet all those men, every one of the seven, were in good health; well equipped, able preachers; with ripe experience, and enjoying the confidence of the people. Seven Advent ministers, in one locality, able-bodied men, with nothing to do but listen to the one man out of the eight.

We inly said, What does this mean? Who is responsible for this state of things? Is the Advent ministry a calling so popular and so well supported that men are rushing into it so rapidly that out of eight, only one can find a place to be heard on a fine Lord's Day? It could not be laziness on the part of those preachers, or fullness of bread, for we personally knew that every one of those seven idle preachers greatly desired to be at work for God, preaching his gospel of warning and preparation, on that day; but there were no open doors. And yet, on that same Lord's Day, within an area of fifty miles, there were a large number of Advent churches destitute of preaching.

How is this spectacle to be explained? Mostly in one way: There is among us no system, no plan, no arrangement for the employment of our preachers and the supply of our churches.

Our country churches, all over the land, are not half supplied, while for every church in the cities, there are plenty of aspirants.

Our young preachers are not specially averse to the more congenial city pastorates; and our city churches, many of them, touched with the prevailing selfishness of these times, are anxious only for their own success, no matter what becomes of the cause and the poor country congregations. And so the aged and middle aged preachers, who bore the burden in the heat of the day when they were younger, no longer able to breast the wintry storms, and lay down at night in cold rooms and colder beds, and not much wanted in the snug city parishes, are left without work; although their ripe experience and matured abilities are just what are needed for the healthy and solid prosperity of our great work and cause; and just what would save not a few of our churches from divisions, weakness, and decay.

But the grave question is: How long can a people, never numerous or strong, manage to keep itself in motion with so large a per cent of its limited ministerial talent, unused, ignored, idle? Any religious people that fails to utilize its men and means is already on the highway to swift decay. And the Advent body is no exception to this tendency.

Let our wise men, the seers of our Israel, our councils and conventions, ponder this matter at the opening of this new year. And know this—if there is no remedy to be found and applied, the decadence of our denomination is certain and swift. Only our Lord's immediate appearing can avert our humiliating weakness. But there is a remedy; and it is not yet too late to apply it.

Some one sent us lately a copy of *The World's Crisis, and Second Advent Messenger*, an Advent journal pub-

lished at Boston, for January 6, 1897, from which we clip the foregoing wail, or at least it sounds like a wail.

There is in it a frank acknowledgment that the Advent people of that particular branch of believers in the second coming of Jesus is neither numerous, nor strong, and that there is no "system," "plan," nor "arrangement" for the successful employment of their preachers, or the supply of their churches.

To us it seems quite natural that Boston being a sort of center from which this band of believers radiate in the east, it should be a rallying center also, and a few preachers, more or less, at a meeting to hear one of their own number descant and discourse on the subject of their hope, ought not to be so strange a thing as the *Crisis* makes out of it.

But it is evident that the *Crisis* sees a possible decadence of their denomination, and that quite near.

It ought to have been suggested to the writer of this extract that there might be causes aside from the desire of young men to crowd to the city pastorates to the neglect of the country charges, which is resulting in decadence.

The believers in the second coming of Jesus, other than the Latter Day Saints, are sadly divided among themselves in regard to several theories held to be more or less essential to denominational existence. There are First-day and Seventh-day Adventists; the age-to-come, and the soul-sleeping branches; the Christian Advents and the Advent Christians, and possibly others, some holding one view of the time, place, and circumstances of the coming and some another—all persistently holding to their respective positions, with great stress on the particular item of faith that separates the mass.

Some have from time to time set the time of Christ's second coming, reasoning from the chronological data supposed to be found in types, symbols, prophecies, and their alleged fulfillment. It may be that the people by whom the *Crisis* is issued are one of these unfortunate setters of time—we think they are—and this setting of times coupled with the repeated failure of their prophetic calculations and prognostications based upon them,

has placed them in the position of having cried "wolf, wolf," when no wolf was either heard or seen; and has brought the denomination into distrust with many, who believe in the coming but are at sea as to the when it will be.

This with the continual contest between the first and seventh day theories has resulted in creating indifference even among the ministry, for the contest being waged for victory makes now and again converts both ways from the contending hosts, and sometimes loses able champions to either side by an utter abandonment of the faith, both as to the coming and the word itself. Several of such cases have occurred.

We commend a consideration of this wail to the elders, with a view to the suggestion that they may profit by the contemplation of there being places within reach of their homes where congregations might be found to whom they might preach; rather than gathering in numbers to hear some one of their own faith, on ordinary occasions.

Apropos of this setting of time for the Savior to come, the *Christian Herald*, has issued a wall calendar and almanac for 1897, and in it winds up by advertising a work published and for sale at No. 20 Tudor Street, E. C., London, England, entitled "Future Wonders of Prophecy," and predicts the coming of Christ, the Second Advent, April 23, 1908.

The Lord may indeed come on that day; but, if he does, the *Christian Herald and World's Crisis*, will have to do a much better job of preaching the gospel between now and that day, than they have done heretofore, or the prophecy concerning his coming, made by the Lord himself, found in Matthew 24:14, will remain unfulfilled; which would seriously endanger his reputation as a true prophet.

#### REDUCED RATES TO CONFERENCE AND CONVENTIONS.

REDUCED rates to General Conference and Zion's Religio and Sunday school Conventions, have been secured—one and one third fare for the round trip. See particulars in Miscellaneous Department.

The Western Passenger Association authorities have notified the Secretary

that our request for reduced rates would be presented to other associations. Favorable action will extend the reduced rate privilege to other territory. Results will be duly announced.

#### EXTRACTS FROM LETTERS.

**BRO. C. J. HUNT** from Deloit, Iowa, late date says:—

The conference at Dow City was a good one; business passed off pleasantly, meetings well attended and spiritual. Brn. C. Derry and J. C. Crabb, of the Little Sioux district, were present. Brn. J. F. McDowell and Bro. W. W. Blalock, the latter a "Christian," are in debate at Defiance. I hear that the "Christians" are feeling bad over the effort to put down "Mormonism."

**Bro. Levi Gamet**, Clearwater, Nebraska, writes:—

The tent scheme advances nicely, about twenty dollars being subscribed in this locality, others not heard from. The interest continues good at Clearwater. Bro. Mintun goes to Inman to-day, but will return and continue meetings in town on Wednesday and over next Sunday. We are having the use of the M. E. church building; that is, they control it, but it is owned by Congregationalists.

Brn. W. S. Macrae and E. A. Pratt writing from Nicely, Oklahoma, late date, state that they could use reading matter to advantage. They say:—

Please say to your readers that we can use their surplus literature, sermons, Ensigns, tracts, etc. This field is new and broad, and only two or three missionaries to work it. Literature will do a great part to educate the people, and prepare them for the preached word. If any can, send a few cents to Bro. Frank Criley, Lamoni, Iowa, and order some tracts sent to our address. *Hopes* received also.

**Bro. J. W. Waldsmith**, Lincoln, Nebraska, March 1:—

I go from here to Davy, Lancaster County, to hold a series of meetings; and from there I contemplate going to Agnew, Nebraska, for the same purpose. Plenty of opportunity for work, but a great deal of sickness through the country. We had a real good conference at Nebraska City two weeks ago. Pres. A. H. Smith was with us.

**Sr. Ella Miller**, Nevada, Missouri, late date, offers a suggestion:—

I appreciate Brother Stebbins' "Instructions to District and Branch Clerks" very much and have clipped the same from *Herald* and fastened in the "District Record." Trust others whom it may instruct will do likewise.

**Bro. Rudolph Etzenhouser**, Crenshaw, Pennsylvania, the 2d inst.:—

The true-hearted, generous band of saints here rejoice in the addition of four to their number and other excellent friends made.

The whole place is astir over "the delusion." The end is not yet. I have enjoyed the stay. Earnest effort and sacrifice on the part of saints here with consistent lives before men, are telling. May they be kept faithful unto the crowning day. Off to-morrow for district conference, and then westward.

**Bro. D. E. Tucker**, Berrydale, Florida, the 22d ult.:—

Conference over and the saints strengthened and encouraged, and some resolved to live better lives and to strive for a closer walk with God. Winter is now over here and the peach and plum trees are in full bloom, and the field now open again for missionary work, and plenty of it to do, which I love to see, as we can't do much here in the winter season. Glad indeed to know the good Lord is feeling after the different factions of the church, in his own way. Let the good work roll on.

The saints will be pleased to learn that our excellent brother, Joseph F. Burton, is fully alive to the interests of the Master's work. In a letter from Papeete dated December 22, he states:—

I preached in the native tongue on Sunday morning again, occupying about forty minutes; but using much scripture quotations helped me out. Yet I was able to make my comments fairly well,—of course stammering,—but in the testimony meeting in the afternoon, while speaking to the natives of the necessity of living Christ-like that we may obtain his blessings and be prepared for either death or his coming, I felt very well indeed, and most of the time spoke as fluently as I could desire. The brethren here said that I spoke very plainly. At least they showed by moistened eyes and bright countenances that they partook of the same good influence that the Holy Spirit gave me. . . . Emma also spoke a few words in the testimony meeting in the Tahitian language.

This is good news. The Lord will help those who put themselves into his service. Not yet four months of experience among the Tahitians, and making himself understood by them is an excellent record. May God bless the missionaries. Bro. Burton had joined Bro. Case at the place of holding conference, in January.

**Bro. E. C. Briggs**, of the Twelve, writing from Grand Rapids, Michigan, February 19:—

I have been laboring in many parts of my mission during the year; from north to south, the elders generally have been doing well. Taken as a whole all have done well and are alive in the work. There has never seemed to be so much anxiety to hear the word in all parts as this year. Steps are being taken this week to open to us, by law, three union churches in this vicinity, that have been closed against the church in the last few weeks. This movement is made by those outside the church who have been aggrieved by

such closing of these buildings, so the saints are not involved, except it may be that when the suits are tried the effort may be made to plead that we are not a religious people within the meaning of the contract when these union churches were built. I think we should be prepared this year to crowd our work to its utmost in these parts. It would seem that the enemy is combined, from the Utah elders to the last sectarian to fight us; and yet it only serves to help open doors for our elders with renewed life and hope.

#### EDITORIAL ITEMS.

**BRO. D. W. SHIRK** writes that he has located at Minatare, Nebraska, near which he finds some scattered saints. Bro. D. M. Rudd's labors had interested many, who commend him and his works. Prospects good for additions to the church.

**Bro. M. G. Maudsley**, of Maquoketa, Iowa, writes that he finds some good saints in that region of country.

The club-footed man has turned up again, this time at Galena, Indiana, where he borrowed money to "get home," his "horse and buggy" having been "stolen." Bro. T. F. Wheeler writes suggesting that we advertise him again. Look out for him!

We have a request for volume 17 of the SAINTS' HERALD (for 1870). Anyone having the volume to donate or sell to one of the missionaries, will please notify the Herald Office.

Departures: Bro. S. V. Bailey to northeastern Iowa, Bro. C. Scott to the Des Moines district; arrivals: Bro. and Sr. J. W. Peterson from Wisconsin.

Madrid advices report over two thousand rebels killed by Spanish troops in battles in the Philippine Islands.

A Delhi dispatch dated March 1 states that great mortality prevails among cattle in the southern Punjab district, which adds to the distress of the people. Forty thousand, or twenty-three per cent of the total number of cattle have died. The starving Mohammedans are killing the cattle, which causes friction with the Hindoos.

There is scarcely a doubt that the conditions growing out of the Cretan trouble are such as to make the situation in the East one of utmost gravity. The Cretan crisis is rapidly merging into the larger question of the fate of the Ottoman Empire, and it is becoming strongly probable that

its radical solution will speedily be forced upon Europe. It has repeatedly been declared by Lord Salisbury and other high authorities during the last year that the only possible solution of this question is by the sword. But a short time ago Mr. Balfour assured the British House of Commons in solemn language that a general European war was inevitable if the partition of Turkey was attempted. The powers have given Greece six days to withdraw her forces from Crete. This she refuses to do, but is calling out her reserves instead. Turkish troops are being massed on the Macedonian frontier and open war between the two nations is probable. King George of Greece declares that his nation would rather be obliterated from the map of Europe than to withdraw and permit further massacres of Greek Cretans by the Turks.

The editors are obliged to decline much of the obituary verse that is sent in; for two reasons: lack of space, and insufficient merit in the lines composed. None need feel hurt at this action, as it is simply a matter of necessity and in the interests of our readers. Were we to publish all such matter sent us, the HERALD readers would be deprived of much else of value and necessary to be put before them. As it is, much has been inserted that is not, correctly speaking, "poetry." While the sentiments of grief and affection are appreciated, the worth of matter and the space at our disposal are also to be estimated and appreciated, as all things should be, according to their *merits*.

The worst storm and flood since the year 1875 visited the Mississippi Valley on the night of March 5. Farm property, railroads, and cities along the river in Illinois, Ohio, Indiana, and Missouri, suffered most. Five inches of rain fell in Ohio; cloud-bursts occurred in Kentucky.

Turks and Arnauts are massacring Christians in various parts of Old Servia. How long will the fanatical Turk be permitted to persist in his present career?

Michigan legislators are moving for the adoption of the initiative and referendum—the plan now in vogue in Switzerland by which legislation is both initiated by the people direct

and final action on questions originating in the legislature referred to them for approval or disapproval by vote.

Terrific gale inland and along the British coast, March 3. Much damage to property.

A Madrid paper announces general unrest and commotion in Spain; that the country is drifting toward an abyss, with no definite general policy agreed upon among her leading minds.

Arbitration sentiment is growing. May it soon become universal:—

"Christiania, March 3.—At to-day's session of the Storting, the legislative assembly of Norway, it was unanimously decided to appoint a committee of nine to consider the question of entering into treaties of arbitration with foreign countries and to submit proposals."

### Mothers' Home Column.

EDITED BY FRANCES.

Who says, "I will," to what is right,  
"I won't," to what is wrong,  
Although a tender little child,  
Is truly great and strong.

FROM THE SOCIETY ISLANDS.—NO. 4.

A COOL WAVE.

WHEN we got to the lower end of the village we saw a niau house,—like the fireplace coudrum, with a back, two sides, and part of a front,—where sat a small woman with a baby in her arms, and we drew nigh. But it was to see more closely the evenly square front yard built up at least two and a half feet from the ground, of rocks, and the top was leveled off with smooth, glossy cobblestones, flattened on the top. Most of them were oval, varying in size, some as large as two and a half feet one way and one and a half the other. The floor of the "fare" was the same only smaller cobbles and much more glossy. I wondered if it was from the constant wear of bare feet. We had passed two native women sitting on the side of the road under a large tree in front of a house, and the one who gave us the most friendly greeting in look, broad smile, and bow, came at once to where we were and invited us to step upon the stone square and sit down on the front side of the house in the shade of the heavily projecting niau eaves and get cool, which we did, she sitting on the stones in the sun in front of us. She was very sociable, could understand and also speak a few words of English, but we talked mostly in Tahitian. I spoke of the tamarind trees in front. She said, "A too much tamarind." She learned that we would like some, and when we were ready to go again took a basket and we went with her to where the branches of great trees hung clear

to the ground, just loaded with large pods of tamarinds. They were much larger than any we saw in Tahiti. When the basket would hold no more we shook hands with her and said good-bye, Joseph left a twenty-five cent piece in her hand, but she quickly reached her hand out and dropped it into his pocket again, saying, "No, no; you my friend." We learned from the consul that that house was the residence of the last queen of the islands.

Fearing we might keep the boat waiting we walked back, though most of the way we could be plainly seen from the ship. Got to the landing quarter before three, but no boat there. The sun was very hot upon that little jetty, but we thought they would see us in a few minutes and send the boat. Now perhaps I had ought to make a clean breach over all the connecting circumstances from that time till this, and simply say we got off all right in time. But that would not give the saints at home the incidents of the voyage, and our experience during the same. For some cause, we do not yet know, the captain would not send the boat. Joseph stood there in the blistering sun two hours. We could see them all on deck and knew, almost, who each one was. And they saw us, too. I could not stand the hot sun, so walked back and forth twice and sat under a tree at the shore; but the sand flies bit hard. This was a public snub. The natives, seeing the captain would not send the boat in, would not take us off. While there we amused ourselves looking at the natives loading the copra into square barges that they towed to the vessel with rowboats. They carried the sacks on their shoulders through the surf up to their waists, and when the loaded barge came to shore the natives ran out to her, a perfect line of them, and one stood in the barge loading the flour on their shoulders, putting three sacks of flour on the shoulder of each man, and they ran in and up to the store with it. After the last barge had been unloaded and the men left off work and were going home, Joseph went up and asked an officer to send one of the men off with us, and he did so for a Chili quarter. As soon as we got to the vessel, the captain and consul went ashore, and the boat was going more or less till ten in the evening. We had retired before the captain and bulk of the passengers came on board, though those of the family of French people came early and seemed more friendly to us than ever before, but when morning came we found a very cool atmosphere for such a hot climate. There seemed to be a conspiracy against us. We were feeling dreadfully hurt ourselves and it was a very quiet breakfast. The young French ladies would not even look towards me. The consul tried to stand by us by not being ungentlemanly in his demeanor; in fact, he, only, remained at the table till we had finished eating. But on board those ships it is a very independent person who will venture to smile in the direction that the captain frowns.

The ship was gotten under way early next morning; that is, Sunday morning. There was a delightful breeze and the day was cool and beautiful, and the people were cool too. All

day we were left severely alone, with the exception of just enough politeness to fill the law. Prior to this we were as well used—and a little better in some respects—as any on board, although we did not take their wines or brandies, neither sip deck coffee as all the rest, while the gentlemen smoked their cigars, and both sexes chatted and made merry. We felt keenly this ill treatment, but we, too, must study our own interests and say nothing. These men in authority have no competition to fear, and they seem to like to be overbearing at times simply to show their authority. But all such things work together for good to those who love the Lord. While thus feeling so badly, not so much because of the present, but fearing that the influence of these influential people here on board would be exerted against us in Tahiti, when we were thinking they were so friendly, in my depression I sought out my favorite volume, "Afterglow" (not saying it was the only good book I read). I had looked at it twice in packing up my books before deciding to bring it with me. The binding was so delicate, and it was Sr. Walker's Christmas gift to me, and I was very careful not to have it soiled. But I remembered I had found "heart's-ease" between its leaves many a time, and knew there would be times, aye, many times when I should feel just such a need. And now this day was the first time in more than two years that I had looked within it. I opened it unwittingly and read a few beautiful lines that I had never seen before. They came home to my soul in a way so sweetly comforting that I forgot but what the *Master* was speaking those words to me. I will reproduce them for the benefit of many another whose burden seems heavy:—

"Child of my love, 'lean hard,'

And let me feel the presence of thy care.

I know thy burden, child—I shaped it,

Poised it in my own Hand, made no proportion

In its weight to thine unaided strength.

Before ever I laid it on, I said,

'I shall be ever near, and while she leans on me

This burden shall be mine, not hers,

So shall I keep my child within the circling arms

Of mine own love,—Here lay it down, nor fear

To impose it on a Shoulder which upholds

The governments of worlds—yet closer come,

Thou art not near enough; I would embrace thy care,

So I might feel my child reposing on my heart;

Thou lovest me? I doubt it not,

Then loving me, 'Lean Hard.'

There was a power back of those words that gave them all the force of having been uttered by the loving Father, while feeling his encircling arms of love, and I thanked him for the circumstance that brought it all about. And all I read during the day in the Bible was as though written expressly for that occasion, till it seemed to me that the Lord wished us to know that he had taken cognizance of the whole circumstance. And I could not but think had the captain known that he who shapes the destinies of men pleads the cause of his saints, he would not have thus put us to open confusion. But perhaps he is a little sorry even now,—since the tide seems to be turning in our favor,—for when he came on deck this morning he bade me a very polite "Good morning," even touching his hat, such as I have not seen him do before.

(To be continued.)

#### NOTICE.

THE general society of the Daughters of Zion will meet during the time of the General Conference. All local societies are requested to furnish reports. These reports should be sent as soon hereafter as convenient to Mrs. C. B. Stebbins, Lamoni, Iowa, the recording secretary. ADVISORY COMMITTEE.

#### PRAYER UNION.

SR. CLARA STEELE, who requested the Prayer Union to remember her to the Lord March 11, has since died, her demise being Friday, the 26th.

### Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

#### THE TWO-TEXT SYSTEM.

MUCH has been said and written of late concerning a uniformity of the texts to be used in teaching the different grades in our Sabbath schools. District conventions have considered the question, and some have arrived at the conclusion that such uniformity would have all the merits and none of the demerits of the present two-text system. And a late writer said, "It is as foundationless as the idea is amusing that a text in the Old Testament could not be simplified as easily as one in the New Testament."

This decision of the convention and this statement of the writer at once show the question open to consideration upon two lines; namely: Whether a *uniformity* be desirable, and whether such uniformity should be established by causing the primary lessons to conform to the senior texts, or vice versa.

Let us consider the first question, why are there different grades in our Sabbath schools? Is not the fact that we do grade them an evidence that we perceive that the needs and capabilities of pupils of different age and development differ also? All admit this. Then is it not also recognizable that a primary pupil could not keep up with the strides of the seniors, even should they start together and an attempt were made to simplify those lessons? It would be like a grown person and a child passing together through a field of flowers: The grown person gathers right and left with rapidity and strength and purpose, while the little child, hurried along by the side of the elder, would grasp here and reach out there, but because of his small stature, because of the shortness of his little arms, he cannot reach so far nor so quickly, nor carry with precision what he may gather; and he will be fortunate indeed if when the field is passed he finds one poor crushed and worthless blossom in his weary, baffled fingers. Did he stop with sweet childish leisure to gather the beautiful flowers, to look in their bright faces, and with keen delight and appreciation drink in the fragrance and meaning of each tiny floweret, he would be left, Oh, so far, behind in the tramp after treasures! This is peculiarly applicable to

the search after the precious pearls of truth in the Sabbath school and its lessons.

Now concerning the objection made about the inconvenience some encounter at review time. Should a uniformity be established, in order to make himself perfectly understood by *all* in the school, would not the superintendent have, after all, to question the primaries by themselves, or at least to frame his questions to suit their small understandings? Would it not be as easily accomplished by addressing a few questions to the older ones and then, did he notice little restless movements turn and say, "Now primaries," and a bright question about their lesson meets with such hearty response that all the school smiles with interest in the "little tots."

In order to simplify the senior lessons to meet the needs of the primaries it would necessarily follow that much of interest and value would be left out, and thus, would the young child have gained a clear and comprehensive study of the four or five chapters which are often embraced in a senior lesson? And at review time would it be reasonable to suppose that the primaries would give a perfect and comprehensive attention to the questions on a senior lesson of which their own knowledge was so fragmentary?

Is not the other way after all, the better one?

As it now is, lessons are adapted to the children and they may take a whole lesson to a few acts of Jesus contained entirely in a few verses, and they learn, understand, and assimilate the small amounts fed them, and though slow, their progress is a sure and safe one.

Now about the teachers' study. In large Sunday schools where there are a number of primary teachers, it is certainly best for them to hold separate meetings for study—not simply because their lessons are different, but because they need, in such a greater degree, the helps and benefits of interchange of thoughts and ideas, as to the best way of gaining and holding interest, the best methods of teaching children, of illustrating the lesson. This would be of equal benefit were the texts identical with the senior.

Where the schools are small could not a portion of the evening be devoted to a study of each lesson? Is there a need for a primary teacher to sit disinterestedly by while the senior lesson is studied or vice versa?

We are not children! Surely we can glean truth from a study of all that is good.

Now then, where should this uniformity (*were it desirable*) be placed? Should the primary lessons be brought into conformity with the senior lessons as they now are? Most emphatically do we say, No.

We surely know that the basis of child-teaching, and of kindergarten work, is the *application* of principles. Do not the children learn by imitation? and are not those lessons impressed indelibly upon their pliant minds, by *performance* and application of those truths taught them?

What then has the child to gain by a study of genealogy, of prophecy, and Old Testament mysteries which have often proved a

stumblingblock to older people, and have furnished all our advanced men with strong meat? Is this for our babes? Ah no! Keep them studying the gospel and its plain teachings, which they can apply in their daily lives. Let them learn of the Christ and his gentle virtues. Let them be taught of his love, and learn to love their fellow creatures. Let them be taught his forgiveness and learn to forgive and be merciful to their playmates.

Tell them how Christ prayed; of his faith, and his humility; tell of his reverence, his sacrifice, his faithfulness to duty; and show them how to follow in the footsteps of their Elder Brother.

You remember the motto on the school-room walls, "We learn by doing," which the wise Professor wished to modify in the intermediate rooms by making it, "We learn by study;" and in the senior rooms, "We learn by thinking." This is so true of the primary, the intermediate, and the senior work in our Sabbath schools; and the primaries should be taught the first principles.

What safer and more firm a foundation could you lay for a religious training?

Remember the building we are helping to rear, and make the foundation on the Rock of Strength. Oh, do not take the little lambs from their safe shelter in the bosom of the tender Shepherd, who said, "Suffer little children to come unto me and forbid them not!" Rather, yes, far rather, let the intermediates and seniors return to that close association with Christ which a careful study of his life affords. That would be best.

Let us take the primary lesson text as the standard and enlarge upon them to meet the requirements of the older pupils. Surely this is more reasonable than the opposite course would be.

Again do we most earnestly urge upon you to leave the little ones with Him who "took them up in his arms and blessed them;" and that a most serious and irreparable injury would be inflicted upon them should you decide that the foundation of their religious instruction in the Sabbath school be formed of a curtailed, rapid, and but fragmentary study of the mysteries, prophecies, and problems of the Old Testament.

Let us be careful of the training of the children, for it is written, "Their angels do always behold the face of my Father which is in heaven."

Desiring only that which shall prove best for all,  
AUDIE ANDERSON.  
VIOLA BLAIR.

[WE take pleasure in publishing the above worthy article, which was received before Bro. H. H. Robinson's article came from the press. While the lines of thought are somewhat similar, the manner of expressing the same differs so widely that both should be read with care. We will try to give each side a chance to present its best arguments. May the right prevail.—ED.]

"Life ought not to be a succession of happenings, a matter of outward fortunes, but a cumulative inward growth and a cumulative power of productivity."

## Letter Department.

NEW HOLLAND, Ill., Feb. 26.

*Editors Herald:*—It may be interesting to some of your readers how we are operated upon by the Spirit at times.

On coming to this place in the train I felt an anxious desire to preach the gospel. I have some very fast friends in the town. I have sold some of them goods for fifteen years. I am always welcome.

I had hoped for an opening of some kind. The bell rang; a lecture on Napoleon is the subject. I go, listen to an eloquent lecture by the Rev. O'Neal. My train is delayed next morning, and we engage in discussing the lecture, and thought produced questions, until I am asked if I believe in experimental religion. I ask the questioner to define it. I begin to preach; for two hours question after question is propounded, until I travel the gospel road from its birth to its final triumph. I am told by a Mr. Price that I have given him more hope, more comfort, and joy than all the teachings of his life together. "Tell me about your church." I do, and astonishment is the expression on face and feature and tears come to the eye and joy to the heart, the joy of a devoted father who had lost a son.

When I showed them that the hearts of the children would be turned to the fathers and the fathers to the children, and the work of redemption would go on and on, it seemed to Mr. Price as if an angel of light had come across his path.

"I surely will read your book," said he. "I have given you a synopsis of Mormonism from foundation to capstone," said I. "My home is yours hereafter," said he.

The Spirit that is burning in my breast while I write approves joyfully of the work done.

Fraternally,

J. A. ROBINSON.

AUDUBON, Minnesota, Feb. 26.

*Editors Herald:*—I bade farewell to loved ones at home on the 2d of January, arriving the same day at Stewartsville, Missouri. Was met at the depot by my son, J. W. Roberts, who conveyed me to his home five miles out in the country, where I enjoyed a pleasant visit with him and wife. I spoke twice on Sunday in the city of Stewartsville and had a good time with many of my old friends and neighbors. I also spoke four times at the Pleasant Grove church, and twice at the Gorman church, baptizing one at the last-named place. I enjoyed much of the Spirit while among the saints at the above-named places, and thank them very kindly for the manner in which I was cared for. May God bless them, is my prayer.

On the 22d I bade farewell to old Missouri saints and off for the north country, arriving at this point in due time and in the midst of a howling blizzard. Found the saints and friends in fair health and glad to see the Dutchman back again and ready for duty. The continuous cold and stormy weather has hindered much in holding meetings, it being too cold for teams to stand out; hence I have

labored in connection with others in making seats for the large tent, and I am glad to say that the seats are all made and are in good shape. I am very thankful to those who have come to my assistance, both in labor and money, to accomplish the end sought for; that is, to have comfortable seats for the world's people to come and hear the gospel, and not a luxury for the saints of the Northern Minnesota district, as has been intimated by a former writer to church papers. We are glad to state that the large tent purchased a year ago was purchased for the entire mission, and it was so stated by the writer when the call was made for means to make the purchase.

God is blessing his children up in this cold country, we are having genuine good meetings, young and old, all are taking hold with full faith, and are having grand testimonies of this latter-day work.

The snow is now about four feet deep on a level where the wind does not strike it. Other places it is drifted up to the roofs of the houses, etc. Trains hardly ever get through anywhere near their regular time.

I have read the Church History and find that a long-felt need is being given to the church. I hope and pray that every family of saints will have one of these histories placed upon the center table of their sitting rooms for inspection by those who chance to visit with them.

I am hoping and praying for a good General Conference, and I can truly say that its success is sure if all come with the Spirit of Christ with them. May God bless one and all, is my humble prayer.

In bonds,

I. N. ROBERTS.

### WHICH IS YOUR PATTERN?

"GOOD morning, brother; you have a fine lot of hogs; I suppose they will pay your rent?"

"Well, no; the fact is, I don't know how I can pay my rent; I will have to kill about three more for summer meat, too. I killed two, but they are about gone. I never see you butcher any; it must cost you a good deal to buy all your meat."

"We don't eat much; two or three dollars would pay for all the meat we eat in a year; you know the Lord says in the Word of Wisdom that it should be used sparingly, and it is pleasing unto him that it should not be used only in times of winter, or cold, or famine. How is Sister Johnson this morning? I saw the doctor stop here.

"O, she is pretty poorly; it seems some of us are sick nearly all the time; why, it has cost us over sixty dollars for doctors and medicine this fall and winter! How is it you folks keep so well?"

"Well, I can tell you how I account for it: we try to keep the Word of Wisdom; we eat very little meat, we drink neither tea nor coffee, and we have no faith in patent medicines or doctors; but we always keep a bottle of consecrated oil in the house and use it for all ailments, and are nearly always blessed in using it."

"We believe in these things too, but we don't seem to have faith enough to put them

into practice somehow. I suppose your folks are getting ready for General Conference?"

"Yes, we expect to attend most of the time and keep our share of the visitors; but there is time enough to prepare."

"Why, at our house they have been sewing and fussing for two weeks. I'm glad it don't come to Lamoni very often; you see we all have to have new clothes, and it will cost over fifty dollars; we don't like to appear shabby and everybody else dressed well!"

"That's just what my wife and I were talking about the other day, and we concluded to wear what clothes we had so we could pay our tithing. You know, some of the elders had to go home to provide for their families this last year. If they spend all their time in the ministry we ought to make some sacrifice to help sustain their families. You have not been to prayer meeting lately?"

"No, I had to attend the lodge."

"But, didn't you know that those that belonged to the lodge had changed the night for prayer meeting, so they could attend both?"

"No, I didn't know that. But why don't you come and join the lodge?"

"Because I don't believe in secret societies; the books speak strongly against such; and, excuse me for speaking plainly, I don't believe anyone belonging to the secret societies of the world can be a good, true Latter Day Saint. But I must be going; I want to go to town and pay for my church papers for the coming year."

"That reminds me that I owe the Herald Office six or seven dollars; but I can't pay it just yet, it's hard to pay anything these hard times. Good morning, call again."

Question: How many thousands of dollars will we spend this coming General Conference for fine clothes and to make a show that would do more good paid into the church treasury? Remember the Lord has said, "Let all thy garments be plain, and their beauty the beauty of the workmanship of thine own hands."

ALBERT.

LAMONI, IOWA, February, 1897.

CAIN HILL, Mo., Feb. 22.

*Editors Herald:*—As I have not reported through your columns since September (I believe), I shall not attempt to tell your readers of all my success and failures, but will say that I have been busily engaged when not prevented by sickness in my family.

In the month of December I heard of some Utah people at Denmark, and went to see them, and found two of their elders present. The elders are pleasant young men, very well educated, full of faith and zeal for their cause, but altogether without ministerial experience. I spent several days with them and while there I preached five sermons. The elders were present at each service and seemed to be somewhat interested while I endeavored to set forth the claims of the Reorganization and exposed the erroneous doctrine taught by the Utah Church. Two, who had given their names to be baptized into the Utah Church, when they heard some of the mistakes of Utahism desired

something better, so I baptized them into the Reorganization. I asked those elders to discuss the issue, but they declined, saying that they were counseled to shun discussion.

I speak a word of warning to our scattered members everywhere, and especially to those living in the South, as the Utah Church is flooding this southern part of the United States with her missionaries. They will make inquiry, and wherever they can hear tell of a "Mormon" they will go, and if they should happen to belong to the Reorganization the elders will say, "Well, there remains but very little difference between us since the church in Utah has ceased teaching and practicing polygamy," etc. Now, brethren, do not be deceived. I sounded the faith of the Utah Church while I was in company with these young elders at Denmark, and am prepared to say that the Utah Church still holds the doctrine of polygamy as a holy principle and seeks to uphold it by the Bible, but claim it is suppressed by an ungodly act of the National Legislature. I read the revelation authorizing plural marriage in their Doctrine and Covenants, also read their defense of its practice in their Compendium, and I am in possession of a tract treating on doctrine which one of these young elders gave me and it teaches that, "Marriage is honorable in all, whether monogamic or polygamic and the bed undefiled," etc. And in this same tract the Utah Church censures the Congress of our United States of America for the passage of what they call "that infamous Edmunds bill," which you well know prohibits the practice of plural marriage.

The tract referred to gives dates of historical occurrences as late as 1889, while I believe the Edmunds bill prohibiting plural marriage became a law in 1882. Does that look like they are not teaching plural marriage now? Brethren, it does not make people of honorable reputation think any more of you to harbor these missionaries while they plant their work in communities, neither does it make the way any more easy for us. But, to the contrary, people will look upon you as one of them and will very likely turn a deaf ear to you when your own missionaries visit you. Brethren, look out for them.

After leaving the neighborhood of Denmark, in Jackson County, I came to Bald Knob, White County, and began to preach in a private house, the church doors all being closed against me. While at this place Bro. J. M. Smith, a priest, who lives at Cato, Arkansas, joined me. Bro. and Sr. Sands and others of the saints did all they could to make the meeting a success, but so far as converting the world is concerned, our meeting was a failure; but the saints were strengthened, and after preaching about a week we closed.

From there I went to Lawrence County, accompanied by Bro. Prince, of Bald Knob, to a neighborhood where he thought we might do some gospel work; but alas! they had all the gospel they wanted in that vicinity; so I went next to Sharp County, near Center, the place where I met King, a leading Campbellite, in discussion, in January, 1896. While there I attended the last of a four-days' de-

bate between a Baptist and a Campbellite who was hired by the same people that hired King to meet me in the debate referred to, and it was somewhat amusing to the writer to note the conflict in teaching of these two Goliaths of Campbellism. King taught a perpetual succession from the day of Pentecost, while Lasley taught a complete apostasy. How is that for the unity of the faith, even in Campbellism? I found quite an interest in our work at this place, but was summoned home to the bedside of wife and oldest son, both sick with lagrippe, but both were soon up again. I have spent the most of the months of January and February in Oregon and Howell Counties, Missouri. The rest of these two months were spent in Sharp and Fulton Counties, Arkansas. We closed our meeting here last night and will go ten miles west of Thayer to-day.

In bonds,

JOSEPH WARD.

FONTANELLE, Iowa, Feb. 23.

*Editors Herald:*—Eight months have passed since our Braden encounter and we are again at Fontanelle. Evidences of the late "unpleasantness" still remain, and will long continue. Lifetime friends have been estranged and in instances have become bitterest foes. Methodism is at a low ebb, and our friends (?) the Christians or Disciples are not having an ideal paradise. Your readers will remember that the M. E. minister, Rev. J. C. Hall, refused to defend the claims of his church as agreed, and demanded an apology from me for saying that he provoked the discussion, and publicly accused me of falsehood. My authority for the statement was Bro. E. Blair. Rev. Hall read a paper signed by two of his members to offshoot Bro. Blair's statement.

Since returning here I have received the following from one of the men who signed his name to Rev. Hall's denial:—

"FONTANELLE, Iowa, Feb. 18, 1897.

"To all whom it may concern:—

"This is to certify that on the 17th of March, 1896, I heard Rev. J. C. Hall, pastor of the M. E. Church, state concerning Elder T. W. Williams, of the R. C. of J. C. of L. D. S., that he 'sneaked off like a dog;' and farther: in answer to a question of Elmer Blair's asking if he would meet Elder Williams in debate, stated that he would meet Elder Williams any time and anywhere; and farther: that on the day of the closing night of Elder William's discussion with Elder Braden, Rev. J. C. Hall came to me and in haste secured my signature to a paper the opposite of the facts stated above, which when I considered their import realized *were untrue*, and I hereby desire that truth may obtain and in the interests of justice voluntarily sign my name certifying that the facts stated above are true.

"Signed, EDWARD SCHWANEBECK."

This man was a member of the M. E. Church, but has since left it. One of the stewards of the church told me that Hall by his action had incurred the displeasure of his people, and I am assured that he has the contempt of the majority of the people. He

lacked considerable of getting his salary last year and is still further behind this year. The members did not desire his return this year. Numbers have left the Methodist Church.

Braden has not yet been paid for holding the discussion and has written for his money; there is a fear that he will sell their church unless the money is forthcoming. Surely it is hard to "kick against the pricks." I think Braden is right in insisting on his pay though. It will be all he'll get. These people will never talk debate with the Latter Day Saints again. A prominent church worker recently said, "We know Mr. Williams is a ——— man, but then he tears our churches all to pieces, so we'll not go to hear him." The church members, especially Methodists, are keeping their promise; but there are many interested who are not creedbound. The seed sown is not uprooted and we will reap in time.

Took dinner yesterday with a Christian family. They believe the work as far as they have investigated. When the weather abates several will in all probability obey. Bro. John Lentz baptized one recently. Numbers are investigating. La grippe has been prevalent here, so our audiences have not been very large. Brn. Butler and Lentz have been holding meetings in the country, and report success.

My sojourn in Des Moines was very pleasant. I preached nearly every night while there; attended district conference, and by invitation prayed for the senators in the capitol. I do think the interests of the work call for an active representative to care for our interests in Des Moines—one who can devote his entire time to the work. Brn. Scott, Roth, and Kephart are doing good work in that district.

Shall return to Council Bluffs for Sunday.  
T. W. WILLIAMS.

MINNEAPOLIS, Minn., Feb. 24.

*Editors Herald:*—After examining my surroundings I find that I am back again in this land of snow and blizzards. About the 10th of November last I was taken sick with sciatic rheumatism and grip, and was so bad at times that I could not turn in bed, and was finally compelled to go home and stop all gospel work; and now after near three months sickness I am back again, trying to tell the gospel story.

On my way here I made a stop at Windom my old home and by request spoke last Sunday to my old friends and neighbors there. A Mr. Gillum volunteered to find a place for me to speak in and went to some of the trustees of the popular churches but failed to get one for fear that some of the members would not like it. But said that if he could get a hall they would go and hear me. So he hired a hall and I wrote three notices to give to the pastors of the three leading churches for them to read at their Sunday morning service, but only one was read. The pastor of the Baptist Church was man enough to read the one handed to him, but the others would not. However a good congregation came out at three p. m. to hear what I had

to say, and I found that the fire was still burning upon the altar, and that fresh fuel had been added, and for over an hour I told them the old story. When I had finished the Mr. Gillum that had secured the hall arose and said that they had heard what I had to say and told them that they knew that every word of it was gospel and then took up a collection for the use of the hall and got one dollar and sixteen cents. Many came and took me by the hand and among them the trustees that would not let me have the church and said that they could indorse all that and seemed well pleased with my effort. Some said that there was some power behind that for they knew that I could not speak that way of myself. I think good was done, and shall go back again when warm weather comes, and make a stronger effort, and hope to reap, or trust that others may.

This has been a very cold winter here and because of snow and cold it is almost impossible to do any work out in the country on the prairies. The most the missionary can do is to keep the fires burning and hold that which we have gained in the warmer weather. Shall try and push the work from now until conference time and by thus doing will have places ready for those that are sent here next year. Bro. Peter Anderson is working his way south and expects to be at the coming conference.

Hoping to abide the conflict, I am for truth and right,  
E. A. STEDMAN.

GOOSE CREEK, W. Va., Feb. 24.

*Editors Herald:*—Since writing you I have preached twice in the court house in Harrisville, and had other meetings arranged, but recalled them on account of the weather and high water. Sr. Mary Cross is very sick, and expected to live but a short time.

The brethren of Harmony branch, Ritchie County, are building a church. They expect to have it ready for dedication by the coming summer, and want Bro. L. R. Devore to prepare himself for a big crowd.

I met Brethren Godbey and Biggs at Goose Creek, who had been holding a series of meetings here. They left me to continue awhile, and they commenced preaching about two miles from here. On the second night they were egged, and on the third night also. Only one egg hit Bro. Biggs, on the ankle; and one struck the wall behind Bro. Godbey and splashed on his Bible, which was open before him. There were from four to five dozen thrown in all, and some within a few steps of Bro. Godbey, and still he came through the "fire" without getting the "smell" of eggs upon him. Some of the eggers say he cannot be hit. The parties are known, at least some of them, and there is evidence sufficient to convict them. No arrests have yet been made, but I think soon will be. Brethren G. and B. are good soldiers. This is Bro. B's first experience. They left this morning for Cabin Run branch, in Doddridge County. I shall start for home this evening. My wife has had the diphtheria, but is getting better.

In bonds,  
J. L. GOODRICH.

BRUNER, Mo., Jan. 25.

*Editors Herald:*—We are still trying to move the cause of Zion in the hill country of the Ozarks or "the land of the big red apple," as it is called. The missionary force here are few in number, but by the help of the local brethren we are keeping the leaven at work. I organized a branch on Sunday, the 24th, at Bruner, Christian County, Missouri. Elder John R. Wedlock was chosen president, Bro. Merritt priest, Bro. William Lewis clerk. They expect to build a church soon. A lot has been offered for that purpose. This branch bids fair to be a prosperous one, as it has good members and a good corps of officers. Bro. Wedlock, the president, has baptized about eighteen persons this conference year. Is that not good for a local elder?

Elders McGuire, C. M. Bootman, J. H. Tibbles, and S. T. Mayloch have aided in ministerial labors. Elders Sparving and W. R. Pickering labor in Springfield.

I wish to say to the priesthood and others who read this letter, Let us in the Southern Missouri district push the work by using all the means in our power, financial and otherwise, that the work may prosper. Finances are low, it is true; but we can all do something; hence let us labor diligently now while it is called "to-day," so that at the harvest we may "come rejoicing, bringing in the sheaves."  
C. J. SPURLOCK.

NEBRASKA CITY, Neb., Feb. 16.

*Editors Herald:*—Last evening our district conference closed its work, and all through it was profitable and instructive. Last Friday evening there was held in the church by Elder T. A. Hougas, of Hendersonville, Iowa, a Sunday school teachers' review. On Saturday morning the Sunday school workers held a convention, and in the afternoon. In the evening they held their entertainment. During the afternoon Apostle A. H. Smith and his son, Elder F. A. Smith, came in. Elder F. A. Smith left that evening for his field of labor, while Apostle A. H. Smith remained and preached morning and evening, Sunday, and last evening, three able and powerful sermons, which were full of light and information to all present. The attendance was good and those present interested.

In the afternoon of Sunday, Elder T. A. Hougas addressed the saints and outsiders, on the topics of Sunday school work, then he left for his home that evening.

On Monday the saints assembled in our church for conference business. In the forenoon and afternoon valuable instructions and directions were received from Apostle A. H. Smith, concerning the work. Then the conference closed by his able and powerful sermon Monday night. It was a peaceable, harmonious conference.

I felt glad to be among the saints again, and to hear the gospel preached in plainness and power by God's chosen and authorized servant, whom I have not seen for years; and it was a great pleasure to meet and hear him, and I felt glad to meet his son, Elder F. A. Smith, and shake hands with him, as this was the second time I had seen him in Ne-

braska City, in our church, and now he is a minister, preaching the same gospel his grandfather, Joseph the Seer, and his father, A. H. Smith, was and is preaching to the world. I do rejoice to hear the seed of the Martyr proclaiming the gospel which he received from the angel to proclaim throughout the whole earth, and I am glad that I have obeyed that holy message and am numbered with the saints here on earth with a glorious hope to be numbered with them in the celestial kingdom of God.

I met others of the priesthood whom I had not seen for several years and all faithful and true in the gospel. To me it was a very pleasant meeting at this conference with the saints, both new and old members. Elder W. E. Peak will preach here to-night.

My prayer and desire is that the Lord will bless his saints and ministry with prosperity, so that all may be able to help this work onward, both financially and spiritually, until the end of the world, that we all, in return, at the last day, may receive eternal life and glory.

Your sister,

ANNA NIELSEN.

SALT LAKE CITY, Utah, Feb. 21.

*Editors Herald:*—As the missionary year draws to a close I am led to contemplate the past; and looking over the mission assigned me I ask, Have we made any progress in our work? In answering the question I believe I can safely answer, Yes. While some discouragements arise, yet I have much to encourage me.

In the past few months I have labored in Park City, Sandy, Pleasant Grove, and Big Cottonwood, outside of the city work I have done; and in that labor I find my encouragement. At Park City I spoke three times in November. There I met my first surprise, not only in the courtesy shown me by the Mormon people, but by the amount of people that came and seemed anxious to hear. On Sunday night, by invitation of the Bishop, I occupied the hour of their meeting, and there was not standing room for the people. Forty to fifty turned back and went home, unable to get access to the building.

In January I spoke five times at Sandy, and had a full house each night, and I believe good was done.

On January 25 I began meetings in our little chapel at Pleasant Grove and spoke thirteen times. The roads were bad and the nights dark and stormy, but the house was comfortably filled each night. Much prejudice was removed from the minds of those who attended, and there were strong indications of an addition to our numbers in the near future. While there I received a telephone message that Bro. Thomas Gammon, of Provo, was dead, and to come the next day and preach the funeral sermon. I did so, the meeting being held in the second ward meetinghouse; and Bro. Gammon being well known, I had a full house to speak to. The people gave me excellent attention, and by the help of the Spirit I was enabled to tell them some truths in regard to the purposes of the perfect law and its effect upon us in preparing us to live and in consequence preparing us to die.

On February 9 I began a series of meetings at Big Cottonwood ward house. I held forth four nights, and here I met with the greatest surprise of all, my audiences numbering from one hundred to one hundred and fifty people each night. I had excellent liberty in telling them my message, and from reports since I believe it was not in vain. The people there seem to be thoroughly awakened, and I am sure the seed sown will bear good results. This was the first place in all the five years of my work in Utah and Idaho where anyone in the audience and not members of our church had ever offered to assist me financially. I received at the close of my last meeting one dollar and seventy-five cents. The house cost a dollar per night, so it materially assisted in defraying expenses. There was some talk of making up a purse to pay the expenses of another week's meetings, as some wanted to hear more; but it did not materialize in cash, so I had to close.

I am trying now to raise money to buy a tent for this mission, and should I succeed it will enable us to reach a vast number of people that otherwise we cannot reach. If any lover of the Utah people—and I feel that there are many such in the church—should see this and feel that they would like to help in so laudable an enterprise as purchasing a tent for missionary work here, they may send in their mites to me at Box 335, Woodbine, Iowa, and it will be duly credited and very much appreciated indeed. The saints in Utah have responded nobly, according to their ability. Cannot their brethren outside be as generous and help?

Our "Religio" Society, of Salt Lake City, held an entertainment February 15, which netted twenty dollars. The sisters, as usual, were at the bottom of it, and deserve much credit for their zeal and labor for the good cause. The proceeds will go towards paying for a new organ for our little chapel here. The entertainment gave so much satisfaction that they are talking of repeating it sometime in the future. We are few, very few, in number, and work under great disadvantage; but by persistent effort hope to at last succeed. We are told to cast our bread upon the water and after many days it shall return, but the heart sometimes grows weary with the waiting and "hope deferred maketh the heart sick." But patience, ye brave toilers everywhere, and God will give you victory.

H. O. SMITH.

ROCKLAND, Maine, March 1.

*Editors Herald:*—Since I last wrote you I baptized one more at Vinal Haven, making four at that place. I see that la grippe made its appearance among the western people a few weeks ago, and I then wondered to myself if the old general would soon visit old Maine, and one week ago he arrived and commenced giving orders to many to take their bed. Some two hundred cases in this city. I have been in doors and in bed one week. My wife is now in bed, and my daughter just coming down. The squall has come, and we'll be obliged to make the best of it.

Yours,

J. C. FOSS.

## Original Articles.

### BOOK OF DOCTRINE AND COVENANTS.

MANY of the saints where I travel do not have a proper understanding of the Book of Doctrine and Covenants, and it is for the benefit of those who desire to learn more about this book that I pen these lines. Not that I can explain satisfactorily everything in it, but as I have read the book carefully, and realize its truthfulness, even as much as I do the truths contained in the Bible, I see the necessity of each member of the Church of Jesus Christ of Latter Day Saints making themselves familiar with the teachings of this sacred record. The book of Doctrine and Covenants purports to contain revelations from Jesus Christ, given through Joseph Smith and his son Joseph, for the establishing and building up of the Church of Christ in these last days. But, says one, How can I have a knowledge for myself of the truthfulness of the book? In answer to this question I will say, the first thing you should do is to be truly anxious about the matter, and be willing to make all inquiry about the book; read it for yourself, and ask God to help you to know of its truthfulness. Now let me ask you this question: You are satisfied that you belong to the true and only true church, are you not? Of course the answer would be in the affirmative. Then I will say, that inasmuch as you acknowledge the church is right you must at the same time virtually acknowledge the truthfulness of the Book of Doctrine and Covenants as the church is established on the revelations contained in this book. Now you can doubtless see that it is impossible for one to be true and the other false.

In further proof that revelation in this age was and is necessary, let us remember the apostate condition of the churches or sects of so-called christendom, at the time of the organization of the Church of Jesus Christ by the instrumentality of Joseph Smith. One said this is the way, and another this is the way, and so on; each differing from the other, and none of them claiming that the church should be the same in organization, doctrine, and practice as was the church



in the days of the ancient apostles.

This being the case, and as the Scriptures say the wisdom of man is but foolishness with God, what else could God do that man might know the true way and be extricated from the errors of Rome—gross as they were—and the lesser errors of the Reformers, but speak again from heaven in plainness to men on the earth, and thus reveal his will and pleasure to man again. This is not only reasonable, but in harmony with the revealed will of God to former day saints on the eastern continent.

For further proof of the Book of Doctrine and Covenants, if further proof you seek, let us now carefully examine the revelations in it and see if they harmonize with the Bible. We will begin this examination by examining the principles of the gospel by reference to page 91:—

If you have not faith, hope, and charity, you can do nothing.—D. C. 16: 4.

And rely upon the merits of Jesus Christ, and be glorified through faith on his name, and that through their repentance they might be saved.—D. C. 2: 6.

As many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.—D. C. 16: 4.

They shall receive the Holy Ghost by the laying on of hands.—D. C. 34: 2.

The heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations; Ye saints arise and live: Ye sinners stay and sleep until I shall call again.—D. C. 43: 5.

Having thus far examined the principles of the doctrine of Christ, as revealed in the Doctrine and Covenants, and finding that they agree with the revelations in the Bible, we shall next see if the Book of Doctrine and Covenants teaches that we can be saved without obedience to Christ:—

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved.—D. C. 16: 4.

Still in harmony with the Bible, as you can clearly see on pages 65 and 66. We are commanded to

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.—D. C. 1: 7.

Shall we obey this commandment and be blessed, or shall we reject it and lose our hope of eternal life? Are we afraid of learning too much about Christ? I hope not. Then let us seek and we shall receive line upon

line, precept after precept, so long as there is a true prophet of God in the church. One thing we must all learn, however, and that is this, that in order to receive more revelations we must learn to live according to those already given. Let us now see what suffering the people of God have endured when they have willfully rejected present revelation. The people who lived before the flood, and rejected what was revealed through the prophet Noah, were destroyed. Those who rejected the revelations as given through Moses and the prophets, and our blessed Savior, suffered greatly in many ways, according to the inspired record of the Bible. Now let us briefly examine and see what are the facts in the case relative to those who have rejected latter-day revelations as contained in the Doctrine and Covenants 83: 8:—

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth on the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.

This revelation was given in 1832, and was the means of causing many of the saints to repent no doubt; but others did not keep the former commandments as they ought, and "because they treated lightly the things which they had received," we see that at the death of Joseph there was great trouble,—the church split up into factions, many being deceived by Brigham Young and others. But why all this? Ah! alas! alas! The reason is clear. It was because the saints failed to keep the commandments given in the Doctrine and Covenants up to June, 1844—the date of the Prophet's death. Shall we allow history to repeat itself, and suffer in a like manner from the same cause? God forbid. Then let each one study God's law, till we are familiar with its teaching, and live by every word of it. The commandments of God are not grievous, but his yoke is easy, and his burden is light.

C. J. SPURLOCK.

JOHN'S MILL, Missouri, May 7.

#### PREACH THE WORD.

EDITORS HERALD:—Paul says to Timothy to preach the word, and then proceeds to foretell that the time will come when men will not endure sound doctrine, but turn their ears away from the truth and be turned to fables; and further enjoins him to make full proof of his ministry. (2 Timothy 4.)

It is a deplorable yet well-established fact that the ministry of the present age have been the first to turn away from the truth and to teach man-made doctrine, perverting the plain teachings of the sacred Scriptures, giving their own interpretation of the text, though Peter says that no scripture is of any "private" interpretation. Instead of keeping constantly the Master's great commission, and preaching faith, repentance, and baptism; these cardinal principles are made a secondary consideration, especially the latter. When spoken to of the matter they very blandly inform us that the first principles of the gospel had become stale matter, and were matters of controversy—in fact had become an old song.

Well, the dear people must be pleased, therefore they set about to find matter that is not objectionable, or something that will tickle the ear and be in accord with their very refined and esthetic tastes. It is no wonder that men learn to speak lightly of the truth.

In 1 Timothy 4:16, Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

First, to be properly qualified to teach, and then continue to preach the word, with the results above-named—save himself and those that heard him. To cease to heed this injunction would entail upon him the loss of his own soul and the souls of them that heard him.

Yes, the precious old story no longer pleases. The fashionable, pleasure-seeking, sin-loving, godless multitude don't want to be told of their sins, or of a judgment to come. "Tell us about the sins of others—anything but the gospel," they say. Let me ask, What has the doctrine of predestination, election, total depravity, or

any of these questions to do with the salvation of our race? What has the higher criticism, woman's suffrage, or any of the thousand and one abstract theories to do with the atonement, with faith, repentance, baptism, laying on of hands, or gifts and blessings of the gospel? Verily, nothing.

We remember the time when men knew nothing of these ear-tickling theories, but clad in their homemade garb, their souls fired with the love of truth, they went into an old log schoolhouse filled with the simple-minded, honest-hearted people, and opening the well-thumbed old Bible preached Christ and him crucified, and sinners were made to tremble, God's children to rejoice, and souls were made glad in a Savior's love. These godly men knew nothing of this modern slush. But O, how changed the scene! Now we see the notice in the Sunday paper that Rev. So-and-so will begin a series of Sunday evening lectures on theosophy, the social evil, Where is hell and what is it? Where is heaven and what is it? Sunday or Sabbath, etc., etc.

What has this to do with repentance? The prophet in Doctrine and Covenants says to God's priesthood to preach "repentance" to this people; and when Jesus sent his disciples on their first mission he told them to preach repentance.

God forbid that the ministry of the Church of Jesus Christ of Latter Day Saints shall ever so far forget their high calling as to pander to the sinful and depraved tastes of sinful men. The gospel is the power of God unto salvation, and to attempt to introduce a substitute will result in the withdrawal of the Spirit, and bring a sense of shame and condemnation. "Preach the word."

J. S. STRAIN.

COUNCIL BLUFFS, Iowa, February 1, 1897.

## Conference Minutes.

### CLINTON.

Conference convened at the Veve chapel, February 13 and 14. Abner Lloyd president, Ella Miller clerk, A. M. Baker assistant. Branches reporting: Rich Hill 134; 4 baptized, 3 received. Clinton 36; 7 received, 36 removed. Lowry City 76; 1 baptized. El Dorado Springs 170; 7 baptized, 4 removed. Veve 113; 8 baptized, 1 died. Nevada 42.

Taborville 27. Lebanon 44; 7 baptized. Deepwater, last report 29. Butler, last report 33. Tebo, new branch 30. Walker, new branch, organized too late to report. Elders reporting: A. Lloyd baptized 1, A. White, F. C. Keck baptized 12, D. C. White, J. A. Wagoner, J. B. Goldsmith baptized 4, A. M. Baker baptized 1, W. H. Lowe, A. I. Roberts, J. Sterling, S. C. Andes, G. W. Beebe, R. T. Walters baptized 3, H. E. Goff, C. F. Belkham; Priests George W. Beebe, Jr., W. Mannering, J. F. Mannering, L. Quick; Teacher L. B. Glick. Alfred White, A. M. Baker, Ella Miller, D. C. White, F. C. Keck, R. T. Walters, C. R. Duncan, J. B. Goldsmith, William Hayden, and Willie Mannering were chosen delegates to the General Conference. Those attending were empowered to cast the full vote of the district. Bishop's agent, A. White, reporting, showed receipts since March, 1896, to February 13, 1897, to be \$369.68; disbursements \$307.32; balance on hand \$62.36. Fifteen dollars of the above was received from Bishop Kelley. Preaching during session by A. M. Baker, A. White, and F. C. Keck. Notwithstanding the roads hindered many, there were enough from the nearest branches to make an interesting session of both conference and Sunday school convention—saints cheerful and happy. Adjourned to meet at Rich Hill, June 12.

### PHILADELPHIA.

Conference convened February 13 and 14 in saints chapel, Broad River, Connecticut; William H. Kelley was called to preside, A. H. Parsons associate, E. B. Hull secretary. Ministry reporting: Elders W. H. Kelley, A. H. Parsons, H. E. Moler, G. Potts, J. Squire, Sen., J. H. Pope, T. H. Truman, J. Stone, and W. Clark; Priests W. Hobson and H. H. Bacon; Teachers T. Lester and J. V. Carter. Branches reporting: Philadelphia 90; gain 28. Brooklyn 138; gain 9. Baldwin no report. Bishop's agent, Thomas Lester, reported: Receipts \$624.21; expended \$188; on hand \$436.21. The district treasurer reported: On hand last report \$1.83; received at conference, March, 1896, \$9.69; expended \$6.75; on hand \$4.77. The resolution passed at last conference requiring officers to report in one year's time was left to district president. G. H. Box's ordination to the office of priest prior to rebaptism was declared null and void, and his ordination to the office of teacher after rebaptism recognized. The Philadelphia district was divided, the eastern section to be called the New York district, the following are the boundaries by counties: Philadelphia district comprises the counties of Bucks, Montgomery, Delaware, Lancaster, Chester, Philadelphia, and York, in the State of Pennsylvania; Burlington, Camden, Gloucester, Salem, Cumberland, Atlantic, Ocean, Monmouth, and Cape May, in the State of New Jersey; Cecil, Harford, including all the counties east of the Chesapeake Bay, in the State of Maryland, also the entire State of Delaware. The New York district comprises the counties of Essex, Union, Bergen, Middlesex, and Hudson, in the State of New Jersey, Fairfield County in the State of Connecticut; Westchester and

Rockland, together with the islands of Manhattan, Staten, and Long Island, in the State of New York. The following officers were chosen for the New York district: Joseph Squire, Sen., president, J. H. Pope secretary and treasurer, Thomas Lester, the Bishop's agent of the Philadelphia district, was selected and recommended to the Bishop to be transferred from the Philadelphia to the New York district, and John Zimmerman recommended for appointment as Bishop's agent for the Philadelphia district. A. H. Parsons was sustained as president of the Philadelphia district, also E. B. Hull secretary and treasurer. The laws now governing the Philadelphia district were adopted to govern the New York district. A branch was organized at Broad River, Connecticut, to be called the Broad River branch. The following were ordained and elected its officers: Elmer D. Stone elder and president of the branch, Wm. Hobson priest, Homer Buttery teacher, Julius Cable deacon (also elected secretary), Rufus Buttery treasurer, Sr. B. Cable organist. A resolution was passed requesting the presidency at General Conference to return Wm. H. Kelley to the Eastern mission, also H. E. Moler, W. A. Smith, and Alma Kent be sent the Philadelphia and New York districts. Wm. H. Kelley, H. E. Moler, and W. A. Smith were chosen delegates to the General Conference. On Sunday Wm. H. Kelley preached both morning and evening in the chapel. Motion prevailed that the New York and Philadelphia districts convene in six months, the former district in Brooklyn, New York, the latter in Philadelphia, Pennsylvania, the date to be left to the presidents and secretaries of both branches.

### CENTRAL NEBRASKA.

Convened at Clearwater, February 6, at two p. m.; W. M. Rumel president, Levi Gamet secretary. Elders reporting: J. F. Mintun, W. M. Rumel, L. Gamet, D. M. Rudd, D. W. Shirk, and W. E. Peak; Priest J. F. Lippen-cott. Branch reports: Evergreen 37; 12 baptized, 1 received, 5 removed. Clearwater 67; no change. Elkhorn 25; 6 received, 3 removed, 1 died. Deer Creek 48; 4 baptized, 2 died. Round Park, first report; organized October 26, 1896; present number 22. Shelton, first report; branch organized June 23; 1896, with 15 members; present number 46. Bishop's agent's report: On hand at last report \$37.39; received \$100.15; paid out \$95; on hand \$42.64. [Figures incorrect.—Ed.] Licenses were granted to Elder Richard S. Mengel; James Shepard, priest; Leon E. Turner, teacher; E. B. Knott, priest; John Nabb, teacher, and Emery Downey, priest. It was decided to hold next conference at Meadow Grove, August 7 and 8, commencing two p. m. on the 7th. It was decided to hold a three-days' campmeeting at Inman, commencing June 3, at one p. m., in charge of district president and missionary in charge. A district Sunday school association was effected by permission of conference, Sr. Bell Wisdom being chosen superintendent, Sr. Ella Neice assistant, Sr. Hattie Crosser secretary, and Sr. Grace Smith treasurer. The

present district officers were sustained. Brn. J. F. Mintun, E. Downey, and Hartman Ek, and Srs. Bell Wisdom and May Downey were chosen delegates to General Conference. W. M. Rumel, president of district, and Levi Gamet, Bishop's agent, were chosen as a committee to raise means to purchase a tent for the use of the district. Peace and unity characterized the meetings and all felt that the Father smiled upon the work done.

#### SOUTHWESTERN TEXAS.

Conference was held February 12, 13, and 14, at San Antonio; J. A. Currie, Sen., president, W. H. Davenport secretary. Ministry reporting: Elders H. P. Curtis, J. A. Currie, Sen., W. H. Davenport. Branch reports: Oak Wood 57; San Antonio 18; Bandera 38; Medina City no report. Resolved that the boundary lines of the Southern Texas district be more definitely described as follows; viz., beginning at the mouth of the Colorado River, thence up said river to the mouth of the Concho River, thence up the Concho River to latitude 32 for north line, thence with latitude 32 to the Rio Grande Del Norte, thence down said river to its mouth, thence along the Gulf of Mexico to the place of beginning. Including the following named counties and parts of counties; viz., part of Matagorda, Wharton, Colorado, Fayette, Bastrop, Travis, Burnet, Llano, Concho, Tom Green, Glasscock, and Midland; also counties entire; viz., El Paso, Reeves, Loving, Jeff Davis, Presidio, Brewster, Pecos, Ward, Winkler, Ector, Upton, Foley, Buchel, Crockett, Irion, Valverde, Sutton, Schleicher, Menard, Marverick, Kinney, Edwards, Kimble, Dimmit, Webb, Zavalla, Uvalde, Bandera, Kerr, Gillespie, Mason, McCulloch, San Saba, Zapata, Encinal, Lasalle, Frio, Medina, Kendall, Cameron, Hidalgo, Starr, Duval, McMullen, Atascosa, Bexar, Comal, Hays, Nueces, Live Oak, Karnes, Wilson, Guadalupe, San Patricio, Bee, Goliad, Dewitt, Gonzales, Caldwell, Refugio, Jackson, Victoria, Lavaca, and Calhoun. Carried unanimously. I. P. Baggerly was authorized to represent our district in the General Conference, to cast the full vote of the district. Resolved that we recommend I. P. Baggerly to General Conference of 1897 for return to Texas for the coming conference year. The speakers were Elders Crowfield Jackson and H. P. Curtis. Adjourned to meet with the reunion at the Jett Crossing of the Medina River, Friday, August 6.

#### SOUTHERN ILLINOIS.

Conference convened at Springerton, February 13; I. A. Morris presiding, J. D. Stead secretary. Branch reports: Brush Creek, 276; gain 1. Kibbie 58; loss 3. Dry Fork 44; no change. Springerton 117; no change. Tunnel Hill and Parish not reported. Ministry reporting: Elders M. R. Brown, H. Walker, F. M. Slover baptized 3, J. W. Stone, J. F. Thomas, I. A. Morris baptized 2, J. D. Stead, J. F. Hinson baptized 12, S. D. Goosetree baptized 1, J. S. Snively; Priest J. F. Sims; Teachers A. Huffin, Bro. Ferguson.

brethren, to take part in conference. J. S. Snively and F. M. Slover were chosen delegates to General Conference. Voted that when this conference adjourns it does so to meet at saints chapel, with the Brush Creek branch, June 12, at ten a. m. J. S. Snively addressed the priesthood on duty, especially the missionaries sent out by General Conference, in a very feeling way, exhorting them to faithfulness, calling their attention to facts relative to their families being supported out of the general church treasury; that their time should be wholly given to the ministry, and if faithful, God would bless them; if unfaithful they would come under condemnation. Preaching by I. A. Morris, F. M. Slover, and J. S. Snively, with arrangements to continue meeting over the next Sunday. After the customary resolutions conference adjourned as per resolution.

#### MASSACHUSETTS.

Conference convened at Dennisport, Massachusetts, February 13. 2:30 p. m.; F. M. Sheehy and I. M. Smith presiding, M. C. Fisher clerk. Reports from W. H. Kelley, F. M. Sheehy, R. Bullard, J. Smith, J. Gilbert, G. S. Yerrington, W. Bradbury, G. H. Gates, N. C. Eldridge, N. R. Nickerson, D. T. Shaw, J. C. Hoxie, W. Frost, and M. Gondolf. Branches reporting: Little Compton 16, Brockton 35, Dennisport 53, North Plymouth 29, Fall River 129, Boston 146, New Bedford 23, Providence 214, Cranston 39, Plainville 85. Conference recommended that name of Sadie French Fielding (lately deceased) be recorded on Fall River branch record with items and death that her name be not lost to church. Bishop's agent, R. Bullard, reported: Balance due church March 1, 1896, \$365.39; amount collected \$1,593.52; expended \$1,589.40; balance due Bishop \$369.51. District treasurer reported: Total collection \$26.68; expended \$9.20; balance \$17.48. W. H. Kelley, F. M. Sheehy, S. W. Ashton, and M. C. Fisher chosen as delegates to General Conference with power to appoint others who may be present from the district. Next conference at Boston, October 30. Election resulted as follows: Richard Bullard president, F. O. Coombs vice president, M. C. Fisher clerk. R. Bullard sustained as Bishop's agent and district treasurer. W. H. Kelley sustained as missionary in charge. District officers were changed from term of six months to one year, election coming first session each year. Preaching by I. M. Smith, F. M. Sheehy, and John Gilbert. A very satisfactory conference.

#### POTTAWATTAMIE.

Conference convened at Council Bluffs, February 27; John P. Carlile presiding, J. Chas. Jensen secretary. Branches reporting: Boomer 25; gain 1. Council Bluffs 251; no change. Crescent 149; loss 4. Fontanelle 31; gain 1. Hazel Dell 65; no change. North Star 85; loss 1. Wheeler's Grove 85; loss 3, net loss 6. Elders reporting: C. A. Beebe, J. P. Carlile, H. N. Hansen, T. W. Williams, R. McKenzie, S. V. Pratt, J. Carlile, D. K. Dodson, H. Peterson, S. Butler, D. Parish,

J. S. Strain; Priests C. C. Larson, J. Lentz, S. J. Roberts, F. Hansen, Teacher H. W. Lies. Bishop's agent reported: Due agent last report \$19.26; collected since \$326.40; paid ministry \$150; poor \$26.95; on hand \$130.19. Auditing committee reporting favorably, the report was approved. Carson mission was on motion placed in charge of the district president. The president of the Crescent branch having asked for a court of elders to hear cases in that branch, the conference appointed R. McKenzie, S. V. Pratt, D. Parish. The following were chosen delegates to the General Conference, those present being authorized to cast the entire vote for the district: J. P. Carlile, H. N. Hansen, T. W. Williams, C. A. Beebe, Joshua Carlile, Hans Peterson, R. McKenzie, D. Parish, Senterlow Butler, J. S. Strain, John Lentz. The chairman's call for volunteer laborers in the district during the next quarter was responded to by Elders D. K. Dodson, R. McKenzie, H. N. Hansen, J. S. Strain. On separate motion, J. P. Carlile was sustained as Bishop's agent and reelected district president, J. Chas. Jensen district secretary. Adjourned to meet at Crescent City, May 29.

#### GALLAND'S GROVE.

Conference convened at Dow City, Iowa, February 27, at 10:30 a. m.; Presidents C. E. Butterworth and J. M. Baker in chair, Nellie Rudd secretary. Branches reporting: Pilot Rock 22, North Coon 49, Salem 67, Camp Creek 49; gain 4. Mason's Grove 15; gain 1. Dow City 106; gain 3. Union 55; gain 1. Galland's Grove 289; loss 4. Harlan 72; loss 1. Coalville 41; loss 1. Elders reporting: C. E. Butterworth, W. A. Carroll, John Pett, H. M. Daniel, J. F. McDowell, W. W. Whiting, D. Brewster, W. N. Booth, B. Salisbury, A. Jackson, J. M. Baker, J. R. Rudd, C. J. Hunt, A. R. Crippen, J. C. Crabb, C. Derry, D. M. Rudd; Priests N. V. Sheldon, J. Greenwood, J. Carlson, W. McKim, W. Galland, M. B. Skinner; Teachers G. A. Hoisington, J. O. Booth. The name of the Camp Creek branch was changed to Auburn. Bishop's agent reported: On hand and received since last report \$311.99; paid out \$263; on hand \$48.00. The secretary reported \$1.29 received for the tent fund. On recommendation of their respective branches the ordinations of William McKim to the office of elder and Fred Shumate teacher were provided for. Two days' meetings were provided for at Pilot Rock and Auburn, in May. W. W. Whiting, C. J. Hunt, D. M. Rudd, C. E. Butterworth, W. A. Carroll, B. Salisbury, and Bernice McKim, were chosen delegates to General Conference. The present district officers were chosen for the coming year. It was resolved that the Galland's Grove district conference respectfully request the General Conference to authorize each district to issue letters of appointment to the missionaries in their several districts who are spending their whole time and yet not general appointees. Preaching by J. C. Crabb and Charles Derry. Adjourned to meet at Deloit, Iowa, at call of district presidency.

## EASTERN COLORADO.

Convened at Denver, Colorado, February 27; J. W. Gillen, missionary in charge, presiding, Charles E. Everett secretary. By motion all visiting members of the church allowed to participate. Ministry reporting: Elders J. W. Gillen baptized 7, J. B. Roush baptized 2, E. F. Shupe, J. Kemp, W. H. Cain, J. W. Kent, E. D. Bullard; Priests O. A. Westland, S. H. Eye; Teacher J. F. Schmutz; Deacon I. C. Edwards. Branch reports: Denver 111; gain 2. Rocky Mountain 32; gain 1. Laird 34; loss 7. Eustis 29; gain 8. Cedar 21. New Windsor 15; gain 5. Cottonwood, 63. Coal Creek (disorganized) 9. Bishop's agent's report: Receipts \$220.-80; expenditures \$217.09; cash on hand \$3.71. J. W. Gillen and J. B. Roush appointed delegates for this district to General Conference. Officers elected: W. T. Bozarth president, J. B. Roush vice president, Charles E. Everett secretary. By motion Charles E. Everett was recommended to the Bishop for appointment as agent for this district. Resolution passed: That we the Eastern Colorado district do hereby petition the First Presidency to return our Bro. J. W. Gillen as "missionary in charge" of this mission. Preaching by Brn. J. B. Roush, J. W. Gillen, W. T. Bozarth. Adjourned to meet in Denver, August 28 and 29.

## Sunday School Associations.

## GALLAND'S GROVE.

Convention met at Dow City, February 25 and 26; William McKim president, Fred B. Shumate secretary. February 25 and part of February 26 was devoted to institute work, the chief features of which were: Addresses by James Baker, R. Wight, W. A. Carroll, and William McKim. First session 10: 30 a. m., second session 2: 30 p. m. "Sunday school management," in charge of William McKim. "Teachers' meetings and value of them," conducted by Sr. Nellie Rudd. "Primary class work," in charge of Sr. Baker. A short session illustrating the proper procedure for a teachers' meeting was held, General Superintendent T. A. Hougas in charge. Third session, 7: 30 p. m.; topic for the evening, "How to classify the Sunday school," in charge of Superintendent T. A. Hougas. Limitation of number in class was thoroughly discussed, also classification and arrangement of classes. The question, "Who should be judge as to promotion?" was taken up, the prevailing theory being that the teacher and superintendent should confer. The order of work, as follows, was suggested by the General superintendent: 1 Song service, (5 or 10 minutes before opening.) 2. Responsive reading. 3. Prayer. 4. Song. 5. Roll call, (of teachers). 6. Class work (30 or 35 minutes). 7. Review work (superintendent or one he appoints). 8. Secretary's report (of present session). 9. Song. 10. Benediction. Fourth session, 10:30 a. m., social meeting, prayer and testimonies of Sunday school benefits. "Blackboard work" in charge of F. B. Shumate. "Benefits of blackboard

work," by Superintendent T. A. Hougas; "Use of the *Quarterlies*," by Sr. May Rudd. Regular business meeting held 2:30 p. m. Reports were received from Deloit, Auburn, Galland's Grove, Salem, Harlan, and Dow City schools. Request of Defiance school was considered but it was found that it requested to become united with the General Sunday School association instead of Galland's Grove district, as was probably intended. The secretary was requested to notify the treasurer to make an assessment of \$15 pro rata on the different schools to defray expenses of the district. On motion \$1.15 as an assessment on the Harlan school was used to defray the traveling expenses of Superintendent Hougas. Following are the delegates appointed to the General Convention: D. M. Rudd, C. J. Hunt, W. W. Whiting, Bernice McKim, C. E. Butterworth, and Bro. Salsbury, who were also instructed to vote for a uniformity of quarterly texts and in case all are not present or disagree they cast a majority and minority vote. The secretary was requested to prepare a list of delegates to shorten the work of the committee. This will require credentials to be sent in early. In the evening a good entertainment was given, the children carrying out the greater part of the program. Adjourned to meet on Friday at 10:30 a. m., at call of authorities.

## GENERAL SUNDAY SCHOOL CONVENTION.

The convention of the General Sunday School Association will convene at Lamoni, Iowa, April 3-5, 1897. Following is the program, subject to such changes as the committee or the convention may deem necessary.

## SATURDAY, APRIL 3.

3:00 p. m., Organization, reports, appointment of committees, etc.  
7:00 p. m., New business, "Proposed amendments to the Constitution and By-Laws," special order.

## SUNDAY, APRIL 4.

9:30 a. m., Regular session Lamoni Sunday school, and overflow classes.  
10:45 a. m., Music. Invocation. Music. Paper (ten minutes), "Can Sunday schools be graded?" J. A. Gunsolley, Lamoni, Iowa. Music. Essay (ten minutes), "How can we reach new and remote fields," F. E. Cochran, Lamoni, Iowa. Paper (ten minutes), "How can the opening and closing exercises of the Sunday school be conducted most effectively," Sr. Louise Palfrey, Macon, Missouri. Music. Blackboard work by William Faulds, St. Thomas, Ontario.  
7:00 p. m., Music. Invocation. Music. Address, "Our Sunday school work in the South Sea Islands," Sr. Ella R. Devore, Limerick, Ohio. (Sr. Devore has lately returned from her mission in the Society Islands.) Music. Address, "Where are we at?" T. A. Hougas, Henderson, Iowa. Recitation, "Vashti," Sr. Ruth Lyman Cobb, Lamoni, Iowa.

## MONDAY, APRIL 5.

9:00 a. m., Opening exercises and routine business. Primary class recitation, Sr. Louise Palfrey. Intermediate class recitation, Sr. Callie B. Stebbins. Senior class

recitation. (All recitations to be followed by criticisms and questions.) Music. Blackboard work by Joseph Roberts, Thurman, Iowa.

2:00 p. m., Business, election of officers, etc.  
7:00 p. m., Unfinished business. Experience meeting. Music.

T. A. HOUGAS, }  
VIOLA BLAIR. } Com.  
M. C. FISHER, }

10-2

## Miscellaneous Department.

## REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

The Western Passenger Association has granted reduced rates to the coming General Conference and conventions, naming the dates as requested, from April 4-20. While the conference does not convene till the 6th, the 4th is named in order to permit attendance at the Religio and Sunday school conventions.

Reduced rates are granted under the following conditions:—

1. Going tickets must be purchased not earlier than three days before the first date named, and not later than three days after, Sunday not being counted as a day in any case. In other words, tickets may be purchased on any date from April 1 to 7, inclusive, but not later than the 7th.

2. The rate is one and one third fare for the round trip. The rule is to purchase full fare tickets on the going trip. Passengers must, in all cases, *obtain certificates with every ticket purchased*, which certificates, when signed by the Church Secretary and stamped by the railroad agent at Lamoni, will entitle purchasers to return trip tickets at one third the usual fare; provided that one hundred tickets are purchased; and, provided further, that ministers holding half-fare permits are not entitled to this reduction; nor are tickets purchased at fifty cents or less to be counted.

Where passengers can do so, it is better to purchase a through ticket to Lamoni and obtain one certificate. Where several tickets are purchased, separate certificates must be obtained with each.

Those who travel over two or more different roads should purchase tickets to junction points, when possible, and thus cover each line of road with one ticket and its corresponding certificate. Take particular notice, that while *going* full fare tickets may be purchased at any station on roads of the Western Association, some roads name *special junction* points at which *only*, as we understand, they will honor certificates for reduced fare on the return trip; hence tickets should be bought to the *junction points* named by said roads, which, so far as heard from, are as follows: Missouri Pacific: Omaha, Kansas City, and St. Louis. Chicago, Rock Island, and Pacific: Des Moines, Ottumwa, Council Bluffs, St. Joseph, and Kansas City. Chicago and Alton: Chicago, Peoria, Louisiana, and Kansas City. Certificates from the Burlington, Cedar Rapids, and Northern Road, will be honored for return passage at reduced rate by the C. R. I. and P., M. and St. L.,

St. L. K. and N. W., C. B. and Q. and R. I. and P. Rys. For information as to best routes, apply to ticket agents.

Tickets on the going passage may be limited or unlimited, according to the rules of roads selling them; but return tickets are good only for continuous passage, and not later than three days after the 20th—to the 23d inclusive.

Purchasers should hand in their certificates promptly to the Secretary, that the local railway agent may be notified of the required one hundred being purchased.

The following lines of road will sell tickets on the certificate plan:—

Atchison, Topeka, and Santa Fe; Burlington, Cedar Rapids, and Northern; Chicago and Alton; Chicago and Northwestern; Chicago, Burlington, and Northern; Chicago, Burlington, and Quincy; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Chicago, St. Paul, Minneapolis, and Omaha; Hannibal and St. Joseph; Kansas City, St. Joseph, and Council Bluffs; St. Louis, Keokuk, and Northwestern; Illinois Central; Iowa Central; Jacksonville and St. Louis; Minneapolis and St. Louis; Missouri Pacific; Rock Island and Peoria; St. Louis and San Francisco; Sioux City and Pacific; Wabash; Wisconsin Central Lines; Burlington and Missouri; Colorado Midland; Denver and Rio Grande; Fremont, Elkhorn, and Missouri Valley; Rio Grande Western; St. Joseph and Grand Island; Union Pacific.

R. S. SALYARDS,  
Secretary Reorganized Church.  
LAMONI, IOWA, February 26, 1897. 9-21f.

**BOARD AT GENERAL CONFERENCE.**

The committee on arrangements for General Conference appointed by Lamoni branch are pleased to make the following announcement: All missionaries laboring under General Conference appointment will be entertained free of charge; also as many of the delegates as can be arranged for, we hope it may be all.

Good board can be had at not to exceed \$2.50 per week; and all who attend can be amply provided for.

Those intending to be in attendance should write the secretary of the committee, Dan Anderson, as soon as possible, so that arrangements may be made, and as many assigned to their places as possible before their arrival. State to the secretary the date on which you expect to arrive, and with whom you expect to stay, if you have made any previous arrangements.

J. A. GUNSOLLEY, Pres.  
8-4t DAN ANDERSON, Sec.

**CONVENTION OF ZION'S RELIGIO-LITERARY SOCIETY.**

A general convention is hereby announced beginning Thursday, April 1, three p. m., continuing during Thursday evening, Friday, and Friday evening. All sessions except Friday evening will be devoted to business, or as may be arranged by the officers or convention.

The program for Friday evening is as follows:—

Orchestral music. Chorus. Invocation. Address of welcome, J. A. Gunsolley, Lamoni, Iowa. Response, F. M. Sheehy, Boston, Massachusetts. Music. Pantomime, "The voice of Spring," Ruth L. Cobb, Lamoni. Essay, Religious and Historical, Louise Palfrey, Macon, Missouri. Duet, Evanelia lost, Myra Brackenbury and J. Cole Moxon, Independence, Missouri. Essay, Temperance and Literary. Music. Recitation of an original poem by Elbert A. Smith, Ruby Stedman, Lamoni. Song, congregation, God be with you till we meet again. Benediction.

Each society is entitled to one delegate for every ten members or fraction thereof. Certificates of delegates appointment should be filled out and forwarded to J. C. Hitchcock, 4342 Vista Avenue, St. Louis, Missouri, as early as March 25, or as soon thereafter as convenient.

Ample arrangements are being made by the Lamoni local to entertain delegates.

**SECOND QUORUM OF SEVENTY.**

If any of the brethren have been ordained and have not received license, they will confer a favor on the Secretary by sending items of ordination, etc., and license will be forwarded at once. Don't neglect this! Those desiring any statistical information will please write the undersigned.

T. W. WILLIAMS, Sec.  
206 Harmony Street, COUNCIL BLUFFS, IOWA.

**THIRD QUORUM OF ELDERS.**

Will the elders who are members of the Third Quorum please forward their reports to the General Secretary so we may have them when we meet during the conference, at Lamoni, Iowa, in April.

JOHN T. KINNAMAN, Pres.  
CHARLES P. FAUL, Sec.

**NOTICES.**

All members of the Plainville branch who have been absent a long time or whose place of residence is unknown, are requested to report to clerk of the branch within three months from date of publication of this notice or they will be reported as scattered members.

LOTTIE R. WILCOX, Clerk.  
PLAINVILLE, MASS., March 2, 1897.

**MASSACHUSETTS REUNION.**

In behalf of the reunion committee and by our secretary, I have been requested to make a report of our recent doings and to invite the cooperation of all interested saints in the Massachusetts district. It has been decided by the committee that the reunion this year shall be held sometime in August. A more definite date will be arranged and notice given later. The committee has already been favored in the choosing of a location by a committee that was appointed by the Dennisport branch, to assist and invite the holding of the reunion at that place. During the late district conference our committee gave careful attention to the necessary incidents in relation to the matter and we found many strong points in favor of Dennisport; together

with this, that there was a good feeling among the saints favoring this location. Our secretary desires that all the branches may have equal chance and has requested that if there are other locations, and branches that will take part in the work, that they shall appoint a committee and communicate with me at the earliest moment. Let all remember that the committee this year intends to have all arrangements made and announced by the month of June. We intend to make the reunion a success. Let all the saints think about it, talk about it, and do all in their power to help the committee and advance the work. We began immediately after being chosen. Now let the saints begin their work by making their plans and arrangements to attend the reunion. Address all communications to Dr. J. S. Lawton, Brockton, Massachusetts.

**SPECIAL BUSINESS NOTICE.**

To the Church at Large:—Desiring to close the conference year's business by 1st of March, 1897, in looking over the publications of the office I find a large subscription yet unpaid for the closing year:—

Zion's Hope, about.....\$1,000 short,  
Herald, about.....4,000 "  
Autumn Leaves, about.....1,300 "

Now it will be impossible for the office to prosper under these conditions, and our hands are tied on account of the careless or thoughtless ones to meet their obligations to the office.

Besides our regular work this last year we got out the first volume of Church History at a cost of about \$1,500, and now we are compelled to stop proceedings on the second volume until the church or its members pay up their subscriptions and book accounts, so as to get means to complete the work.

We now appeal to you to forward your subscriptions and accounts at once, so as to square our books by March 1.

The \$25,000 back delinquents are yet keeping themselves in the background and we would be pleased to see the color of them. The work of the office is now hindered and publications under way are delayed for want of necessary means to complete them.

As ministers who hold half-fare permits cannot act as book agents, it is hoped that they will do what they can for the Herald Office in a general way, and urge all to take church publications as a means of aiding both themselves and the work. Other ministers are asked to help as they can, and regularly appointed agents to look out for the Herald Office.

FRANK CRILEY,  
7-4t Business Manager.

LAMONI, IOWA, January 22, 1897.

**BORN.**

DOUGLAS.—Jerold Keith Douglas was born in St. Joseph, Missouri, October 19, 1896, to Bro. George and Sr. Amanda Douglas. This bud of promise was blessed at his home in St. Joseph, Missouri, February 21, 1897, by Elder J. M. Terry with assurance of divine cognizance.

WIGHT.—To Bro. R. H. and Sr. S. A. Wight, Cedar Hill, New Mexico, April 11,

1896, a daughter, and named Mary Annita. Blessed January 21, 1897, by Elders J. B. Roush and R. H. Wight.

SMITH.—To Mr. J. B. and Sr. Mary Smith, Gallup, New Mexico, February 13, 1896, a daughter, and named Mabel. Blessed September 13, 1896, by Elders R. H. Wight and W. Farley.

SELF.—November 21, 1896, to Elder Walter M. and Sr. Minerva Self, a son, and named Warren Hyrum. Blessed February 27, 1897, at Palmyra branch by Elders J. W. Waldsmith and W. M. Self.

DIEFENDORF.—September 29, 1896, at Lincoln, Nebraska, to Bro. I. L. and Sr. Rena Diefendorf, and named Paul Faunce. Blessed by Elder J. W. Waldsmith January 1, 1897.

MILLER.—To Mr. Pulaaska M. and Sr. Regina M. Miller, a daughter, near Hebron, Nebraska, and named Myrtle Rubie. Blessed by Elders A. J. Myers and J. W. Waldsmith January 13, 1897.

BERYEN.—January 27, 1897, near Hebron, Nebraska, to Mr. John A. and Sr. Minnie M. Beryen, a daughter, and named Eunice, and blessed January 19, 1897, by Elders J. W. Waldsmith and A. J. Myers.

RAY.—To Bro. Ed and Sr. Belle Ray, of Shenandoah, Iowa, December 27, 1896, a son, and named Franklin Amer. Blessed February 28, 1897, by Elders W. Ledingham and H. Kemp.

LE BARRAN.—To E. S. and Sr. Lydia Le Barran, of Shenandoah, Iowa, November 28, 1896, a son. Blessed February 28, 1897, by Elders Henry Kemp and William Ledingham.

#### MARRIED.

BANISTER—HAYES.—February 25, 1897, at the home of the bride's parents, Bro. and Sr. Nathan Hayes, Cherokee, Iowa, Dwight Banister and Sr. Lulu E. Hayes, C. J. Hunt officiating. About fifty relatives and friends witnessed the ceremony. Many costly and useful presents were given the happy couple.

#### DIED.

GREEN.—David Earle, infant son of Bro. David and Sr. Jennie O. Green, February 6, 1897. He was born August 10, 1896; blessed February 5, by H. Green. He was instantly relieved from pain and remained so until he quietly passed away. Funeral services conducted by Elders E. A. Davis and D. Williams.

JONES.—At Lanagan, Missouri, 18, 1897, Clara B., daughter of Bro. and Sr. George Jones, aged 9 months and 22 days. Funeral sermon by Elder J. W. Kent.

GRIFFITHS.—At his home in Butte City, Montana, February 11, 1897, Bro. John Griffiths, a brother of Gomer T. Griffiths. He was 60 years, 1 month, 11 days old at the time of his death. He leaves a wife, thirteen children, and many grandchildren, an aged mother, three sisters, and two brothers. He united with the church in Wales when but a small boy. However, he had been isolated from the church for many years. He was of a quiet disposition, industrious, and beloved by those who knew him. G. T. G.

ROGERS.—In Calhoun County, West Virginia, December 29, 1896, Bro. John Rogers.

He and his brother George had resided in Calhoun County ever since 1840. George was a member of the old organization, well acquainted with the Prophet, and bore a faithful testimony of his moral character in the face of all the opposition that could be brought to bear against him. Bro. John was born March 19, 1818; baptized January 27, 1889, by Elder D. L. Shinn. He was an honest, upright man, ever faithful to the covenant he had made. Funeral sermon at the residence by Elder J. L. Goodrich.

FORD.—Infant daughter of Bro. Edward and Sr. Mary E. Ford passed from this life August 26, 1896. The deceased was named Bertha Mabel, and was born May 28, 1896. Remarks by M. R. Scott, Jr.

MENCER.—In St. Joseph, Missouri, on February 10, 1897, Mr. Wm. L. Mencer passed peacefully away at the age of 56 years, 4 months, 25 days. Mr. Mencer was not a church member but a good moral man. Funeral sermon by Elder J. M. Terry from 1 Corinthians 15: 22.

TEMPEST.—At her home in Nebraska City, Nebraska, January 31, Sr. Dinah, wife of Bro. Joseph Tempest. She was born in Manchester, England, November 6, 1849. She was baptized into the Reorganized Church of Latter Day Saints August 19, 1866, by Elder R. C. Elvin. She leaves two sons and two daughters to mourn her departure. She was a faithful wife and mother. The funeral was from the saints church, and was largely attended, conducted by Elder James Thomson. The sermon was preached three weeks after by Elder J. W. Waldsmith to a large circle of friends and relatives.

The cold, exacting hand of death  
Our household has invaded,  
And snatched from us the loved one;  
Our home indeed is shaded.

Home shaded with dark loneliness;  
Mother smiles not as of yore;  
Mother's ears are turned to deafness;  
Her sweet songs we'll hear no more.

God of mercy, hear the pleadings  
Of a husband's broken heart,  
And the wailing of the orphans  
As from one they're called to part.

With the one who felt their sorrows,  
And who brightened life with love,  
May we live that in the future  
We may dwell with her above.

JOSEPH TEMPEST AND CHILDREN.

WARNOCK.—At Farmington, Iowa, February 12, 1897, William Warnock. Deceased was born in Armagh, Ireland, June 1, 1807. Was of Scottish descent, and brought up in the Presbyterian Church. He emigrated to Canada West at the age of twenty-three years. Was united in marriage with Mary Scott, July 19, 1833. To them were born eleven children, eight of whom preceded their father to the next better state; and three, Robert, Sarah, and Susan, with their mother, remain to mourn their loss. He united with the church in Canada in the year 1837. One year later he removed with his family to Caldwell County, Missouri. In 1842 he moved back to Canada, where he remained until 1871, when he brought his family to Farmington, Iowa, and lived there until the time of his death. He cast his lot with the Reorganized Church, and lived a

consistent member of the church ever since he became acquainted with it. His house was always a home for the elders, and many of them were made glad by his financial help. His family are all members of the church, and, like their father, delight in helping forward the work. His death was like one passing into a pleasant sleep, after a long day's labor. "Precious in the sight of the Lord is the death of his saints." "And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them." Thus after 95 years, 8 months, and 12 days of earth life he passed peacefully away in the presence of all his family, to await the resurrection of the just. The large attendance of the people at the funeral showed the high esteem in which they held him. Funeral services conducted by Elder G. H. Hilliard.

WINEGAR.—At Wheeler's Grove, Iowa, February 5, 1897, Bro. William A. Winegar, aged 29 years, 10 months, and 5 days. He had been sick with heart disease for two years, but his death was hastened by an attack of la grippe. Funeral at the saints church in charge of Elder D. Hougas. Four brothers and four sisters are left to mourn their loss. His mother preceded him to the better land but a few months; father and two brothers some years before.

KING.—Sr. Ann, wife of Bro. Wm. R. King, February 14, 1897. Was born September 12, 1833, at Merthyr Tydvil, Glamorgan-shire, South Wales. Her parents came to this country when she was quite young. She resided for many years at Carbondale, Pennsylvania, where she was united in marriage to Wm. R. King, September 14, 1850, who, with three sons, two daughters, and nine grandchildren, is left to mourn. Sr. King was a devoted wife and mother, and was loved by a host of friends for her sterling qualities. She was a consistent member of the Primitive Methodist Church for some time previous to her affiliation with the latter-day work. She was baptized April 10, 1892, at Angus, Iowa, by her son-in-law, Elder Wm. Johnson. It was a source of joy to the saints to hear her bear testimony of this glorious gospel. She was willing and ready to go. Blessed assurance. Sr. King was visiting with her eldest son at Fraser when stricken. Interment at the new cemetery at Pilot Mound. Funeral services and preaching in charge of Reverend Smally, of the Evangelical Church, of Dayton.

ROLLETT.—Mabel Dove, daughter of Brierly R. and Hattie A. Rollett, February 18, 1897, aged 3 years, 8 months, and 27 days. She was a scholar of the Pleasant Grove Sunday school. She had saved twenty-seven pennies, and it was her desire that they should go to the Sunday school. She was a loving little daughter to her parents and all who knew her. Funeral at the Pleasant Grove church, February 19; discourse by Elder T. T. Hinderks, assisted by Elder L. L. Babbit, after which her little form was laid to rest in the Pleasant Grove cemetery until the first resurrection. "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

**DO YOU WANT A HOME NEAR LAMONI?**

I have a farm of 79 acres lying one and one half miles south of the incorporation that I will sell for \$32 per acre, or will sell 10 acres for \$50 per acre, or 20 acres for \$40 per acre, or 40 acres for \$35 per acre. This is excellent land and in good shape.  
Address A. M. CHASE, Lamoni, Iowa.

**FOR SALE.**

Stock of Furniture, Undertakers' Goods, and Musical Instruments. A good business with an increasing trade. No old goods. To some brother who wishes to locate in Lamoni, this is a good opportunity, as I will sell right. Will also sell my 7 roomed modern residence near saints chapel, or a nice 4 roomed cottage near Graceland College. Cause of sale, continued poor health of my wife, which makes it necessary for me to go out of business. For further particulars, address or call on CHAS. F. CHURCH, Lamoni, Iowa.

**COLLEGE CITY BARBER SHOP,**

—) OPPOSITE (—)

**BLAIR MERCANTILE CO.**  
Nothing but first-class work done in our line. Ladies' hair cleaning at shop or house, except Saturdays.  
Iowa Steam Laundry in connection.  
F. A. BLACK.

**THE SAINTS' HYMNAL.**

A compilation of about 250 hymns and tunes from the "Saints' Harmony;" 250 tunes with music and words together; also 50 hymns with one bar of music above the words. Cheap in price, convenient in size, containing the most popular words and music used by the saints.  
Cloth, leather backs.....\$ 50  
Full leather..... 1 00  
Full leather, gilt edges..... 1 25  
Flexible, gilt edges..... 2 00  
WORDS ONLY.  
Paper.....\$ 15  
Cloth, cut flush..... 25  
Cloth..... 35

**ADDRESSES.**

- W. T. Bozarth, 3205 Adams Street, Denver, Colorado.
- R. E. Grant, No. 848 Home Avenue, Grand Rapids, Michigan.
- Richard Bullard, Arlington H ghts. Massachusetts.
- E. F. Shupe, No. 3600 Cook Street, Denver, Colorado.
- A. H. Parsons, 2925 Rosehill Street, Philadelphia, Pennsylvania.
- M. H. Bond, No. 2512 Slattery Street, St. Louis, Missouri.
- E. C. Briggs, No. 773 Sixty-Sixth Street, Englewood, Illinois.
- Alma Kent, Clay Center, Kansas.
- T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa.
- L. F. Daniel, Whitestown, Indiana. 3t.
- D. E. Tucker, Milton, Santa Rosa County, Florida.
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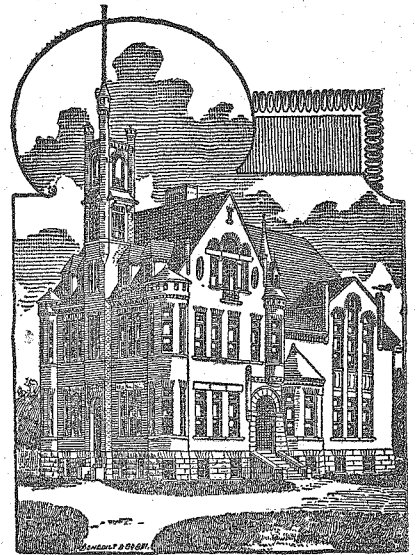
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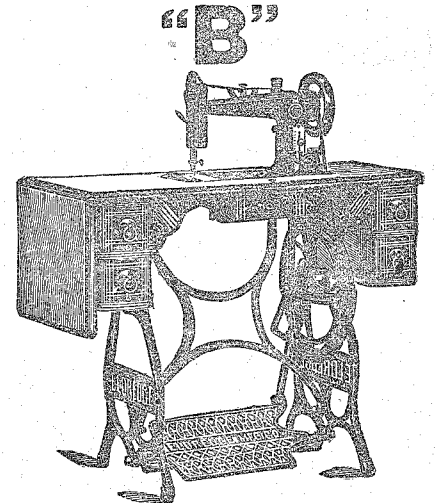
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# THE SAINTS' HERALD.

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

E. L. Scott

Vol 44.

Lamoni, Iowa, March 17, 1897.

No. 11.

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**THE FUTURE OF THE HOLY LAND.**

COULD Palestine again become, what it was of old, a land flowing with milk and honey? This is a problem of more than sentimental interest, and it is a pleasant surprise to learn that there are some specialists who maintain that this is possible, and that Palestine could easily again be made one of the most productive countries on the globe. That certain cities, such as Jerusalem, Nazareth, and others, have been enjoying in recent years unprecedented prosperity, in fact even "booms," is known to the general reader; but that by systematic irrigation and cultivation the barren tracts once so productive would yield a rich abundance is interesting information. From the pen of a German specialist, whose account is found in the Columbus, Ohio, *Zeitblatter*, No. 6, we glean the following instructive data:—

It is easily possible that Palestine should now again become the "South" (the *Neged*), and the granary for the entire Southeastern region along the Mediterranean, and for Europe. In the country west of the Jordan the entire level district along the coast has the best of water-supplies and is capa-

ble of sustaining an immense population. The conditions there are such that oranges, cotton, tobacco, and sugar-cane could be raised easily and in great abundance. On the higher tablelands of the west Jordan districts nothing is necessary but the preservation of the quantities of water that accumulate during the rainy season and utilizing these during the dry months. The whole region would thus be admirably adapted for vegetable gardening on a grand scale. How readily this end could be accomplished can be seen from what has already been done in this line, chiefly by the members of the German Templar Society in Bethlehem, Nablus, Tshenin, and other places. The relatively poorer success of the Jewish agricultural colonies, which have been planted there by the dozen in recent decades, chiefly through the instrumentality of the Rothschilds and other Jewish magnates, is to be attributed not to the barrenness of the soil, but to the poor work of the colonists. But everywhere in this district it is possible by irrigation to raise the finest of oils, oranges, wine, etc., than anywhere else along the southeastern portion of the Mediterranean; and there would be no lack of markets, especially as Egypt is so near. The entire Ghor, or Jordan valley, could be converted into a tropical valley. The dates that ripen here are regarded yet, as they were in ages past, as the best that are known, surpassing even those of Egypt. To this add oranges, cotton, sugar-cane, bananas, and especially fine vegetables raised during the rainy season, all of which grow here under most favorable conditions. Access to markets is easy. Jericho, by way of Salonica, only five days removed from Berlin and Central Europe, only a short distance from Jerusalem, and some degrees warmer than Cairo, could readily be made again what it was in the days of King Herod, a magnificent winter resort, whose attractions would be increased by the hot medicinal springs of Aines-Sultan and by the magnificent surroundings of the Dead Sea near by

with its thermal fountains, e.g., Ain Dshidi, Hamman-*ez-Zerka*, the Callirrhoe of antiquity, and centuries ago a fashionable resort. The Jordan is rich in fish and could itself be an attraction for tourists. In fact, the entire valley could be made a health-resort.

The east Jordan country, in its whole length and breadth from Moab to Mount Hermon and the Hauran, is naturally one vast wheat-field, than which none better can be found. The fruitful districts, which now, when the harvest is over at the end of May, become for the rest of the season a sun-scorched desert which the inhabitants must for the time being leave, could readily, by building reservoirs to receive the superabundant rains of earlier months and using these for irrigation during the dry season, be made inhabitable all the year round, and could also be cultivated with abundant success during this time. Such was its condition in earlier centuries before the Arabian Bedouins took possession, as is attested by the ruins of hundreds of villages and cities scattered throughout this territory. In fact nature herself suggests this remedy, for during the winter months in many places natural lakes are formed which fill up with water. To the present day there are also many old cisterns, open and covered, which were used for irrigation purposes. This is particularly the case at Bosra, the converging point of a number of old Roman roads and at one time the commercial rival of Damascus. The ruins of an immense system of aqueducts can yet be traced, the chief of which, called that of Pharaoh, still has a length of forty-four kilometers. The indications are that in the flourishing period of this east Jordan district an extensive irrigation system existed and was utilized to good advantage.

The cultivation of Palestine, surrounded on two sides by desert districts, is only possible by careful attention and under the protection of a strong hand. If these are absent the hopes that it may become again a

land of milk and honey will be doomed to disappointment. At that time, when Palestine was governed with a firm hand it was a veritable garden of the gods. Under favorable circumstances it could become such again, could sustain millions of inhabitants and supply other lands with its superabundance. Whether or not this is to be realized depends on its political future.—*Literary Digest.*

THE RESTORATION OF PALESTINE.

MANY stories have been afloat during the past year concerning the restoration of Palestine into the hands of its former inhabitants and rulers, the Hebrew people. It was proposed in one quarter to raise a fund sufficient to buy the country outright from the Turkish Government, and another project embraced immigration and colonization of a sufficient number of Jews to occupy and control Jerusalem at least, if not a larger portion of the Holy Land. None of these projects, it may be said, has had the approval of the Jewish people generally, and none of them has received any countenance in the Jewish press. In an editorial on "The Future of Palestine" the *New York Observer* brings up these points for discussion. For one thing *The Observer* objects to any scheme of restoration that seeks to convert Jerusalem into a mere commercial center. The thought of making it a great mart of trade, it says, "irritates the sense of incongruity." It should be kept apart from such usages as a place of sacred memories and associations. Farther than this *The Observer* says:—

"From time to time the old notion of the purchase of Palestine by a syndicate of wealthy Jews, or by the contributions of the whole Hebrew race, and its reorganization as a Jewish principality, governed as closely as may be according to its earlier traditions, is revived. And there is probably no insuperable obstacle in the way of such a project, save in the lukewarmness of the Jews themselves. The Porte is sadly in need of money, and though Mussulman feeling might revolt against it, with the necessary pressure from the powers the sale might be made, the more easily that it would not thwart any great political design. There is plenty of

administrative talent among the Jews, a large number of officers and soldiers for the maintenance of order, and an ample population for the new principality in the great body of poor Jews throughout the world who would be attracted to it. But the wealthy Jews have never favored the scheme. They dislike to leave the great commercial capitals in which they are settled, and where their power is clearly recognized; and they fear lest, in the bitter anti-Semitic hatred now prevalent in many countries, the reestablishment of the Jewish nationality would lead to their expulsion. As the great body of the Jews are excessively poor, they can do nothing without the rich, and are likely, moreover, to excuse non-action on the ground that Jehovah will in His own way and time bring His people back to the Land of the Covenant.

"A 'restoration,' then, through the efforts of the Jews themselves, must be the only hope. And that it will be brought about by the voluntary efforts of others is exceedingly improbable. Under any notion of the fitness of things, Palestine ought, when the Turk is driven across the Euphrates and the Ottoman Empire is partitioned, to revert to the Jews. But all the plans which have thus far been suggested to restore it to Christian control have been negatived at the outset by the jealousy of the Russians for the safety of the Holy Places. It was that safety which formed the popular Russian pretext for the Crimean war. With passionate reverence for the Holy Places an unchanging tradition of the Russian peasantry, there is no reason to believe that the Czar will permit the transfer of Palestine to any save a great power, and that power Russia. Probably if before the Ottoman break-up the Jews desired to buy the Holy Land, and Europe consented, he might acquiesce on condition of a European guaranty. But there is little present reason to believe that he would consent to such a reversion as a part of the final partition of Turkey. It would seem, then, that the hoped for 'restoration' may never come, and that although Palestine will again become cultivated and prosperous, to the Jews it may always be a land of promise."—*Literary Digest.*

JONAH THE BOOK FOR OUR TIMES.

Ancient Pharisical Jews thought that the predictions against the nations must be fulfilled or God could not be a God of veracity and justice. So think some dogmaticians now. But God is a God of grace. God changes his decree of destruction even though men cannot reconcile such change with divine justice and veracity. God is sovereign in his justice as well as in his mercy. The doctrine that God must be just, but may or may not be merciful, is an error that has no basis in Holy Scripture or in a sound ethical philosophy. God is as truly, by necessity of the divine being, merciful as he is just. He is as free in his exercise of the one attribute as the other. He reserves the right to recall his messengers of wrath by the swifter angels of love.

Jonah represents only too well the Jew of Nehemiah's time, the Jew of the New Testament times, and also the Christian Church in its prevailing attitude to the heathen world. If the Roman Catholic Church had learned the lesson of Jonah, its theologians would not so generally have consigned the unbaptized heathen world to hell fire. If the Reformers had understood Jonah there would have been more of them than Zwingli and Coelius Secundus Curio, who thought that there were some redeemed heathen. If the Westminster divines had understood Jonah they never would have coined those remarkable statements of the tenth chapter of their Confession, in which the entire heathen world and their babes are left out of the election of grace. The present century, brought face to face with the heathen world, is beginning to learn the lesson of Jonah. Jonah is the book for our times. Though written many centuries ago as a beautiful ideal of the imagination to teach the wonderful grace of God in the salvation of repenting heathen and their babes, it has been reserved for the present age to apprehend and apply its wonderful lessons. The repentance of Nineveh is a prophetic ideal.—From "Works of the imagination in The Old Testament," by Prof. C. A. Briggs, D. D., in *North American Review.*

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# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, March 17, 1897.

No. 11.

## The Saints' Herald.

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

LAMONI, IOWA, MAR. 17, 1897.

### A BLAST FROM WITHIN.

OAKLAND, Cal., Jan. 27.—The Rev. Edward Davis preached recently at the Central Christian Church on "A General Roast—Protestants and Romanists Especially." It was the first of a series of sensational Sunday evening sermons to be delivered by him. He said:—

"The religious kingdom is not only on the defensive against the advances of the hosts of hell; it should engage in an aggressive warfare. Christendom should make conquest of the continents and convert the heathen to Christ. We should remember, however, that we are heathens to those that are heathens to us. The ultimate creed will have demonstrated its inherent truth; Confucianism, Brahamism, Mohammedism, Romanism, Protestantism, are being held in the balances, and all but some one will be found wanting. Of the world's 1,500,000,000 people, over one-half are idolators. If the Pagan is true, I would rather be a Pagan than a Christian.

"To Christianize the world, Christendom must be an undivided kingdom. There is truly in Christendom but one Christ, but the hundreds of armies are not fighting for him, but for themselves—Methodists, Baptists, Presbyterians, Lutherans, Congregationals, Episcopalians and others of lesser number in ambuscade. These divisions, however, unite in Protestantism to the Church of Rome. With them I protest against Rome's iniquities. But the church of Protestantism should not forget that they are the daughters of Rome. Romanism is the Juggernaut of truth; Protestantism is a tactic of the devil. The champion of truth must protest against all error until the representatives of the sects shall be willing to unite on the basis of God's word. The Protestant ministry is afraid to trust God's truth without using men-made creeds for its interpretation. Romanists answer the vapid arguments of the sectarian with vapidly. Not all the erudition of the Church of Rome, concentrated in the voice of Yorke, can present a theology that a reasonable man can consistently accept. Nor can Wendte well represent the Christian creed, disbelieving as he does in the divinity of Christianity's author. Protestantism cannot consistently protest against Rome so long as its inhuman creeds consign infant souls to hell, require the baptism of irresponsible children and distort

scriptural doctrine to the theology of the dead dark ages. Protestantism is wrong as that against which it protests. I am glad I can stand alone, if need be, on the truth of God's word and fling to the winds the inhuman creeds that have damned as many souls as they have saved."

The foregoing is sent us by a brother, and is cut from the *Denver Times* for February 3, 1897.

The proposition that the "champion of truth must protest against all error until the representatives of the sects shall be willing to unite on the basis of God's word," ought to be specially grateful to the elders of the latter-day message, coming from a denominational, a sectarian preacher as it does, however much he may think and say he is standing alone. For sixty years and more these elders of the New Covenant have been crying into the ears of both Catholic and Protestant, the gospel truths of God's word, and Catholic and Protestant alike have turned to them ears deafened by pride of sect and private opinion. And it is pleasing to these men laboring so faithfully to warn the world, to have now and again a man among the sectaries to rise up and accentuate their message of warning by indorsing, unconsciously to himself, that message. It gives evidence that God has neither forgotten the world in its great need, nor the ministry he has called into the field of religious controversy.

Let the good work of the Spirit poured out on all people still go on; say we all.

### RELIGIOUS ITEMS.

ROME, March 3.—The Pope has appointed a commission of prelates, whereof Bishop Keane, formerly of Washington, is a member, and Cardinal Satolli is President, to study matters to be discussed at the next National Episcopal Synod in the United States.

I learn on good authority that Mgr. Radiul Tedeschi will be Papal envoy to study the Manitoba school question on the spot.

The probabilities of Archbishop Corrigan's immediate elevation to a Cardinalate is still a subject of contention, but it is still impossible to make an absolute statement one way or the other.

Does Rome hope to fix upon a policy by which she may absorb the Episcopal Church in America?

NEW YORK, March 3.—At the invitation of the Rev. Dr. Henry Van Dyke, pastor of the brick Presbyterian church, a number of prominent clergymen and laymen met in the vestry of that church and organized the Church Service Society of the Presbyterian Church in the United States of America.

The organization is the outgrowth of the informal discussion of church matters at the last general assembly, in 1896. It was then determined that some movement which would correct some of the inconsistencies of service and worship in the church should be undertaken, and a number of prominent members of the clergy met at Dr. Van Dyke's church last October to formulate a plan of operations. The following officers have been elected. . . .

OTTAWA, Ont., March 9.—The condition of political affairs in Canada, which has made it necessary for the Dominion Government to ask for the appointment of a papal ablegate to investigate the attitude of Roman Catholic bishops toward Premier Laurier, has decided the government to take a further startling step.

It will withhold the issuing of a writ to fill the vacant seat in the county of Champlain, Quebec, until Parliament meets, when it will announce that owing to the attitude of the bishops it will be impossible to hold a free election under the Queen's writ.

Parliament will then be asked to amend the criminal code, making it a criminal offense to exercise spiritual control over elections.

### "A MISSIONARY FAREWELL."

THE following from the *Deseret News* of February 23, 1897, will be read with interest, as it relates an incident which is in harmony with a very prevalent custom in Utah. Read carefully, and ask: Is this a consistent way to send out a missionary to represent the Crucified One?

### A MISSIONARY FAREWELL.

BEAVER CITY, Utah, Feb. 16, 1897.—Yesterday there convened in the assembly hall in this city one of the most auspicious gatherings of the saints ever held in the Beaver Stake, consisting of members of the High Priests', Seventy's and Elders' Quorums, together with their wives, daughters, and sweethearts, numbering in all about two hundred and fifty persons, who had met at the invitation of the Elders' Quorum for the purpose of tendering a farewell party to Brother George C. Murdock, one of the presidency of the quorum, who leaves here to-morrow for a mission to the Eastern States.

At one p. m. the congregation was called

to order by First Counselor Benson, and the exercises were commenced by singing the hymn, "We Thank Thee O God for a Prophet." Prayer was offered by Elder William Pothsingham, followed by music by the brass band.

Stake President C. D. White delivered an address of welcome to all present during which he said he thought these social reunions of the Latter Day Saints were productive of much good, tending to an increase of confidence of one another, and a better feeling among the people. He gave a few words of encouragement to Brother Murdock.

Recess was then taken for one hour, during which time refreshments were partaken of freely.

Upon being again called to order, an excellent program was carried out consisting of songs, speeches, etc.

Bishop Mumford addressed the congregation for a short time, eulogizing the presidency of the Elders' Quorum in their untiring efforts to awaken an increase of attendance of the elders to their meetings.

Remarks were made by Elder John R. Murdock, expressive of his thankfulness that he had a son who was accounted worthy of performing so important a mission to the sons and daughters of a fallen world. He trusted that through the blessings of the Lord his son might be able to accomplish much good.

Counselor Benson made a few closing remarks, during which, in behalf of the Elders' Quorum, he presented Bro. George C. Murdock with a book, Ready Reference, and a hymn book, as a token of the respect and good will of his brethren.

Benediction was pronounced by Brother W. J. Bikeley, and the meeting adjourned until 7 p. m., the people to again meet at the large room in the academy hall for the purpose of enjoying themselves in the dance.

At the latter hour they met at the academy hall as per adjournment, when the aged, middle aged, and the young men and maidens blended in one harmonious throng, and wended their way through the merry dance.

Everything passed off in the most pleasant manner.

ENOCH E. COWDELL.

#### "NOT NECESSARILY CRAZY."

BRO. JOHN SMITH, of New Bedford, Massachusetts, sends us the following:—

A man can have revelations from God if he wishes, and not thereby give anyone a right to call him crazy, the Supreme Court of Iowa rules. The decision was rendered in an action to recover for libel. Plaintiff had instituted proceedings to compel a creamery to cease operations on Sunday, announcing that he took this action in obedience to a revelation from God. One of the proprietors of the creamery, therefore, circulated the report that the plaintiff was insane. The sanity of the man favored with revelations was established to the satisfaction of the court by medical testimony, and the injurious report was adjudged to be malicious as well as unfounded and not privileged.—*Ex.*

#### A TRIBUTE TO "MORMONISM."

THE *Argus* of Salt Lake City, is to publish a serial on "Mormonism: Fact and Fiction." Its first installment appeared in its issue for February 13, 1897. Though it is evidently written from the standpoint of an unbeliever and scoffer, it contains the following splendid tribute to "*Mormonism*:"—

Civilization, so-called, of to-day, and for three or four centuries, is made up of the most savage customs and the most barbaric idealisms possible to conceive. Every history, profane or so-called Biblical, is all founded on a stratum of semi-logical guesswork, upon which is built any structure of possibilities. The ways are too long and the methods too devious to dwell upon in so brief a recital as this must necessarily be, and hence it is but truth and justice to say that of all the structural creeds of the past—from the beginning to the present—none have developed, where known, so strong a faith, so broad a religious courage, such indefatigable labor of love, such honored trust, such strong and indestructible fabric upon which to battle for the right, as the Mormon religion.

#### EXTRACTS FROM LETTERS.

BRO. W. M. RUMEL, Clearwater, Nebraska, March 4:—

Bro. Mintun has done a good work here of late. Ten were baptized while he was here and we expect two more next Sunday—all grown people. Others are very near. We feel to praise the Lord.

Bro. I. M. Smith, Blake Mills, Ohio, March 8:—

The district conference has just closed at this place. All passed off nicely. Business was done promptly and in a business way. The sacrament and social meeting was splendid. The saints were blessed and strengthened, and seemed inspired with new vigor. May the blessings of heaven attend them.

Bro. J. B. Roush, Eaton, Colorado, the 8th:—

I had the pleasure of baptizing two candidates at Flora Vista, New Mexico, a few days ago. The work there is in a promising condition. Bro. Gillen did some baptizing in Denver yesterday, and I expect to trouble the waters at this place this week; so the work is gaining a little in this mission. Our conference at Denver the 27th and 28th ult., passed off very smoothly. Not a very large attendance but a peaceful session.

Bro. D. R. Jones, Sheridan, Nevada, February 27:—

We parted with Bro. E. B. Morgan on the 27th of last month, when he left for his home in Iowa. He was a congenial and pleasant companion; he made friends wherever he went. He has a humorous way of attracting the people. He has improved wonderfully since he came here last July. He preached a splendid discourse and had a large audience. He and John Arthur Davis did good work in Nevada, especially among the old members

that were nearly dead, but who were much revived by their good counsel. May the God of mercy increase their usefulness for good, is the prayer of all the saints of Nevada.

Correction:—

In the last *Herald*, where my statement is found respecting O. Cowdery, I am made to say, "I am the more pleased to add this statement because the enemies of the truth have circulated the report that he *desired* his testimony." The word "desired" should have been *denied*. Please correct.

CHARLES DERRY.

#### EDITORIAL ITEMS.

BRO. JOSEPH BEDWELL, of Standley, Indian Territory, writes of the confirmations of the truth received through efforts to do duty and to study the word of God. He rejoices in the provisions of the gospel for growth in grace.

The Secretary has of late obtained the following additional addresses of Chairmen of Passenger Associations. Those laboring in their territory who wish to correspond with them for the purpose of obtaining half-fare permits, should write them for application blanks: William Fleming, Chairman Trunk Line Association, New York; N. E. Weeks, Chairman New England Passenger Association, Boston, Massachusetts; Joseph Richardson, Commissioner Southern States Passenger Association, Atlanta, Georgia; W. W. Kent, Chairman Southwestern Passenger Committee, St. Louis, Missouri.

Bro. W. J. Kearns, of Carsonville, Michigan, writes of evidences that confirm him in the truth. He loves the work of God.

Bro. F. A. Smith forwards with his letter of this issue some printed outlines or comparisons between the organization and belief of the early Christian Church and those of the Campbellite Church, used in a late discussion. The latter's representative retorts by a counter-comparison, which, however, simply shows that *names* of present-day apostles are dissimilar from early ones. Further, "deponent saith not."

Bro. G. W. Blair, Post Master at Lamoni, suggests that to facilitate the handling of mail addressed to General Conference delegates, it be addressed in care of those with whom they stop, or of the conference. Note it, those who care to avoid delay and aid satisfactory distribution.

Sr. Ella Cator, a granddaughter of Bro. Samuel Powers, residing at Marion, Iowa, writes of her interest in the work and inclosing a substantial evidence of that interest—a check for tithing, to the Bishop. She is doing what she can to teach friends the truth, in addition to aiding the church work in a financial way.

The city of Wyoming, Pennsylvania, has suffered great damage by the caving in of surface ground over coal mines. The post office is now twenty-five feet below its original location and still sinking.

Bro. John W. Kent, writing from Trinidad, Colorado, writes a good letter narrating his ministerial experiences in Arkansas in company with Bro. J. W. Jackson, and alone. He found interest, opposition, kindness, and sickness during his labors, with the greater blessing of divine help. He returns thanks to saints and friends for hospitality, and for care during illness.

Lamoni is located on the Grant City branch of the Chicago, Burlington, and Quincy Railroad. It is two miles from Bethany Junction, a station on the branch line running from Chariton, Iowa (on the main line), to St. Joseph and Kansas City, Missouri. This for the information of those who have never visited the city of the saints. Those purchasing railroad tickets should be careful to select the best routes; and, when two or more roads are traveled, to buy tickets to the junction points named by some lines connecting with the Burlington, to obtain the benefit of the reduced fare on certificate plan. See Secretary's notice.

Bro. John H. Lake, of the Twelve, arrived at Lamoni on Friday, the 13th inst.

District secretaries will please observe the rule and report their total enrolled membership in all cases, when sending delegate credentials to the Church Secretary. Some have failed so to do, hence this additional request.

Sr. Mary A. Twaddle, writing from Tulare, California, the 2d inst., recounts some marked cases of healing, also some angelic ministrations enjoyed by the sick, in answer to patient trust and abiding faith in God. Bro. Walter Scott and wife, formerly of

Santa Cruz, had located at Tulare, and Bro. Scott was preaching the word. Conference of the Central California district would convene there April 16. Saints desired a large attendance; all who come will be made welcome. Letter crowded out by extra demands on the HERALD, by conference business.

Bro. F. G. Pitt writes under date of the 13th from Chicago that he hears that that city is to be made headquarters of the Brighamites the coming year; that they are to publish a paper and enter upon an active missionary campaign. Bro. Pitt also writes that our people feel secure, fearing nothing from the onslaught or oncoming tide, and hope to do good among the men sent out by the Utah Church. It may be as Bro. Sheehy states it has been in the East, that the work of the Utah elders has tended to bring out the true faith in strong contrast to that taught in the West.

Bro. J. W. Gillen arrived at Lamoni on Saturday, the 13th inst. and Bro. Joseph Luff and J. M. Terry on Monday, the 15th; the two first-named to meet with the Twelve, the latter to act on the auditing committee on the Bishop's and Herald Office accounts; so conference business has begun.

Bro. E. C. Briggs and F. M. Weld are also to be included in the list of Lamoni arrivals engaged in preparatory conference work.

## Mothers' Home Column.

EDITED BY FRANCES.

"Do burdens press sorely? Just ask Him for grace;  
He'll give it, and help thee 'keep sweet';  
Let sunshine and gladness illumine thy face,  
'Twill help some one else to 'keep sweet.'  
Do troubles oppress thee? Let God be thy stay;  
'Tis easy to sigh, but 'tis better to pray;  
Thy sunshine will come in his own blessed way;  
So trustingly try to 'keep sweet.'"

FROM THE SOCIETY ISLANDS.—NO. 5.

THE ARRIVAL.

TUESDAY, Dec. 1. — A most glorious morning! A nice fair breeze. All sails drawing, and studding sails set also. The hallowed influence produced by the reading of those lines I referred to still remains. That together with a dream I had, in answer to prayer the evening before, has done much to prepare me for what may await me in the near future. The Lord showed me in the night vision the long mountain road I had to go over. Without the personal knowledge I received, the dream itself would have given

me much sadness, for I was alone. I had started in a company of a few others at the foot of a mountain, but I alone was on foot. The rest were in vehicles, my husband with them, and seemed to forget that I could not walk as fast as the horses, and I was being left far behind. I was carrying a burden, but it was light, an infant child of one of the company. With it I hastened on with all the speed I could make, lest they would get out of my sight, and I was in great distress of mind. How I wished they would look back; but none did. I said within myself, "How well my strength would have held out to go all the way up this mountain if it was not that I had to run." But run I did; still I could not keep them in sight. There were turns in the road and soon they were lost to view altogether. Then I perceived that night was coming on apace. In deep distress of mind I fled on and on, following the wheel tracks until the darkness shut them from view. Presently the road forked in three ways. I could not see the track. Which way should I go? I resolved to take the one that led straight ahead and did so till I came to where it terminated at a caved off grade. Regretting my loss of time I turned and fled for the other one. I saw it, and how it could be more quickly gained by crossing a short plot of withered grass. But I had not seen that there was a barrier to be surmounted before it could be gained—a low barbed wire fence. I laid my burden down close under the fence where I could take it from the other side, but in my haste I forgot it till I got a little way along the road that was a slight down grade. If I was in perplexity before, I was doubly so now, and as I retraced my steps I tried to think where I had left it. At length remembering the wire fence, I hastened there, and was delighted to find it again. But it had wakened and was crying for its nourishment. In my despair I pressed it to my face and commenced weeping bitterly myself, which ended my perplexity by waking me.

And now I scarcely know why I have written this. Two years ago this first day of December we entered the harbor of Papeete in the little schooner "Evanelia," joyful and yet sad. I little thought then that we would ever wend our way back here again. How one step leads to another. How I hope I may have wisdom given me that I may not either in word or deed give offense in any way to the powers that be in these regions, where one will be made an offender for a word.

Wednesday morning, 2d. Still pleasant and beautiful but breeze light. Possibly we may see the island of Rairoa this evening, but it is doubtful, the wind is so light.

Sunday, 6.—We did not make the land till Thursday, then it was not Rairoa but one a long way up above it. From Thursday noon till Friday noon was almost a dead calm. The captain expected to make the upper end of Rairoa and run between it and Arutua, but he made it far down to leeward Saturday morning, which was yesterday, and so had to run down to the lower end and pass between it and Tikehau—as we did two years ago—

which took nearly all day. It all looked very natural, and brought tears to my eyes as I called to mind the heartfelt gratitude with which we sang, "Praise God from whom all blessings flow!" And again my heart repeats that song of praise. While coming through the pass we meet quite a heavy head sea which increased as we got farther along between the islands, and all around the horizon had the appearance of stormy weather, and has had for the past two days, though we only had a good whole sail breeze and an occasional rain squall. And this morning as we get farther along and see what a heavy sea there is, though it is going down all the time, we know there has been a bad storm down here, and again we recognize the loving Father's care in letting the two days' calm rest upon us to prevent us from sailing into the storm. With the wind we had last night we expected to have gotten to Papeete this afternoon, but will not do so unless we have a much stronger breeze. (Sr. Walker, you must excuse this writing, it looks as if my pen was drunk. I am perched up in the upper berth, resting my portfolio in my lap, and the ship tumbles about so I cannot keep steady.) There is not wind enough now to keep her steady on this heavy sea. The rearing and plunging of the ship last night made some of the passengers sick, but to me it was the most restful night for some time. The wind and tumbling of the sea made the air much cooler. I went to sleep about eight o'clock in the evening and slept soundly till 6:30 this morning. I think we have had much warmer weather than when in the "boat."

We are very sorry indeed to learn, as we have, that Captain Salmons, the man who has been such a friend to our people and missionaries, has lost over seven thousand dollars by the sinking of the *Evanelia*. Were it not for the implicit confidence I have in God, who rules from the heavens, and who is able to soften the hearts of men, and to make good his word that "All things work together for good to them that love the Lord," I should tremble with dread and fear of taking—or being one of the number who shall take—up the work here against such odds as we shall have to meet. I think he is too good and honorable a man to blame any who are not to blame, but having lost so much, he will not feel like taking missionaries free of charge as he used to do.

Papeete.—Dear Sr. Walker, and readers of the Column:—It is with great pleasure I write you all to-day, Tuesday, the 8th. We got in the harbor early Monday morning, but it was near noon before we got ashore. A few of the brethren were waiting to conduct us to our new home. They had no reception prepared for they had been disappointed so often they scarcely expected us. The hills, the harbor with its surroundings, all looked as natural to me as if I had lived here for years. The day was much cooler than when we landed the first time. The saints, what there are of them here, soon gathered about us, expressing their pleasure at our return. My own feelings were on a pivot. I could cry just as easy as laugh. We

had made up our minds that Bro. and Sr. Case would be here and were disappointed in not seeing them; and also because of Metu-aore, and Tuana, his wife, being absent.

We are very comfortably situated in the missionary house. There is a round table in the center of the room with one of the curtains of the *Evanelia* for a cover. On seeing that the first day, after sitting on the porch awhile, and while under that nervous feeling of joy and sadness, it gave them (my feelings) a sudden cant on the side of sadness and started the tears, and as I put my handkerchief up to my face, when I found they were really going to bubble over, a handful of the front part of four wrappers went up simultaneously in sympathy with me. They, like me, were as near weeping as laughing. But both they and I got on more sure footing, so to speak, after we had let nature have its way and drain off some of the briny tears. They all were delighted to know that Joseph could talk to them in their own language and were not long, I assure you, in bringing in their Bibles. And how they drank in every word he would say! repeating it as he spoke (not audibly), with countenances all aglow. While some talked and listened, others prepared our dinner. We were treated to beefsteak and cold boiled tongue, baked feis and yams, with cocoanut milk to drink, and bananas for dessert. This far they have brought our food to us ready cooked. I set the table and wash the dishes. But after this we will have our boxes up from the vessel so I shall do it myself. We felt as cozy at our little breakfast this morning as if we were just commencing house-keeping for the first time. So far we are content and happy. Have been unpacking trunks to-day and getting things set in order a little, but it is not much use for next week we start off again to the island where Bro. and Sr. Case are, and nearly all the saints. It is the pearl fishing time with them. The house stands between a row of banana and cocoanut trees. So also does the church. Those trees shade the sun off, but being back of several buildings, we do not get so much of the sea breeze as where we lived before, therefore find it much warmer; also mosquitoes are worse here. Still it is more retired. The house is as comfortable as is needed. A front room, front bedroom, kitchen, and storeroom. But when the press is set up we will have no room to spare.

(To be continued)

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

SPECIAL prayer is asked of the Prayer Union in behalf of Miss Estella Laughlin, who is badly affected in mind, that if it is God's will that she may be restored to health, or benefited, that lives may not be in danger. The request is made by her mother. She is not a member of any church. Her parents are Methodists. She is a nice girl and well thought of by all who know her and has been a teacher in the public schools for several years. So writes Sr. S. E. Laughlin, Olivet, Iowa.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

### WHAT DO YOU THINK OF UNION SUNDAY SCHOOLS?

Read by Florence R. Peck at Far West Convention.

IN the first place, What is a Sunday school? what are its objective points, the benefits it offers, if any? From its very foundation its object was the uplifting morally, spiritually, and intellectually of humanity. It owes its origin not to any sect or society, but to the one worthily honored individual who took pity on the poor ignorant waifs who spent their Sabbaths as all other days in the streets of London, that great city of vice and crime, in play and games which bore no fruit for good. He pitied them in his great heart and sought to do them good by gathering them in on the Sabbath days and instructing them in the ways which lead to a higher life.

Others saw his good work and did likewise. In time it became the adopted means by which the different church societies sought to teach the word of God and instruct, especially the young, and gather them in from the wiles of sin. That it has not accomplished its work well, no one can reasonably doubt, for there are thousands to-day to tell of its good work in themselves.

Our own Sunday school association owes its standing largely to Sr. M. Walker, the friend and leader of the young. It was she who first took up the work and urged it along. Our General Association is, I believe, only five years old, and it is certainly in good condition for one so young. But the Lord is with us in the work, blessing all who earnestly labor therein.

I truly believe that the saint who strives to instruct in the Sabbath school has just as much right to, and that it is just as much his duty to strive for, God's Spirit, as the minister in the pulpit. For are they not equally teachers of the gospel and saviors of mankind?

But should saints participate in union schools? Certainly so, if any good can be accomplished. But let us examine the question in its phases and see. Union schools are organized in communities where there is not a strong enough force of any one denomination to organize by itself. Each one is supposed to have an equal voice and to be as free to teach his faith as another. But usually there is one denomination that holds the leading spirit, and anything contrary to that is liable to make trouble. A saint in such a school would very likely do more harm than good. No true saint could hear anything taught contrary to their own belief without resisting, and that would make them personal enemies and deepen prejudice against the faith.

There is in many places in the country the habit prevailing of organizing union schools through the summer months as a sort of pleasure resort. There are of course

some earnest ones who strive to learn the truth. But the majority want somewhere to go to get in a crowd, and consequently go to Sunday school. When they get there they proceed to visit and take no interest whatever in the lessons. I know of one this summer that had to close down because the young people caused such disturbances. A saint might do some one some good in such a place; but one would feel little inclined to go there. But wherever we go we can find work for the Master if we will only look for it.

I know a brother who used to live in a little village in Iowa. His family comprised the only saints there. He attended the Sunday school, talked reasonably and kindly, presenting his faith both in the school and out of it, and to-day there is a thrifty little band of saints with a school of their own in that place. This good brother probably didn't do it all, but it is reasonable to believe that he accomplished some good.

Where there are several saints in one vicinity could they accomplish more good by organizing a school of their own and inviting others in or by going into a union school? A saints' school would not attract a very large crowd, while a union school always does. In the latter case many more would be brought in contact with the gospel than in the former. We must be with the world in order to benefit it any; but, in being with the world it requires a great effort not to become of the world. Saints working in a union school where their own spirit, the Holy Spirit, does not prevail must, as we before-stated, use a great deal of wisdom and discretion in trying to bring others to a knowledge of the faith; yet no one should falter for a moment to present and defend the faith. Saints should always strive to have the spirit of the work and strive to draw others into that spirit.

If in a school bearing the name of "union" our people held the leading part, folks would recognize the fact, and if they objected to being led in that direction, they would object more than if the saints worked under their own name. So I think that where there are a dozen saints or supporters of the work, they should establish schools of their own, where they can enjoy perfect liberty and expect God's Spirit to dwell in fullness. Then strive to induce others to come.

Should saints send their children to union schools? The teacher is liable to be of most any faith, and will, of course, teach what he believes, and children will believe what they are taught. Every parent should teach their children to believe the truths of the everlasting gospel, and strive to have them shape their lives accordingly. I therefore do not think they should be placed under one who will break down and destroy their faith. But if your children are not in the Sabbath school on Sundays, where are they? Are they at home where you are instructing them in that which is good, pure, and godly, teaching them to respect the Sabbath and to keep the laws of Christ—or are they spending their time in idleness, learning nothing for their good, even perhaps going into wickedness and vice? Better be in anybody's Sun-

day school than in such a condition as this, for there is no school but what teaches good and aims to elevate its members.

In conclusion, if you are where it is impossible to be in our own school and can receive any benefit from another school, or can benefit anyone else, go.

If it is in the least possible for saints to conduct a school of their own they had ought to do so rather than be in a union school, for our faith and our spirit will no more unite with that of the creeds in Sunday school work than in church organization, for we are a peculiar people. It is our duty to teach the restored gospel wherever we go. The Sabbath school is a place for earnest effort, and when anyone is there for any purpose other than putting forth earnest efforts, their purpose is wrong. Let us send idleness and disinterest from our ranks.

## Letter Department.

GILROY, Cal., Feb. 18.

*Editors Herald:*—The church work has progressed slowly for a number of years on account of scarcity of laborers and strong religious prejudice. It is very hard to get the attention of the people, especially in the cities; the people are generally good, social, kindhearted, but are both careless and afraid of the restored gospel. We have, however, quite a number of noblehearted saints in the district who, were they able, would gladly contribute largely to the financial interest of the church. But the faithful ones are rich in the spiritual blessings, and we hear the same strong, blessed testimonies out here on the Pacific coast that we heard thirty-seven years ago and all along the way since that time until now. So it is true that in every land they that love God and work righteousness are accepted with him.

We feel the loss of Bro. J. F. Burton very much, notwithstanding we have his place very ably supplied by Bro. J. B. Price, of Oakland. Bro. Price was ordained by the direction of an angel at the age of nineteen, in England. He labored a number of years, baptized about four hundred, came to Utah, rejected Brigham, came to California, accepted the Reorganization, and has since brought quite a number into the church.

Bro. D. L. Harris, appointed by conference, who is laboring in the southern part of the district, is a very able defender of the faith. Bro. A. Haws has been doing some tent work, but the winter rains cut his work short with tent. Bro. Walter Scott is also laboring in the vicinity of Fresno. Bro. Clapp, who is home from his Oregon mission on account of ill health, is at Santa Cruz, able to assist the local brethren some. The local brethren in different parts and in branches are keeping the faith before the people and feeding the flock of God.

This winter is a favorable one for farmers; a very large acreage of grain has been sown and is looking fine. The climate is very pleasant. We have some frosty nights and thin ice, but vegetables grow all winter. Grass has been good from the middle of

January. Some hardy flowers have been in bloom out in the garden all winter.

I lived in Iowa forty-two years. I can say it is one of the best States in the union, and I would not advise anyone to leave good homes with a view to do better. But for those that are able to retire from business, on the coast in California is the place to find comfort. I have engaged in the fruit business; have planted out thirty-five acres mostly in prunes, some apricots and peaches; but I fear it will suffer the common lot of all other business by being overdone. With brotherly love to all the dear saints with whom I have been acquainted and enjoyed much spiritual comfort, I remain,

Yours in hope,

J. M. PUTNEY.

RAVENDEN SPRINGS, Ark.,  
February 23.

*Editors Herald:*—I do not know that the mass of your reader are much interested in Arkansas, generally, but there are some facts connected with the latter-day work that will doubtless be of interest to all. 'Tis no strange thing in these parts to see families living in little old "ramshack" hovels without a window to admit a ray of God's sunlight, and every member, mother, daughters, and infant chewing tobacco, and not one able to read. These, with very many not so shiftless and ignorant, do but very little thinking; some other heads do it for them. Could they appreciate the restored gospel if it were possible to convince them?

Many others who are cleanly and intelligent are satisfied with hypnotic influences and assume the same to be the power of God. I love to warn and instruct the latter, but don't care to waste breath on the former. I do, however, preach to all classes and grades, lest perhaps within some seedy-looking "skif-ferine" there beats an honest heart.

Our little branch moves on smoothly, but we are so scattered that we can't meet as often as we wish. Two young intelligent Utah elders stopped with us Friday and Saturday nights. I could but sympathize with them while I was using Bro. Smith's recent article for all there is in it. There are twelve of these young earnest missionaries in Arkansas, and soon to be reinforced by half as many more. I do not know whether to be concerned or glad. I can't bid them "God speed;" their presence may portend evil. I may not see clearly, but some way or another, on the principle that "all things work together for good to them that love God," I expect to see as much good, if not more than evil, come from their laborers. This army of determined workers are destined to make some impression, even on the adamant hearts of "Arkansawyers;" and can it be possible that the question of authority does not occupy a conspicuous position in the mind of every investigator?

I told these young elders I should not be surprised to know of many applying for admission into the Reorganization who first hear of the restoration through these young missionaries. When people become interested they will be happy to learn of the

branch or wing of the church that has ever honored their high calling and stood aloof from Utah nastiness and crime; who have never trailed the gospel banner in the dust, and thereby endangered their God-given authority.

I think they saw the point and partly believed the same; for they had been telling me of a branch of their church in Clay County, but when I asked its exact location they had forgotten the address. During my twenty-six years of varied experience in the church I have not before been placed where I am at present, and I feel the need of church literature discussing the differences existing, especially the discussion between Bro. Joseph Smith and L. O. Littlefield, but I cannot buy them. Bro. Joseph Ward, our lone missionary in this big field, is *always* busy; is an earnest effective worker. We do not often meet him.

I would like to give you some of our Arkansas experience in gospel work, but lest I be too tedious I will close.

D. R. BALDWIN.

TABOR, Iowa, March 2.

*Editors Herald:*—Our district conference just closed at Shenandoah was one among the best. The Sunday school convention, and the work done were indeed satisfactory to all. Great credit is due this faithful band of workers in such a noble, elevating cause.

Our conference was well attended; a fair representation from the branches was present. The good Spirit prevailed throughout the entire session. All present felt it was good to be there. Our choir with Sr. Belle Gifford on the lead did splendidly; we may safely say we have some of the choice and sweet singers of Israel, which is a great aid to all in the work, inspiring us to move forward to duty.

Quite a number of outsiders were in attendance at both preaching and prayer services. We all feel that the banner of gospel truth must not trail the dust. "Long may it wave o'er the brave and the true." "God speed the right," is our earnest prayer.

HENRY KEMP.

KALKASKA, Mich., March 1.

*Editors Herald:*—Being somewhat amused over the statements taken from the *Christian Herald*, in regard to Joseph Musser, I wish to say that he has been among us, periodically, since the first of January, when he gave the lectures, which I mentioned in a previous letter; and notwithstanding an item inserted in the *Kalkaskian*, that they had formed a Christian society upon the ruins of Mormonism, I am happy to say that the saints are all alive yet; not one of them is lost or asleep. I think I have come the nearest to sleeping of any of our number. However, I am thoroughly awake now, and intend to stay awake the rest of the time. Our Sunday school is progressing nicely.

As for Mr. Musser the saints here have no fear of him; two or three united and faithful saints in his meeting will cause him to leave

the bars all down (comparatively speaking), so that anyone of ordinary intelligence can catch him in his attempts to deceive at every point.

At present he is preaching against every denomination. The saints that were present at one of his meetings, were somewhat amused when two prominent in the Disciple or Christian Church, after walking two and one half miles on purpose to hear him speak, came in just as he was combing some of the tangles out of Discipleism. If the editor of the *Christian Herald* had been present he doubtless would have wished that he had not wasted so much energy in extolling Mr. Musser to such aerial heights. Notwithstanding Mr. Musser's mightiness in the use of the Scriptures, we expect here in a few days to reply to some of his statements; and as Mr. Musser has made a challenge to meet any man, there is a probability of a debate here, in the near future, if he will come to proper terms.

No branch of saints need to fear Mr. Musser, if they will be united and faithful. Give him plenty of rope and leave the results with God. Your brother in Christ,

CHARLES L. SESSIONS.

P. S.—I would like to have Bro. Francis Smith write to me, as I do not know his address. C. L. S.

TUTNALLS, Lydney, England, Feb. 15.

*Editors Herald:*—Having a knowledge of the work in Wales for this last twelve years, I have seen the various stages of advance. At the time of my joining the church, it was in a low spiritual condition; it was very rare that we as a district got a recognition from God.

I attended conferences in different parts of the district only to get this impression, that if God did speak to his saints, that day alas, had gone! this state of things continued till the faith of the young members waxed cold, and some fell away altogether. The reasons of this low spiritual condition, to my mind, were in the men that were supposed to lead the church; they allowed the law of God to be treated with impunity; and the reason of the persecution was, the elders courted it. I myself have stood on the streets and have heard the elders ask for what they got. I am thinking that if there were such preaching to-day the elder would be asked for his license.

I will not dwell on those dark days, but will relate the state of this Eastern district of Wales to-day. I visited Gloucester, December 5, 1896, with Bro. A. N. Bishop, president of district, also Bro. T. Jones, Jr., of Nantyglo, to try and open up the work in that town. I may say a worthy brother lives there. By his Christian conduct he has been instrumental in bringing one young man into the church who, I believe, will become a good laborer in the Lord's vineyard. We met at this brother's house (Bro. G. Mackay) on Saturday evening for a fellowship meeting, and it seemed that before some had time to bear testimony it was ten o'clock. I never before realized such a glorious time. The Spirit filled each soul, which caused some to

speak in tongues and others to prophesy. On the Sabbath we held two preaching services; Brn. Jones and Bishop were the speakers. Monday morning found us at the baths to perform the solemn rite of baptism, the fruit of our labor, the first baptism in Gloucester by the Reorganization, I believe.

On December 19 I visited Cardiff, there being a special assembly of the officers of the district. Business meeting convened at eleven a. m., December 20. A more spiritual business meeting it had not been my lot to attend. It was there resolved that Bro. A. N. Bishop be recommended for ordination to the office of high priest, as we considered that our district is in need of such; also we consider that our brother is worthy of the office and the confidence of the district. I may say personally that since Bro. A. N. Bishop has been president of the district it has advanced numerically and spiritually far beyond my expectations. He has spared not himself, but has labored much and spent his own money in the work, and I am pleased to say his labor the Lord is crowning with success. At 2:30 p. m. we met for saints fellowship. Again our Father blessed us by the outpouring of his Spirit, telling us in prophecy that our morning business meeting was pleasing to God.

Since the commencement of the year we at Lydney baptized four young men, members of the Wesleyans, also three females, which is causing the enemy to rage; and I am expecting ere long more to follow. I hear from different quarters of baptisms taking place all over the district, so you may see that we in this land are working for the spread of the glorious gospel of Christ, also that a brighter day has begun to dawn. May it still continue to grow brighter till every one in this land has heard the sound of the restored gospel, is my desire.

Your brother in bonds,

T. S. GRIFFITHS.

COLUMBUS, Nebraska, March 4.

*Editors Herald:*—I am reminded that to-day a great event occurs at Washington, D. C., at which time there is a change of the head of our much-honored government, which under God was the birthplace of the church that bears aloft the "ensign" of Christian liberty, to which are invited "all the inhabitants of the world and dwellers on the earth." To me there is more real enjoyment in the thought that I am a child of the coming King—King Emanuel—than to be the head of the best government of earth at the present time; for uneasy is the head that sits enthroned with the executive power over earthly governments, but to be a child of the living God brings peace and joy of soul which is unlawful for one to express, because there is no law of language known among men making it possible to be expressed.

At the conclusion of the debate between Bro. C. Scott and Elder A. Adams, held at Blair, Nebraska, which closed January 23, I began meetings at Desota, where I continued for three evenings, having very cold weather to contend against. Here was once one of the most spiritual branches of the Re-



organized Church, but her candlestick was removed out of its place, because of false spirits entering in among the saints. They may have been prayerful, but they certainly were not watchful enough, hence none remain to build up the waste places; but some who have entered the kingdom since are trying to warn their neighbors and entertain the ministers while they sound the trumpet, warning the people to flee from the wrath to come.

I attended the convention and conference of the Northern Nebraska district, which was a very pleasant time, but sufficient mention has been made of it by others. At this time I became acquainted with Bro. Swen Swensen, who endeared himself in the hearts of the saints by his trustfulness and spirituality. With him I journeyed to Fremont, Nebraska, where he preached a sermon in Danish, followed by one in English, both of which were profitable; and on the following day we journeyed to Norfolk, where we separated; I remaining for two evenings, and he pushing on to South Dakota, to answer urgent calls.

On the 6th and 7th of February I attended one of the most spiritual conferences it has been my fortune to attend, the Spirit of the Lord indicating that the scenes of trial and darkness through which the saints had passed, caused by the manifestation of false influences, were about to be swallowed up by a brighter era of spiritual prosperity; and it seemed to begin immediately, for during the series of meetings, which followed, two of those who had been severed from the church when the dark cloud hung over this vicinity, renewed their covenant by baptism; and besides this, eight other precious souls, all adults, entered into sacred covenant to serve the living God during their lives, besides several who had wandered away from their first love made confession, and sought the favor of the heavenly Father, and felt a joy of soul they had not felt for years. Many were left, almost persuaded, and they make a strong defense of the work of God, not excepting the Book of Mormon and the mission of Joseph Smith, who under God was one of the human instruments in bringing into existence the everlasting gospel.

The use of the church at Clearwater leased by the M. E. Church, was secured for us part of the time, and in it I discoursed three nights on the Book of Mormon, and the work of Joseph Smith in contrast with the work of Brigham Young and his following after his death, and at the close of the last-mentioned subject we sang, and the walls of the church resounded with the hymn, "We thank thee O God for a prophet," and the Spirit of the Master was present, bearing witness of the pleasure of God with the expression of our hearts.

How my heart was pained with the knowledge expressed in the heartfelt "God bless you," "I wish you could stay longer," "I hope you can come again soon," as accompanied with much feeling on the part of some that there were not more laborers to fill other calls, so I could have remained longer, for it seemed that there is much hungering and

thirsting after righteousness there! But I was comforted in the thought that the work in that part is in the hands of such noble men as Brn. Levi Gamet and William Rumel, who will look after it.

I began services here last night, and while but few attended, yet I felt well in telling them of the work of Jesus the Christ, and with what authority I came in humility to minister to them. Saints feel hopeful of good results from the effort now being made.

I have been associated by angelic influences and assisted by the Spirit of God to a greater extent in the last six weeks than ever before during my ministerial work. Truly God's word is truth, for the promise that angels would go before the ministry has been verified.

Your brother,

J. F. MINTUN.

ELWOOD, Neb., Feb. 23.

*Editors Herald.*—As we are in need of an elder in this part of the world, I thought this would be a good way of getting some one of them word. I have just got home from M. P. meeting. The minister warned the people of the winds of doctrine. They think the wolf is coming; they are finding out part of what I am, as my wife and I are alone here.

I think the schoolhouse can be had. If an elder sees this and can come, please write me ten days before, as we are nine miles from post office. I will meet him at train any time at Elwood.

Your brother,

JOHN D. PROCTOR.

DES MOINES, Iowa, Feb. 20.

*Editors Herald.*—Having discovered in a work on "detective and police laws" what I deem to be a valuable legal opinion and copy of the original affidavit of Lilburn W. Boggs, with regard to the alleged crime of the Prophet Joseph the first, for the apprehension of whom a requisition was made for a governor's warrant upon Governor Ford, of Illinois, I thought perhaps it might be useful in the hands of our field workers in defense of truth. While debating mentally on this thought, I read in *Herald* of February 10, in the note of acknowledgment of receipt of volume 1 of Church History by the Iowa University Librarian, J. W. Rich, these words: "Your resort to *original* documents and the statements of eyewitnesses for facts, is commendable,"—this determined me to send this to the *Herald* that all might have the benefit thereof. As will be seen herein, the facts in the case cited are *known factors* in legal history, not "done in a corner," but as Judge Cooley says to the legal world, "the case has gained notoriety," hence is cited as an example of injustice.

Notes on *prima facie* evidence of being a fugitive from justice:—

"The fact that a party is charged with crime in one State is found in another raises the *presumption* that he is a fugitive, but it is not *conclusive*. If this presumption were *conclusive* a person might be arrested in any State and surrendered to another for trial on the mere showing that in the latter State an

indictment had been found or a complaint made in due form against him. By this means one might be punished for constructive presence and participation in an offense committed, *if at all*, at a great distance, as was *actually attempted* in the noted case of the Mormon Prophet Smith." . . . "Such a construction would be intolerable."—Judge Cooley, in Princeton Review, January, 1879, page 164. Title of Case ———.

"*Ex parte Joseph Smith.*"

Reported in vol. 3, McLean, p. 121.

"Smith applied to the Circuit Court of the United States for a writ of *habeas corpus*, claiming he was unlawfully restrained of his liberty by an arrest under a warrant of the Governor of Illinois upon a requisition from the Governor of Missouri. Copies of *all the papers* were presented to the court. The affidavit charging the crime was made by Lilburn W. Boggs before a magistrate in Missouri."

The affidavit read as follows:—

"This day personally appeared before me, Samuel Weston, a Justice of the Peace within and for the County of Jackson, the subscriber Lilburn W. Boggs, who being duly sworn doth depose and say, that on the night of the 6th of May, 1842, while sitting in his dwelling in the town of Independence, County of Jackson, State of Missouri, he was shot with intent to kill, and that his life was despaired of for several months, and that he believes and has good reason to believe from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessory before the fact of the intended murder, and that said Joseph Smith is a citizen or resident of the State of Illinois, and the said deponent hereby applies to the Governor of the State of Missouri to make a demand on the Governor of the State of Illinois to deliver the said Joseph Smith, commonly called the Mormon Prophet, to some person authorized to receive and convey him to the State and County aforesaid, there to be dealt with according to law."

The Governor of Missouri issued his requisition for Smith and described him as a "fugitive from justice." The Governor of Illinois issued his warrant for the arrest and delivery of Smith to the agent of the State of Missouri. The above affidavit was the basis of action of both Governors. The court, upon the hearing of the return to the writ, *discharged* the prisoner on the ground that the affidavit was not sufficient to justify the *warrant of arrest*. It was not positive, but merely expressed the belief of Boggs, and that belief relating to a conclusion of law. It did not in fact charge a crime as having been committed in Missouri. It did not show that Smith was *in Missouri* at the time of the alleged offense. It did not show or state that he had fled from the State.

The court said:—

"The warrant of the Governor of Illinois recites facts which *do not appear* in the *affidavit*. The court can only regard the facts set forth in the *affidavit of Boggs*, as having any *legal existence*; the misrecitals and overstatements of the requisition and the warrant are not supported by *oath* and can-

not be received as evidence to deprive a citizen of his liberty and transport him to a foreign State for trial. For these reasons Smith must be *discharged*."

With the wish that the above may be used for the righting of wrong and may tend to confirm others in the belief that our prophet was indeed a martyr for truth's sake, instead of a victim of his own sins, I am,

Yours in bonds,

WILLIAM T. MAITLAND.

610 East Grand, Des Moines, Iowa.

DEFIANCE, Iowa, March 5.

*Editors Herald:*—You may wonder at hearing from me from this point, but I came here to act as moderator for Bro. J. F. McDowell in a discussion with Mr. Blalock, of the Christian faith; or, as it is sometimes called, Campbellites. The gentleman came here as an evangelist and finally announced he would lecture on "Mormonism," as he called it, so some of the brethren concluded it would be well to have some one here to look after our interests, so wrote for Bro. McDowell to come up and be present, which request he heeded and came. The Mayor of the town and some others got together and concluded they would get up a debate between Mr. Blalock, who had then been holding meetings here for about seven weeks, and Bro. McDowell. They asked Bro. I. McCord if Bro. McDowell would meet the gentleman, and Bro. McCord told them he would not run away. They then went to see Mr. Blalock and he told them yes, he would show Mormonism up and give them enough of it. He was very boisterous and did lots of boasting and blowing about what he would do to the Mormons. But lo, how have the mighty fallen! In the first proposition when our church was under consideration he was so full of such dirt as Braden generally resorts to that he could hardly hold himself, and so on the second night he let some of his perversions loose, and then proposed to prove Joseph Smith a false prophet. I called a point of order on him and the chairman sustained me. I took the ground that according to the wording of the proposition it was not a question to be discussed then as to whether Joseph Smith was true or false. This seemed to take the ambition all out of him, for that night, but the next night he resorted to all kinds of tricks, and finally said he could reach him indirectly; but at last brought the same question up again, and I called my point again, but the chairman reversed his decision of the night before. This gave him full sway, but in their getting the reversal they showed their trickery and conniving, so all the people could see it and his effort fell flat, and they lost ground by it in the eyes of the people.

Bro. McDowell was blessed of the Lord in a wonderful manner; the word was delivered in power and carried conviction to the hearers. He was wonderfully sustained in spirit and in body, his health being fine, and he feels no weariness, even from his efforts. And now comes the other side, and his church was on the stand, and he was in the affirmative; and now came a hard fight for

Mr. Blalock. He started out to talk in his loud and boisterous manner and of course tried to ring in Joseph Smith and our church; but I again called a halt and to the surprise of Mr. B. the chairman sustained me, and he was confined to his own question, and from this time on he was very tame, and the way Bro. McDowell took him in hand was hard for the Christians to bear in patience. Some of them concluded they did not like discussions anyway, who had been quite favorable when it was our church under fire.

Well, we feel that through the blessing of God Bro. McDowell has gained a decided victory for the cause of truth. The saints here are only strengthened in their faith and we feel assured much good has been done and many friends made to our side of the question; and Mr. Blalock's bluster, bombast, and perversions which he resorted to to sustain his position, were made very apparent and ridiculous and all the honest people could see it, it was so thin. The saints and many friends gave us a hearty support all the way through, for which we feel to thank them.

There was a deep interest manifest all the way through, the house being crowded all the time and standing room all occupied. Mr. Blalock's first gun, as he styled it, was a paper wad, so he said, which we inclose, marked No. 1. Bro. McDowell put out two, one at the close of each proposition, numbered in their order No. 2 and No. 3. You can look at them and see the contrast at a glance. "So we lift up our heads and are glad."

May the Lord bless his servants and prosper his cause, is our prayer.

Yours in the gospel,

FREDERICK A. SMITH.

VASSAR, Mich., Feb. 23.

*Editors Herald:*—Yesterday I baptized three more, and others are interested. Everything looks favorable for gospel work in this locality; nine have been added to Vassar branch of late. Yesterday I was calling around in the neighborhood where I am holding meetings. In one house they handed me a little volume entitled "The rise of Mormonism from 1830 to 1886." This little book was carried there by the Baptist minister. As I hurriedly read some of the pages about Joseph and his mother and the revelation that Sr. Emma, Joseph's wife, burned, and of John D. Lee, and a host of others, I thought, "Bro. Joseph, and wife, and mother, you are at rest, and I am glad!" Jesus said, "Woe be unto you when all men speak well of you, for so did their fathers to the false prophets." Near the close of the little book the author makes this statement: "Now, I have told enough infernal lies about Joe Smith; I'll see if I can tell the truth," etc.

The old ship Zion is moving right along. I notice that where a few Latter Day Saint sermons are preached Joseph and Hyrum have to catch it. Some of the saints attended some of the meetings held by the Free Methodists. At the close of the service the minister said, "All who are truly converted and saved rise up;" so our brethren rose up and told how they got converted. When the

meeting closed one minister asked, "What church do you belong to?"

"The Latter Day Saints."

"O, you worship Joe Smith; you're Mormons; we don't want you to attend our meetings!"

Yours,

E. DELONG.

BENNINGTON, Mich., Feb. 21.

*Editors Herald:*—Noticing the article entitled "The Divine Sonship of Jesus Christ" in *Herald* of 17th inst., wherein the novel, "Robert Elsmere," is spoken of as giving such plausible argument in favor of Jesus being the Son of Joseph, reminds me of how that same novel helped me along in my skepticism at the time I read it.

I was raised by Christian parents of the Disciple faith, and from a child had great faith in God, and when about twelve years old united with the Disciple Church. Being taught it was the only true church, I was quite satisfied for a time, believing all I was taught; but often when reading the Bible would be confused, for I never knew what I could take to myself. When I would read about the signs following the believer I would think that was not for me, etc.

But I never could give up the belief that angels could visit the earth now as well as in Bible times, and often prayed that one would appear to me. But as years went on I began to "murmur." After my marriage my husband joined "our" church, and was not long content, although he never became as skeptical as I. I began to be tossed about by every wind of doctrine. I investigated Adventism, and said once to a dear friend who was trying to instruct me in it, "I am almost persuaded to be an Adventist." But I read the Bible night and day, and the more I read the farther I went from Adventism. I read anything that came in my way, Robert Ingersoll's works, freethinkers' books, writings on spiritualism, etc., until I read Robert Elsmere and became converted to its belief; and from believing that Jesus was not the Son of God I finally believed there was no God, only the "God of Nature." From being spiritually discontented we became discontented with our home and went to the sunny South in quest of a new one, among the long-leaf pine of the sand hills of North Carolina.

But I, once the child of faith, became homesick for my God. As I would see the darkies go by to church so regularly, and hear them singing in their little log church, tears would come to my eyes, and I would wish I could have the simple faith they had, once more. One evening at sunset, I took my little one in my arms and sauntered down one of the lovely paths toward the village, and sat down on a mossy seat, to think of the one subject in my mind most of the time. It was a perfect evening, a hush and sweet calm over nature, the darkies were singing in their little church, across the railroad track in the undergrowth, and their singing was so sweet, it seemed like angels singing to me. I looked up at the sky and my homesick heart cried out for its God and I was overwhelmed with the conviction, and I cried aloud, "There is a God!" I had found him

again, not through teaching, but in my earnest search for truth. He had allowed me to lose him awhile, that I might feel the loneliness without him, and then by his Spirit revealed himself. But I could not go back to the creeds and doctrines of men; I had found my God, and I felt that he would lead me to the truth.

We were strongly impressed to go back home, and had not been home many days when a notice was given to us that Elder Levi Phelps, of the Reorganized Church of Jesus Christ of Latter Day Saints, would preach in No. 7 schoolhouse on a certain evening. As we were friends of Bro. Philip Green and wife, of Ridgetown, Ontario, who were living here then, and had promised them we would attend their meetings, when they procured an elder, we went to hear him. We recognized the Master's voice at once! I was so glad to know that God was not partial, but that we might have the gifts and blessings in our day, by complying with the gospel law. After a thorough investigation, reading the Book of Mormon, Lucy Smith's history of the Seer, and many tracts, and the Bible, and being much instructed by the elder, we obeyed. Although we suffered some persecution, and lost many worldly friends, we have never regretted that we obeyed the Master; and can testify that by the manifestation of the Spirit of God we know we are in the true church. We have "learned doctrine."

Being among the isolated ones, we take great comfort reading the church publications.

SISTER ELLA S. THAYER.

FORT MADISON, Iowa, March 6.

*Editors Herald:*—Since Christmas I have been very busy, preaching the word. I left home January 8, and landed in Ottumwa, Iowa, that night, in company with Bro. J. R. Evans. We visited the saints there and in Keb, and attended their business meeting; the writer speaking at Keb on Sunday, and Bro. Evans in Ottumwa. On Monday we did more visiting and on Tuesday Bro. Evans took train for New Canton, Illinois, and the writer went to Keosauqua, to be the guest of Bro. and Sr. Emerson Brown that night. Bro. and Sr. Brown are genuine Latter Day Saints, continually on the alert for an opportunity to do good, and to show by their lives that they are worthy the name they bear. May God bless them in their efforts.

The next day went on to Farmington, where we found things in bad shape spiritually. Visited around among the saints until Sunday, when we attended the Sunday school at 9:30 a. m. and spoke to the saints at eleven o'clock. In the afternoon walked out into the country to Dry Ridge schoolhouse and at 7:30 began a series of meetings which continued until February 1, speaking in all seven times.

On the 3d I came to Fort Madison and began at 7:30 that night, where we have been ever since. Owing to an attack of lagrippe we were obliged to give up our meetings for four nights; other than that we have held preaching meetings every night and three times on

Sundays. Bro. A. H. Smith dropped in and occupied one evening, Bro. John H. Lambert, of Montrose, Iowa, one, and Bro. Daniel Tripp, of Montrose, three, and as a result we had the pleasure of leading ten souls into the Mississippi River for baptism, and a number of others believing. I never saw a people more eager to hear the truth. If the work here is properly cared for, we can see no reason why a good branch of the church could not be built up in this city. We have run across a number of old-time saints and those of the early days of the Reorganization who have drifted away from the church, some placing their names in other churches and some not. If the proper care is exercised and effort made, we will reclaim most of them. Will be here over to-morrow (Sunday), then go to Montrose for a couple of days, then to Burlington for conference.

To the saints that I have been unable to call on during the past year, I have simply this to say: Desires have been strong enough, but lack of time and means have hindered. We have tried to improve our time to the best advantage and in such places as in our judgment needed labor the most. We trust no serious mistakes were made. Saints before they make their complaints should take into consideration the fact that two missionaries in seventeen counties cannot possibly meet all the demands. We need at least two more missionaries in this district and then the local priesthood to wake up and perform their part.

I am glad to report that the work to us looks brighter and in a more thrifty condition than a year ago. In bonds,

F. M. WELD.

FLORA VISTA, N. M., Feb. 28.

*Editors Herald:*—Bro. Roush arrived here on 3d inst., with happy surprise and greeting, the event of which our souls were made to rejoice. Without delay he set about his work, which demonstrated his ambition, and his first discourse proved his experience and usefulness in wielding the gospel sledge hammer, dealing out monstrous blows with such unabated velocity and power that it aroused the indignation of the superstitious and set ablaze the curiosity of the dormant and conservative among the small audiences gathered to listen to thirteen sermons delivered during the two weeks of his stay, attendance being small, owing to the inclemency of the weather, rendering the roads nearly impassable; yet the attention and interest manifested were such that made many friends, who extended numerous and cordial invitations to call, of which as many as practicable were responded to.

In response to an urgent invitation to go to the La Plata, a distance of sixteen miles, Bro. Roush seized his grip and departed, remaining there about ten days, introducing the restored gospel to eager and attentive listeners, where seats were at a premium, no matter how frequent, making many friends, and making as many calls as time would allow.

The 22d inst. found Bro. Roush again at Flora Vista, to fill an appointment which was

to be held in the Methodist church building, where previous services had been held. Finding the door closed he retired to the schoolhouse, where a fair audience was addressed, manifesting an increased interest; after which Bro. Roush gave notice of the baptism of two, (H. C. Tharp and Mary Acre,) to take place the following day, the 23d, and confirmation in the evening during services. The baptism was well attended, also the confirmation, causing wonder and astonishment. He concluded by a rousing discourse, touching upon the resurrection and eternal judgment. After benediction, a general handshake and good-bye were heartily engaged in.

On the morning of the 24th we bade him a reluctant good-bye, being aware that his departure was urgent. We part with eager hopes of his speedy return, believing his presence is greatly needed here and that his valuable services would be the means of bringing many hungry and thirsting souls into the kingdom of God.

Yours in bonds,

E. N. BEACH.

#### JOTS BY THE WAYSIDE.—NQ. 9.

BY T. W. CHATBURN.

WE have had a very successful attack of the lagrippe "by the wayside," but we are glad we can now report "on deck" and again "ready for our rations." (T. W. W., take notice.) Commencing a series of meetings here on the 7th at the Gospel Hill church, and yesterday baptized eight and many more very near the door. The good Spirit was with us throughout, and rested upon all the people, as evinced by men who had not spoken to each other for months asking pardon and walking into the water.

Brn. J. D. Flanders and C. P. Faul added valuable assistance. Bro. William Duncan had charge of the music. Sister Lauria, his wife, organist, with their sweet music and appropriate selections added largely to our success, for which our thanks are due.

LEBECK, Mo., March 6.

*Editors Herald:*—Since laying down the *Herald* I was reading, my mind goes back into the dark past, my past life, the years that should have been "golden years;" "nothing but leaves, no gathered sheaves!" Two years ago to-morrow I accepted of this blessed gospel and O, how short those two years have been! and still I ought to have achieved greater results. How weak we are!

The other day I picked up a volume of *Autumn Leaves*. "A testimony by William Jordan," met my eye. The first gospel sermon I ever heard was preached by this dear old brother in Calhoun County, Iowa. Many of the Auburn saints will remember him, for he it was that sowed the good seed there. Of course I was too young to appreciate what was said, and my young head was filled with hair-raising stories of "Joe Smith." I thank the Lord that I lived to find these stories all a myth and this latter-day work all that it has been represented to be. The trouble is not with the doctrine, but with us. If we do not enjoy the Spirit, there is something

wrong with us, and we should seek to get right as soon as possible.

The work here might be in a more prosperous condition. There ought to be a certain kind of work done here, something that will have a tendency to properly enthuse the saints and make them appreciate this work as they should. It is discouraging to hear saints say they have no need for prayer; also when we hear them ridiculing the gifts as they are manifested. It is not so hard to bear when it comes from the outside. Surely there are many discouragements to meet, and how sweet it will be when we know that the last danger is passed and we reach the harbor. This calls to mind Bro. and Sr. Burton. How lonely must be their far-away island home in comparison to what they enjoyed here among those they loved. What a joy it will be to them when the voyage is nearing its close and they can sing

"Land ahead, its fruits are waving  
O'er the hills of fadeless green."

Bro. F. C. Keck is telling the people of Fort Scott, Kansas, the gospel story in a way they will not soon forget. Bro. R. T. Walters and G. W. Beebe, Jr., at Rich Hill, Missouri, are working for the Master. May the Father above crown their labors with success.

F. T. BAKER.

CABIN RUN, W. Va., March 4.

*Editors Herald:*—I came here from Ritchie County, to where I labored from the first of the month with the Mount Zion branch and surrounding neighborhood, where much good has been done that will develop in due time. The West Virginia district is in tolerably good condition, and if they could be taught the temporal law by the proper ones, would keep the law of tithing. While preaching at the James Ross schoolhouse on the 18th of February, a shower of rotten eggs was thrown in at the door at us. One passed either side of my head and burst against the wall behind me. One struck Bro. Joseph Biggs, from Kirtland, Ohio, who was assisting me, on the leg, and some of the hearers were hit. And I tell you it created quite a stench in our nostrils during the services. I had good liberty and felt well. I supposed that would be the last of it, but I was mistaken; for the next night they were on the ground before we got there and threw an egg at me as I went in and I believe before the meeting closed there were at least five dozen eggs thrown, and hardly a person in the house but what was hit with one, except myself. The eggers fell out with one another on their way home and one struck another one and broke his shoulder blade; and so Satan rages.

Bro. Biggs is still with me and is a good soldier for the truth. Bro. J. L. Goodrich has been laboring in these parts for some time and has done a good work. There is a goodly number of noble people that uphold and defend the work in the West Virginia district that do not belong to the church and do not have the will to obey.

Would like to attend General Conference, but finances will not permit.

Yours in bonds,

G. H. GODBEY.

RUNNELLS, Iowa, Feb. 26.

*Editors Herald:*—Again the saints and friends of Runnells have been cheered by the labors of Bro. W. H. Kephart and Bro. Roth. Meetings convened over Sabbath, January 31; also the funeral of a friend of saints, a Mrs. Hammer, was conducted by Bro. Kephart, the presence of God's Holy Spirit enabling him to present the grand truths of the gospel.

Then on the 3d along came Bro. Roth with his cheering countenance, and services convened over the 11th with good interest and the message in power. All feel that good has been done, but ascribe all glory to the Giver of all good. May the peaceful influence of God's Spirit ever attend their labors and his servants everywhere.

Let us who are home, who confess the gospel is true, remember that we are living in a day of sacrifice, wherein is a work for all to do. While in this life we labor with ardent zeal for the wealth of this world, but when the great eternity is ushered in we had better have laid up treasures in an unending world, where we can fully enjoy the great inheritance, where it will last but not for a time, as in this life, but forever.

I trust the time is not far distant when the Lord will move upon my companion by his Spirit to obey the gospel, and should such be the case, I believe he will give heed to the law by which he shall aid in sustaining the gospel. I believe there is more required of us, dear saints, than many of us idly suppose. Let us awake and have oil in our vessels that we may all be guided aright in this as in all other ways, that we may be saved in the celestial glory, is the prayer of,

SISTER C. TEAKLE.

## Original Articles.

### TACTICS OF DISCIPLES.—NO. 1.

BY ALVIN KNISLEY.

THROUGH the kindness of an acquaintance of mine who is an active member of the so-called Christian Church of this place, I came in possession of a number of copies of the *Christian Leader*, which is published in Cincinnati, Ohio, in the interest of that organization. In these copies is contained a continued article headed, "Elder J. F. McDowell, a Latter-Day Saint, Reviewed." It is written by one J. J. Taylor and purports to review Elder McDowell's tract on "Discipleism," with which many of our readers are acquainted. To reply to this is the object of this article, in which I purpose to vindicate Elder McDowell, and show the unfairness of Mr. Taylor's methods, and with what result they can be applied to his own cause. With these few apologetical remarks I launch forth into

the field of investigation, allowing Mr. Taylor to speak for himself in his own language. The controversy shall, therefore, be between Elder McDowell, Mr. Taylor, and his commentator. I begin with No. 2 of his articles as I could not, to my disappointment, get No. 1.

McDowell.—"How did Mr. Campbell propose to effect the restoration of primitive Christianity as a divine organization without the intervention of divine help?"

Taylor.—"I shall only say, Mr. Campbell had no thought of a restoration without being guided by the divinely revealed word given to us by inspiration, and no man who is earnestly seeking light and knowledge would undertake such a grand and noble work as did Mr. Campbell without invoking divine aid to guide him in understanding the true and faithful word of God."

Comment.—Such is the reply of this author to the above statement of Bro. McDowell. It may do very well for those who are satisfied with a mere reply to a question regardless of whether it is true or not, but to those who are not, it is utterly valueless. He asserts in this paragraph, first, that Mr. Campbell had no thought of a restoration without being guided by the "revealed word;" and second, he says impliedly that Mr. Campbell by invocation was enabled through "divine aid" to understand the revealed word. But, Mr. Author, why would he invoke divine aid? You would answer, To enable him to understand the revealed word. The only divine aid he could get to help him understand the revealed word would be the Spirit or Holy Ghost. Now that is as much as to say that he could not understand the revealed word without this divine aid—the Spirit. And as an understanding of the revealed word would be infinitely necessary to the restoration of primitive Christianity, he could not, therefore, restore it without the Spirit. And if he received not the Spirit you are not a member of the church of God, and unsaved. But if he did receive it, how am I to know it; and, furthermore, how am I to know that he was an authorized servant of God? A merciful God will certainly not ask me to rest in uncertainty. Suppose,

however, that he were to receive divine enablement to understand the revealed word, the scriptures, would that, or such an understanding empower him to restore primitive Christianity? That depends on whether there is *sufficient* in the scriptures to understand. If there is not, he could not make a *restoration* with them alone. I positively deny that the Bible contains sufficient for the restoration and guidance of the church, and shall bring forward some of the evidences further on. But if it is, how do you know it, since it makes not the least intimation to that effect?

McDowell.—“The fact is that no man by ‘human ingenuity’ alone could ever disinter the edifice of ancient Christianity.”

Taylor.—“This is a fact, and Mr. Campbell knew it; but he believed the word of God, as it was handed down to us by the inspired penmen, to be the true and faithful revelation of Jesus Christ.”

Comment.—The word of God was not handed directly to us by inspired penmen, but by uninspired penmen. Inspired penmen handed it to others, who in turn handed it to others still, and so on till it finally reached us. Then how do you know that Mr. Campbell “believed the word of God as it was handed down” by inspired penmen when the possibility of its being corrupted by those who immediately handed it to us suggests that it might *not* be as it was originally written. He could not believe what is not there, inasmuch as he could not believe what he knew nothing about. I shall bring forward scriptural and historical evidence to show you that the word of God does not exist in any of the oriental manuscripts, or in any of the modernly used translations—barring out Joseph Smith’s—uncorruptedly the same as it flowed from the pens of the original authors.

It is proper here, sir, to observe that you misrepresent Mr. Campbell. Even he did not believe that the word of God is as it was at first—designating the Bible by the “word of God.” He said, “The apostate church—Babylon the Great, the Mother of Harlots—changed even the Bible itself,” etc. You knew this when you made the above statement, or else you

have read Hayden’s History of the Disciples and the Campbell-Purcell debate to little or no purpose, if you read them at all.

Taylor.—“Mr. Campbell did not have to resort to ‘human ingenuity’ for the purpose of disinterring ‘ancient Christianity.’”

Comment.—Then he had the power to resort to something else. Pray, tell us what it was; perhaps inspiration?

Taylor.—“He had God’s divinely revealed word to guide him into all truth, and, by the instructions to be found therein, he found the ‘edifice of ancient Christianity.’”

Comment.—That is it. And what was it like when he “found” it? Did it have apostles, prophets, and inspired men? But your use of the word “found” is a little obscure. Do you mean that “by the instructions to be found therein,” he founded and afterward “found” the “edifice of ancient Christianity”? Or, do you mean that he “found” it in the divinely revealed word? I am not particular which it is, because you are, as I shall presently show, wrong in either case; but I will answer both.

If you mean the former, you should not have said “ancient” Christianity. Ancient Christianity was very unlike yours. A description of it is found in 1 Corinthians 12:27, 28. From these passages we learn that it had apostles, prophets, and many other things which are absent from the organization Mr. Campbell founded. You may say that those things all ceased. But they were in *ancient* Christianity; and any Christianity that is without them now is only modern. If you meant the latter, I reply that it is an utter impossibility to find the edifice of ancient Christianity, which is the Church of Christ, in the Bible. The Bible contains some of the laws of his church, but to say it is the church itself is to talk nonsense.

You say he had God’s word to “guide him into all truth.” If he did, God did not give it to him for that purpose. There never was a statement more false than that. Such a thing as the written word of God guiding people into *all* truth is entirely unknown to the Bible. On the other hand the Bible is opposed to it from Genesis to Revelation, both in

tenor and in defining what it was that was to guide his people into all truth. It says:—

Howbeit when he, the Spirit of truth, is come, *he* will guide you into all truth, etc.—John 16:13.

See also John 14:15-26; and 15:26, where more of the office work of the Spirit of truth is given.

Jesus was the Comforter to his disciples while on earth. He personally delivered counsel and revealed his mind to them. And he told them that after he ascended he would not leave them “comfortless,” but would send unto them “another Comforter,” through the agency of which he would still continue to manifest his mind to them. (See Acts 1:2). Thus it was the Spirit, the Comforter, which succeeded him, that was to guide his people into all truth. Some of the manifestations of this Comforter were afterward written down—but not all—and imperfectly handed down to us by uninspired men who held them. To be correct, Mr. Taylor, you should have said that Mr. Campbell had God’s divinely revealed word to guide him into *some* truth.

McDowell.—“Its primary establishment was the work of divine inspiration, and so must be its reestablishment.”

Taylor.—“I shall only say if Jesus Christ had only set up an institution, which was only temporary, and after its removal, then it would have been necessary for a reestablishment; but Jesus said ‘the gates of hades shall not prevail against it.’”

Comment.—The passage you quote is found in Matthew 16:18, and you are not the first one in this century that has improperly used it. In examining it, however, it is important to determine, first, what the “gates of hades” means; second, whether the fact of the gates of hades not prevailing against the Church of Christ proves there would be no apostasy or disestablishment of the church. You have not, of course, proven that the thing which Jesus had in view which should not be prevailed against, was the church. There is a question with some about that. Jesus said, “Upon this rock I will build my church, and the gates of hades shall not prevail against it.” Those who entertain the question referred to, ask, “Which was

it, the 'rock' or the 'church' that was not to be prevailed against? Without venturing a process of reasoning to establish which it is, I will take it for granted that it was the church he alluded to—as you believe that is what is meant.

"Gates of hades." You quote from the Revised Version I notice. "Hades," which is in the Authorized Version rendered "hell" and corresponds with the Hebraic *sheol*, is scripturally the place of the unsaved dead. Whether there is anything specially significant about the "gates," I am not particular and passive, and will untechnically grant you what you evidently intended to convey by the use of the phrase, as I see nothing in your general way of using the text that would interfere with our position on the apostasy of the primitive church. "Prevail against." Prevail means "to overcome, to gain the victory; to become predominant." A few years ago you had a war in your country between the North and South. Is it not a proper question to ask, which prevailed? Certainly it is; you would answer, the North. Just so; but did they prevail in every battle during the war? You know that they did not; thousands were slain from their ranks by the perseverant Southerners. Some six hundred thousand were killed on both sides, besides about four hundred thousand who were disabled or wounded. In many engagements the rebels swept away and routed "horse and cart" the Northern detachments. In these particular instances they prevailed; but finally and permanently their enemy prevailed. So it was, is, and will be with the Church of Christ. It was instituted for a certain object. Finally it will accomplish it—will be triumphant, will be the victor, and will *prevail*. But is that to say that Satan makes no momentary successes against it; that none fall in the perpetual war he is waging against it; that none yield to his evil enticings, and thereby fall from the ranks of the righteous and saved? Of course it is not.

I think by this time you understand me and probably see the misapplication you have made of that fond text of Roman Catholics. "Shall not pre-

vail against" is to be understood in either of the following two senses: first, that Satan shall gain no advantage over the church whatever, momentary or final, in any place or time; second, that he will not be predominant after the battle is over for good, that he will not in the end be victorious. Now if it be applied in the latter sense, I do not deny it; if in the former, I dissent. It is utterly impossible for the former to be the proper way in which this text is to be understood, in view of the fact that the scriptures simply abound with statements, both of a historical and a prophetic character, that there was and was to be an apostasy or extinction from the earth of primitive Christianity. Indeed, Paul says, even in his early day:—

All they which are in Asia be turned away from me.—2 Timothy 1: 15.

In Revelation chapters two and three, is an account of the rebukes administered to the seven churches of Asia.

Even now are there many antichrists; whereby we know that it is the last time. They went out from us, because they were not of us.—1 John 2: 18, 19.

Jude says:—

For there are certain men crept in unawares.—1: 4.

For similar observations to show that the deathful clutches of apostasy were at that early date of inspiration and miracles, drawing whole churches into its cesspool of iniquity, see 1 Timothy 1: 19, 28; 2 Timothy 2: 17, 18; 3 John 9 and 10 verses; 1 John 4: 1-3.

These are, however, only literal fulfillments of prophecies previously made; and further predictions were given expression to by the authors just referred to, in relation to the development of the revelation of the "man of sin." In the Old Testament we have the following. Daniel's vision of the four beasts and the interpretation. "The fourth beast shall be the fourth kingdom upon earth," says Daniel. It is easily seen that it represents the Roman Empire with its divisions and subdivisions. (See chapter 7.) Speaking of one of the horns of this fourth beast which was diverse from all the others, he says:—

I beheld and the same horn made war with the saints, and prevailed against them.

Here it is positively declared that

the saints would be "prevailed" against; without question the saints was the church as it existed forward from the time of Christ's personal ministry on earth. Isaiah said:—

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Isa. 24: 5.

Amos speaks of a "famine for hearing the word of the Lord." (8: 11.)

Without worrying you, kind reader, with any more passages from the Old Testament, permit me to introduce one or two prophecies from the New Testament in line with the foregoing. In Matthew 11: 12 it is recorded that Jesus said:—

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent taketh it by force.

The "kingdom of heaven" was the church, and the violent was the power which was warring against it as prophesied of by Daniel and others. Paul warned the elders of Ephesus in the following touching remarks:—

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.—Acts 20: 29. See also 2 Thess. 2: 7-12; 2 Tim. 3: 13; Rev. 12: 13; 7, 8: 17.

I think that the evidences which I have adduced from the Bible supportive of this doctrine ought to satisfy any Bible believer of its truthfulness. Why do you, Mr. Taylor, deny that the ancient church was disestablished or that there was an apostasy when Mr. McDowell quotes copiously from your leading authors in its favor? Not only this, but you have admitted it several times yourself already, in acknowledging that Mr. Campbell effected a "restoration." This you have done in the quotations I have been making from your senseless statements. At all events there has either been an apostasy or else the church has existed uninterruptedly from the days of Jesus to the present time. If the latter be true, which is it? I ask. And why did not Mr. Campbell join it instead of starting another? Or dare you deny that he started another? You doubtless believe that the church commonly known as the Disciple Church is the true Church of Jesus Christ. If you do not, why are you defending it? If you do, would you be brazen enough to admit that it existed the same before Mr. Campbell's time?

## Conference Minutes.

## KENTUCKY AND TENNESSEE.

Conference convened with the Foundry Hill branch, February 27; C. L. Snow president, assisted by T. C. Kelley; J. H. Winn clerk. Branch reports: Foundry Hill 37; gain 5. Haley's Creek 31; loss 2. Farmington 31. Caldwell 23. Elders reporting: C. L. Snow baptized 4, W. H. Griffin, J. H. Adair, W. R. Smith, T. C. Kelley, P. B. Seaton baptized 2; Priest D. W. Cook; Teacher Bro. Ross; Deacon W. F. Stephens. Bishop's agent's report: Due church last report \$163.30; received since \$129.57; paid out \$260.39; balance due church \$32.48. The Bishop's agent was authorized to sell one building (given as a freewill offering by Turner Adair) to highest bidder. Whereas there is not a perfect understanding as to the name of this district, it being called by some the Kentucky and Tennessee district, by others the Tennessee and Kentucky district, and by others the Western Tennessee and Kentucky district, etc., Resolved that we request the district clerk to ascertain by what name the district is recorded by the General Church Recorder, and that hereafter it shall be called by that name. Carried. Whereas, the district record of the Kentucky and Tennessee district does not define the boundaries of the district, and, whereas, there is not a perfect understanding as to the boundaries of the district, and, whereas, the General Church Secretary desires information as to said boundaries, therefore be it resolved, that, General Conference concurring, the boundary lines of this district shall hereafter be understood as follows: The Ohio River on the north, the Tennessee River on the east, the Tennessee and Mississippi State line south. The Mississippi River on the west. Carried. Resolved that the district clerk be requested to ascertain from the General Church Secretary whether it is necessary to have the General Conference pass upon the boundary line of the district and if so, resolved that we request the district president and district clerk to draft a resolution asking General Conference to pass on the matter as soon as possible. Carried. C. L. Snow reelected district president, A. J. Myers chosen secretary. Resolved that when this conference adjourns it does so to meet at the Caldwell branch, Saturday before the first Sunday in July. Speakers, D. W. Cook and T. C. Kelley. The house in which conference was held was dedicated, T. C. Kelley delivering the sermon.

## SPRING RIVER.

Conference convened at Weir City, Kansas, February 12-15; I. N. White, missionary in charge, chosen to preside, J. C. Chrestensen secretary, J. W. Gilbert assistant. Branch reports: Weir City 100; no change. Blendsville 99; gain 11. Angola 79; gain 3. Pleasant View 113; gain 1. Webb City 201; gain 8. Maysville 45; no change. Columbus 50; loss 1. Tiff City, new, 19. Elders reporting: W. France, W. C. Cather, J. C. Chrestensen, J. A. Graves, O. P. Sutherland, J.

W. Gilbert, J. W. Thorp, S. W. Simmons, I. N. White, W. W. Shumaker, C. K. Ryan, T. J. Sheppard, T. S. Hayton; Priests G. A. Hiser, G. W. Beebe, Jun., H. Havey, M. A. Love; Teacher E. E. Gilbert. Bishop's agent, J. M. Richards, reported: On hand last report \$3.96; total receipts \$140.66; disbursements \$137.10; on hand \$3.56. Auditing committee reported an error of \$1.21 in favor of Bishop's agent, which leaves a balance of \$2.35 in his hands. [Figures incorrect.—Ed.] District secretary and treasurer, J. C. Chrestensen, reported: Nothing on hand last report; receipts \$11.04; disbursements \$11.65; amount due treasurer \$0.61. He also reported tent fund as follows: On hand last report \$9.88; collections since \$19; total on hand \$28.88. Missionary in charge and district president reported having organized the Tiff City branch with 18 charter members, on January 31, 1897. I. N. White and J. W. Gilbert were chosen delegates to General Conference and authorized to cast full vote of the district. The conference or district obligated itself to pay the delegates' expenses in full; same to be collected from each branch in the district. J. M. Richards, John H. Thomas, and A. H. Herke were appointed a committee to investigate the difficulties existing between Melvin Ross, or his heirs, and E. B. Mullin, and report to next conference. Communications from Weir City branch and S. W. Simmons, recommending William H. Smart's ordination to the office of elder was read and same referred to missionary in charge, who, in connection with T. J. Sheppard, ordained said brother (February 15) as per recommendations. A communication from Weir City branch was read in regard to district tent, how obtained, where to be used, etc. The chair was empowered to appoint a committee of investigation and report to next conference. Committee, T. J. Sheppard, Wm. France, and O. P. Sutherland. J. M. Richards, O. P. Sutherland, and T. J. Sheppard were appointed a committee to visit D. S. Crawley and ascertain his present feelings in regard to decision of arbitrators. Said committee reported that they found him willing to labor in accordance with that decision, if released from the payment of \$130, which amount he claimed he did not justly owe, and the following motion was carried: That so far as this body is concerned, it relieves Bro. Crawley from all obligations to the church concerning the lot he bought in Weir City for the branch of that place, and recommends that the branch of Weir City and the Bishop do the same, and that the Bishop relinquish whatever right the church may have to said lot to Bro. Crawley. The following named were elected district officers: O. P. Sutherland president, J. C. Chrestensen secretary and treasurer. Sermons were delivered by Elders I. N. White, J. W. Gilbert, and W. C. Cather. Adjourned to meet at Sherwin, Kansas, June 11.

## NODAWAY.

Conference convened at Sweet Home, February 13 and 14, at eleven a. m.; William Woodhead president, W. B. Torrance secretary. Elders reporting: J. Hawley, W.

Powell, H. Kemp, M. F. Gowell, R. K. Ross, J. Gunsolley, E. S. Fannon, C. C. Nelson, W. Woodhead; Teacher Bro. Lane; Deacon W. B. Torrance. Bishop's agent's report: On hand last report \$34.85; received since \$184.53; paid out \$163; on hand \$56.38. Report approved. Branch reports: Bedison 36; gain 1. Platt 80; gain 2. Ross Grove 38; gain 4. Sweet Home 44. Rising Hope 20; gain 1. William Woodhead was unanimously elected president of district until next conference; W. B. Torrance secretary. R. K. Ross was sustained Bishop's agent. Delegates to General Conference, William Woodhead, R. K. Ross, W. B. Torrance, John Hawley, M. F. Gowell, Henry Kemp, E. S. Fannon. Voted that secretary be authorized to purchase a new district record. Voted that the president take up a collection with which to purchase record, the money to be put in the hands of the secretary, and \$1.47 was collected. Voted that we petition General Conference to send three missionaries to labor in this district. Preaching by Brn. E. S. Fannon, Henry Kemp, and M. F. Gowell. Adjourned to meet with the Bedison branch at Union church, June 12 and 13.

## LITTLE SIOUX.

Conference met March 6, at Magnolia, Iowa. Branches reporting were Magnolia, Persia, Union Center, Woodbine, Logan, Little Sioux, Missouri Valley. Bishop's agent, A. M. Fyrando, reported for year March 1, 1896, to March 1, 1897: Received \$1,017.85; disbursements \$956.56; error in former agent's report \$2.61; on hand \$58.59. [Figures incorrect.—Ed.] A committee to give special examination reported report as read correct as shown by the books. A petition was read from Charles Heath, now of St. Joseph, Missouri, asking for an appeal from action of Missouri Valley branch. The brother was granted a rehearing, and on motion the presidents of conference appointed A. M. Fyrando, D. Maule, and G. M. Scott a court to hear and act, they to give all parties due notice. A request of the Little Sioux branch was presented recommending Joseph Lane to office of elder. Bro. Lane declined to receive the ordination, not being satisfied to accept now, and on motion it was deferred three months. A goodly number of the priesthood reported. The following were chosen delegates to General Conference: G. M. Scott, and wife, W. T. Fallon, J. C. Crabb, Charles Derry, J. W. Wight, A. M. Fyrando, Alice Cobb, Ruth Cobb, Grace Cobb, G. E. Erickson and wife, Thomas Strand and wife, Anna Eades, Sarah J. Hoffman, Charles Benson, Alice Asquith, Oscar Case, D. R. Chambers, D. A. Hutchings, W. A. Smith, and Mary Chambers. The president of each branch in the district was requested to arrange for the raising of funds for district tent expenses. J. C. Crabb was chosen district president and authorized to choose assistants. He made choice of G. M. Scott and D. R. Chambers. A. M. Fyrando was chosen district secretary. A. M. Fyrando was sustained Bishop's agent. The following resolution was adopted: Resolved that the Little Sioux district conference respectfully

request the General Conference to authorize each district to issue letters of appointment to the missionaries laboring in the several districts who are spending their whole time in the ministry but who are not General Conference appointees. Resolutions of condolence in the loss of Bro. D. Chambers were heartily accepted and on motion were ordered printed in *Herald*, *Ensign*, and the county papers. Preaching during session by Elders D. A. Hutchings, and J. C. Crabb. Adjourned to meet at Magnolia, first Saturday and Sunday following in June.

#### EASTERN IOWA.

Conference convened with Brush Creek branch, near Arlington, February 27 and 28; C. E. Hand president, J. R. Sutton secretary pro tem. Branches reporting: Grove Hill 54; 4 received, 1 died. Apostolic 66; no change. Fulton 45; 3 received. Butternut Grove 40; no change. Brush Creek 23; no change. Elders reporting: C. E. Hand, O. B. Thomas baptized 5, J. R. Sutton baptized 2, John Heide, M. G. Maudsley, B. F. Miller; Priests C. S. Shipley baptized 1, L. E. Hills baptized 2, J. X. Smith. Bishop's agent's report read and approved. Total receipts including amount on hand August 20, 1896, \$358.83; total expenditures \$285; balance due church \$73.83. A communication was read from missionary in charge in regard to the action of Fulton conference in regard to the F. J. Potter case in which the action of conference was declared null and void that instead he should have been restored to full fellowship. Approved by conference. Committee reported on the investigation of Davenport branch that conditions were investigated and it was deemed wisdom to declare the branch disorganized, and by action of conference, this was done. A vote of thanks was tendered the retiring district secretary, Bro. W. W. Beal, Jr., for his efficient services. Adjourned to meet with Butternut Grove branch, September 4.

#### INDEPENDENCE.

Conference convened at Independence, March 6, at ten a. m.; R. May in the chair, Arthur Allen secretary. The president delivered an excellent address on the duty of the saints and the prospects of the work, also upon the subject of tithing. Bro. Brackenbury gave us a short speech and Joseph Luff spoke of the sacrifices made by many and of the necessity of the church, individually and collectively, being subject to trials. The Bishop's agent reported: On hand at last report \$45.16; received since \$1,386.04; paid out \$1,456.36; balance due agent \$25.16. This report was referred to an auditing committee. The district treasurer reported: On hand last report \$3.21; paid out \$3.00; balance in treasury \$0.21. This report was referred to the auditing committee. Elders reporting: R. May, J. W. Brackenbury, J. Anderson, G. E. Harrington, W. H. Garrett, J. H. Thomas, R. J. Parker, E. Harrington, J. Curtis, D. F. Winn, B. J. Scott, C. Depew, N. Abraham, H. Resch; J. S. Wagener, A. Allen, J. Emmett, J. Hoffman, S. J. Madden, S. O.

Waddell, G. Hayward, and C. G. Gould; Priests D. L. McCarty, G. H. Wells, W. E. Weir, A. E. Weidman, J. I. Young, G. Edwards, A. Z. Rudd, G. Essig, W. Smith, J. Tankard, and T. Newton. A report from the Sunday school association was read and ordered spread upon the minutes. The reports of the auditing committee were read and adopted. The present officers of the district were sustained for the coming term. The following members were chosen delegates to General Conference: R. May, E. T. Atwell, Arthur Allen, William Crick, Joseph Luff, T. W. Chatburn, Jay Hoffman, George Harrington, Geo. Edwards, John H. Thomas, Alfred White, George Hawley, R. J. Parker, J. I. Young, E. L. Page, G. H. Hilliard, Belle James, Sr. R. May, Abbie A. Horton, Sr. J. A. Robinson, Rudolph Etzenhouser, Sr. J. W. Layton, Myra Brackenbury, Sr. M. E. Salyards, W. N. Robinson, Sr. H. H. Robinson, Charlotta Cleveland, Sr. Joseph Luff, Sr. Joseph Emmett, Sarah Hawkins, J. D. White, Sr. J. D. White, Ammon White, J. W. Brackenbury, R. W. Davis, Nellie Chatburn, I. N. White, H. H. Robinson, S. O. Waddell, S. J. Madden, Florence McNichols, Sr. T. W. Chatburn, Harry Hattey, E. L. Baskett, F. W. Barbee, Sr. E. T. Atwell, B. C. Smith, Sr. B. C. Smith, Amy James, O. L. James, Sr. S. R. Berg, W. O. Hand, Mary Warnky, J. C. Foss, Thomas James, Arthur Mills, and S. Bernice Austin. Delegates attending were authorized to cast the full delegate vote. It was moved that we indorse the request of the Independence branch and petition General Conference to hold its next session after its adjournment in April, in Independence. Resolved that when we adjourn we do so to meet with the Second Kansas City branch on September 11 and 12. The clerk was authorized to send the following to the General Church Secretary as the territory comprising the Independence district: Wyandotte, Johnson, and Miami Counties, Kansas, and Jackson, Cass, Johnson, LaFayette, Pettis, and Saline Counties in Missouri. Sunday morning sermon by Joseph Luff, after which a collection was taken up for the benefit of the district, and \$5.04 was collected. A priesthood meeting was held, Pres. R. May in charge. After prayer Bro. Luff took charge by request of the president. Some good advice was given, after which it was resolved that we make an appeal to the committee in charge of the mission tent to have it pitched in Kansas City vicinity. W. H. Garrett was the speaker of the evening.

#### SYDNEY.

Conference convened at Balmain (Sydney), December 26 and 27, 1896; C. A. Butterworth president, G. R. Wells associate; George Lewis clerk. Branches reporting, Balmain, Nambucca, Tuncurry, Hamilton, and Wallsend. Ministry reporting: Elders C. A. Butterworth, G. R. Wells, J. Kaler, H. Broadway, E. J. Haworth, C. Avery, J. Wright, G. T. Ballard, R. Ellis, A. Seaburg, J. Dickenson, T. Gregory; Priests W. Lewis, C. A. Davis, C. S. McLaren, A. Ballard, W. Ballard; Teachers J. Smith, G. Lewis, J.

Jones, J. Argent; Deacons W. J. Haworth, J. Holder. The following officers were elected for the ensuing term: District president, Elder G. T. Ballard; assistant president, E. J. Haworth; secretary, Claude S. McLaren; assistant, Walter J. Haworth. Brn. J. W. Wight, J. W. Gillen, and Joseph Luff, were appointed representatives to General Conference. The following resolution was passed: Whereas the field of labor, and responsibility in gospel word in this mission is widening and the laborers so few, therefore be it resolved that this conference request the First Presidency to consider the advisability of sending one of the Twelve to this mission at the next General Conference, or another of the Seventy if one of the Twelve cannot be sent. Will the First Presidency please note this request. G. R. Wells was ordained to the office of Seventy by Elders Kaler and Butterworth, of the Seventy. The conference then adjourned to meet at Hamilton, December 25 and 26, 1897. This conference was indeed a blessed season and was on the whole the very best conference held in connection with the district.

## Sunday School Associations.

#### EASTERN IOWA.

Convention held near Arlington, Iowa, February 26, in charge of assistant superintendent; Lizzie Haller secretary. Address by assistant superintendent. Butternut Grove, Fulton, and Clinton schools reported. Vote of delegates was cast unanimously in favor of uniformity of texts. J. R. Sutton, L. E. Hills, and O. B. Thomas were chosen delegates to General Convention, and were instructed to vote in favor of uniformity of lesson texts. Lizzie Haller, Libbie Sutton, and Willard Beal were appointed a committee on program and authorized to arrange a program within three months, and to obtain printed programs and distribute among those who have a part on program. Convention program was carried out, after which convention adjourned to meet with the Butternut Grove branch, near Oaslow, Iowa, September 3.

#### FREMONT.

Convention convened at Shenandoah, Thursday, February 26, at 7:30 p. m., Assistant Superintendent Joseph Roberts presiding. After the usual devotional exercises a paper written by Ethel Skank on "Some of the mistakes of a Sunday school teacher," was read by Mamie Pace and a discussion of the same was led by Blanche Andrews. This was followed by a paper, "Some of the mistakes of a Sunday school superintendent," by Joseph Roberts, in which he outlined the model superintendent, leaving each individual superintendent to discover his mistakes by comparing with the model set before them. The work was emphasized by a blackboard outline. Friday, ten a. m. The morning hour was spent in business. Emma Hougas secretary pro tem., and authorized to prepare minutes and send to *Herald*. Reading of school



and teachers reports. Delegates to General Convention, Bro. and Sr. T. A. Hougas, Bro. and Sr. D. Hougas, Bro. and Sr. George Kemp, Bro. and Sr. M. W. Gaylord, William Gaylord, and Nettie Green, and all others who may go, any number of whom being present authorized to cast the full vote of the district, delegates instructed by unanimous vote to support proposed amendments to Constitution and By-Laws, also uniformity of texts. Bro. and Sr. E. D. Briggs, of Nebraska City, being present, were invited to take part in convention work. On request the reading of paper of Maud McClenahan was postponed until afternoon session. Charles Fry not being able to attend, his paper on "How to prepare a lesson from the Quarterly," was sent in, but for want of time only a few points were noted and discussed. At 2:30 p. m. business was again taken up and the following officers elected: Charles Fry superintendent, Joseph Roberts assistant, the superintendent and assistant to choose the third, Ethel Skank elected secretary. By vote, the superintendent and assistants were chosen program committee. The paper of Maud McClenahan on intermediate class work was read and discussed. In the paper the successive steps of practical teaching were plainly outlined and emphasized by an appropriate blackboard outline. This was followed by a teachers' experience meeting, led by Brn. Davidson and Briggs, in which all participated, and it was very much enjoyed. The Sunday school newspaper edited by Charles Fry and Ola Redfield was read by Sr. Redfield. Owing to want of time the paper was somewhat abridged, but what was read was both instructive and practicable and was appreciated and enjoyed. The evening was devoted to the theme of temperance. An essay on "Why teach temperance to children?" was read by Emma Hougas. Mamie Pace gave a very appropriate recitation entitled, "Between two fires." H. F. Durfey gave a very interesting talk on "What can the ministry do for the cause of temperance?" in which he emphasized very strongly the power of example. The General Superintendent having just arrived gave a few remarks, which closed a very pleasant and profitable convention. Adjourned to meet at the same place, just previous to the time of next district conference.

**NORTHEASTERN KANSAS.**

Association met at Scranton, February 12, at two p. m.; Sr. Parker presiding, W. S. Pender secretary pro tem. Remarks by superintendent, presenting the idea that there was something for each of us to do. Short speech by Bro. Pender. Reports from Fanning, Atchison, Netawaka, and Scranton. Topeka not reported. Delegates chosen to the General Convention were, Bro. and Sr. W. E. Peak, W. S. Pender, John A. Davis, John Cairns, Bro. and Sr. Parker, William Gurwell, and Grant Gurwell; the delegates present to cast the entire vote of the district. Voted that officers hold over until the next convention. Adjourned to meet Friday before the next conference.

**GENERAL SUNDAY SCHOOL CONVENTION.**

The convention of the General Sunday School Association will convene at Lamoni, Iowa, April 3-5, 1897. Following is the program, subject to such changes as the committee or the convention may deem necessary.

**SATURDAY, APRIL 3.**

- 3:00 p. m., Organization, reports, appointment of committees, etc.
- 7:00 p. m., New business, "Proposed amendments to the Constitution and By-Laws," special order.

**SUNDAY, APRIL 4.**

- 9:30 a. m., Regular session Lamoni Sunday school, and overflow classes.
- 10:45 a. m., Music. Invocation. Music. Paper (ten minutes), "Can Sunday schools be graded?" J. A. Gunsolley, Lamoni, Iowa. Music. Essay (ten minutes), "How can we reach new and remote fields," F. E. Cochran, Lamoni, Iowa. Paper (ten minutes), "How can the opening and closing exercises of the Sunday school be conducted most effectively," Sr. Louise Palfrey, Macon, Missouri. Music. Blackboard work by William Faulds, St. Thomas, Ontario.
- 7:00 p. m., Music. Invocation. Music. Address, "Our Sunday school work in the South Sea Islands," Sr. Ella R. Devore, Limerick, Ohio. (Sr. Devore has lately returned from her mission in the Society Islands.) Music. Address, "Where are we at?" T. A. Hougas, Henderson, Iowa. Recitation, "Vashti," Sr. Ruth Lyman Cobb, Lamoni, Iowa.

**MONDAY, APRIL 5.**

- 9:00 a. m., Opening exercises and routine business. Primary class recitation, Sr. Louise Palfrey. Intermediate class recitation, Sr. Callie B. Stebbins. Senior class recitation. (All recitations to be followed by criticisms and questions.) Music. Blackboard work by Joseph Roberts, Thurman, Iowa.
- 2:00 p. m., Business, election of officers, etc.
- 7:00 p. m., Unfinished business. Experience meeting. Music.

10-2 T. A. HOUGAS, }  
VIOLA BLAIR, } Com.  
M. C. FISHER, }

**Miscellaneous Department.**

**REDUCED RAILWAY RATES TO GENERAL CONFERENCE.**

The Western Passenger Association has granted reduced rates to the coming General Conference and conventions, naming the dates as requested, from April 4-20. While the conference does not convene till the 6th, the 4th is named in order to permit attendance at the Religio and Sunday school conventions.

Reduced rates are granted under the following conditions:—

1. Going tickets must be purchased not earlier than three days before the first date named, and not later than three days after, Sunday not being counted as a day in any case. In other words, tickets may be pur-

chased on any date from April 1 to 7, inclusive, but not later than the 7th.

2. The rate is one and one third fare for the round trip. The rule is to purchase full fare tickets on the going trip. Passengers must, in all cases, obtain certificates with every ticket purchased, which certificates, when signed by the Church Secretary and stamped by the railroad agent at Lamoni, will entitle purchasers to return trip tickets at one third the usual fare; provided that one hundred tickets are purchased; and, provided further, that ministers holding half-fare permits are not entitled to this reduction; nor are tickets purchased at fifty cents or less to be counted.

Where passengers can do so, it is better to purchase a through ticket to Lamoni and obtain one certificate. Where several tickets are purchased, separate certificates must be obtained with each.

Those who travel over two or more different roads should purchase tickets to junction points, when possible, and thus cover each line of road with one ticket and its corresponding certificate. Take particular notice, that while going full fare tickets may be purchased at any station on roads of the Western Association, some roads name special junction points at which only, as we understand, they will honor certificates for reduced fare on the return trip; hence tickets should be bought to the junction points named by said roads, which, so far as heard from, are as follows: Missouri Pacific: Omaha, Kansas City, and St. Louis. Chicago, Rock Island, and Pacific: Des Moines, Ottumwa, Council Bluffs, St. Joseph, and Kansas City. Chicago and Alton: Chicago, Peoria, Louisiana, and Kansas City. Certificates from the Burlington, Cedar Rapids, and Northern Road, will be honored for return passage at reduced rate by the C. R. I. and P., M. and St. L., St. L. K. and N. W., C. B. and Q. and R. I. and P. Rys. For information as to best routes, apply to ticket agents.

Additional information: The Fremont, Elkorn, & Missouri Valley Railroads' junction point is Omaha, Nebraska. "Agents of the Sioux City & Pacific Railroad will, upon application, furnish delegates with certificate receipts for fare paid to Council Bluffs via Missouri Valley and C. & N. W. Ry." The Missouri Pacific expects to sell independence, Missouri, delegates through tickets to Lamoni. See local agent.

The Central Passenger Committee could not grant rates, because over seven days, its rule limit.

Tickets on the going passage may be limited or unlimited, according to the rules of roads selling them; but return tickets are good only for continuous passage, and not later than three days after the 20th—to the 23d inclusive.

Purchasers should hand in their certificates promptly to the Secretary, that the local railway agent may be notified of the required one hundred being purchased.

The following lines of road will sell tickets on the certificate plan:—

Atchison, Topeka, and Santa Fe; Burlington, Cedar Rapids, and Northern; Chicago and Alton; Chicago and Northwestern; Chi-

cago, Burlington, and Northern; Chicago, Burlington, and Quincy; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Chicago, St. Paul, Minneapolis, and Omaha; Hannibal and St. Joseph; Kansas City, St. Joseph, and Council Bluffs; St. Louis, Keokuk, and Northwestern; Illinois Central; Iowa Central; Jacksonville and St. Louis; Minneapolis and St. Louis; Missouri Pacific; Rock Island and Peoria; St. Louis and San Francisco; Sioux City and Pacific; Wabash; Wisconsin Central Lines; Burlington and Missouri; Colorado Midland; Denver and Rio Grande; Fremont, Elkhorn, and Missouri Valley; Rio Grande Western; St. Joseph and Grand Island; Union Pacific.

R. S. SALYARDS,  
Secretary Reorganized Church.

LAMONI, Iowa, March 15, 1897.

#### FAST DAY.

Recognizing the existence of a strong desire among the saints for a day of fasting and prayer to be observed before the assembling of conference, April 6, we have consulted together and agreed to appoint Sunday, March 28, as a day of Fasting and Prayer, to be observed by the church in its several branches, and by the saints who may not be able to attend the meetings where held.

We recommend as subjects for contemplation and prayer; the general condition of the church in its attitude to the world; the ministerial force and its labors; the financial department and its needs; the organization of the church in its several quorums, their condition, vacancies, and the necessity that they may be filled; the disturbed conditions of the political world at home and abroad, as signs of the times indicating the soon coming of the Messiah and the need of preparation in holiness for that great event.

We recommend that the fast be from the evening meal of Saturday, March 27, to the evening meal of Sunday, the 28th.

We further recommend that the usual Lord's Day services of the prayer and testimony meeting be devoted to prayer for the objects desired.

Let the saints be united in appealing to the Lord for the aid and direction of the Holy Spirit, the light of truth and the Spirit of revelation and wisdom, for the present exigencies and the work of the incoming year.

JOSEPH SMITH, President.

A. H. SMITH,

Acting Counselor.

E. L. KELLEY, Bishop.

R. S. SALYARDS, Secretary.

LAMONI, March 9, 1896.

11-2t

#### SPECIAL BUSINESS NOTICE.

*To the Church at Large.*—Desiring to close the conference year's business by 1st of March, 1897, in looking over the publications of the office I find a large subscription yet unpaid for the closing year:—

*Zion's Hope*, about.....\$1,000 short,

*Herald*, about.....4,000 “

*Autumn Leaves*, about.....1,300 “

Now it will be impossible for the office to

prosper under these conditions, and our hands are tied on account of the careless or thoughtless ones to meet their obligations to the office.

Besides our regular work this last year we got out the first volume of Church History at a cost of about \$1,500, and now we are compelled to stop proceedings on the second volume until the church or its members pay up their subscriptions and book accounts, so as to get means to complete the work.

We now appeal to you to forward your subscriptions and accounts at once, so as to square our books by March 1.

The \$25,000 back delinquents are yet keeping themselves in the background and we would be pleased to see the color of them. The work of the office is now hindered and publications under way are delayed for want of necessary means to complete them.

As ministers who hold half-fare permits cannot act as book agents, it is hoped that they will do what they can for the Herald Office in a general way, and urge all to take church publications as a means of aiding both themselves and the work. Other ministers are asked to help as they can, and regularly appointed agents to look out for the Herald Office.

FRANK CRILEY,

7-4t Business Manager.

LAMONI, Iowa, January 22, 1897.

#### BOARD AT GENERAL CONFERENCE.

The committee on arrangements for General Conference appointed by Lamoni branch are pleased to make the following announcement: All missionaries laboring under General Conference appointment will be entertained free of charge; also as many of the delegates as can be arranged for, we hope it may be all.

Good board can be had at not to exceed \$2.50 per week; and all who attend can be amply provided for.

Those intending to be in attendance should write the secretary of the committee, Dan Anderson, as soon as possible, so that arrangements may be made, and as many assigned to their places as possible before their arrival. State to the secretary the date on which you expect to arrive, and with whom you expect to stay, if you have made any previous arrangements.

J. A. GUNSOLLEY, Pres.

8-4t

DAN ANDERSON, Sec.

#### NOTICES.

*To the Saints of the Central California District.*—We would like to see a large attendance at the conference to be held at Tulare City, April 16. All that intend coming will confer a favor on the committee by letting them know as soon as possible so arrangements can be made for entertaining them. Committee, Joseph Flory, Handford; John Clark, Tipton; John Wiles, Tipton; Charles W. Deuel, Tulare.

MARY A. TWADDLE, Sec.

TULARE, California.

Bro. W. W. Whiting will speak in the saints church, Des Moines, Iowa, on the evenings of April 1 and 2. We would be

pleased to have the brethren stop off and meet with us while on their way to General Conference. All visiting brethren are cordially invited. The church is located at the corner of East 16th and Des Moines Streets. Take the Capitol and Grand Avenue street car and go to 16th and Grand Avenue, then walk one block north.

SHELDON ARMSTRONG,

Secretary of Branch.

#### BORN.

WILSON.—At Linn, Missouri, October 1, 1895, to Bro. John and Sr. Rebecca Wilson, a son, and named William Alvin. Blessed at Linn, January 31, 1897, by Elder M. H. Bond.

BOURGERET.—At Linn, Missouri, November 4, 1896, to Mr. Joseph and Sr. Maria Bourgeret, a son, and named John William. Blessed at Linn, Missouri, February 2, 1897, by Elder M. H. Bond.

LITTON.—At Linn, Missouri, May 4, 1896, to Mr. William and Sr. Priscilla Litton, a son, and named John Henry. Blessed at Linn, Missouri, February 2, 1897, by Elder M. H. Bond.

BANKS.—Near Linn, Missouri, October 16, 1896, to Bro. Joseph and Sr. Harriet Banks, a daughter, and named Birdie Rachel. Blessed at Linn, Missouri, February 2, 1897, by Elder M. H. Bond.

WALTON.—In St. Louis, Missouri, February 8, 1896, to Mr. and Mrs. Walton, a daughter, and named Dorothy. Blessed at St. Louis, February 14, 1897, by Elder M. H. Bond.

RALSTON.—To Bro. Martin F. and Sr. Lydia E. Ralston, at Spring Valley, Colorado, February 21, 1891, a son, named Hugh Palmer. At New Windsor, Colorado, July 28, 1894, a daughter, and named Ella Mildred. At New Windsor, Colorado, February 8, 1897, a son, and named Joseph Sisk. All blessed March 7, 1897, by Elder J. B. Roush.

TURNER.—At Foster, Iowa, November 16, 1896, to Bro. Benjamin and Sr. Jennie Turner, a son, and named William De Marquis. Blessed at the Baptist church, Foster, Iowa, March 7, 1897, by R. M. Elvin.

ADES.—Dawes County, Nebraska, September 7, 1891, to Bro. Erastus M. and Sr. Melissa A. Ades, a son, and named Erastus Marion. June 4, 1895, at same place, a daughter, named Mary Elizabeth. Blessed at Hickenlapper schoolhouse, March 7, 1897, by R. M. Elvin.

#### MARRIED.

WILLETTS—CABLE.—Oliver Winchester Willetts and Sr. Dora Ella Cable were married January 10, 1897, by Frank A. Wales, at Poundridge, New York.

LOGAN—GOOD.—At the residence of the bride's parents, No. 33 North Ada Street, Chicago, by Elder J. S. Patterson, Major B. F. Logan to Sr. Dottie L. M. Good, Saturday, March 13, eight p. m. Immediately after a sumptuous repast the groom and bride started for the South on a wedding tour, amid the congratulations of relatives and friends, the bride looking lovely in her brown tailor-made traveling costume.

**DO YOU WANT A HOME NEAR LAMONI?**

I have a farm of 79 acres lying one and one half miles south of the incorporation that I will sell for \$32 per acre, or will sell 10 acres for \$50 per acre, or 20 acres for \$40 per acre, or 40 acres for \$35 per acre. This is excellent land and in good shape.  
Address A. M. CHASE, Lamoni, Iowa.

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Stock of Furniture, Undertakers' Goods, and Musical Instruments. A good business with an increasing trade. No old goods. To some brother who wishes to locate in Lamoni, this is a good opportunity, as I will sell right. Will also sell my 7 roomed modern residence near saints chapel, or a nice 4 roomed cottage near Graceland College. Cause of sale, continued poor health of my wife, which makes it necessary for me to go out of business. For further particulars, address or call on CHAS. F. CHURCH, Lamoni, Iowa.

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—) OPPOSITE (—

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**WORDS ONLY.**

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**ADDRESSES.**

- W. T. Bozarth, 3205 Adams Street, Denver, Colorado.
- R. E. Grant, No. 848 Home Avenue, Grand Rapids, Michigan.
- Richard Bullard, Arlington H ghts. Massachusetts.
- E. F. Shupe, No. 3600 Cook Street, Denver, Colorado.
- A. H. Parsons, 2925 Rosehill Street, Philadelphia, Pennsylvania.
- M. H. Bond, No. 2512 Slattery Street, St. Louis, Missouri.
- E. C. Briggs, No. 773 Sixty-Sixth Street, Englewood, Illinois.
- Alma Kent, Clay Center, Kansas.
- T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa.
- L. F. Daniel, Whitestown, Indiana. 3t.
- D. E. Tucker, Milton, Santa Rosa County, Florida.
- A. C. Barmore, Oatsville, Pike County, Indiana.
- R. Etzenhouser, Box 28, Cleveland, Ohio.
- J. F. Mintun, Box A, Magnolia, Harrisou County, Iowa.
- F. G. Pitt, 277 Sheffield Avenue, Chicago, Illinois.
- John Kaler, Tuncurry, New South Wales, Australia.
- H. P. Curtis, School 7, South Flores Street, San Antonio, Texas.
- Willard J. Smith, No. 485 Campbell Ave., Detroit, Michigan.

**The Saints' Herald.**

(Established 1860.)

Published every Wednesday, at Lamoni, De-  
catur Co., Iowa.

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

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

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

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

**WHAT IS MAN?**

BY ELDER J. R. LAMBERT.

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This tract sets forth and refutes the false claims and erroneous doctrines of the Utah Church.

It brings to light much of the teachings of Brigham Young and other founders of the Utah faction, and proves them and the present leaders to be at variance with and their organization a departure from the faith taught by the early church and its three standard books.

It also vindicates and maintains the general position of the Reorganized Church in succession.

A tract for the times. Just the thing with which to meet the arguments of Brighamite elders.

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WORLD-STORY RETOLD.**

BY ELDER SAMUEL F. WALKER.

The purpose of the writer is to show that the main facts of scientific teaching concern- ing the origin, growth, and development of the universe, of human tradition and history, and the revelation of Christianity have a common origin, and are evidences of one de- sign in the creation, and in the history and growth of the ages. Theological conclusions are reached from scientific deductions, and by comparison with human tradition, archæ- ology, and other sources of information the writer aims to present a scientific defense of Christianity. The latter chapters of the work contain evidences from American abo- riginal traditions that Jesus is the Christ and was known and worshiped by the ancient inhabitants of the western continent.

- Cloth.....\$1 00

**RULES OF ORDER AND DEBATE.**

A manual of parliamentary practice for all deliberative assemblies of the Church of Jesus Christ of Latter Day Saints. Rules for the government of general and district con- ferences, branch business meetings, and other assemblies. Instructions concerning general, district, and branch records, the holding of elder's courts, etc., cloth bound; price 40 cents.

**ABSTRACT OF EVIDENCE, TEMPLE  
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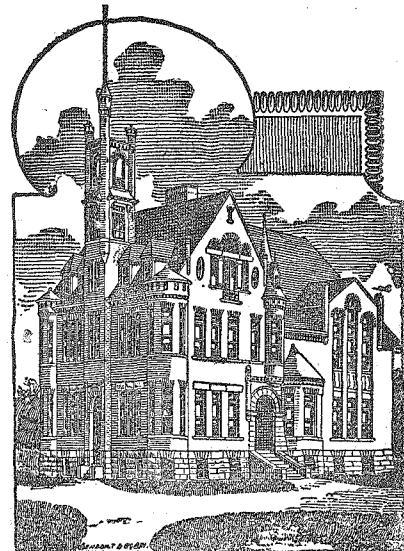
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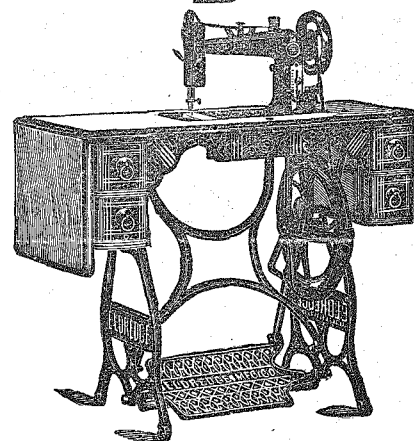
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# THE SAINTS' HERALD.

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

Flora L. Scott

Vol. 44.

Lamoni, Iowa, March 24, 1897.

No. 12.

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### THE "CALL TO CHRISTENDOM."

"THE Twentieth century's Call to Christendom" is the title of a very suggestive article in *The Homiletic Review* for October, which in a reprint has been widely distributed among ministers and leaders in evangelistic work. "The Call" directs attention to the fact that the twentieth century is not four years distant, but is now upon us. It is well established that Christ was born at least four years previous to the current date assigned to the Christian era. Hence "The Call" comes to the churches for immediate action, and appeals to Christendom at once to "gird itself for world conquest." The response to this appeal has already been hearty, and gives promise of an intensification of Christian effort. Referring to "The Call," *The Christian Intelligencer* says, "The times certainly invoke an earnest turning to the Lord and the seeking of greater and better things for the church and the world."

In an editorial on the same subject, *The Episcopal Recorder* (Philadelphia) says:—

"This call is for the immediate carrying of the gospel to all the peoples of the earth; but it is not only the call of the twentieth century, but of all the centuries since the great sac-

rifice of Calvary. Nevertheless, the approaching close of this century and the beginning of another impresses men with the stern march of time, and causes our minds to instinctively look for some great movement similar to those which have marked the ending of past centuries. No more worthy movement than this can be mentioned, and the call and privilege of the gospel in permitting us to be coworkers with God are emphasized by the rapidly approaching end of the century. The way to do this is simple enough—to set to work immediately in one's own sphere. By prayerful effort, and in the absence of censoriousness, to begin at home. The church needs convincing of sin; its own quarrels need healing, and confession of being in the wrong, and requests of forgiveness on the part of church-members and members of families now at variance, will do much to break down the barriers that keep out the tide of pure and undefiled religion, fit each Christian man and woman for individual work for the souls of others. The soul-winner cannot be other than a thorough servant of God; for none are so quick to detect the absence of gospel in the lives of those who preach it as those to whom it is preached. We sincerely trust that this call from the risen Lord, so powerfully accentuated by the coming of the twentieth century, will not pass unheeded."

A writer in *The Mid-Continent* (St. Louis) has the following reference to "The Call":—

"A blazing torch was lit when Dr. Gregory, editor of *The Homiletic Review*, sent forth his clarion call to the ministry, pleading for a mighty forward movement all along the line. From the same source in the East has come another flaming torch, 'The Twentieth Century's Call to Christendom,' pressing home the need of personal consecration and immediate practical efforts on the part of every believer for the conversion of the world. Dr. Nicolls, speaking for the West and Southwest, lights a needed fire when in *The Mid-Continent* he says, 'We need a gospel, not of mere words,

but of power and life, a preaching of it that will convict the world of sin, of righteousness, and of judgment to come. And this is but to say that we need the Holy Spirit, in the powerful and gracious exercise of his ministry.' Dwight L. Moody believes that 'the proposed movement for the immediate evangelization of the world is timely. He believes that there never was a moment since the parting commission of our Lord, that such a movement would be out of season, and the sooner the church is awakened to activity the better.'

'The trumpet's voice hath roused the land,  
Light up the beacon-pyre!  
A hundred hills have seen the brand  
And waved the sign of fire.'  
'The church needs the baptism of the Holy Ghost and of fire, from above, a sin-consuming, life-giving fire that will bring in a high state of spiritual prosperity from one end of the land to the other. As we scan the signs of the times, we may reverently say that the hour is at hand for an unusual and glorious season of refreshing.'

*The Mid-Continent* also has an editorial note on the same topic, as follows:—

"The right-at-hand future is big with events. Certainly developments momentous and wide-embracing await us. Other forces are working mightily. Tendencies and influences to-day flow in sweeping volume. The solidarity of the race is illustrated. The work of the church too should be at flood-tide. We need the 'sound from heaven as of a mighty rushing wind,' which shall 'fill all the house.'"  
—*Literary Digest*.

### DANGER TO CATHOLICISM FROM RELIGIOUS LIBERALISM.

THE Catholic Church in America is no more free, apparently, from the liberalistic tendencies of the day than the Protestant churches. A note of solemn warning is sounded in *The American Ecclesiastical Review* (February) by a writer who signs himself "Ho Tharseus." The liberalism which the writer fears most is that of the national type, which leads to the "flaunting" of the American flag in Catholic

schools, and stimulating patriotism at the expense of true Catholic feeling. We quote from the article:—

“Religious liberalism of the national type is the enemy which confronts the church in America, as it has confronted and harassed the church within the last century in Jansenism, Gallicanism, Febronianism, and Josephinism. These were in reality Protestant onslaughts under the mask of Catholic orthodoxy, appealing to the state against ecclesiastical autocracy. By their side another form of liberalism was doing battle against the church. It was the rationalizing element in the hierarchy, which with men like Dr. Trautson, Archbishop of Vienna, began its destructive work by inveighing against the scholastic method in our theological seminaries, and by advocating the substitution in its place of the ‘new science.’ A third enemy which entered the field to undermine the positive teaching of the church was the liberal Catholicism represented by the gifted De Lamennais. He had, indeed, no sympathy with Protestantism or any of its doctrinal forms; he realized the danger arising from the false progress of the rationalizing school; yet he aided both in their destructive work, and his captious zeal was capable, for a time at least, to lead astray some of the noblest minds of France. . . .

“A like triple cord of religious liberalism is visibly, though gradually, winding itself about the church in America. Zealots of the most opposite aims aid each other unwittingly in humiliating the Spouse of Christ and tying her to the yoke of state worship. It is an idle task to prophesy to the children who pipe and dance, but the student of history may perchance recognize the symptoms of an old disease stealing upon us—an intermittent fever, the spells of unrest and the sure decay, albeit the hectic flush, the the large, moist eye, and the hopeful promises of strength when the warmth of the spring returns, make the body seem for the moment fair.

“Or are there no such symptoms in our Catholic public life? Is there no danger that the needless flaunting of the American flag in our schools and even sanctuaries may beget a false nationalism at the expense of respect for religion? Can we indeed become true and loyal to our Government

more by honoring the images of George and Martha Washington than by inculcating respect for Christ and His holy Mother? Who has the right to put this thralldom on our sacred convictions, or persuade us that it need be? It has been said that Catholic soldiers fought with marked valor in the war for American Independence; that our priests and religious won glorious victory in aiding the wounded and dying. They were Irish, they were French, they were German, and their readiness to defend the glory of their adopted flag had not been drilled into them by demands to make sacrifice of their religious usages.

“There is, if we mistake not, an effort being made of nationalizing the church by robbing its children of the *Catholic* feeling and the *Catholic* instinct, which qualities have never been a detriment to the development of most ardent patriotism and civic loyalty.”—*Literary Digest*.

#### MARVELOUS TEACHINGS OF ASTRONOMY.

THE study of astronomy elevates the plane of human thought above the common world, and leads up to the contemplation of facts and conditions which appear mysterious, and incomprehensible to ordinary minds. Velocities, distances, magnitudes, constitute a feature of the heavenly bodies composing the universe, which has no parallel among those terrestrial things with which mortals are so familiar. Let us take an astronomical view of our own earthly ball as a member of the solar system, and consider some of its relations to that great central luminary, the sun, which holds all the planets in their place and allows none to wander from their beaten tracks. This little earth of which we are so proud goes spinning around on its axis as swiftly as the spindles of our grandmothers' wheels, at the same time moving with incredible velocity in its fixed orbit around the sun. This double motion may, in fact, be illustrated by comparison with the revolving bicycle, which, while rotating upon its axis, shoots ahead with amazing rapidity, and will readily and speedily make its circuit around a common center.

The result of the first movement is the succession of day and night, or the daily alternation of sunshine and shadow, while the latter produces those

fluctuations of seasons so familiarly known as spring and autumn, summer and winter. This phenomena is experienced and felt by the child of tender years; and yet the causes lie hidden in the background of nature's mysteries, until the wisdom of the astronomer has solved some of the secrets of the physical world. If our minds are adequate to such vast conceptions as follows, let us imagine a huge massive ball of the size of our earth, loosely revolving in the unbounded seas of space that surround us, spinning on his axis at the rate of one revolution in 24 hours; in the meantime plunging forward with unparalleled speed and moving horizontally and centrifugally through the blue ethereal fields at the unheard of rate of 18 miles per second, 1,080 miles per minute, or 65,000 miles per hour, that he may accomplish his tremendous annual circuit around the solar sphere in the limited and prescribed period of 365 days and 6 hours.

If the above sentence is studied and scanned, it shows forth conspicuously the marvelous teachings of astronomy as announced in the heading of this paper. There is nothing in the experience of mankind or in the history of the world, or “in the earth or waters under the earth,” that can at all compare in matchless speed and peerless activity with this terrestrial ball in its orbital progress around the great central solar orb. Neither the rifle nor the ball, with all the dynamic forces that can be applied, can reach an 18 mile target in a single second. If an expert engineer could drive his engine one mile, or even ten miles in a minute, he would still be more than a thousand miles short in his race.

Suppose an observer, with a view of testing and comparing the two motions, were to take his stand upon the equator, where of course he would be carried forward on the daily circle, 1,000 miles in one hour, how astonished he would be to find that in the above short interval he had advanced upon the solar annual course the enormous distance of 65,000 miles. These are certainly strange things in this world, and this is one of the marvels that science teaches.

I fear that among the patrons of your journal there may be some strong common sense readers whose minds may be a little skeptical upon the startling proposition of ‘18 miles a second,’ and even call in question the fundamental principles of the Copernican system; but I can assure them that they are raising an issue—not against your feeble correspondent—but with the learned institutions of the world, who for centuries have approved and adopted the theories above promulgated.—*Set*.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, March 24, 1897.

No. 12.

## The Saints' Herald.

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

LAMONI, IOWA, MAR. 24, 1897.

### A NARROW-MINDED CHRISTIANITY.

WHICH is the better, a narrow-minded Christianity, or an upright, fearless life?

This question in a modified form is the text of an editorial in the *Reasoner*, published at San Luis Obispo, California, a copy of which is sent us by Bro. D. E. Lander.

The editorial begins with a quotation from a letter received from a reader of the *Reasoner*.

"My soul is weary of my life among such littleness, and I ask myself which is the better—a narrow, underhanded, small-minded Christianity, such as we see about us, or an upright, fearless life, lived for the sake of right and righteousness. I am lost in a wilderness of confused thoughts and questionings in my own mind. Having let go some of the old faiths, it almost looks to me as though the Christianity of the churches does more harm than good. The idea that God needed a sacrifice to reconcile himself to mankind, is inconsistent with my larger belief in the Deity. I do not know that I ought to say larger belief, for the Creator has always been my God from a child; but from the teachings one hears all through life from the pulpit, one is apt to fall into idolatry."

There should be no question in any one's mind as to which is the better, a narrow-minded Christianity or an upright, fearless life. I imagine, however, that the question presents itself to the correspondent somewhat in this way: Whether it is better to go along in membership with the church, thereby, by outward appearance, making it appear that you accept all the preposterous doctrines and narrow conceptions of the pastor and his "orthodox" followers, or to fly in their faces with defiance and withdraw from fellowship with them. I desire to say that in such a case I do not deem that either course is necessary. Few churches in these days are so narrow that they would expel a member for heresy because he did not believe certain so-called orthodox dogmas and had the courage to say so plainly. The chances are that if you say so plainly you will soon have plenty of company. The American people, as a general rule, do not much relish being led about by the nose by a priest or anybody else. Every man has a right to follow the dictates of his reason and the promptings of his soul—that is, his religion—and he

has the right to express himself—nay, more than that, it is his duty to do so because our forefathers fought and died that we might exercise that right for the advancement of civilization and the salvation of humanity. The preacher in his pulpit has a great advantage, of course, and it takes the narrow-minded ones to make use of it to the torment and disgust of liberal-minded people, whose amiability compels them to sit and listen without remonstrance. That very advantage which the preacher has is a temptation to the narrow man to put on the screws. But it is a losing policy. Let them have rope, my dear friend, and they will hang themselves.

The thought which seems to give this correspondent most pain is really the one which should bring the most joy. He is lost in a wilderness of confused thoughts and questionings, and "having let go some of the old faiths," he sees the harmfulness of much of the teachings of the churches. These confused thoughts and questionings and doubting of old faiths is the picking of your fledgling soul against the shell of superstition and dogmatism in which it has been incubating. Keep up the picking until the shell is off, little one, and then preen your wings and soar. It is one of the most cheering signs of the times that these questionings and doubtings are spreading among the people. It means progress. God is too good to punish people for desiring to know him as he is, and for seeking to draw that knowledge at first hands from the original fountain. Preachers and teachers and books are good enough in their places, but they should be considered only as helpers—not as saviors. There is only one Savior for the yearning soul, and that is the spirit of Christ.

The idea that God needed a sacrifice to reconcile himself to mankind is inconsistent with a good many Christians' beliefs. Do not imagine that you cannot be a Christian if you cannot believe that. This, of course, is the old doctrine that as the human family fell through Adam it was restored to its former relations to God through the death and crucifixion of Jesus Christ. That God, instead of crucifying the whole human race in punishment for their violation of the law, caused his own spirit to be embodied in the flesh and then had it crucified in order that he might reconcile his idea of justice with his treatment of the human family. I do not think that many people entertain such a belief as that at the present time. It is the fewest number whom I meet that pretend to such a belief, and it has been a long time since I have heard a preacher contend for it. There is a great deal of misunderstanding among people when discussing such matters. The terminology, as the scholars say, is confusing. Plain language is misconstrued, especially when it is Bible language. People who "argue" upon religious questions are

prone to become excited and the more they expatiate the more confused and confusing they become. That is a natural consequence. The human intellect cannot reason out what God is. It can only reason out what God is not. The reason is a human faculty, and the human can have no conception of the divine—of God. The soul may know God, but the mind cannot compass him. And, after all, these beliefs and doctrines have nothing whatever to do with one's religion. They are but the theological tools of the reason. Religion is the relationship of the soul to God, and is a matter of faith. Our knowledge, and sense, and sureness of God comes to us through a different process than that of the reason. It is a soul sense, and whenever the mind essays to grapple with it it will fall back baffled. Leave your soul alone with God. Let your mind engage itself with the affairs and philosophies of this world. "Go, stand and speak in the temple to the people all the words of this life," said the angel of the Lord to the apostles, who had been let out of the prison by the divine hand. By speaking the words of this life—by learning the lesson of the fatherhood of God and the brotherhood of man, and trying earnestly to practice it, and trying faithfully and joyfully to follow in the steps of Jesus, the great teacher, we shall at the same time expand our souls, and through our soul-sight be able to see more and more of God in his world.

As to the littleness of it all—that is owing to our method of viewing it all. If we invert the telescope we shall see things very small and afar off. The thing to do is to be large ourselves and to look largely upon everything. Little beliefs, little actions and little people will then appear to us in the proper relationship. Small minded and small mannered people, like the poor, we shall have always with us, until mankind shall have learned to stop fighting and contention, and to live together in peace and unity as Jesus taught that they should. These small things do not make Christianity small. Jesus had traitors and fault-finders among his followers, but that does not lessen him in our eyes. Christianity is large enough and broad enough to hold us all with our very largest views. It is not necessary to leave the church because of its seeming narrowness. Let it be known that you desire broadness and liberality and progressiveness, and you will soon find that many others desire the same things. Jesus is better understood than he was a century or even a decade ago. His teachings are developing very rapidly. Even middle-aged people may live to see great changes in society and great progress made towards the coming of his kingdom.

The subject is an excellent one, and together with the editorial offers to the thoughtful, conscientious man,

who is a believer in the mission and the word of the Savior, a fruitful field for meditation. What the questioner means by the term a "narrow-minded Christianity" it might be difficult to determine, had he not pointed to the professions of Christianity with which he and others,—we of society,—are surrounded.

There can be no such thing as narrow-mindedness in Christianity. If there is any development, or exhibition of narrow-mindedness in a professed Christianity it is not the result of the Christ idea, as intended to be understood by the chiefest founder and exponent of it. His idea was broad, catholic and took in the world to be saved. Professions less than this come short of the true Christianity.

The effort of the letter writer to sink himself into the conceptions of the Christianity of the churches, or take what he seems to think would loosen his hold on the idea of Deity would necessarily result in a sort of innocent idolatry on the one hand, or unbelief upon the other. It is so easy to mistake.

The terms "right and righteousness," as used by the writer, are made to mean so much when used in array against the Christian idea of the Deity and man's duty toward him in a moral sense it is not wonderful that men become befogged. Right means the opposite of wrong, in the broad sense; and a man may do right in a conventional and abstract way and come far short of being righteous. To be righteous is to be a doer of the law. The righteousness of the law was superseded in the Christian idea by the righteousness of faith. It is practicably useless to talk about a man "living an upright, fearless life, lived for the sake of right and righteousness," in a life disconnected from the life, mission, and burden of the Christ idea, the Christianity of the Christ.

To measure the Deity by a man's conception of himself has always failed to give the best results, and will to the end of time. Man may in a sense know God; but it is in a restricted sense. Nor will the veil hanging before the majesty of omnipotence be removed until man moves into the higher sphere. For this rea-

son it should appear that man's "larger belief" should be an acceptance of God as he has been revealed by his chosen agencies, whether all of the things revealed are understood or only a part of them are comprehended.

The law made nothing perfect; but the bringing in of a better hope did, by the which we draw nigh unto God.

This was the reasoning of Paul; hence the very thing desired by this letter writer, the power to live an upright and righteous life was wrought by the sacrifice of the Savior whether that sacrifice is comprehended in the form and philosophy of it, or not.

The editorial in reply, or review of the letter contains some good things; but there are some which, if the letter writer is a reasoner, will hardly satisfy him; and are in the tendency of the thoughts suggested by them calculated to lead the inquirer away from rather than to the *Reasoner's* idea of Christianity.

The *Reasoner* states correctly that "there is a great deal of misunderstanding among people when discussing such matters." Why is it? And who is to blame for it? If not the teachers, including the preachers, the editors, and the leading minds of society both in and out of professed churches?

The *Reasoner* in his endeavor to counteract the supposed faulty teachings which have given rise to the doubts of the letter writer, proceeds to base a comforting argument upon one of the most faulty of all the confusing dogmas of professing Christians.

The idea that God needed a sacrifice to reconcile himself to mankind, is inconsistent with a good many Christians' beliefs.

Instead of disabusing the mind of the letter writer of the idea that there had been an attempt on the part of God to reconcile himself to the world, either by sacrifice of heifer, bull, or goat, or his Son, or himself in the flesh, the editor leads him to think that he can be a Christian without believing in the dogma that God caused his own spirit to be embodied in flesh and had that flesh crucified that he might "reconcile his idea of justice with his treatment of the human family."

By this the impression would still be left that the promise, the reconciling of God to mankind was in some sense needful. To us this is a grave mis-

understanding. No such idea or doctrine can find warrant or place in Christianity.

Christianity in its especial meaning is, "The system of doctrines and precepts taught by Christ." A Christian, in the purer meaning of the word is, "One whose inward and outward life is conformed to the doctrines of Christ."

The doctrines of Christ nowhere inculcate the idea that God was to be "reconciled to the world." No one is required to believe such a theory, in any of the teachings of Christ. The mystery of godliness was this that "God was manifest in the flesh" in an endeavor to "reconcile the world to himself." Hence the Apostle Paul's earnest appeal, "We pray you as in Christ's stead, be ye reconciled to God." Paul was further impressed with this view of the mission of Christ when he wrote:—

And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

This confusing idea of God being or seeking to be "reconciled to the world" removed, and much difficulty in accepting a proper belief in the atonement is removed with it.

Paul was impressed that man had failed by wisdom to find out God; and that when this had occurred it "pleased God by the foolishness of preaching to save them that believe."

The effort of the preacher is made to the mind the reasoning power of man; and the editor's effort to draw the line between the soul and the human intellect is faulty and must be confusing. What part of man does the editor of the *Reasoner* designate as the soul, to be contradistinguished from the mind, the intellect, the reasoning faculty? Does he take Pope's couplet as a guide to his idea?

And reason raise o'er instinct as you can,  
In this 'tis God directs, in that 'tis man.

Is there any warrant for belief in the idea that man is to be made to answer for the use of this highest faculty from Divine endowment, the power to reason; and then this faculty must remain in abeyance, the subject of human caprice and will, a thing of the flesh and the flesh only?

Professor Hickox was of the opin-



ion that men knew "because they became conscious of" what was brought within reach of their observation and powers of reasoning. To us instinct and reason are both attributes of the human as the result of divine enactment and gift. Both are subordinate to God. Reason is higher in the human than the brute, because to the human was given the command and power to rule. Being God-given, both may be God-directed. Reason being the higher is nearer to God, and God-directed may reach beyond the instinct.

And, after all, these beliefs and doctrines have nothing whatever to do with one's religion. . . . Religion is the relationship of the soul to God, and is a matter of faith.

No professed teacher of the confusing, mixed theories of the surrounding churches of which the writer of the letter complains, could have more skillfully evaded the issue, or said anything more calculated to increase the restlessness, questionings, and doubtings of inquirers after light, than this. The refuge of the preachers has been to tell the inquirers who were becoming dissatisfied with dogmas, that they must not reason; that the human reason can never reach just conclusions; that when a man assumed to reason then he began to lose faith; just have faith; don't read the word, if you do you will become lost in the fogs raised by your own reason.

Jesus seemed to have an idea something differing from this when he stated to the Jews who believed on him:—

If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free.

If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Paul wrote Timothy that if he continued steadfastly in the doctrine he should not only be able to "save himself but those that heard him." The "doctrine of Christ," was composed of principles; according to Paul when he wrote to the Hebrews; and we are of the opinion that notwithstanding the editor of the *Reasoner* may believe that beliefs and doctrines have nothing to do with a man's religion, the fact remains that he who would be a Christian must be one because his life, inward and outward, must conform to the doctrine of Christ. For to as

many as believed on him "gave he power to become the sons of God."

It requires not only the Spirit Christ, but the real Christ as well to save the yearning soul.

The better life to live is not a selfish, narrow-minded sectarian so-called Christian life, but a broad gauged, honorable, righteous life in Christ, not based on dogmas, or doctrines of men, but on the eternal truths of the doctrine of Christ. That do and man can in due time know God, whom to know is eternal life.

#### KNOWLEDGE AS PREPARATION.

ANTICIPATING possible objections to the insertion in the *HERALD* of items connected with leading general movements in the world with comments, it may be well to state that leading developments and facts of our own times are in themselves indications or records of progress, or of retrogression, of good or of evil, as the case may be; and that, in the writer's opinion, it is necessary to note and keep track of them; also to draw lessons from past events; in order intelligently to comprehend the status of humanity socially and religiously, and to meet the demands upon us in behalf of truth and fellowman, in whose behalf we are our brother's keepers. It is also believed to be as necessary for Latter Day Saints as for others to be educated in largeness of heart, in broadness of mind, away from narrowness and misconceptions, by completeness of information, — if we would ourselves comprehend the heights and depths and lengths and breadths of the faith we profess.

While to us as a people has been committed a trust to declare the truth to man that all may become fellow heirs of the divine privileges vouchsafed in the common brotherhood of man and universal Fatherhood of God, it is essential that our interpretations of the truth be both as wide and as exact as the truth itself, that in the full, the complete sense, we be "of the truth." Such attainment means privilege, labor, education, responsibility, trueness, and faithfulness—each and all of these.

All who profess the name of Christ are privileged to receive grace for grace and under responsibility of making manifest the fruits of grace

in intelligent, Christlike word and demeanor. It is not strange that the Spirit has urged and continues to admonish and inspire to "come up higher." Preparation is essential to any work, especial preparation commensurate with its importance. The children of God need the preparation of godliness in character if they are to accomplish the work intrusted to them. Possession and manifestation of the "divine nature" is logically the requirement in those who would be both called and qualified, and be successful; component parts of which nature are knowledge, intelligence, experience, and sympathy.

We believe in taking cognizance of every feature of human life necessary to be comprehended in order that human wants may be seen, known, and ministered to so far as in our power. Our lives are not dissociated from the lives of our brother man; and however high we may go in spiritual knowledge and progress, we are under obligation to reach down and help uplift those who need instruction and other phases of help and encouragement. A divine hand has been reached out to us, directly, and indirectly by ministration of others chosen to minister to and bless us with the principles of God's saving word and power. The Holy One, the Redeemer, by whom has come to us the power of a perfect life, himself took cognizance of human conditions—all, bad and good, taking human nature upon him that he might feel the burden of human woes and limitations, overcome them, and lead out of and conquer evil and darkness in behalf of his "brethren." His life was complete in necessary knowledge and experience. He was made equal to the work he did because he comprehended the conditions, and rightly applied the remedies provided for man's redemption and perfection.

It is necessary that we perfectly acquaint ourselves with work intrusted to us and that we faithfully perform it if we would be perfect in our spheres. In becoming acquainted with men, nations, conditions, and other general affairs, and in the doing of our work, we receive benefit in increased understanding and broader sympathies, all of which are attributes of the Christlike nature.

We cannot reach and bless broad-

mindful, cultivated men and women, nor properly educate others, unless we manifest that our education has been sufficiently divine in its spirit to warrant the claim made for our message—that it is an authoritative declaration of the law of the Spirit of life delivered by commission of the Prince of Life, and that we have been chosen to teach and to actualize it.

#### QUEER WORK.

WHEN Job uttered the remarkable words attributed to him in Job 31: 35, "O . . . that mine adversary had written a book," it is evident that his desire was that he might have the words of the one who was his adversary, on record, that he could be sure that he understood him and could safely answer him.

Pres. George Q. Cannon has written a book, and from it we cull the following, taking it from chapter 56 of said book. On page 413, paragraph 4 from the top, occurs the following statement concerning the alleged revelation on celestial marriage:—

There is not one word in the revelation, nor was there one word in the Prophet's teaching other than purity and self-sacrifice.

The Lord said. . . .

Mr. Cannon then begins to quote from the alleged revelation, beginning at paragraph 12 preceding it with a line of stars thus: . . . . ."

He then quotes to the close of the twenty-fourth paragraph. Introducing a line of stars again, he leaves out all to paragraph 61, which ends with a semicolon, connecting the subject matter of it with paragraph 62, which follows it and ends with a period. He quotes paragraph 61, down to the closing semicolon, and without introducing stars to show that something is left out he quotes paragraph 66, the closing one of the document.

There are sixty-six paragraphs in the document. Of these Mr. Cannon, after introducing it as containing nothing "other than purity and self-sacrifice," leaves out the first eleven paragraphs, quotes from the twelfth to the twenty-fourth; skips the next thirty-six, quotes the sixty-first, drops the next four, and winds up by attaching the sixty-sixth to the sixty-first; thus quoting fifteen paragraphs out of sixty-six, and leaving the other

fifty-one to be guessed at by the reader.

Pres. Cannon did this to maintain his statement that there was nothing in the alleged revelation but what was pure and self-sacrificing in its requirements, or as a belief, or dogma; but what assurance can the reader have that the more than three-fourths of the document so ingeniously left out by the writer will so maintain such statement? Why should Mr. Cannon, as a historian, in making the attempt to show the purity of the teaching of that alleged revelation, take only a part of it, less than one fourth, and leave all the rest of it out? A document for which so much has been claimed as for this alleged revelation, it will seem to the average reader who thinks, should have been printed in full after so strong a statement touching the purity of its teaching had been made. A document by which the faith and practice of a church founded and established upon and by divine revelation was to be changed from one rule to another quite contrary and opposite, should have not only the clearest verification, but should be extensively known in all its parts, that no one, including those inquiring after the faiths and practices of the church, need to misunderstand, or be ignorant of what it contained. Surely, the parts of the document referred to in the fifty-sixth chapter of Pres. George Q. Cannon's book, must have been dangerous to his assertion as to the purity of the whole, or he would have published it. As the matter now stands in the book it is a clear case of effort to blind the public, a distortion of the document, and a deceptive blunder. (See "Life of Joseph Smith, by G. Q. Cannon," Chap. 56.)

#### EXTRACTS FROM LETTERS.

BRO. HENRY KEMP, Tabor, Iowa, the 18th:—

I am still holding meetings with fair attendance, notwithstanding the muddy roads. Have been troubled some with lagrippe, but only laid off one week. May the good Master continue to bless you in your labors as heretofore is the prayer of yours truly in bonds.

Bro. F. A. Smith, Omaha, Nebraska, the 18th:—

Everything moving nicely here. I am holding meetings every night now with a fair interest among some outsiders. Some of the

Utah elders are here scattering tracts, as is their custom. They have got some few people to join them, but only a few. I met the Mr. Criddle who misrepresented Uncle Joseph so shamefully but he did not give us a chance to talk to him. Bro. McDowell was with me. They have very flatly refused to meet us in open discussion here, as is their usual custom.

Bro. N. N. Cooke, St. Louis, Missouri, March 7:—

Our quarterly conference just closed; a grand, spiritual feast; a time long to be remembered. The work is onward here; the Lord be praised! Bro. William Anderson occupied the rostrum this morning, Bro. Bond in the evening, cheering the saints in the warfare of life. May the rich blessing of God be upon all such laborers. Conference year just closes and another begins; "what shall the harvest be?" May God bless his people.

Bro. R. C. Evans, London, Ontario, March 15:—

Just returned from city of Toronto; left there this morning. Preaching every night for eight days; good results in baptisms and general work affecting the church. I have been greatly blessed by the Master this year.

#### EDITORIAL ITEMS.

LATE arrivals at Lamoni include Sr. Joseph Luff and son Alma, Sr. Green, of Canada, Brn. John Hawley, G. T. Griffiths, W. H. Kelley and daughter Mary.

Bro. M. H. Forscutt, who was ill at Lamoni for some time past, has gone to Nebraska City, his home, accompanied by Sr. Forscutt.

Aunt Katharine Salisbury, only surviving sister of the Martyr, arrived at Lamoni on Monday, the 15th inst., and will remain during General Conference. We failed to note her arrival in last week's issue.

General Weyler has forwarded to Spain for approval by the Spanish Cortes the public budget bill, which shows a deficit of \$100,000,000. To meet this the Madrid Cortes must decree new taxes in Spain or call for another public loan to meet the interest on the same. Taxes are to be increased forty per cent in Cuba.

The Central American Exposition was formally opened at Guatemala, March 15.

Adam Adamicek, of Chicago, a Poland, born in Warsaw, in 1785, celebrated his birthday on the 18th inst., aged 112.

Brn. W. E. Peak and F. A. Smith have been preaching the word at Nebraska City, Nebraska, to attentive

hearers, and in convincing plainness and power; so writes Sr. Anna Nielsen, under date of the 15th.

Sr. Ida Kettlewell reports some interest among the people at Longwood, Ontario, where Bro. George Hampshire and others represent the cause.

Railroad traffic in the Northwest has been greatly interfered with by floods and snowdrifts, the snow at times drifting forty and fifty feet over tracks, compelling some lines to abandon traffic for periods of a week or more.

The unprecedented floods in the lower Mississippi continue. Eastern Arkansas is largely overflowed. The city of Memphis, Tennessee is crowded with 3,500 refugees, and relief steamers are constantly bringing in more. Some lives have been lost. Upper rivers are also still rising and inflicting much damage.

Bro. H. A. Stebbins advertises in this issue for some HERALDS. Please note his card and supply him, anyone who can do so.

Bro. T. J. Sheldon, of the Kewanee district, who has been in discussion with a minister of the "Church of God," writes from Rock Island, Illinois, the 19th inst., that he was successful in maintaining his positions, hence made friends for the cause among his hearers. He is feeling well over the result. He has baptized some of late. Letter crowded out of present issue.

Pres. Joseph Smith went to Glidden, Iowa, on the 19th inst., expecting to return on the 23d.

Crowded with an over-supply of letters, we make notes of leading points.

Bro. C. H. Davis, Brush Creek, Indian Territory, writes favorably of the labors of Bro. W. H. Smart, who made friends among the people and baptized some at that point, a new field. Other elders requested to call.

Bro. E. A. Steadman, from the Minnesota field, is also among the conference arrivals.

Bro. F. L. Sawley had been laboring acceptably to the people at a point near Harrisonville, Missouri, a new field, lately occupied by Brn. Chatburn, Sawley, I. N. and D. C. White, and where eight have been added to the church and others about to enter it. This, from Bro. N. B. Ament, of Harrisonville. They hope

to organize a branch and Sunday school, and to work diligently to extend the light abroad.

"Telegraphic reports from the Mississippi, Ohio, and Missouri Valleys tell a story of widespread disaster as a result of floods caused by heavy rains. In the lowlands about Memphis in the eastern part of Arkansas it is said that the loss of life has been frightful, but as the districts affected are remote from telegraph offices, but meager details are obtainable. No estimate can be formed of the damage to property, but it is claimed to be enormous. In Wisconsin, Minnesota, Iowa, Nebraska, Missouri, Illinois, Kentucky, Tennessee, Arkansas, Mississippi, and Louisiana the streams have been converted into raging torrents and the Weather Bureau at Washington predicts destructive inundations in several States. Every effort is being made to hold the levees intact on the Lower Mississippi. A rumor comes from Burlington, Iowa, that a disastrous waterspout burst last evening (19th) about twenty-five miles west of Davenport. Mississippi, in the vicinity of Natchez was swept by a cyclone, but no lives were lost. Advices from the flooded district show that heavy rains are still falling."—*Chicago Tribune*, 20th.

The Dutch steamer Utrecht, bound for Java, with one hundred people on board, is reported lost.

Upwards of one thousand killed or wounded in battle in the revolution in Uruguay, March 18.

Atlantic steamers have been delayed by storms, the severest known on the Atlantic for years.

There is no Sunday train from Bethany Junction (two miles east) to Lamoni; however, delegates arriving on Sunday, the 4th, will be carried to Lamoni by the regular northbound train, provided there are twenty. Passengers on the southbound train arriving at 12:15 p. m. may await arrival of the northbound, about two p. m.

Bro. W. N. Robinson, of the General Sunday School Association, was with the Lamoni saints of late over a Sunday.

Ice gorges and rising waters caused immense damage in the Northwest in the State of Wisconsin. In the vicinity of Milwaukee alone the dam-

age to property is estimated at \$75,000, while a score or more other cities report damage ranging from \$1,000 to \$20,000. Advices dated Memphis, Tennessee, the 21st report falling waters, but caused by several breaks in the levee near Osceola, Arkansas. Three additional crevasses are reported, greatly intensifying the sufferings of the people in Eastern Arkansas. The town of Marion, fifteen miles inland, is entirely surrounded by water.

Sioux City, Iowa, advices also report great damage along the upper Missouri River and its tributaries, in Dakota, Iowa, and Nebraska. The Des Moines River threatens the overflow of the levee on the Missouri side, the town of Alexandria, and the lands for miles around.

The international blockade of the island of Crete by the combined fleets of the European powers, was formally begun on the morning of Sunday, the 21st. Cablegrams state that the Moslems in the towns are allowed to land what they please, except arms, despite the blockade, and that the admirals have taken it upon themselves to stop provisions coming to the Cretans in the interior; Moslems have also committed repeated outrages, escaping punishment, the Turkish acting Governor of Canea favoring them. Col. Vassos, the Greek commander, is preparing a reply to the proclamation of the autonomy of Crete by the powers. English sentiment is strongly against the action of the present government and the fall of Lord Salisbury's government is predicted by some. Delyannis, the Greek premier, is credited with the following statement: "If the powers will not be convinced of the injustice and impracticability of the measures they have decided upon, the situation will become worse and probably may become uncontrollable, nor is it impossible to see the result, but it will be unjust to throw upon Greece the responsibility of what may follow." The gravity of this statement may be judged by the fact that Delyannis is opposed to war.

Kingston, Jamaica, advices, March 20. A terrible drought prevails throughout the island and there is great distress in the interior. The cattle are perishing and the peasantry are growing riotous and raiding water tanks.

## Mothers' Home Column.

EDITED BY FRANCES.

Preach every day, everywhere, by letting Christ shine out of every chink and crevice of your character; so shall your whole life be full of light. The sermons in shoes are the sermons to convert an ungodly world.—Cuyler.

### FROM THE SOCIETY ISLANDS.—NO. 6.

THE END OF THE BEGINNING.

DECEMBER 14.—I must finish up my journal to-day for the mail goes out to-morrow. Our house looks quite like living now. Have got my dish cupboard filled up with the few pieces of pretty dishes I brought, and a sister came in on Thursday and put up lace curtains to the windows—or to the window frames. There is no glass, just the green slat blinds on the outside and curtains on the inside. The saints continue to bring our food to us ready cooked, and I doubt if there is anyone on the island that is living as luxuriously as we are. Whatever is left of the meal I give back to the one who brought it. They take turns in providing our meals and seem to be vying with one another to see who shall provide the best. They get it ready cooked at the Chinaman's. There is a young sister living near who comes in and makes our bed, sweeps, and carries water for us, and I always reserve her some from our food. I don't expect so much attention as we now have to last always, but I appreciate and enjoy it while it does, and in the meantime I am getting acclimated. Joseph spoke twenty-five minutes to them yesterday in the church in their language, and I am not at a loss to make myself understood in ordinary matters, yet I can say but very few sentences rightly, only a word here and there, but they catch the meaning quickly.

Our evenings are spent in learning from them; i. e., when there are no meetings—or even when there is meeting it is short, and they nearly all halt at the missionary house for an hour or two afterwards. It is moonlight nights now, and we take our chairs out on the porch and the natives gather about us, fill the two long benches that set on the porch, and the floor too, while the children play on the green in front. It is all very pleasant both to them and us. We have not had to go to market yet, for the saints have kept us amply supplied in all the fruits that are in market now. Have had all the pineapples we could eat. No oranges yet; they are green.

One of the sisters here died on Thursday evening of consumption and was to be buried on Saturday. I told Bro. Pai I could not go to the funeral for I had no black dress. He and the sisters who were here looked very much disappointed and wanted me to make one. I told him I could not make one in one day. He said if I would get one the sisters would make it for me; so off we went to Papeete, Ahuura going with us, and got one and they made it their own way. I put the finishing touches on. So I went with them. All had canopy topped carriages. It was a beautiful drive as far as we drove, but O, such a steep, brambly hill to climb to get to

the burying ground! After the coffin is lowered in the grave, first the ministry, then the whole concourse of people, even to the little children, walk around the grave and throw a handful of dirt in on the coffin, saying, "Good-bye." Some say more than good-bye. The sister's people did not belong to the church, nor did they come near her, that I know of, while she was sick, but after she died they—her brother and sister—came and wailed all one day, eating nothing. On Friday evening our people had prayer meeting in the church, then went to the house where the dead body lay on the floor; that is, the mattress was on the floor. Her head rested on a pillow, the long hair was drawn to the top of the head and braided and tied in three or four places at regular distance apart from the head with black ribbon in long loops and the braid coiled up on the pillow at one side. The white covering was not drawn straight and smooth as we have them, but there was abundance of it just from the shop, all about her in loose folds. The neat coffin sat on one side of her, and two chairs were carried over and placed on the other side for Joseph and I, and the natives sat on the floor all over the lower end of the room, and continued the prayer meeting for more than an hour. We have had invitations to call on several, but as yet have had no opportunity to do so.

Bro. Case was here to see us about a week before we arrived and left word for us to come at once to the island where he was, and since a passage up there in a trading vessel has been offered us, we intend to go about next Thursday. The influence of the good Spirit that was with us when we parted from the saints in America still abides with us, and I am confident will continue so long as we are careful to walk in harmony with it. The Lord made himself manifest to us in unmistakable ways while on the voyage, and I do not intend it as boasting when I say that in all the voyage I had not a feeling of dread or fear. Though the vessel on which we came is scarcely safe,—her sails are old, torn, and patched; her masts cracked with the sun; her booms warped, and her hull so old and worm-eaten that notwithstanding the fact that she was put in the dry dock and had a coat of copper paint just before leaving San Francisco, she leaked to the amount of making eleven inches of water in the hold an hour all the way across, and we knew too that she was very heavily loaded,—still felt as safe as a baby in a cradle. And since we have arrived here have still felt the effects of the loving care of our Father "both ours and yours," and are as happy as we could be anywhere. Mr. Burton called on the Governor—not the one who was here before, but a younger man,—who told him that he could have all the liberty he desired in his work, and the merchants welcomed him back, so with thankful hearts we enter upon our new field of labor, praying God to bless us with wisdom, patience, and all the graces that are necessary in us to accomplish his purposes here. I feel that our coming here has thus far been a blessing to me. My health is excellent; no symptoms of catarrh or asthma;

no loss of breath such as I experienced the other time. I thin out my clothing as much as possible and have never taken cold, all of which I regard as choice blessings and feel very thankful. Joseph is real well too, and will speak for himself through the *Herald*.

The spirit and the wording of a letter received by my husband from Bro. Kelley, just prior to leaving San Francisco, was much appreciated by us both. I thought when I read it that such letters as those would inspire me with zeal and courage to go to the ends of the earth that they might serve.

I must not omit to make mention of the preparations the church or rather Sunday school is making for Christmas. The branch president gave a rehearsal the evening we arrived, especially for our benefit. First the whole class repeated about twenty verses of scripture concerning the birth of Christ, simultaneously. Then commencing at the upper end of the class the first two repeated the first verse, and the next two the second, and so on to the end, then one by one, after which was singing. Altogether it would be a royal entertainment if such could be reproduced by the same persons at home. Those exercises are, I expect, a branch from Sr. Devore's Sunday school work, for which much credit is due her for her labor and pains. I expect we will spend Christmas with Bro. and Sr. Case; hope to at least. The oil stove I brought (not the "Blue Flame" but the "Splendid"), is a real little gem in cooking, though I have not tried it for baking yet. (Your present, Sr. Blair. May our Father bless you.)

I would say to all, Our address is Papeete, Tahiti.

### PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

MRS. CONSTANCE JUDIT DYRENG, Manti, Utah, requests the saints to pray for her. She has been unable to stand on her feet for three years. She does not belong to the church but believes the gospel. Bro. Loren P. Rasmussen, also, of the same place, desires your prayers.

Bro. Thomas Kent, of Salem, Nebraska, writes that his wife became insane on the 13th inst. He earnestly requests a special season of prayer in her behalf.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

LAMONI, Iowa.

MY DEAR MRS. ROYCE:—I went to the convention the other day with my mamma and I heard them say something I could not understand about u-n-i-form-i-ty of texts. When we went home Mamma told me it meant that some people wanted the children to study the same lessons the big people had.

Now it may be all right for those who are older to talk that way, but I don't think that anyone who has ever taught us little folks would want to do that.

Why, sometimes, don't you know, they take a whole book of the Bible in one lesson and then it is not one half so good as what we study about. I heard my teacher say that if she could only teach us one thing—one good thing—to remember every Sunday she would be happy. I expect if we have u-ni-form-i-ty of texts she'll have to teach us about one hundred things every Sunday, if we want to keep up with the big people, and then we don't remember anything.

Do you know, I just love Jesus. One time Leslie\* and I made it up between us that we were going to love Satan. I told teacher about it in Sunday school and I wouldn't say my golden text for her; but when she told us the lesson and said that Satan would like to have me fight, and call people bad names, and spoil the work Jesus came here to do, and how much Jesus loved me, I just said my text as quick as I could and said I wouldn't love Satan any more. Do you think if our lesson had been in one of those long chapters, about somebody else besides Jesus, that it would have made me feel bad because I had been such a bad boy? No, indeed! O, the dear Lord Jesus is such a good friend to the children, my teacher says. She says the children up in heaven always see God's face, and Jesus says it isn't his Father's will that any of us should be lost. Isn't that good? I think I can never hear enough about him, he loves us so much. Don't you big people remember he said, "Suffer the little children to come unto me?"

Well, then, you mustn't want to put anything in the way of our studying about Jesus. He is our best friend. I want to be baptized when I am eight years old, and if I have to study u-ni-form-i-ty of texts instead of studying about Jesus, I know I won't be ready to be baptized. I have to know about Jesus first, because he told us all about it. My teacher says he told us we must try to be like him because he always did the things which pleased God. I'd like to know how I am going to be like him if I don't study about him. Perhaps that is what is the matter with some of the big folks, and the reason they have so much trouble. I guess they've been studying u-ni-form-i-ty of texts instead of studying about Jesus. I expect we'd all better study about him and then try to be like him. Don't you think so, Mrs. Royce?

Yours truly,  
ONE FOR THE LITTLE ONES.

\* A true incident.

THE above is a sermon of no small significance, and no doubt voices the sentiment of many a child. We are so glad that a dear child had courage to use our department. Children, our department stands with open arms to receive so worthy contributions as this.

XENIA, Ill., Feb. 23.

*Sunday School Department:*—I was much pleased to see in late *Herald* of February 17 the subject of uniformity of lesson texts ably presented by Sr. Louise Palfrey. It seems quite obvious that the texts in the Primary

*Quarterly* should be based on the same scripture as those of the Intermediate and Senior; yet I do not agree with the sister in regard to the general review, but think the primary classes should have a simplified list of questions adapted to their capabilities.

While I read the article above-mentioned with much pleasure there seemed one item of importance overlooked, and that is in regard to the promoting of scholars from the Primary to the Intermediate *Quarterlies*.

When we promote a child from the primary to the intermediate class, with the lesson texts differing as they now do, we set him down in the middle of an important subject with all the past an entire blank.

You promote a child to-day, the present lesson texts being the Judges of Israel, and he knows nothing about the precious promises made to Abraham and Isaac and of their wonderful fulfillment hundreds of years after. Neither does he know anything of Jacob and his twelve sons, Joseph and his brethren, the flight into Egypt, or of Moses to whom the Lord talked face to face, and wherein the garments of the children of Israel did not wax old.

I do not presume to know anything about what is in the mind of the Board of Publication, but suppose that when they have traced the lineage of Christ to the babe of Bethlehem that it will then take up the life-work of him and his apostles and in case it does, the primary classes will then have an opportunity to study what they are now learning; and though these be not the exact lines, it will surely not be very long until we are studying the New Testament Scriptures, and we are not likely to soon trace the lines we have just gone over.

When I consider that this is but a brief sketch of what the primary scholar has lost and the awkward position in which he is placed when promoted from the primary to the intermediate *Quarterly*, I can but feel thankful that the General Sunday School Convention took up the subject of uniformity of texts at the last convention, and shall anxiously await the decision of that body at its next convention.

In the interest of the work,  
HEPPIE MORRIS.

#### UNIFORMITY OF TEXTS.

ONE has been heard from on the "other side," and the interpretation of "convenience" is a misunderstanding of or a misconstruction on any meaning that has been expressed or implied. Not personal convenience has been alluded to, but convenience that is *advantageous to the work*.

An incident occurring with me since last writing makes a fresh illustration: When there are not numbers sufficient for Sunday school organization, wherever there are isolated families, I am trying to effect systematic home teaching with the *Quarterlies*. One brother, wanting to take up the plan, writes me for advice, telling me he has three children and giving their ages. I find two of them would be in the intermediate grade and the other in the primary. That little group of three that would make a

happy, interested class, must, because of different subjects, be divided into two lonesome classes, and taught separately. The picture needs no comment. Anyone, after a little thought, can surely see the way the two-text system works in home study, another and important branch of Sunday school work.

"*Interest and sympathy:* Why should they be divided at the responsive reading?" Simply on the principle that if you were seeking to learn the merits or demerits of protective tariff you would not be interested in what a speaker would tell you about the *Magna Charta*. One part of the school has learned that the responsive reading does not concern their lesson.

"Could a superintendent make a review alike interesting to one of five years and one of fifty-five?" is asked. We have not been so fortunate as to get so many of the "old folks" to Sunday school yet, but supposing we had, I answer, Yes; and my experience is that if the fifty-five-year-olds did not mind sharp, the five-year-olds would be doing most towards making the review interesting. This does not take into consideration speculative philosophizing, but if you mean anything in the line of plain, practical gospel truths, such as are in place in Sunday school, I repeat, Yes.

The next objection is that there are things in the Bible not fit for children to hear. Granted. There are things in the Bible that delicacy and propriety would hesitate to read to an audience. There are things in the Bible, historical descriptions of manners and customs of the times, that have no moral value; but it is not with such that the Sunday school has to do. Spiritual truths and history that brings them out, lie within the province of the Sunday school, and those portions of scripture having nothing to do with basic principles, that record the weaknesses and degeneracies of human nature merely, or human ideas. That which is not wholesome for little ones is not good for children of any age.

If the example cited from fourth lesson in Senior *Quarterly* of present quarter were really as meaningless and of as little spiritual significance as it is quoted to be, then it were a mistake to put it in the Senior *Quarterly*, even. But the view taken is a surface one, and ignores the vein of truth running through the lesson, and positively impressed, that sin overtakes the doer; that wicked ambition and intrigue bring final ruin.

Theoretically, it may look plausible that distinction should be made in subjects between the older and younger classes, but experience with children does not bear out the idea. The quick perception of the little ones is quite as capable of grasping the essentials of scriptural teaching, stated in their simple facts, as are the older ones, while an apparent difficulty may be as safely understood by childish innocence and confidence, where the skepticism of more mature minds might question.

Lastly, it is advised that we would better let "well-enough" alone. I have heard something like this before, when the revealed message was presented and it was op-

posed with the logic (?), "We have the dear old Bible; it was good enough for Father and Mother, it is good enough for me." But I was never taught to regard the idea as belonging to the spirit of intelligence, investigation, and progressiveness that should characterize Latter Day Saints.

Nothing that has been said in favor of uniformity of texts in the least reflects upon the quality or ability of the primary work that has been given us. None has appreciated it better, or regarded it with more pride than I have; but the committee can do equally as well on "uniform text." I was one who at the beginning favored the two-text idea, from abstract reasoning; but experience with the plan, putting it to test, has compelled me to see the difference between the theory and practice of it, and made me take the uniform text stand.

LOUISE PALFREY.

#### UNIFORMITY OF TEXTS.

BY MRS. A. A. HORTON.

AN argument in favor of the use of the Old Scriptures for the older pupils, or for intermediate and senior grades, and not for the primary classes, may be presented, it seems to us, from the fact that it requires a maturer mind to demonstrate for itself in actual practice the correctness or untenableness of the experience or testimony of others. In the biblical biography of the Old Testament we study more fully the lives of men and women, perhaps sometimes much more imperfect than our own, and the testimony written concerning them we are called upon to consider and judge (whether openly or not) as to accepting or not those lives as fit for our emulation. Childlike minds cannot grasp the situation. Little ones must accept the dictum of older heads to solve the problems offered from Sunday to Sunday, and even the older ones have a task hard and unpleasant sometimes to do this.

It has been written that in acquiring knowledge in any direction, "the experience and testimony of others must be the *foundation* for the superstructure the individual may seek to erect." Childish minds would not be able to draw the right conclusion when certain experiences were presented. They may have been taught "right from wrong" from their very earliest years, yet not until they had been longer in the arena of life *could* they be competent to decide as to whether such lines of conduct were to be followed or not. Then how necessary for the very little ones that a *perfect* character should be the object lesson, the one to whom they may look as a study and model to copy—to feed upon and incorporate into their own lives!

First impressions are the most lasting; then how all-important is it that the study of the infant classes and primaries should be directed to the New Testament whose prominent figure and teachings are from the tender babe of Bethlehem up to the stature of the spotless Son of God.

If we put into the hands of the little ones the Old Bible much of the Old Scriptures must be culled out and then they would be incomplete and prove unsatisfactory. The au-

thority which the teacher possesses over the little children cuts no figure in enforcing it to believe what he says, for the impression, however inconsistent it may be which it has received from the reading of the Old Testament will outweigh all the instruction of the teacher.

The lives these Old Scriptures portrayed are out of line with the pure, unsophisticated life of early childhood and the story cannot be appreciated by them because they have no corroborative testimony in their own lives. As some one has said, the primaries are a family by themselves. Let them then have their own especial room, their little chairs, their own little songs, their separate lessons, and their own reviews, and their own teachers, whose methods must of necessity be so far distinct from those employed in the teaching of the older pupils of the Sunday school.

"Feed my lambs" was the command given to a disciple, and the same was no doubt intended for every one bearing the name of disciple, even down to our day. The word *feed* impresses us with the query, Of what kind is it, and in what manner should it be given to the *very* young and tender lambs of the Sunday school? Our idea as to kind is that it should be that which is best suited to the children's age and abilities.

The sincere *milk of the word* is spoken of in the Scriptures for the babes in Christ and this evidently does not mean study that requires thought and reflection to any great extent.

The milk of the word may be compared to the very simplest lessons in the gospel; first the lesson of Jesus, the babe, then Jesus the child, then Jesus the teacher. Bro. George Gates tells us that what is most needed is a greater *endowment* to the officers and teachers by the operation of the Spirit, of love toward God, and a desire for saving of souls. This last, the desire for saving of souls, would lead us when teaching the primary pupils to begin with the Savior's work from the very first, and thus we see how it is we would begin with the New Testament study.

The "way" or "manner" in which we should feed the lambs requires much thought as to their nature. How imitative they are, how susceptible to influences around them, how observant and retentive of impressions! Generally, they have no fear of the teacher and will feel free to enter into conversation with her.

Herbert Spencer says children should be led to make their own investigations and to draw their own inferences.

To be sure, *little* children are very inquisitive and full of inquiries, but when they advance to the intermediate grade they can be more thoroughly taught and led to devote themselves to *thought*. It is the lack of thinking, or as the *Herald* hath it, "thought in practical life," which puts both old and young to disadvantage. To teach a child to be thoughtful is laying the foundation of good habits, good manners, and good morals; and a very little child can be taught in regard to *these* things and be led along in them more easily from lessons in the New Testament than from those of the Old. Little ones need

to see the *bright* side of life first, afterwards, if necessary, the dark.

As a sister has written, Let us ask our heavenly Father to aid us by his Holy Spirit to understand his word and lead us onward in the light, that we may teach the babes also how to walk in "the light of God."

The teacher's opportunity to do good is worthy our most prayerful thought and untiring effort.

#### UNIFORMITY OF TEXTS.

IN considering the above subject, let us bear in mind that there is *but one* subject, and confine our arguments to *that*. The question is, "Shall the lessons in all three grades of the *Quarterly* be upon the same text?" If not, *why* not? Do not forget your subject, and go to expanding upon whether or not it is proper to teach small children some of the facts recorded in the Old Testament Scriptures, for you are only wasting your time. *That* is not the question. *Uniformity*, not *what* or *where*, is the point under consideration.

Lay aside for a moment the subject matter of *all* lessons and tell me what is gained by having two subjects rather than one. In what way does having simply a different lesson benefit the child? Like Rosa Dartle, "I just asked because I want to know."

I repeat the thought, Where we are to take our lessons from has no bearing upon the subject of "uniformity of text." The former is a separate question and may be worthy of consideration. If so, it too should be considered. But let each stand or fall upon its own merits. Do not draw one in to down the other.

He who insists upon applying "subject matter" in the consideration of "uniformity" presumes to *know* that the editor of one grade of *Quarterly* will use a text that would be objectionable to the other editors—a thing which nobody *can* know till after the editors are again appointed, and their work is published, if he can know at all. He also attempts to remedy a fancied defect in "subject matter" by striking a blow at "methods of presentation" of which "uniformity of text" is a part.

Hoping all will give these questions the thought due them, and act on each in its time, I am,

In bonds,

T. A. HOUGAS.

HENDERSON, Iowa, March 5, 1897.

[COULD we answer whether best for us to cross a river or not when we had not considered the probable findings on the other shore?—ED.]

#### Letter Department.

QUEENSPERRY, Victoria, Feb. 11.

*Editors Herald*:—Having been appointed to the Australian mission at last General Conference, I went to work as soon as the missionary in charge, Bro. C. A. Butterworth, thought it prudent to do so. About the beginning of October he found it advisable to notify me to go out and to use my own discre-

tion as to where I went. I just kept on where I was at the time—Melbourne—although not being permitted to draw from the treasury before October. I had been persistently keeping at work in that city and suburbs. I have also opened up the work in what is called the Blackwood Reserve, which is now all selected in blocks of one hundred acres or so. Some of the saints from Hastings branch having moved in there it gave me a good excuse for moving about in the settlements. I made arrangements for meetings to be held in the same house as was used by the Baptists, and Pastor Densley (Bro. Wright knows him), of the Western Port Independent Churches (he was disgraced by the Wesleyans and has started what he calls the above-named body), a fortnight ago while I was preaching, interrupted and generally made a spectacle of himself. My turn by arrangement would have been on the 14th current, but I have received a note from some who think to stem the flow of the gospel message in that region of country. I inclose a copy of the note just as it reads to show how iniquity would like to work. The dignitaries are led by the one calling himself "Elder."

I have been expecting something to turn up just like it has. I know the Lord has some people there to be gathered in, and as usual Satan finds his tools among the so-called religious people; but the work being the Lord's I am confident that in his own due time his enemies will be scattered and that his message *must* prevail.

I start from here to-morrow to get around amongst the people, for although I am shut out of the private house, I can get a recently erected schoolhouse by applying to the board of advice for this school district, and they *cannot* refuse the use of the building, even if they would. Bro. Gillen's old friend, the Rev. Potter, is correspondent, and as he has altered his old tactics and is quite friendly, I anticipate no trouble in that quarter. By glancing over the *Heralds* which arrived to-day about a week late I see two letters from Bro. Wells from Geelong; but since then he has hied himself off to New South Wales and I am left alone to do the best I can in this wide territory. I think it is about time the ministry were sent two by two. If, as I understand it, it is a command, why not obey it as any other command given of the Lord? The work in this Colony does not get ahead as it should do. Unfortunately for Victoria it has not been looked to to the same extent as New South Wales of late years. Our missionary force seems to have a liking for New South Wales and a similar dislike to our poor little Victoria. It was not so in days of yore. Perhaps our poverty has something to do with it; for, for a few years back that has been our sad lot; but times are mending with us as is seen by the receipts of the Bishop's agent for this district. It is not always the case that people *will* not pay anything into the treasury, but because they cannot.

I purpose leaving here about the middle of next week for Melbourne, to pick up the threads again after a few weeks absence. I have to keep on the alert there, for the Brig-hamites go creeping about in the dark and

will not come out to the open. They must "obey counsel."

I would like to see about one hundred missionaries turned loose in this country. I fancy a corps like that would soon make themselves felt, for there are as honest people in this land as any under the sun. But "how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" These questions are as pertinent to-day as they were when written by Paul. We have a population of nearly half a million in Melbourne and suburbs, and as we are the same race all through this continent, I am forced to the conclusion that a persistent work must be kept on there before the church need expect an ingathering at all commensurate with the possibilities. Another place wants looking to: Freemantle in Western Australia. One of the brethren who has gone over there has found some of the old church members having joined in 1835, aged people, hungering and thirsting for the old story to be told them. Send us help; it is much needed. There are over a million and a quarter to each individual missionary here. How many are there to each in the United States of America? Praying the Lord will send more laborers in this part of his vineyard, Your brother,

DAVID MCINTOSH.

WEST CREEK.

To Mr. Mackintosh, Sir:—We the undersigned hereby inform you that after due deliberation and a vote of the congregation that there is no vacancy for your services.

Signed, HENRY CAPEL, Elder.  
ANDREW MEIKLE, Deacon.  
JOHN MILES, Sec.

STEWARTSVILLE, Mo., March 16.

*Editors Herald*:—Our late conference at St. Joseph brought out a large delegation. The question of holding the conferences every six months had been considered by the branches and the delegates came instructed to vote on the subject by yeas and nays, resulting in a vote of sixty-three for, one hundred and nine against; so we will still hold our quarterly conferences. While it may be more expensive to hold quarterly conferences, I notice that in looking over the Bishop's agent's book that more tithes and offerings came into the agent's hands at the conferences than at any other time. Again, those gatherings are a feast to all that attend. For one I am strongly in favor of the quarterly conferences in this district, for usually we can attend with but little expense. I admit that so far as the usual amount of business is concerned we could get along with one conference a year; and again, there are matters that we can hardly put off for three months.

When we take into consideration the good that is done to all that attend, spiritually, and the effect the same has on the saints in moving them to comply with the law of tithing, it seems to me that three months is long enough to be absent at this conference. We

have moved forward and appointed several missionaries, sending out a large number of young men to new fields; the elders and priests being sent out together, observing the pattern in the law.

We have in our district quite a number of young men holding the priesthood that have done their part in branches, but never have gone out in search of places to preach, and I look forward to the day when our district will be able to supply the demand for preaching in the district and that all of the available places will be occupied by good able men of God. To my mind the move is a wise one, and may those brethren put forth every effort to magnify their calling.

I am glad to say that the saints are alive to the work. Some remarkable testimonies were borne at our conference, of the blessing of God. Surely the Lord is remembering Zion. WILLIAM LEWIS.

GRAND RAPIDS, Mich., March 10.

*Editors Herald*:—Since last writing you I have been over the grounds of my mission field somewhat, besides looking after the mission work in this large city. We have many things to meet in Michigan while presenting the gospel, such as the manufactured falsehoods of one Joseph Musser strewn on the wings of the wind by the aid of sectarian priests, who seemingly would purchase the most debasing falsehoods at high prices rather than take the truth as a free gift. Musser is quoted as being an "ex-priest of the Latter Day Saints or Mormons;" and if it was not for his once being a minister of this church, his name, perhaps, would never have been carried beyond the boundary lines of his own township.

But who is responsible for his once official position in this church? Is it not the church? or at least those who baptized and ordained him? Let me ask, is it possible that God who knows the future as well as the past, ordered the ordination of Joseph Musser—a man who was noted as a drunkard before he entered the work as well as since he was cut off? Why should an allwise God place in the hands of an irresponsible creature, who had just been pulled out of the ditch of fallen humanity, the banner of King Immanuel, to so soon be trailed in the dust? It is a little hard for me to believe that every unwise move made in this work is ordained of God. Why not listen to such counsel as was given at Bay City, Juniata, and other conferences by E. C. Briggs, missionary in charge, when he told us that the very success of this work lying before us in Michigan depended on the wise administrations of those whose business it was to ordain and set in order other officers, and thus save the bringing into existence of such tools as Joseph Musser to play in the hands of sectarianism and disgrace the church.

But Musser is not the only trouble before us; already there is an element being crowded through an open door (hasty baptism) into the church that will prove its destruction as far as its influence is felt. Think of drunken men being baptized while the odor of the intoxicant is still on their breath! And mean

men and women that seem willing to say or do anything to crush the work, simply because they are not made first in everything! Indeed, it is almost impossible to correct this element in some localities. Who is to be responsible for this hay, wood, and stubble (trash) that is no sooner in the building than it is on fire, smoldering and burning to the annoyance of all who would do right?

Why not our ministers when they go into a new neighborhood make all due inquiry as to who has a good character and who has not and all such as liars, drunkards, adulterers, thieves, and talebearers be kept on the outside until it is positively known that they have truly repented of all their sins? Of course this would effect a round count somewhat, but why reckon our work by count alone?

Not long since I listened to one of our leading ministers fairly beg of the people to let him baptize them. Why should we get wrought up to such a pitch, especially when in another man's branch where the work is being carried on in proper manner? Is it right to be constantly buttonholing the people, and bringing every possible available influence to bear upon individuals to get them baptized? Will baptism alone save anyone? If not, why not preach the gospel and leave the effects with the people? The keen observer of the law of God soon finds where the door to the fold is; and he who will not set himself in order and then enter the fold for truth's sake is not worthy. Michigan is ripe ready to be harvested; but remember, brethren, there are a great many thorns, thistles, and tares that must be left out in the gathering of the golden grain.

Bro. Briggs was with us and taught some effectual lessons. Brn. W. J. Smith and E. K. Evans are moving things north at Alpine, Englishville, and vicinity. The Alpine union church is again open for us by act of injunction taken out by Bro. Evans and served by Deputy Wood. Why not stand for our rights as American citizens?

Hopefully yours,

R. E. GRANT.

TEMPLE, Ohio, March 17.

*Editors Herald:*—As a close to my labors of the present conference year, I spent Sunday, the 7th inst., with the saints in Brooklyn, New York. The services were up to the standard and good audiences present. Saints were well and cheerful, except young Sr. Clark, who was seriously ill, and died on Sunday night following. Sr. Freeman was also quite sick. On the 8th Sr. Celia Squires, wife of Joseph Squires, Jr., united with the church, passing through the cold waters of "Old Ocean." May her brightest days have just begun.

The previous Sabbath was spent in Boston, where it would be an oddity not to meet cheerful and agreeable saints. The cause is prospering nicely there under the leadership of our urbane president, Richard Bullard. As an expression of esteem held by the saints for him and his a goodly number of them met at his house recently, the occasion being the fifteenth annual of their mar-

riage and spent the evening pleasantly. Song, recitation, with the clatter of tongues, sandwiches, cake, oranges, etc., was the order, ending with music, together with a touching presentation speech by our Frank, who spoke eloquently of the high regard that host and hostess were held in by those who know them best; in the meantime, as a substantial token, presenting to the embarrassed husband and wife twenty-five dollars in cash, to help smooth the way for the future. Sr. Bullard bowed with grace, smiles, and thanks, as she clung to Richard's stalwart arm as of fifteen years ago, Richard responding with fitting and eloquent words. We were just delighted, and all went well.

Bro. Bullard was chosen president of the district also at its recent session, thus relieving our congenial Bro. Sheehy from being hauled over the coals at the coming conference for being so presumptuous as to preside over a district when he is a traveling Seventy. Just how Bro. Richard will succeed in wrestling with so many honors coming to him all at once may need the future to reveal. There is this to encourage, however; he possesses the staying qualities, does not pretend to know it all, is congenial and usually on time, and up and at it. The conference is said to have been one of the best, a reign of peace and good will.

While the Massachusetts conference was in session the writer was in attendance at the Philadelphia conference held at Broad River, Connecticut. This, too, was an excellent meeting—all that need be desired. A new church was organized to be known as the Broad River church. Bro. Albert Stone was ordained to the office of an elder and chosen as president of the branch. Bro. William Hobson was chosen priest, Bro. Homer Buttery was chosen as the teacher. He was also ordained, and Bro. Julius Cable was selected and ordained to the office of Deacon. Bro. Cable was selected as secretary. This branch bids fair to be successful. Already they have given evidence of their zeal and energy by erecting a creditable house of worship. May they succeed.

The district was divided at this meeting, the new one to be known as the New York district. Bro. Joseph Squires, Sen., was chosen president, Bro. Thomas Lester Bishop's agent, and Bro. John Hall Pope secretary. Bro. A. H. Parsons was continued president of the Philadelphia district. Bro. Hall as secretary and Bro. John Zimmerman recommended as Bishop's agent. So a step in advance has been taken.

Much credit is due Bro. A. H. Parsons for the work being planted at Broad River, together with Bro. Hobson. While in attendance at this meeting I was pleasantly entertained at the home of a fellow soldier, Bro. Buttery. While enjoying other things, we naturally live a part of the great war over again; and both are "agin" Spain and for Cuba.

At home at this writing. Saints well and appear interested at Sunday's services. Bro. I. M. Smith left here this morning for a month's labor in Indiana.

WILLIAM H. KELLEY.

DES MOINES, Iowa, March 18.

*Editors Herald:*—It seems quite difficult at times in this age of rush, excitement, and contest to compose one's self sufficiently to write a few lines for the information of the *Herald* readers as to where we are and our intentions. The memorable event at Carson, Nevada, on yesterday will render Saint Patrick's Day, in America, 1897, famous. "Luck" to many, to many an event of sadness. Public pulse unsteady to an extent almost equal to a national election. The State Legislature here quite suspended business to receive bulletins of the progress and termination of the contest. But what does the event exhibit in the direction of morality? To what a mighty extent was gambling indulged in over the affair! A number of the fairer sex of our land graced (?) the motley assembly with their presence! Strange clouds of moral variations deck the brow of civilization of this boasted age. This is an object. What is the lesson? Is the world "growing better, growing better every day?" What is Nevada's State Government thinking of? "A city set on a hill [or mountain] cannot be hid." What a strange light this! Is the Constitution of the United States absolutely passive on such subjects? But let us pass on.

I was unable to attend our late district conference at Des Moines, owing to illness and death of my mother-in-law, Mrs. Laura A. Bass, who died February 9, 1897. All the saints attendant at conference with whom I have conversed regarding it agree that it was splendid, spiritual, and refreshing. I believe I can say in the closing of the present conference year that the condition of the work in the district is fair. Some slothfulness on the part of some of the membership is manifest at places, but when or where has such not been the case among God's people in any age? Some friction of feeling appears at times, but like getting used to hard times, it feels easier when "we get used to it."

I believe the way, in this regard, is slowly but surely smoothing up. Hope to-day that we will feel better to-morrow, is what buoys up to press on. Let us take courage, brethren. No one need strive for self-glory or exaltation for human greatness in God's work. It will end in a manifestation of extreme, palpable human weakness and abasement. Such is the testimony of the ages in this respect. A motive or eye single to God's glory in all our efforts in his service is our *only safety*.

If some incline to criticise us because we have done so little labor in the branches during the year, please read again Doctrine and Covenants 122: 7, relative to the demands of the God's great harvest field, where we are counselled to "push the preaching of the word into new fields now widening before" "the missionary quorums," and ministry.

We have in human weakness felt quite keenly the loss by death of Bro. William Thompson's labors in the missionary work of the district, but we willingly bow to the divine inevitable, believing our loss to be his glorious gain. Missionary brethren have done well, but the twenty-five counties of



this district need more than three missionaries, in my judgment. New openings are becoming more numerous and pressing all the while. Our numerical gains for the last year have been moderate, but I think this is extenuated somewhat by the effort at thoroughness and labor done in new fields. My efforts for the last few days at Runnells was attended by numbers not of the faith yet, who are investigating, and many are favorable to the work.

I desire to invite the attention of the saints of the district to the Church History being issued from the press at Lamoni. Saints cannot afford to do without it, for their own sake, and that of their children and their neighbors. Its recital of truths, facts, and arguments in favor of the work cannot be lost with impunity by the brethren. It is the necessary supply of a *long felt want—a demand*. The history of the rise of God's kingdom for the last time on earth!

Brighamite elders advertise for public services in the courthouse in this city for Friday evening, the 19th inst. May be necessary to look after Bro. Colvin again.

For the truth,

C. SCOTT.

WADENA, Iowa, March 9.

*Editors Herald*.—The Eastern Iowa district conference and Sunday school convention, now one week past, were occasions of interest and spiritual profit to all who gathered with the saints and friends of the Brush Creek branch to participate in the usual line of thought and work entertained in those assemblies. The business sessions of each were peaceful and satisfactory to all, so far as the writer knows.

In the midst of the business session of Saturday, all who were acquainted with him were agreeably surprised by the unexpected entrance of Bro. S. V. Bailey, of Lamoni, whose coöperation during the conference, and a week's meeting subsequently held, was fraught with good counsel, effective testimony, and words of encouragement, strengthening the saints and touching the hearts of others with a spark of gospel light, illuminating the path leading to Christ and salvation through his name.

Bro. C. E. Hand, our district president, taking leave of us on Tuesday evening for Fulton, thence to Clinton, left Bro. L. E. Hills and the writer to work as we find opportunity. We are to open to-night, in a proffered union church, nice and new, four miles north of Wadena, built by a people of whom but few are churchmembers. At the dedication eighty dollars were left, after paying for the house, one half of which was presented to the minister who officiated on the interesting occasion, but was angered because the entire surplus was not given to him.

Two Utah elders occupied this elegant church for three services about a year ago last fall, who ignored the teachings of Brigham Young and left a good impression. Two evangelists from Chicago here not long since so offended the people that the trustees resolved not to admit any more traveling

ministry. Notwithstanding this, we are favored with a cheerfully granted opportunity to preach the everlasting gospel in their splendid building. May the Master help us to so present him as to win souls rather than repulse them.

Yours in the work,

O. B. THOMAS.

## Original Articles.

### TACTICS OF DISCIPLES.—NO. 2.

BY ALVIN KNISLEY.

THE following statement of Mr. Taylor, which I quote, follows the one I lastly examined in my preceding number, which was the first of this series. The reader will call to mind that the quotation referred to related to the apostasy of the primitive church.

Taylor.—“Then, what sense is there in talking about a reestablishment of something that has never been prevailed against; something that has never been out of existence since its establishment by its great head and lawgiver?

Comment.—None whatever; but just as much as there is in talking about a “restoration” of something which has not been out of existence since its establishment. And you know you have already applied the word *restoration* to the work Mr. Campbell did. You also know that Mr. McDowell quotes copiously from your leading authorities, where they have used or acknowledged the proper use of that word in that sense. Why, before me now is a copy of a Disciple paper, recently issued, in which a writer affirms; “Campbell did not try to reform any church. His aim was to *restore* the Christianity of Jesus Christ and his apostles in all churches.” Italics mine.

But who talks of “reestablishment of something that has never been prevailed against,” or “out of existence?” Mr. McDowell don't. He talks of a reestablishment of something which I have already proven to have been prevailed against temporarily and to have been out of existence for a time—so far as the earth was concerned.

Taylor.—“It is the same institution now that it was eighteen hundred years ago, and will remain the same until the consummation of time.”

Comment.—Just so, wonderful admission. I fear, however, that by

“it” you mean to personate the church of which you are a member, which is not by any means the same. It is far from being identical with the church of eighteen hundred years ago. It is satisfied with an outfit of nothing but elders, bishops, and deacons—according to Campbell—while the church of eighteen hundred years ago had not only these but apostles, prophets, and other officers as well. All inspired, called of God, appointed by the Holy Ghost. See 1 Corinthians 12: 27, 28; Ephesians 4: 8-11; Hebrews 5: 4, and other passages.

Taylor.—“I pity the poor, miserable wretch who is so ignorant of God's divinely revealed will to man, as to think that the word of God had failed, when it is declared that it should not pass away.”

Comment.—This is the last statement of this author in his paragraph attempting to reply to Elder McDowell's statement which I last quoted in my preceding number. It is nothing but another bare assertion which I notice this author makes his stock in trade. Indeed he could hardly be excelled in that particular. Of course we do not deny that he would pity anyone who would think that God's word had failed. If there is any propriety in this statement, he means that God's word would not fail in promising that the “gates of hell shall not prevail against” something which he believes to be the church. There is nothing said by Elder McDowell, or believed by us as a people, to indicate that God's word has failed.

McDowell.—“Humanity cannot unfold divinity; the divine must do its own self-revealing.”

Taylor.—“Is this true of us?”

Comment.—Is what true of you? A little less obscurity and a little more sense, please. Your question is irrelevant to Mr. McDowell's affirmation. Had you asked, “Is this true?” you would have asked a question both intelligible and sensible. We will proceed, however, and possibly we will learn your meaning by further remarks you make on the above.

Taylor.—“We believe the Bible is its own interpreter.”

Comment.—You no doubt tell the truth in stating your belief; but it does not follow that your belief is cor-

rect. An interpreter is one that explains or expounds; an expositor, according to standard authority. His explanation or exposition is his interpretation. But is it correct to confound the interpretation with the interpreter himself? Interpretation is also the *act* of explaining or exposing. The Bible contains interpretations of certain doctrines, etc. Then there are other parts of it which are figurative, symbolical, and uninterpreted, or not interpretations. They are in *need* of interpretation. For example: in Genesis is an account of certain dreams which different parties had; they were interpreted by Joseph—some of them. They were not understood, however, by the parties who had them before their interpretation.

Let it be understood that those dreams, with their interpretations, are recorded in the Bible. Now suppose the interpretations did not accompany the dreams, how would we get them? Would it not be necessary to get them by the same method through which they were secured? Certainly. Then, sir, if there are any dreams or anything of similar or like obscurity in the Bible unaccompanied by their interpretations, we need *now* that inspirational power to understand them. That there are some mysteries in the Bible which humanity, unaided by inspiration or supernatural instruction, cannot unfold, is too clear to be argued.

Three things are prominently noticeable in an interpretation: First, the thing to be interpreted; second, the interpreter; third, the interpretation. An interpreter acts. The Bible does not *act*, hence is not "its own interpreter." We sing with you,

"God is his own interpreter,  
And he will make it plain."

Make what plain? Why, his word, of course. How? Through the agency of his Holy Spirit acting upon the people. The action of the Holy Spirit now, as it did anciently, is necessary to the proper interpretation of the Scriptures. When you said the Bible is "its own interpreter," you were perpetrating the Disciple wickedness of trying to shut out new revelation.

Taylor.—"What more?"

Comment.—Do you mean to ask what more you believe; or what the

Bible is besides "its own interpreter." Tell us.

Taylor.—"I mean the true and faithful revelation which was received by the chosen apostles of our Lord, eighteen hundred years ago."

Comment.—Your sentences are so ambiguous that it is rendered most tedious to follow you. If one answers what you say sometimes, he is apt to miss your meaning; if one shows the silliness of what he supposes you mean, you are apt to say, "I did not say that." As there appears to be nothing of special significance in your sentence I last quoted, I will only leave it as a sample of your argumentativeness (?) and pass to another one.

Taylor.—"Thanks be to God, we, as Christians, followers of the Son of God, do not have to believe that false, spurious, and malignant claim to a new revelation of that seer, Joe Smith, who was one of those false prophets—a 'perverter of the gospel of Christ.'"

Comment.—"Joe" Smith, eh? A sample of your gentility, Mr. Author! A fine specimen of your logical ability? It will not do to attribute this to ignorance, for I notice you do not forget to prefix "Mr." to Campbell when you use his name. It is nothing but the fruit of your selfish prejudice and the impure motive with which you write. I might with the greatest of propriety proceed no further; an author who will stoop to such downright partiality and vulgarism is hardly worthy of notice. What are you worthy of but rebuke? You need not depend on my trying to equal you in that groveling method. I have more respect for my bringing up and the cause I am so happy to represent.

You make nothing but a general assertion. I will therefore meet it with a general denial. I deny that you are "followers of the Son of God;" I deny that Joseph Smith made a false claim to a new revelation.

Taylor.—"The apostle says: 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'"

Comment.—Yes; what then?

Taylor.—"Is it not a fact, then, that Joe Smith's revelation would be another gospel?"

Comment.—"Joe" again. What you

Taylor.—"As the church of the

call "Smith's revelation" is the revelation of Jesus Christ, given THROUGH Joseph Smith. No, my dear fellow, it would not be another gospel. St. John received revelations from God after Paul pronounced that anathema; were his revelations, therefore, another gospel? If it does not bar him out, why does it Joseph Smith?

Taylor.—"Most assuredly it would."

Comment.—Most assuredly it would not. If it does, why not prove it and be done with it.

Next, this author makes a quotation—if it may be called a quotation—from the second column of the second page of Elder McDowell's tract. He puts the language in quotation marks, but leaves out the references; evidently to prevent his readers from detecting the fallacy of his opposing remarks. I quote it as found in the tract. In telling how Christ entered upon the work of building his church, we have the following from Elder McDowell.

McDowell.—"The calling of twelve apostles as recorded in Luke 9; and Quorum of Seventy, as in Luke 10; prophets and teachers, as found in Acts 13; evangelists and pastors, as found in Ephesians 4; and of bishops and deacons as found in 1 Timothy 3; and elders, as found in Titus 1; and these form the organic official compact."

Taylor.—"Here is what the apostle Paul says about how it was built; it was built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Eph. 2: 20.

Comment.—If that is the case, your church must be foundationless, as it is without apostles and prophets. It will not do to say that the ancient apostles and prophets serve *now* as the foundation. A building is as much in need of a foundation fifty years after its erection as it is the first day, or during the first week. To knock out the foundation of the building after it becomes completed would suddenly result in its ruin.

Taylor.—"Quite a contrast in the statements of the two men."

Comment.—As it happens, the two men between whom the contrast is, are you and Paul. That was an unfortunate quotation for you, Mr. Taylor.

firstborn never apostatized (but the people did), there is no need for a second calling of apostles, quorum of seventy, and prophets now."

Comment.—The people—of the church, I suppose—apostatized, but the church did not, you say. Then the church still continued to exist after the apostasy of the people! I would like you to define what it took to constitute the church. As I believe I had occasion to call your attention to this fact before; you have been obscure from the beginning in your use of that term. If the church existed after the apostasy of the people, then the people were not essential to its existence. Hence, it could exist where there was or is no people. Definition, please.

Taylor.—"Unless some ignoramus desired to set up an institution of his own calling; something like the Church of the Latter Day Saints, which is not the Church of Christ, because it is not wearing his name, and its doctrines are of men, and its practices are not identical with the Church of Christ as it is revealed in the New Testament."

Comment.—This is the continuation of that part of his sentence in which he treats us with the bit of information that the people apostatized, but the church did not! He says the "Church of the Latter Day Saints" is not the Church of Christ, "because it is not wearing his name." From the preceding part of his sentence one would be led to infer that the "Church of the Latter Day Saints" is not the Church of Christ, because there are people in it.

Taylor.—"The 'reestablishment' of the institution of Jesus by Alexander Campbell, as Mr. McDowell tries so hard to make people believe, is a false assertion, hatched and reared by just such men as the one Elder McDowell."

Comment.—Here I must dissent. Mr. McDowell does not try to make people believe that Alexander Campbell reestablished the institution of Jesus. On the other hand, he shows that Mr. Campbell established an institution which never before existed—before Campbell. He does prove that the former was Mr. Campbell's *claim* along with his compeers by many unmistakable extracts, etc., from their writings.

## Conference Minutes.

### PITTSBURG AND KIRTLAND.

Conference convened at Blake Mills, Ohio, March 6 and 7; R. Etzenhouser president, M. T. Short assistant; George H. Hulmes secretary, Isaac M. Smith assistant. Branches reporting: Blake Mills (last report 64; should be 70) 65; 2 baptized, 1 died. Cleveland 31; 2 baptized, 3 received, 1 removed. Conneaut Township 24; no change. Banning (new) 17. Fayette City (new) 10. Kirtland 89; 5 received. Washingtonville 23; 4 baptized, 2 received. Wheeling City 142; 1 baptized, 2 removed, 3 expelled. Youngstown 27; 1 died. Akron (formerly Lake View) 24; 10 baptized. Sharon 35; no change. Ministry reporting: G. T. Griffiths, R. Etzenhouser, M. T. Short, J. Reese, L. W. Powell, J. W. Burget, F. J. Ebeling, L. D. Ullom, J. H. Cramer, A. Gordon, J. A. Carlisle, and I. True. Bishop's agent's report: On hand last report \$6.61; received since \$1,317.71; expenditures \$1,322.95; balance on hand \$1.37. Delegates to General Conference: G. T. Griffiths, R. Etzenhouser, F. Steffe, John Gillespie, R. G. Smith, Bertha Smith, George H. Hulmes, Alice J. Hulmes, Mary E. Hulmes, Jacob Reese, L. D. Ullom, M. T. Short, F. J. Ebeling, and Mary Brewster. Following resolutions were adopted: Resolved that the district be divided and we so petition the General Conference. Resolved that G. T. Griffiths, W. H. Kelley, and the entire delegation representing district and General Conference, with the general body, determine as to whether it shall be divided into two or three districts, and also as to whether the boundary and territory be as presented by Bro. Griffiths to us or otherwise. Resolved that George H. Hulmes act as district president the ensuing term, and that the new district or districts be provided for by the future missionary in charge by calling conferences or appointing them. Resolved that we look with favor upon the organization of the Sunday school work, also reunion work, but the pending division of district defeats present intelligent procedure. If the future missionary in charge and respective district president or presidents shall proceed upon either, we pledge our spiritual and financial support. Means for the tent to be raised as may be provided for in future. Resolved that the time and place of next district conference be left to the missionary in charge and the district president. Resolved that a collection be taken up for expenses of conference, and what is over necessary amount be turned over to Blake Mills branch. E. S. Fairley was reelected district secretary. After returning a hearty vote of thanks to the saints and people of New Philadelphia and Blake Mills for their courteous and generous treatment of the delegates and visitors to conference, one of the most pleasant and profitable conferences ever held by the district came to a close.

### FREMONT.

Conference convened at Shenandoah, February 27, at ten a. m.; H. Kemp president

pro tem., Emma Hougas secretary. Written reports from the Shenandoah, Elm Creek, Plum Creek, Farm Creek, Keystone, Union, and Hamburg branches were read. Glenwood not reported. Verbal reports of branches were given as follows: Shenandoah by J. B. Cline; Elm Creek, George Kemp; Hamburg, James Claiborne; Glenwood, W. H. Walling; Plum Creek, A. J. Davison; Keystone, Robert Hillyer; Farm Creek, T. A. Hougas. Elders W. Leeka, W. Leadingham, J. W. Calkins, W. Schick, H. F. Durfey, J. Claiborn, J. Comstock, G. F. Walling, T. A. Hougas, W. C. Matthews, S. Orton, D. Hougas, A. Badham, H. Kemp, J. C. Moore, N. L. Mortimore, A. T. Mortimore, G. Kemp, J. B. Cline, E. D. Briggs, M. W. Gaylord, and S. P. Becksted; Priests J. V. Roberts, C. Fry, W. H. Walling, R. Hillyer, A. J. Davidson, L. D. Fredrickson, L. C. Donaldson, F. Becksted, G. Needham, F. Goode, F. G. Dungee, J. Claiborne, and J. V. Roberts; Teachers C. Roberts and S. Dyke reported, the reports showing a total of 243 sermons preached. Voted that a committee of two be appointed, one of which shall be located in Plum Creek branch, to take necessary steps to procure a tent and report to the next district conference. M. W. Gaylord and T. A. Hougas appointed committee. The following were elected delegates to General Conference: Bro. and Sr. T. A. Hougas, Bro. and Sr. M. W. Gaylord, Bro. and Sr. D. J. Hougas, Bro. and Sr. George Kemp, Bro. and Sr. H. Redfield, Bro. and Sr. William Leeka, W. W. Gaylord, Nettie Green, H. Kemp, any number present empowered to cast the full vote of the district. Missions appointed: J. C. Moore, McPaul; C. Fry and S. Orton, Bartlett and vicinity; A. Badham and George Needham, Stennett and Excelsior; G. W. Walling, Glenwood and vicinity; N. Mortimore, Hamburg and vicinity; H. F. Durfey and W. Walling, as circumstances permit. Bishop's agent's report read and approved. By vote the present officers were sustained; D. Hougas president, T. A. Hougas and Emma Hougas secretaries, William Leeka Bishop's agent; Henry Kemp missionary in charge. A motion prevailed allowing the secretary a bill of \$1.15 for stationery, and a collection was taken up to pay the same. Report of the Sunday school association read and approved. Preaching by N. Mortimore, H. F. Durfey, and H. Kemp. Conference adjourned to meet at Farm Creek at the call of the president. All departed to their several places of abode feeling amply repaid for all sacrifices made to be present at the conference.

### FLORIDA.

Conference convened at Coldwater branch, ten a. m., February 20; S. D. Allen presiding, V. S. Jernigan secretary. The following branches reported: Greenwood 29, Eadendale 17, Mt. Olive 26. Ministry reporting: Elders D. E. Tucker and S. D. Allen. Bishop's agent reported: On hand at last conference \$34.65; received since \$10; on hand \$44.65. Account audited and found correct. Voted that when this conference adjourns it does so to meet at Salt

Rosa branch, Saturday before the second Sunday in May. S. D. Allen was sustained district president and V. S. Jernigan secretary. Preaching by S. D. Allen and D. E. Tucker. At the close of the services the minutes were read and conference adjourned to meet at the above-named time and place.

ST. LOUIS.

Convened in St. Louis, Missouri, March 13; William Anderson was chosen to preside, J. G. Smith secretary. Reports were had from Elders M. H. Bond, W. Anderson, J. S. Parrish, A. S. Davison, J. F. Wilson, J. G. Smith, W. Jaques, H. Roberts, J. Beaird, R. Hughes, A. D. Greer; Priests J. C. Hitchcock; Teachers J. E. Dawson, G. Elliott; Deacon R. J. Crawford. Branch reports: St. Louis 279; 1 received, 5 expelled, 4 died. Belleville 57; 2 received. Cheltenham 35. Whearso 51; 4 baptized, 1 received. Oak Hill 11; 1 died. Quarterly report of Bishop's agent from November 21, 1896, to March 1, 1897: Balance due agent \$0.05; received since \$496 15; paid out \$267.40; due church \$228.75. Annual report of Bishop's agent from March 1, 1896, to March 1, 1897: Balance due church \$53.65; received \$784.45; paid out \$609.35; balance due the church \$228.75. J. G. Smith, agent. Auditors' report: After a careful and critical examination of the Bishop's agent's accounts we find them entirely correct and satisfactory. Signed by James E. Smith, A. D. Greer, and S. A. Burgess. The following were elected delegates to the General Conference: Brn. W. O. Thomas, M. H. Bond, William Anderson, A. D. Greer, J. C. Hitchcock, J. Beaird, J. E. Dawson, and Srs. M. Thomas, N. M. Bond, and B. Greer. Those who should be present were instructed to cast the entire vote of the district, which has a membership of 556. Three were appointed as a tent committee, consisting of the missionary in charge, George F. Barraclough, and Joseph G. Cole, and were instructed to get the district tent in readiness for service. They were also fully authorized to take up collections and donations for tent work. The General Conference was petitioned to return Elder M. H. Bond to this district for the ensuing year, and also to send another missionary to this district. Preaching on Sunday by Elders William Anderson and M. H. Bond. The social meeting had a large attendance and was good. Adjourned to meet in St. Louis, Missouri, on Saturday, June 26, at 2:30 p. m.

FAR WEST.

Conference convened with the St. Joseph branch, March 13 and 14; William Lewis and W. E. Summerfield presidents, C. P. Faul secretary. Branch reports: Edgerton Junction 43; loss 3. DeKalb 48; no change. Pleasant Grove 89; no change. Stewartsville 121; gain 10. Delano 114; gain 6. Kingston 103; gain 2. St. Joseph 351; gain 7. German Stewartsville 74; no change. Wakenda 48; loss 1. J. T. Kinnaman, assisted by W. E. Summerfield, organized a branch to be known as the Kinnaman branch, at or near Spickard, Grundy County, Mis-

souri, with 29 members. Moved that the organizing of the above-named branch by Brn. Kinnaman and Summerfield be ratified by this conference. Bishop's agent's report: On hand last report \$4.37; received and on hand \$388.52; paid out \$213.67; on hand \$174.85. Audited and reported to be correct. The report, together with the agent's report, was adopted by the conference. Ministry reporting: Elders J. M. Terry baptized 8, T. W. Chatburn baptized 8, I. N. Roberts baptized 1, J. L. Bear, J. T. Kinnaman baptized 1, A. W. Head, W. E. Summerfield, J. C. Elvert, R. A. Marchant, D. E. Powell, R. Archibald, L. L. Babbitt, A. Nesser, J. N. Cato, T. J. Mauzey, W. Lewis, B. Dice, F. M. Mauzey, J. Davis, C. R. Duncan, M. F. Gowell; Priests J. N. York, D. J. Krahl, G. J. Whitehead, R. Winning; Deacon G. Mauzey; Teachers R. Garlich, G. W. Best. In the report of Bro. Garlich he states he has translated the Book of Doctrine and Covenants from the English into the German language and now has the manuscript ready to be examined by the Board of Publication or General Conference for their acceptance. Moved a committee of three be appointed, Robert Garlich to be one of the committee, to examine the manuscript, and if found worthy, to report the work to the General Conference as to the merits of the translation. J. L. Bear and Caspar Hinderks were appointed, together with Bro. Garlich, as said committee. Committee on the Doctor Hamilton accounts reported having received a letter from Bishop E. L. Kelley, which was read by the secretary of the conference, stating he had examined the account of the doctor, and his opinion was, the accounts should not be paid by the church. This was adopted. The matter of Pointer vs. Winning and Burlington came up for consideration. The matter was referred to the missionary in charge for his decision upon the points of law involved in the matter. Missions assigned to the following brethren: R. Phillips and William Bryant, Bonanza; C. P. Faul and J. C. Anderson, Fairport; L. L. Babbitt and Fred Uphoff, Antioch; D. E. Powell and J. N. York, Frost schoolhouse; J. T. Kinnaman and J. Friend, Hemple; J. D. Flanders and C. Householder, Osborne and Parrin; Russell Archibald and Robert Garlich, Halls Station; R. Marchant and Charles Hubacker, 102 river near the neighborhood of Corby Mills; E. T. Dobson and D. J. Krahl, Amazonia; William Hawkins and D. C. Kinnaman, East St. Joseph, by the consent of the St. Joseph branch; F. C. Graham and H. C. Isleib, Platte River; Robert Winning and J. C. Garmer, Agency; John Larrenson, Sr., and William Gould, Matney Station. The resolution to hold our conferences every six months was lost. Notice was given to the conference to have the branches instruct their delegates to the next conference that a resolution will be offered to hold our conferences every four months. Delegates to General Conference, J. M. Terry, T. W. Chatburn, C. P. Faul, Sr. D. H. Blair, R. Winning, J. T. Kinnaman, W. E. Summerfield, D. E. Powell, G. Summerfield, W. Haden, L. L. Babbitt, B. Dice, Sr. H. Burn, Gilbert J. and Nellie

Whitehead, D. J. Powell, T. J. Mauzey, D. J. Krahl, Sr. J. T. Kinnaman, C. Householder, Robert Garlich, J. L. Bear, and Andrew Lewis. A majority of the delegates present to cast the full vote of the district. Preaching by Brn. John Davis, C. R. Duncan, and T. W. Chatburn. Adjourned to meet with the Pleasant Grove branch on Saturday, June 12. The present officers were reelected for the ensuing quarter, William Lewis sustained as Bishop's agent. An appeal came from Bro. John Rounds for a rehearing from the action of the Delano and Wakenda branches. The matter was referred to Brn. J. T. Kinnaman, C. P. Faul, and D. E. Powell for investigation.

SOUTHERN INDIANA.

Conference met with the New Marion branch, March 13; W. C. Marshall president, M. Annie Camren clerk pro tem. Branches reporting: Byrneville; no change. Plainville; no change. Union; no change. New Marion, gain 6. Elders reporting: G. Jenkins baptized 2, J. D. Porter, W. C. Marshall, and M. R. Scott, Jr.; Priest J. T. Scott. Bishop's agent's report: On hand last report, September 18, 1896, \$9.45; received since \$69.30; paid out \$65.60; on hand and due church March 10, 1897, \$13.15. Report accepted. W. C. Marshall, agent. The committees on Manville church organization and indebtedness continued. M. R. Scott, Jr., E. C. Briggs, and George Jenkins chosen delegates to General Conference. General church and district authorities sustained. Vote of thanks tendered saints of New Marion branch for their kindness during conference. Conference adjourned to meet at call of district president, notice of conference to be published in *Herald* six weeks prior to time of convening. Peace and unity prevailed. Preaching by M. R. Scott, Jr., J. D. Porter, and W. C. Marshall.

Sunday School Associations.

LITTLE SIOUX.

Convention met at Magnolia, Iowa, March 5, at 2:30 p. m. Officers present: A. M. Fyrando superintendent, Oscar Case assistant superintendent, Lenna Strand secretary. Reports were received from Mondamin, Persia, Magnolia, Logan, Little Sioux, Woodbine, Missouri Valley, and Union Center schools. Number of schools last report 10; discontinued since last report 1; present number 9. Report from East Union Center received too late. Delegates present 22; total membership 438. On hand last report \$3.85; received since last report \$1.15; money expended \$2.54; balance in treasury \$2.46. Topics: "Duty of parents in assisting their children to become interested in the Sunday school," Sarah J. Hoffman. "Items of interest and observation," J. C. Crabb. The following persons were chosen to represent the district at the General Convention: George Scott, Mrs. George Scott, Charles Benson, Alice Askwith, Ruth Cobb, Grace Cobb, Lenna Strand, J. C. Crabb, W. T. Fallon,

Sarah Hoffman, Charles Kennedy, D. R. Chambers, Anna Eades, G. E. Erickson, T. O. Strand, A. M. Fyrando, and P. C. Kemish. By motion the delegates were instructed to work and vote for the uniformity of texts. Friday evening a very interesting program was rendered by the Magnolia Sunday school. Meetings were held Saturday morning and Sunday evening. Adjourned to meet at Magnolia the first Friday in June.

**POTTAWATTAMIE.**

Convention met at Underwood, Iowa, March 13, at two p. m.; T. A. Hougas in chair, Sr. George Underwood secretary pro tem., Sr. J. E. Hansen assistant secretary. The following schools reported: Underwood, Council Bluffs, Excelsior, and Boomer, showing an enrollment of 256; number of *Hopes* taken 102; number of *Quarterlies*, Senior 57, Intermediate 81, Primary 46. No report from Crescent school. Officers elected for ensuing year: Julia E. Hansen superintendent, Sr. George Underwood, associate superintendent, Jennie Scott secretary and treasurer. Delegates selected to represent district association at General Convention: H. N. Hansen, T. W. Williams, Joshua Carlile, J. P. Carlile, D. Parrish, and Bertha Carlile. Literary and musical entertainment in the evening. Sunday morning paper by Bro. H. N. Hansen. Teachers' meeting conducted by T. A. Hougas. Afternoon, normal class drill by Sr. George Underwood, blackboard work by T. A. Hougas. The business was cheerfully and properly disposed of and a pleasant time enjoyed. There seems to be a greater interest taken in Sunday school work throughout the entire district. So may the good work go on. Adjourned to meet at time and place appointed by district officers.

**GENERAL CONVENTION PROGRAM.**

The "Senior Class Drill," heretofore left blank in Monday a. m. program for General Convention, will be in charge of Bro. W. W. Blanchard, of Maine.

T. A. HOUGAS,  
MRS. VIOLA BLAIR, } Com.  
M. C. FISHER,

**Miscellaneous Department.**

**FAST DAY.**

Recognizing the existence of a strong desire among the saints for a day of fasting and prayer to be observed before the assembling of conference, April 6, we have consulted together and agreed to appoint Sunday, March 28, as a day of Fasting and Prayer, to be observed by the church in its several branches, and by the saints who may not be able to attend the meetings where held.

We recommend as subjects for contemplation and prayer; the general condition of the church in its attitude to the world; the ministerial force and its labors; the financial department and its needs; the organization of the church in its several quorums, their condition, vacancies, and the necessity that they may be filled; the disturbed conditions

of the political world at home and abroad, as signs of the times indicating the soon coming of the Messiah and the need of preparation in holiness for that great event.

We recommend that the fast be from the evening meal of Saturday, March 27, to the evening meal of Sunday, the 28th.

We further recommend that the usual Lord's Day services of the prayer and testimony meeting be devoted to prayer for the objects desired.

Let the saints be united in appealing to the Lord for the aid and direction of the Holy Spirit, the light of truth and the Spirit of revelation and wisdom, for the present exigencies and the work of the incoming year.

JOSEPH SMITH, President.  
A. H. SMITH,  
Acting Counselor.  
E. L. KELLEY, Bishop.  
R. S. SALYARDS, Secretary.

LAMONI, March 9, 1897. 11-2t

**GENERAL CONFERENCE NOTICE.**

The attention of all persons attending General Conference, and of our home people, is called to the following requests and advice from the Reception Committee:—

The members of the committee will wear blue badges bearing the words, "Reception Committee."

Two members of this committee will meet visitors at Bethany Junction and render all the assistance possible in changing cars, etc.

When you arrive at Lamoni you will please get off on the south side, opposite from the depot, as directed by the members of the committee.

Immediately upon leaving the train you should report at once at the Town Hall, which will be the headquarters of the committee, where you will be assigned and directed to your stopping place by the committee.

The committee desires every attendant at conference to register at headquarters, whether you have been served by them in your locating or not, so that a complete register of names and stopping place may be kept.

The home people are earnestly requested to aid the committee as much as they possibly can to carry out these plans. If you have made arrangements to keep anyone and have not reported to the committee, you will aid in perfecting the arrangements by so doing.

The railroad company will run a special train to Lamoni from Bethany Junction on Sunday, April 4, provided that they have twenty or more passengers for Lamoni. The following named brethren have been selected as Reception Committee: G. W. Blair, Chas. Bradfield, W. H. Deam, Wilson Hudson, John Hougas, A. M. Newberry, R. J. Lambert, D. A. Anderson, F. M. Smith, J. F. Gunsolley.  
DAN ANDERSON, Sec.

**HERALDS WANTED.**

Some person has borrowed or taken my bound volume of *Heralds* that included the numbers from July, 1863, to December, 1865, being all of volumes 4, 5, 6, 7, and 8. If the

one who has them should see or hear of this notice, he or she will confer a great favor by returning the book to me.

But, in case I do not recover the book, I would like to obtain the *Heralds* for 1864 and 1865 (either bound or unbound) and will pay a good price for them. Anyone who has them, and is willing to sell, please write me. I already have the numbers for the last six months of 1863. H. A. STEBBINS.

LAMONI, Iowa, March 20, 1897. 12-2t

**SPECIAL BUSINESS NOTICE.**

*To the Church at Large*.—Desiring to close the conference year's business by 1st of March, 1897, in looking over the publications of the office I find a large subscription yet unpaid for the closing year:—

*Zion's Hope*, about.....\$1,000 short,  
*Herald*, ab ut.....4,000 "  
*Autumn Leaves*, about.....1,300 "

Now it will be impossible for the office to prosper under these conditions, and our hands are tied on account of the careless or thoughtless ones to meet their obligations to the office.

Besides our regular work this last year we got out the first volume of Church History at a cost of about \$1,500, and now we are compelled to stop proceedings on the second volume until the church or its members pay up their subscriptions and book accounts, so as to get means to complete the work.

We now appeal to you to forward your subscriptions and accounts at once, so as to square our books by March 1.

The \$25,000 back delinquents are yet keeping themselves in the background and we would be pleased to see the color of them. The work of the office is now hindered and publications under way are delayed for want of necessary means to complete them.

As ministers who hold half-fare permits cannot act as book agents, it is hoped that they will do what they can for the Herald Office in a general way, and urge all to take church publications as a means of aiding both themselves and the work. Other ministers are asked to help as they can, and regularly appointed agents to look out for the Herald Office.  
FRANK CRILEY,  
Business Manager.

7-4t  
LAMONI, Iowa, January 22, 1897.

**CONFERENCE NOTICES.**

The annual conference of the Manchester district will (D. V.) be convened on the Saturday before Easter Sunday, in the Saints' chapel, 6 Cornbrook Place, Cornbrook Road, Hulme, at three p. m. for the transaction of business. The Sunday services will be held in the vestry hall, Hulme town hall, Stretford Road, at 10:30 a. m. and 2:30 and six p. m. An adjourned business meeting will be held in the saints' chapel, Cornbrook Place, at ten a. m. on the Monday following.  
JOSEPH DEWSNUP, SR., Pres.

District conference of Western Wales will convene in Island Place chapel, Llanelly, Wales, on Saturday, April 17, 1897, at six p. m., and will continue over Sunday and Monday, Sunday session opening at ten a. m. At

4:30 p. m. on the Saturday a meeting of the sisters of the district for considering the formation of a Sister's Evangelical Aid Society, district president in the chair.

Lot BISHOP, Sec.

#### APPOINTMENT OF BISHOP'S AGENTS.

##### EASTERN COLORADO DISTRICT.

The saints of the Eastern Colorado district are hereby notified that Bro. Chas. E. Everett, of 2851 California Street, Denver, Colorado, has been appointed agent of the Bishopric of the Reorganized Church to act in and for said district in place of Bro. James Kemp, resigned.

All persons may write to, or call on Bro. Chas. E. Everett, at No. 2851 California Street, Denver, and duly transact such business as properly relates to the financial work of the church in said district, and render an account under the law of Christ of their stewardship in temporal matters. We trust that the saints and friends of the Eastern Colorado district will remember the work of the Lord, and strive to aid the same and honor in his place the new agent.

In Bro. James Kemp we found an upright and devoted agent and the special thanks of the Bishopric are hereby tendered him for his carefulness and diligence while acting in said office.

##### PHILADELPHIA DISTRICT.

Pursuant to the action of the Philadelphia, Pennsylvania, district of the Reorganized Church of Jesus Christ of Latter Day Saints, in dividing said district and forming two districts therefrom, one to be known as the New York district; and in order to aid and the more efficiently transact the financial work of the two districts, notice is hereby given of the appointment of Bro. John Zimmerman, of No. 610 Lehigh Avenue, Philadelphia, as Bishop's agent of the Philadelphia district; and Bro. Thomas Lester, East New York Avenue, Brooklyn, New York, former agent of the Philadelphia district, has been authorized to act as Bishop's agent for the district of New York.

We ask for these brethren, respectively, the ready assistance, and coöperation of all the officers and Saints in their respective districts, and trust not one shall fail to fully perform his or her part in helping to bear the burdens of the work of the Lord. May the grace and goodness of the Lord abide with each.

##### THE LITTLE SIOUX, IOWA, DISTRICT.

The saints of the above-named district will please take notice that Bro. A. M. Fyrando, of Magnolia, has been duly appointed Bishop's agent for the same, being authorized to transact business touching temporal matters in behalf of the Bishopric of the Reorganized Church.

The conference of the Little Sioux district has duly recommended Bro. Fyrando for the work and we take pleasure in commending him and his special work to the saints.

Respectfully submitted,

E. L. KELLEY,

Presiding Bishop.

LAMONI, Iowa, March 22, 1897.

#### BORN.

**BISHOP.**—To. A. N. and M. Bishop, a son, January 25, 1897, and on February 28 was blessed under the name of Harold Victor at Brynmawr by Elders Thomas Gould and John Jones.

**HOOPER.**—At Hiteman, Iowa, January 21, 1897, to Bro. John M. and Sr. Sarah Hooper, a daughter. Named Edna, and blessed March 14, 1897, by R. M. Elvin and J. W. Loach.

**ORR.**—At Hiteman, Iowa, January 22, 1897, to Bro. John and Sr. Iona Orr, a son. Named George, and blessed by R. M. Elvin, March 15, 1897.

**POST.**—At Leon, Iowa, August 30, 1896, to Bro. Israel and Sr. Fanny Post, a daughter; named Mary Esther, and blessed March 14, 1897, by Elders H. A. Stebbins and James McDiffett.

**HARVEY.**—At Davis City, Iowa, January 31, 1897, to Mr. Refine and Sr. Eugenia Harvey, a daughter; named Mamie Angelia, and blessed March 14, 1897, by Elders H. A. Stebbins and James McDiffett.

**HANSEN.**—To Bro. L. P. and Sr. K. J. Hansen, Manti, Utah, August 30, 1896, a daughter; named Eva Elizabeth. Blessed March 7, 1897, by Elders S. P. Rasmussen and L. P. Hansen.

**BLAKE.**—To Bro. James E. and Sr. Flora V. Blake, December 22, 1896, a son. Named Luther McKinley, and blessed February 7, 1897, under the hands of Elders M. T. Short, L. D. Uilom, and J. B. Wayt.

**MAITLAND.**—To Bro. Wm. T. and Sr. Carrie E. Maitland, at Des Moines, Iowa, November 13, 1896, a son, and named Myron Benito. Blessed at Des Moines, Iowa, February 14, 1897, by Brn. T. W. Williams and William Kephart.

#### DIED.

**ROSSON.**—John Rosson, at his home near Kenton, Tennessee, March 5, 1897. He was born February 2, 1812. He did not belong to the Latter Day Saints Church but he believed its teachings. Seven children, one sister, and a host of friends mourn.

**JONES.**—At Lanagan, Missouri, February 18, 1897, Clara B., daughter of Bro. and Sr. George Jones, aged 9 months and 22 days. Funeral sermon by Elder J. W. Kent.

**CLARKE.**—At the home of her parents at Richmond Hill, near Brooklyn, New York, March 8, Sr. Florence Clarke, third living child of Elder William and Sr. Ann Clarke, aged 18 years, 2 months, and 24 days. She had unbounded faith in the church and its ordinances, but our Father claimed her for another and brighter world and plucked the rose in its bloom. A short time before the end she called her mother, and placing her feeble hands around her neck she said, "Oh! Mamma, I must leave you to go and live with the angels." She then burst forth in the gift of tongues, and calmly left us. Funeral services in the house, evening of March 10, in charge of Elder Joseph Squires; sermon by Elder George Potts, and at the grave March 11, by Elder John H. Pope.

**BALDWIN.**—At her son's home, Sr. Luana Hart Baldwin passed from this world of care after many years of hard suffering. She died

firm in the faith and was ever ready to bear her testimony to the truth of the gospel. She leaves a family of heartstricken children and grandchildren to mourn her departure; four daughters and two sons. She was born in York State, October 3, 1814; died March 6, 1897, and was buried March 10. She was one of the first to join the church in Joseph Smith the prophet's day; then joined the Reorganized Church at Manti, Iowa, being baptized by W. W. Blair.

**BIRGE.**—At Independence, Missouri, March 2, 1897, Sr. Mary L. Noble Birge, aged 30 years, 1 month, and 2 days. For some months she was a sufferer from consumption; but she patiently bore her distress, and committed her spirit at length to the Author of her gospel hope. Her remains were laid beside those of her mother, Sr. Noble, who preceded her about three years. She leaves a husband, brother, two sisters, and many friends as mourners. The funeral services were conducted at the home of her sister, by Elder Joseph Luff.

**HAMILTON.**—Sr. Hamilton, wife of W. C. Hamilton, and daughter of Z. S. and Thresa Fenn, was born January 4, 1863, in Jackson County, Florida, and died January 15, 1897, in the town of Seville, Wilcox County, Georgia. After she was taken sick she only remained a few hours with her devoted husband and loving children. Mr. and Sr. Hamilton moved to Texas in the year 1885, and while there she joined the Latter Day Saints Church, being baptized by Elder A. J. Moore, at Evergreen, Texas, in 1887. She was loved by saints and friends universally while in Texas. Husband, four children, a number of relatives, and a host of friends mourn.

**GRAYBILL.**—Near Weston, Iowa, February 24, 1897, Floyd Edmund, infant son of Mr. and Mrs. Willis Graybill, aged 7 months. Funeral sermon by H. N. Hansen.

**VANFLEET.**—At Beaver City, Utah, February 16, 1897, Bro. Charles VanFleet. Deceased was born January 25, 1821, in Cortland County, New York. Was baptized into the Reorganized Church by E. C. Brand, January 26, 1879. Was ordained a priest March 12, 1880, by G. E. Deuel. Interment in Beaver City cemetery, February 18. The funeral services were conducted by Elder William Thompson, Sen.

**ODE.**—At his home, near Clarksdale, Missouri, February 18, 1897, Christopher Ode. He was born February 2, 1841, in Germany. He was a faithful member of the German branch. Bro. Ode had been a sufferer for many years and death's angel was a welcome visitor to him. About two hours before his death his pain left him, and at 2:30 p. m., he calmly fell asleep with the glorious hope of a first resurrection. Funeral sermon by T. T. Hinderks in the German church.

**LEWIS.**—Elder Elias Lewis, February 12, at his residence, Philadelphia, Pennsylvania, at the age of seventy-two. He was baptized in 1869 by Elder W. W. Blair and ordained at the same time. Leaves a wife and eleven children to mourn their loss. Funeral at the house; sermon by Elder A. H. Parsons, assisted by Elder John Stone.

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**The Saints' Herald.**

(Established 1860.)

Published every Wednesday, at Lamoni, Decatur Co., Iowa.

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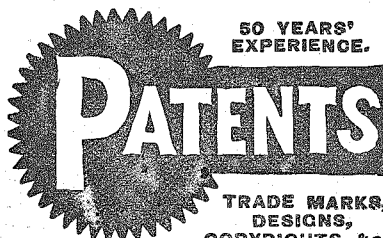
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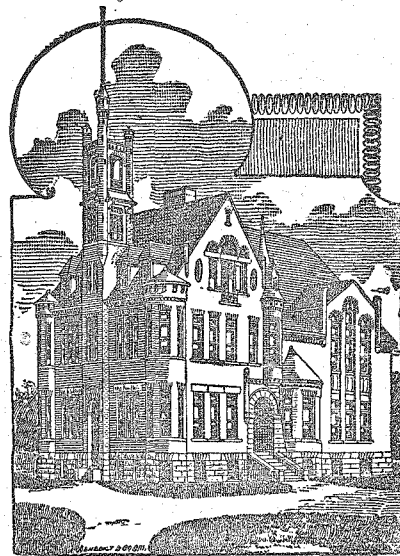
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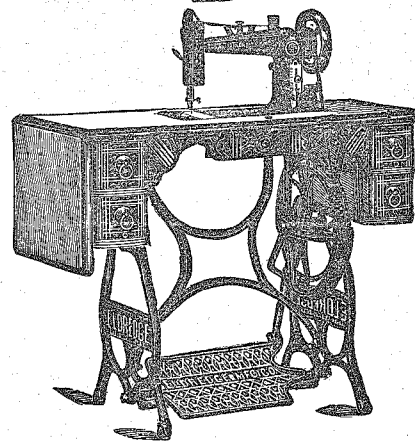
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAU

Filed  
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No. 13.

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## PROPOSED JEWISH STATE IN PALESTINE.

THE agitation for the return of the Israelites to the land of their fathers has in recent years been growing in intensity, and a number of plans have been devised toward the realization of this object. The "Zionite movement," having this purpose in view and enjoying considerable popularity among the Jews of Europe, especially those of strong religious proclivities, has evidently become a fixed fact in modern life. The Rothschilds and other Jewish money barons have established dozens of Jewish agricultural colonies throughout the Holy Land with at least partial success. The most extensive scheme, however, of the kind, looking to the establishment of a Jewish state in Palestine, has in recent months been advocated by a well-known Jewish legal light of Austria, Dr. Theodore Herzl, and his brochure, entitled "*Der Judenstaat, Versuch einer modernen Losung der Judenfrage*" (The Jewish Attempt at a Modern Solution of the Jewish Question) has rapidly reached its second edition and is attracting considerable attention. The outlines of his scheme are the following:—

"The Jewish question, which, like Banquo's ghost, will not down, must be regarded as a national and not as a local problem. As a national problem it can be solved only by a return

of the people of Israel to their own land and the establishment of a sovereign Jewish state. Without this latter feature, no plan is feasible, because history has shown that whenever the Jews migrate in large bodies to a particular country they there awaken an anti-Semitic movement that prevents further immigration. The organization of a new sovereign state is a possibility in our days, as can be seen from the Kongo State and the Rhodesia of the Chartered Company.

"In order to carry out this project, it will be necessary to organize two associations, with headquarters in London; namely, a 'Society of Jews,' as an instrument for the 'moral' propaganda, and a 'Jewish Company' to represent the legal phase; or, in other words, a representative corporation and a society to acquire possession. The society is to consist of the best and noblest representatives of Judaism, the object being that these men shall make it a study how to carry on this propaganda in such a manner that it will gain the moral assent of the world. As the *negotiorum gestor*, or business manager, it would be the duty of this association to come to an understanding with the European states and to secure from them the proper authorization of the project. Under such an authorization then it would be possible to negotiate for the purchase of sufficient territory in Palestine in which to establish the new state. In return the society would assume a portion of the indebtedness of the Government hitherto in control of this territory, and would undertake the development of the resources of the country, build roads, railroads, and in other ways guarantee the future of the new state.

"When matters have arrived at this stage, then, under the constant direction of the society, the work of the 'Jewish Company' would begin. This work would be done on a grand scale, based on the experiences and inventions of modern civilization. In the first case, the land which had been secured by international contract would now be bought in accordance

with private rights; then the Jewish unskilled laborers, the Jewish proletariat, would be organized according to military principles, under the leadership of state officials, engineers, and physicians. It would then be the duty of these unskilled laborers to build cities in chosen localities, to plant forests, to build roads, and the like. A work-day of seven hours even the Russian and Rumanian Jews, long unaccustomed to heavy physical toil, would be able to stand.

"In planning these new cities the chief purpose would be the erection of suitable workingmen's houses, each of which is to have a small garden. It is to be made possible for the workman gradually to make this property his own by the labors of his hands. In the meanwhile the laborers are not to receive any wages from the company, but are to be well fed and clothed by them. In this way it is thought that the peddling system will not find an entrance among the new colonists. The method of giving the poor opportunities for self-help by labor is to be similar to the Paris *Assistance par le travail* or the workingman's colonies of Pastor von Bodelschwing, in Germany.

"These beginnings of work in the new state will at once call into existence a market, at least of the necessities of life for the support of the colonies; and gradually it will be necessary to satisfy also wants that go beyond these bare necessities. This will make it possible to bring into the state the representatives of the artisan and trade and business callings, and gradually, by the side of the labor managed by the company, free and independent labor will find its place.

"The company has accordingly a double purpose: to make provision that the properties belonging to the Jews in the various countries where they now live are disposed of at reasonable prices and gradually, so that it will not be necessary to give them away at panic prices; and, secondly, enable the new citizens in their new home to acquire property at reason-

ble rates and to establish business and trade. In doing this the company is not to make any profits for itself; only in the case of large land speculations can this be done, this gain, however, to be used for the payment of the officials and other expenses, especially the establishment of schools of both elementary and higher grade. That such a scheme is feasible is seen from the success of this plan in the case of states in North America and in the South African goldfields.

"The migration to the new state is to take place gradually, in groups of families, circles of special friends, or even whole congregations. Everywhere in the old homes subordinate societies are to be established in the interests of the project. The immense sums of money that would be needed to realize this plan the Jewish Society, as a stock association, would secure through subscriptions among the people at large, as the Jewish banking circles would probably not lend their help. The whole scheme is to be a popular propaganda. It is expected that the name Palestine and the seven-hour day for work will win for the project many friends. The form of government in the new state is to be an aristocratic republic, in which every citizen can live in accordance with his own belief or unbelief. The Society of the Jews would constitute the government."

These are the essential thoughts of the Herzl plan. Naturally its critics are many, notwithstanding the acknowledgment that it is probably the most practicable scheme of the kind offered, the author being an authority in the economic and legal departments. A comparatively complete statement of the objections to the plan is given in the Leipsic "*Saat auf Hoffnung*" (Seed of Hope), the organ of the Delitzsch Jewish Mission Society.—*Literary Digest*.

#### IS GOD WITHDRAWING HIS SPIRIT FROM THE CHURCH?

REV. JAMES MCLEOD, D. D., takes strong exceptions to certain utterances made by Rev. A. T. Pierson, D. D., in the course of an address at a missionary rally in Scranton, Pennsylvania. The points at issue are thus set forth by Dr. McLeod in the *New York Observer*:—

"There are ministers of the gospel

who are quite as pronounced premillennialists as Dr. Pierson, who would never think of making a great union meeting, a foreign missionary rally, the occasion for emphasizing views touching our Lord's second advent.

"The theory that the gospel is to be preached to all nations only as a witness, and that God has expressly declared that the world will not and therefore cannot be converted to Christ during the present dispensation, but that it must wait until the Lord comes again and sets up his kingdom—this theory was strongly asserted by Dr. Pierson. Even if this theory be true, such a meeting as Dr. Pierson was invited to address was neither the time nor place in which to emphasize it.

"In support of this theory, Dr. Pierson has embodied in his creed this new article: 'I believe that God is actually withdrawing his Holy Spirit from his church, as a body.'

"The recital of this portion of his creed startled the audience, as well it might. It was uttered with great fervor but it failed to convince.

"It will require far more than such an expression of belief, however solemnly uttered, to convince the vast majority of thoughtful Christians that the world is growing worse and worse, and that the church of Christ has already entered into a period of decline, and that she is fast going to decay.

"For, does any one doubt that Jesus Christ has more true followers in the world to-day than at any time since the morning of his resurrection? Is it not true that Christianity never exerted so much influence in the world as it is doing to-day?

"When we see on every hand schools, and colleges, and seminaries of learning, and almshouses and hospitals for the sick, and homes where old age is tenderly nursed; when we see the thousand and one agencies which the church is employing for the glory of God and for the salvation of men, it is not in harmony with truth to say that the church of Christ is in a decaying and dying condition; and it seems positively wicked to assert that the Holy Spirit is withdrawing himself from her. The preaching of pessimism is not the best way to fill the Lord's treasury, nor is it the best way to promote the cause of Christian missions either at home or abroad.

"The fact that church boards are in debt is cause for regret, but it is not a fatal disease; and, moreover, it can be readily explained without scaring folks with wild assertions, and without assuming the role of a prophet, albeit without a prophet's authority to reveal the secrets of the Most High."

In an editorial note in the same issue in which Dr. McLeod's article appears, *The Observer* makes this comment:—

"The Rev. Dr. McLeod, of Scranton, Pennsylvania, speaks his mind in the article on the Scranton missionary rally. Earnest Christian brethren sometimes allow their zeal to run away with their judgment and good taste and Dr. McLeod's rebuke will be considered by many good people as called for and therefore timely. Faith in the premillennial advent of the Lord Jesus Christ is not an essential to missionary zeal, nor have the Christians who champion that doctrine most vigorously met with a success denied to others who could not accept their interpretation of Scripture. Many of our most devoted and successful missionaries have done their work in the belief that the world must be won for Christ in order to insure his universal enthronement, but others have labored with equal devotion and success who believe that they are simply saving one and another from a sinking ship, and that the real missionary triumph awaits Christ's personal presence. If all the time that has been spent in discussing these contrary views had been given to soul-saving, missionary records might be even more glowing than they now are. One thing we should all bear in mind, namely, that Christ bids the church go with his gospel to every creature. Whether he intends to leave the conquest of the earth to the church aided only by his spiritual presence, or sooner or later to take command of the forces himself in visible person, makes not one iota of difference as regards the church's duty in the premises. Therefore, when an enthusiastic premillennialist addresses a great missionary rally he would be wise in saying, 'Brethren, you and I may differ in certain details concerning Christ's second coming, but we read alike his last command.' That command, accompanied as it is with a promise, furnishes the church's instruction and largely her incentive and inspiration."—*Literary Digest*.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, March 31, 1897.

No. 13.

## The Saints' Herald.

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

LAMONI, IOWA, MAR. 31, 1897.

### SOME CONTRASTS.

BRO. D. R. BALDWIN, of Arkansas, whose letter appears in this issue, sends us three newspaper clippings, all of which speak favorably of the position and work of the Reorganized Church and its ministers in contrast to the faith and teachings of the Mormon Church in Utah. The first, from the *Randolph Herald Pilot*, of Poca-hontas, Arkansas, of March 4; the others are duly credited to the papers from which they are extracted. We republish them as showing the superior estimation in which the people of those places hold the Reorganization, as they do throughout the United States.

It is gratifying to know that the moral sympathies of the people of the country favor the work and position of the Reorganized Church as against the erroneous work of the Utah faction. If the latter has reasonable grounds for hope to change the tide of public feeling in its favor, we are unable to discern what it is. With its own ministry silenced at every point by the alert ministry of the Reorganized Church, what reason has it for hope that success will crown its efforts and a reversal of public sentiment be realized? Certainly none. Rather is there reason for fear upon its part that many of the young men in its ministerial ranks will abandon the false positions in which the latter-day apostasy under Brigham Young, and continued under the administrations of John Taylor, and Wilford Woodruff has placed them. But here are the clippings:—

#### WHO ARE THEY?

For the *Herald-Pilot*.

Who are those good looking, well-dressed young men walking in a pair? Hush—sh—sh! They are Mormon elders. Their char-tered name under the incorporation is, the

"Church of Jesus Christ of Latter Day Saints;" the term "Mormon" is applied because they believe the Book of Mormon. Let the reader judge who they are and what they are doing in our midst.

The Latter Day Saints Church was established in New York State, April 6, 1830, by Joseph Smith, an illiterate young man, who claimed to receive angelic visits and revelations direct from headquarters; that he was told where to find the ancient history of America, and given the power to translate from it the Book of Mormon, and that the long lost priesthood or God-given authority was conferred upon him by the hands of angels, hence, he received such high titles as Apostle, Seer, Revelator, etc. In fourteen years the church numbered 200,000 souls, including some of the brightest talent of that day.

At this juncture an awful calamity overtook them. Joseph Smith and his brother Hyrum (prophet and patriarch) were killed at Carthage, Illinois, and the church was riven into fragments, numbers aspiring to the leadership.

About two years later Brigham Young, president of the twelve apostles, located about ten thousand of the Mormons in the valley of the Great Salt Lake, Utah, where he established a hierarchy and added to the simple principles of their faith numerous criminal doctrines, such as blood atonement and polygamy, the latter being instituted in 1852.

These criminal doctrines have been stamped out by the strong arm of the law. Brigham Young is dead. Utah has become a State. The Mormons no longer teach these heresies, for the dominant church is under new rules.

We also have with us another stripe of Latter Day Saints, distinguished from those of Utah by the term, "Reorganized Church of Jesus Christ of Latter Day Saints," presided over by Joseph Smith, eldest son of their martyred prophet, with headquarters at Lamoni, Iowa. They have societies at Martin's Creek, Bald Knob, and other points in this State. They claim to have always stood aloof from the nastiness of Brighamism, and believe that the Utah Church apostatized and lost their authority; hence, they stand on a level with the rest of Christendom. Their clerical men meet and part on friendly terms; but O man! you ought to see the fury when they lock their theological horns on the subject of authority and leadership.

#### SIFTER.

RAVENDEN SPRINGS, Arkansas.

From the *Spring River News*, Imboden, Arkansas, March 19:—

There are twelve well-dressed, intelligent young Mormon elders in Arkansas traveling in pairs, without purse or scrip. We also have representatives of the original Mormon Church in our midst who are anxious that

our people should know that they have ever contended for monogamy and strongly opposed all the corruptions of Brighamism.

From Mammoth Springs *Democrat*, March 4, Ravenden Springs correspondent:—

It was an interesting episode which occurred last Saturday when Elders Copening and Etkinson, representatives of the Utah wing of the Latter Day Saints Church locked theological horns with a representative of the monogamic wing of the same church. Each claimed the others were apostates. They are all laboring here in Randolph County. The latter had the vantage ground and the former were not willing to defend their claims in public discussion.

### INGERSOLL, THE APOSTLE OF UNBELIEF.

MR. ROBERT G. INGERSOLL has lately appeared on the lecture platform with a "new lecture," which so far as we can see is but a rehash of his old time platitudes and tricks of speech by which to create a laugh at the expense of believers in the Bible, God and the Christ. He lectured at the Columbia Theatre, Chicago, Sunday night, March 7, to a large audience, occupying some two hours, and being frequently applauded.

For us, or any other believers to essay a criticism of his lecture, would be to be mistaken as to intention and be by some construed to mean a confessed fear of what the apostle of modern unbelief might have to say; but Rev. Henson, of Chicago, called him a "blatant blasphemer," and those who paid a dollar each to hear him "a parcel of idiots." This may do for a sectarian doctor of divinity, but it will only serve to advertise the lecturer, and cause a desire in some of Dr. Henson's congregation to want to hear him.

The lecture was published in substance in the papers, among them the *Times-Herald*, in attractive headlines. For these emphasizing headlines the *Times-Herald* in its issue for Tuesday, March 9, apologized in the following editorial; which coming from one of the great secular journals of the day, may very properly be taken to represent the thought of the average citi-

zen, touching the attitude of Mr. Ingersoll toward believers, and the methods employed by him in his crusade against Christianity. For this reason we quote it rather than to write a screed upon the lecture itself.

#### INGERSOLL'S GOSPEL OF DESPAIR.

The *Times-Herald* expresses regret for the display headlines which appeared in yesterday's paper over the report of Mr. Ingersoll's antiquated tirade on Christianity delivered at the Columbia Theater on Sunday night. For this affront to the people who cherish the consolations of the Christian religion as the indispensable requisites of a well-ordered life there is no excuse save the excuse that is often made for those who make a study of writing attractive newspaper captions to catch the public eye.

Happily the voluble agnostic who abandoned an honorable profession to attack Christianity for pecuniary profit is no longer taken seriously by the people who represent the solid, progressive and intelligent elements of our citizenship. Only those who have not yet passed the "doubting stage," that is sometimes regarded as a concomitant of true intellectual development, find any real mental entertainment in Mr. Ingersoll's puerile attempts to pull down what centuries of the most profound scholarship have failed to destroy.

There is a period in the intellectual experiences of many men where the ability to "doubt" everything is foolishly regarded as the highest evidence of great mental profundity. The young man at college has his little spell of agnosticism, when he thrashes over the dry straw of unbelief under the impression that the process is an infallible sign of excessive smartness.

But the newer generations learn as they grow older and grapple with the problems of life that the men who really believe something and are anchored immovably to a fixed faith are the ones who have accomplished most for civilization and humanity. The reason Mr. Ingersoll's gospel of despair makes so little headway is because it is destructive, negative, and pessimistic. Unbelief is a poor mental pabulum to feed human nature that is constructed in such a way that it constantly builds for the morrow—and who can build for the morrow without faith and hope?

The Christian religion is constructive and optimistic. The youth who emerges safely from the "doubting period" looks about him and discerns the manifold evidences of the fact that Christianity is constructive. He sees that it not only builds character but it builds great hospitals and noble institutions of learning. He sees that it is a barrier against those who would despoil the home—the corner-stone of our civilization. He finds that the admonitions of the Great Teacher constitute the warp and woof of our laws that are enacted for the safety of human society. He finds that all literature is redolent of Bethlehem and Judea. He learns that the most profound philosophy will not explain any of the mysteries of death, and that sci-

ence offers no comfort or consolation to those who look with tear dimmed eyes through the glass of the coffin lid.

And if the youth grows into a man of reflection and discernment he will soon learn that such men as Ingersoll offer nothing to take the place of that which they would destroy, and that life to those of simple faith is much sweeter and fuller than it is to those who have the ripest fruits of scholarship with doubt and unbelief.

#### FIGURES OF THE INDIA FAMINE.

CALCUTTA, March 18.—The financial statement just issued shows a deficit for the last year of 19,870,000 rupees. The famine has cost 60,810,000 rupees in relief work and loss of revenue.

The estimates for the coming year expect a deficit of 42,640,000 rupees, the work of relief absorbing 36,410,000 rupees of this sum. The total famine relief expense for both years is estimated at 56,070,000, but much depends upon the future prospects of the weather and crops. This sum does not include 8,000,000 rupees advanced to the ryots or cultivators of the soil.

The railway program will be continued, and this will necessitate a loan of four crores (a crore of rupees is \$5,000,000) in India and \$17,500,000 in England, besides \$1,000,000 for the temporary debt. The drawings of the Secretary of State on India amount to \$65,000,000.

The statement concludes with expressing the hope that financial progress will be resumed when the famine and plague have gone.

WE learn incidentally, that on Friday, March 5, one Linsey Villers, a priest in the Utah Church, assaulted and nearly killed Bro. P. H. Shimel, of the Richland branch, near Chelsea, Iowa.

The circumstances are about as follows:—

Bro. Shimel had sold Villers a quarter of beef; Villers was to pay for the beef in helping in haying, but on one pretext or another failed to do so. A few weeks ago Bro. Shimel bought posts of Villers to settle the account, at six cents each. When Bro. Shimel went after the posts Villers was sick, so he helped himself to the posts. On the morning of the assault they met at Bro. James Villers, whose wife was dangerously sick, Bro. Shimel and wife having gone over to see if they could be of any use to them. Linsey Villers then accused Bro. Shimel of sorting the posts; this he denied, and said if Villers was dissatisfied he would haul the posts back. Villers refused to have this done, but demanded that Bro. Shimel pay him ten cents each for the posts; and said if he did not he would take it out of his hide, and took off his coat for this purpose. Bro. Shimel did not prepare for battle, as he did not think Villers would hit him; but Villers stooped down and got a wagon neck yoke, and at once struck at Bro. Shimel who threw up his hands

and warded off the blow; but Villers immediately struck again, knocking Bro. Shimel insensible, breaking his upper jaw, mashing his cheek bone, and breaking his nose. After he fell Villers commenced striking him in the face with his fists. Bro. James Villers, a brother to Linsey, was quite a distance from them, but by this time he reached them and pushed Linsey away and ordered him to leave. James raised Bro. Shimel, from whom the blood was gushing in torrents, called for water, and soon revived him and got him into the house; sent for a doctor who found the injuries as above-mentioned. The next day Bro. Shimel was removed to his home, where at the present writing, two weeks later, he is in a serious condition. Villers was arrested and bound over to await the findings of the Grand Jury, in May. The doctor thinks that if nothing else sets in Bro. Shimel will live.

LATE issues of the Columbus, Nebraska, *Journal* and *Telegram*, sent us by Bro. H. J. Hudson, contain exceedingly favorable comments upon the preaching of Bro. J. F. Mintun, which we append, respectively. Our Nebraska saints and ministers have done well to call forth such strong indorsements of their work:—

We are informed that the religious services that have been held in the Latter Day Saints chapel in this city during the past twelve days have been very instructive. Elder J. F. Mintun is a forceful speaker, handling gospel themes with convincing clearness, awakening investigation of Bible truths, deepening religious thought in professing Christians, and spiritual enlargement of heart of the unconverted. The elder closed his meetings Sunday night. He will return in a short time with a tent, accompanied by colaborers in mission work.

The discourses being delivered by Elder J. F. Mintun every evening at the Latter Day Saints chapel, are very instructive, and give evidence of a thorough acquaintance with the Bible doctrines of Christ's teachings. We understand Mr. Mintun closes the series next Sunday night.

WE have received from the National Publishing Company, Philadelphia, Pennsylvania, an excellent copy of their Self-Pronouncing Sunday School Teachers' Combination Bible.

This is an adaptation of the King James' or Common Version to a system of footnote explanation by way of the changes made in the text in the Revised Version, showing how the text would read as revised. Reference is made in the text where changes are made, by the use of the letters *rv.* and *ro.*, the first indicating the change and the latter where an omission of the text as found in the Com-

mon Version had been made in the revision.

There is also a system of accentuation by marks employed to indicate the correct pronunciation of the proper names of Scriptures, which is very useful to the ordinary reader, and helps all.

Bro. Frank Sheehy has been acting as agent for the sale of this work, and those elders who have secured and used it are well pleased with it.

We believe it to be one of the best helps in the study of the King James' and Revised Versions of the Bible that we have seen, and is certain to be widely used.

It is with pleasure that we acknowledge the courtesy of the National Publishing Company in sending this combination Bible to the Herald Office.

The address of the company is, National Publishing Co., P. O. Box 1166, Philadelphia, Pennsylvania. J. R. Jones is President, and W. R. Vansant secretary.

#### EARTHQUAKE SHOCKS.

MONTREAL, Que., March 23.—A few minutes after six o'clock this evening a terrific earthquake shock shook the center of the city and caused great consternation. Large buildings shook like reeds and there was a general rush of the inmates in many instances for the doors. At the Great Northwestern Telegraph Building the shock was so great that it was at first thought that there had been an explosion in the building, but on investigation it was found that the shock had been general.

So far no damage has been heard of. Dispatches are pouring in from all over the province and from Eastern Ontario, indicating that the shock has been very generally felt throughout the country, but no damage of consequence is reported.

Vandalia, Illinois, March 23.—A slight earthquake shock was felt here about ten o'clock last night. The vibration was from west to east and lasted ten seconds.

Portsmouth, N. H., March 23.—Sunday morning a loud, rumbling noise was heard in various parts of Rockingham County, accompanied by a trembling of the earth, rattling of windows, and shaking of houses. It was thought to be the effects of an earthquake.

Reports from York County, Maine, confirm this. The cable to the Isle of Shoals was affected, and communication with the island is out off.

#### AGAINST RAILROAD POOLS.

WASHINGTON, D. C., March 22.—The Supreme Court to-day handed down a decision which strikes a body blow at all railroad combinations and hits every traffic pool in the country between the eyes. No such far-reaching

decision is on record as affecting the rights of the people as against those of the railroads. The court holds that the transportation companies are not only amenable to the restrictions under the inter-State commerce act, but are also specifically liable to prosecution for any violation of the anti-trust act of 1890, generally known as the Sherman law. The decision rendered by Justice Peckham upsets those given by lower courts in different parts of the country and apparently forbids the formation of all railroad pools for the purpose of agreeing upon rates, whether there is any actual division of profits or not.

Railroad authorities admit that the decision will affect both freight and passenger associations, and some roads have served notice of withdrawal from traffic associations. The decision is an important and far-reaching one.

#### EXTRACTS FROM LETTERS.

BRO. I. N. WHITE, March 21:—

I am at Spickards, Missouri, having come here on the 5th inst. Have held meetings every night since the 7th and good crowds and great interest. Some opposition but the wheels of fortune greatly turned in our favor. We trouble the water to-day and may again before leaving for General Conference. Bro. Alfred White is with me and assisting in the work. We were called here by the serious illness of our sister, Sr. McVay. Her life was hanging on a brittle thread and our anxiety for her recovery is not abated yet. We felt that we could not afford to be idle even while we watched by the bedside of a dear sister. "In God we trust."

Bro. A. D. Penrod, of Stofiel, Nevada, writing lately of the death of Sr. L. E. Stofiel at that place, adds:—

I wish we were represented by some elder, bishop, or energetic member, as trials and temptations are very great here and we seem all but lost to our brethren out in this wilderness. We trust the time of gathering in has about commenced.

Bro. R. C. Evans, writing from London, Ont., March 21:—

*Editors Herald:*—We are all rejoicing in London this morning over the power of God just displayed in our midst. Sr. Pugsley last November went under a dangerous operation in the hospital. After weeks of suffering she reached her own home. From the day of her operation her voice began to fail, till it was reduced to a whisper. For ten days she had not spoken above a whisper, and all hope was gone that she would ever regain her voice. Yesterday, hearing that I had arrived home, she had me administer to her, after which she received evidence that she would be healed. We had lost all hope of her ever speaking loud again, for we learned that a leading singer who was going under a similar operation was told that the chances were that she would never speak again above a whisper; so when Sr. Pugsley was found in that condition I with others concluded that she

would never regain her voice. Some three hours after the administration she was reading my sermon, "Jesus from the cradle to the grave," page 34, where it says, "My God, my God, why hast thou forsaken me?" "Was he forsaken? He thought he was. No, he was only tried," etc. In a moment the Spirit rested upon her and she was instantly restored and her voice at once was full, sweet, and rich as ever. This morning she came to meeting and with us was found talking, singing, and praising God. We are hoping, praying, and trying to *live*, so that God may direct in the conference. O that God out of his never failing fullness may supply the necessities of his church.

Bro. A. H. Parsons, Philadelphia, March 19:—

I feel that a good conference will be enjoyed by all who attend. May we live worthy of the trust imposed. The work here is moving along slowly. I think the division made in territory once known as the Philadelphia district will be productive of good.

A handbill announcing "Lectures on Mormonism," by A. Carlin, at Ozark, Missouri, is sent us by Bro. Henry Sparling; also another, announcing a reply by Bro. S. The latter writes concerning the attack and reply as follows, under date of the 19th:—

Rev. Carlin intended to give seven lectures. The first night he had about sixty out, but they were so disgusted that the next night he had but sixteen. He found that the people at Ozark had heard too much of our preaching to believe his lies. . . . After his second lecture he pulled out. I was not at home, so I did not hear of it until Sunday night following, so I sent word I would answer him if I could get the hall. I came down and was welcomed by a great many of our old friends who were glad to see me; so last night I had a good turnout and showed the people Carlin's tricky work. This place has been neglected, for the missionary was instructed to "keep away from the branches," and the result is, the work here, as elsewhere, has gone down. I am satisfied that it is a mistake to advise the missionary to steer clear of branches; at least it has proven so in this mission.

Bro. R. Etzenhouser, Catawba Island, Ohio, March 22.

Three excellent people baptized here yesterday, others almost persuaded.

#### EDITORIAL ITEMS.

**CORRECTION.** In HERALD of March 24, article Tactics of Disciples No. 2, the last line of second column, page 188, should be the last line of third column, same page.

Sr. Mary Grice, St. Mary's, Ontario, writes that the few saints there are striving to build up the work. She relates an account of their efforts to

visit and cheer the sick and afflicted, also of a call and social evening spent with the family of one of the elders in the field. Bro. Frederick Gregory had labored acceptably of late at that point.

Sr. Ida M. Brown, of Sarepta, Ontario, writes of blessings received in answer to prayer, also when distressed by sickness. She rejoices in the gospel as the word and power of God unto salvation. It is well that faithful women and men throughout the land are blessed of God and made witnesses for him.

The notice in last week's issue caused the return to Bro. H. A. Stebbins of the volume that he advertised for, therefore he does not desire the duplicates.

Prof. Eldridge, of Montreal, who has traveled extensively in Alaska of late, claims to have discovered a buried city, revealed by some recent disturbance of nature's forces, showing art work and civilization similar to that of Central American cities. Paper containing account sent us by Bro. I. N. W. Cooper.

The New York State Legislature has passed the bill creating the greater city of New York, which now goes before the mayors of New York, Brooklyn, and Long Island City for approval. Their action, it is said, will be favorable, also that of the Governor, when the bill will become a law. The area of the new city is 317.77 square miles and its population according to official estimates will, January 1, 1898, be 3,400,000, making it the second largest city in the world.

June 20 is the day officially fixed for the celebration of Queen Victoria's sixty years' reign.

A tornado swept down upon the town of Arlington, Georgia, March 22, and struck the public school, utterly destroying it, and burying pupils and teachers in the ruins. Nine were killed outright and a number injured.

Northern and Southern points continue to report widespread ruin and disaster results from the floods. Latest advices report the waters receding.

Cubans gained a decided victory over the Spanish guerilla force in Havana Province of late, cutting the Spanish force to pieces.

On the 25th the Cretans attacked a Turkish position at Malaxa, outside of Suda, and drove the Turkish forces back until they gained a decided and important victory, and now occupy a strong strategic position. During the engagement the Turkish squadron opened fire on the Cretans, but with little or no effect. The foreign squadron also bombarded the Cretans for about ten minutes, but without driving them to retreat.

The Cretan situation has materially changed during the past week. On Sunday, March 21, Turks at Tokat, in the Sivas district of Asia Minor, attacked and massacred one hundred Armenians while the latter were in a church, and continued the work of murder and pillage for eight hours. Sir Philip Currie, the British ambassador at Constantinople and other ambassadors remonstrated with the Sultan's government and as a result two Turkish officials at Tokat were dismissed. This action was unsatisfactory and fresh representations were made to the Porte, setting forth that serious consequences would follow the failure of the Sultan to really punish those responsible for the massacre.

The Sultan has since pursued a crafty policy, evidently relying upon Russia for support and indicating to his people that he had so far been supported and would continue to be sustained by the majority powers of Europe. English sentiment is strongly aroused and the British government has shown substantial evidences of yielding to it, by the strong measures taken to bring the Sultan to more decisive action in preserving order in his domain and protecting the Christian population. England has openly threatened to withdraw from the Cretan blockade, and France and other powers show signs of following suit.

Advices dated March 25 state that the recent massacre at Tokat, the danger of further outbreaks in Anatolia, and the action of the Porte in semi-officially pointing out to the Turkish press and provincial officials that the blockade of Crete by the fleets of the powers, etc., was a triumph for the policy of the Sultan, have had their effect in showing that the Christians in Armenia are in danger of extermination. Consequently it is semi-officially stated that Great Britain has

practically withdrawn from the proposed blockade of Grecian ports, and that France is very strongly inclined to follow her action. The Sultan's advisers are making the best of the situation by pointing out that England's withdrawal is immaterial as Turkey has the support of Russia, Germany, Austria, and other powers.

Leading Spanish officers in Cuba, with few exceptions it is said, concede that Cuba is lost to Spain.

Advices to the London *Mail* state that Emperor William's maladies increase to such a degree as to threaten his soundness of mind; that a combination of pain, excitability, and depression have caused an alarming condition. The proclamation of a regency under the Emperor's brother, Prince Henry of Prussia, with an advisory council, is hinted at.

Dispatches from Alton and Quincy, Illinois, and from Greenville and Vicksburg, Mississippi, dated March 28, report that flood conditions constantly become more alarming. The Mississippi is rising. The damage has already been very great, but will be comparatively little to what will result if the levees break at Quincy and at lower points. At Greenville every energy is now being used to prevent a crevasse, with hopes of success. While the water is above the regular levees in some places, dirt, lumber, and bags of sand have been used to elevate the embankments above the water level. If the weather continues good it is believed that the entire line of levees along the Mississippi side, a continuous line of nearly four hundred miles, will be made to hold. At Vicksburg the river is but six inches below the highest water since 1862. "The best that can be said is that the levees are being held on both sides of the river under circumstances a little short of desperate. Government bulletins to-day announcing more rains in the upper valleys are most depressing."

Arrivals not noted heretofore include Bro. W. A. McDowell, of Wisconsin, Sr. M. Walker, of Beaconsfield, Iowa, Bro. R. J. Anthony, of the Rocky Mountain mission, and Bro. C. Scott.

A cyclone destroyed valuable property at Austin, Texas, March 28.

## Mothers' Home Column.

EDITED BY FRANCES.

Be still and strong.

O man, my brother, hold thy sobbing breath,  
And keep thy soul's large window pure from wrong!  
That so, as life's appointment issueth,  
Thy vision may be clear to watch along  
The sunset consummation lights of death!

—E. B. Browning.

SELECT READING FOR APRIL MEETINGS  
OF DAUGHTERS OF ZION.

"FIRST pure, then peaceable," is the divine order of precedence. If we would have peace in our lives, or in our households, we must first have purity. How shall we transmute the innocency of the child into the purity of the man or woman? "Keep thyself pure" is God's command. Purity is freedom from all that contaminates and defiles. Whether it shall be secured for their children depends largely upon the care taken of them by their parents. There seems to be a close connection between cleanliness and purity. God's way of teaching purity to his ancient people (rather, his way of making it an ingrained part of their nature), was by the washings in clean water; the robes of the priests "of fine linen, clean and white;" the perfect cleanliness of all vessels used in his sanctuary; the "without spot or blemish" required of every sacrifice offered to him. Similar means will teach the same lesson in our homes. See that the child's skin is kept clean by bathing in pure water; that its clothes, no matter how coarse and patched, are clean and whole; that the dishes from which it eats and the bed in which it sleeps are clean. Dirt and indecency seem to be twin brothers. Do not shock or destroy the child's modesty by undue exposure of its person. We have seen sensitive children sob as though their hearts would break on being undressed in the presence of strangers. On the other hand, we see children who delight in being naked, who dance and shout in ecstasy if they can escape from their bath undressed. This is no sign of lack of modesty, and should not be treated as such. We saw in babyhood how the child delights in his own body; it is a perfectly natural, innocent delight, felt undoubtedly by Adam and Eve before sin drove them to make a garment of fig leaves. Instead of crying, "Shame! shame!" to the little one when he unduly exposes his person, and thus planting in his mind the seeds of suspicion and impure thought, we can teach that some parts of our body are to be covered, not because they are less pure than others—for why are we to call that which God has made "common or unclean?"—but because custom so requires. This, translated by wise mother love into his own language, he can and will understand.

Guard your children against the contamination arising from hearing coarse jokes, vulgar allusions, or lewd stories; sometimes, we grieve to say, these are heard even around the home fireside; often the danger comes from bad associates; in the country, farmhands too often sow the seeds of impurity in

your boys' minds; in town the danger comes from the education of the street, for the street is an educator just as much as the home, or the school, or the church; and since it is so, its moral atmosphere should be as pure as either. We all know that it is not, and that it never can be so long as one dram-shop opens on it, for to the dram-shop the moral pollution of the community naturally gravitates; there is no other place where virtue is so lightly esteemed, where lewd stories and coarse allusions are so rife. There are other demoralizing influences beside the dram-shop. Often a store is made the rallying-point of the village, where, night after night, men—and, we blush to say it, Christian fathers—congregate, and spend the hours that ought to be devoted to wife and children, in smoking, talking politics or gossip, and telling such stories as they would blush to have their wives and daughters hear. They may be, in the main, well-meaning men, but they cannot avoid being smirched by such associations. They endanger the purity of the home by bringing into its atmosphere, all unconsciously to themselves, something of the impurity of their nightly associations. If you would have your sons and daughters grow up pure, beware what influences you bring into the home, as well as what influence you expose them to outside of it.—*Childhood: Its Care and Culture.*

"The first word that jars upon one's inborn instinct of modesty must be avoided. The story that, while not being very wrong, is yet not such a story as one would wish to tell one's mother, or one's younger sister; the jest about matters that should be held in sacred silence; the little things, some of them so small that they can scarcely be mentioned, but which at first brings a blush to the cheek and a little sensitive feeling of wounded modesty to the heart, all these should be carefully avoided. The involuntary repulsion which comes at first is a danger signal, and one which ought not to be passed unnoticed.

"If you are thrown into casual intercourse with companions who are tempted to indulge in fallings of this kind, shun them, whatever their other attractions may be. If a book comes into your hands that you feel is in ever so subtle a sense a book that will rub off that bloom of absolute purity, no matter if it is a book that all the rest of your world is reading, lay it aside at once. You cannot be too careful on this score, and unless it is deadened by abuse your instinct will be very sensitive, and will give you ample warning.

"It is one of the fairest of old-fashioned womanly virtues, and it will never pass out of fashion among those who want to be all that is true and sweet and lovable.

"You are pure, you say: are your thoughts as white  
As the snow that falls with the midnight's hush?  
Could you see them blazoned in letters of light  
For the world to see, and feel no blush?"

"If you stood in the court of heaven, mid swift,  
Glad greetings of loved ones who know no wrong,  
Could you bare your heart to them all and lift  
Unshrinking eyes to that spotless throng?"

"The absolutely pure heart will retain its purity by refusing to absorb or be soiled by impurity. There is a little plant that grows

sometimes in the shaft of a coal mine with a blossom of waxen purity. There it hangs in the midst of the flying coal dust, where everything else becomes laden with grime, but if it was protected by glass it could not be more spotless. It is the nature of the petal, its own exquisite enamel, which shields it, even where the very atmosphere is charged with impurity. Let your hearts be like that waxen blossom, so pure that nothing that is not spotlessly pure can rest within them."

The principles set forth in the White Cross obligations are such as should be adopted by every Latter Day Saint. The obligations for men are:—

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.

2. To endeavor to put down all indecent language and coarse jests.

3. To maintain the law of purity as equally binding upon men and women.

4. To endeavor to spread these principles among my companions, and try to help my younger brothers.

5. To use all possible means to fulfill the command, "Keep thyself pure."

For women they are:—

1. To uphold the law of purity as equally binding upon men and women.

2. To be modest in language, behavior, and dress.

3. To avoid all conversation, reading, art, and amusements which may put impure thoughts into my mind.

4. To guard the purity of others, especially of the young.

5. To strive after the special blessing promised to the pure in heart.

Teach your children that the law of right demands as much of men as of women, of boys as of girls. "Whatsoever things are pure, whatsoever things are lovely," "honest," or of "good report" are profitable alike for those of either sex.

## PROGRAM FOR APRIL MEETINGS OF DAUGHTERS OF ZION.

HYMN 75 Saints' Harp. Prayer. Scripture reading 2 Peter 3:9-14. Reading from Home Column with discussion. General remarks on mothers' work. Roll call. Business. Hymn 1019.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

## THE TWO-TEXT SYSTEM.

FOLLOWING is an extract from a private letter from a sister—the Clinton, Missouri, district superintendent—in answer to the question by her assistant, as to what her ideas are regarding the uniformity of texts:—

"You ask my opinion of the *Quarterlies*. Do you know the same question is up concerning the International Lesson Leaves? Well, what principle must we all look to as a key for the solution of it? Perhaps you may ob-

tain it for yourself if I ask you a question. In the prophecy of Enoch we find the thought shadowed forth that all things temporal are in likeness of things spiritual. Taking it for granted, then, that teaching is teaching, whatever the field, I would ask, in secular work which should the day-teacher consider to be the most important, his own *convenience* or the *child's needs*? Why not say, "What a beautiful thing it would be to have geometry taught in all the grades at the same time? If there are different teachers, the superintendent could map out the lesson for each, all at once, and it would be *more convenient*; if all grades are under one teacher, he could save multiplying the number of classes by forcing all the children to study the same at the same time."

"But," you exclaim, "the case is different; all children are not able to study geometry at the same age, and should not do so; while with the Bible the case is surely different."

Ah! but is the case different?

What is the object of all this Sunday school teaching? Is it not to build a spiritual structure, out of spiritual truths, with the principles analyzed, and arranged in their proper order, to serve as a standard by which the child may test the fitness and reliability of all other structures?

We all know we cannot teach a child the principles of fractions in such a manner that he may use these to measure the things of the world by, without having first taught him the four fundamental principles of arithmetic. Then how shall we teach a child the proper analysis of the acts of God in dealing with rebellious, crooked Israel, when we have not taught him how God is pleased to deal with fully obedient, righteous children? We may throw in a few explanatory assertions of our own, and say to our consciences, "We have completed the picture in the child's mind." But have we done so? How long does it take to teach a child the theory of the pure gospel? Will a few sentences do it? If so, then you and I should have been perfect long ago.

The Roman Catholic says, "Give me a child until he is eight, and I care not who has him afterward." And does he waste his time in beginning at the middle of his work? Perhaps you have already caught a glimmering of my position. But while the people are in the undeveloped condition they are to-day, I would not dare to plead for the real truths at the bottom of the matter in speaking before the masses; but may I tell them to you that you may judge righteously of the middle course?

A class is before me. They have never been in Sunday school before, or at least under teachers having the true light. Shall I begin talking about Paul and his work? The *Quarterly* may be treating on that subject. Is my class ready for it? Sr. Miller, one child has just as much right to demand of me as a teacher that I begin at the *fundamental truths of the gospel*, and slowly and patiently follow up the study of it, using such parts of the *Bible* or *any other Scripture* as is needed to build within him a proper spiritual structure, as any other child. And if my child starts to Sunday school just when the *Quar-*

*terlies* are in the middle of the New Testament, will it receive this at my hands as well as it would when the lessons began with Jesus and his teachings?

Do not say the parents should have taught these things. Why not let them do it all? But why can we not be as rational in Sunday school teaching as in day school teaching after all? *Establish a course of study* for the assistance of those unskilled in selection, and make *BOOKS, not periodicals*, to be placed in the hands of the teachers as texts to be used with discretion and skill.

Anyone has sense enough to know that no one can dictate what page of a day school text-book the various children of any certain grade should be studying on February 16! All will depend on the length of time they have been at study, on the ability of the teacher and children; and many things hinder such a dictation.

Is it any more rational to dictate such a thing in Sunday school work? "But, oh! what a radical position this is, Sr. Goff! I never could advocate this even though I believed it; for this would do away with the *Quarterlies*, and none would accept it." Just so; neither can I to the masses. But there is a middle ground. The people *must have Quarterlies* to be in fashion. Can we not, however, trust the Spirit that has already prompted the committee whose business it was to look into this matter and let well enough alone? They teach the *gospel* to little children first. Then afterwards the little ones can see how naughty it was for ancient Israel to reject this gospel first, for they have a *standard* to measure their actions by, also a *knowledge* of what they lost by it.

Thinking this question has not been canvassed as thoroughly as it might, and feeling every teacher has had like experience in having new and untaught pupils come into their class when the lessons are in the midst of "Paul's travels" and "miracles of Jesus," without any previous knowledge of who they were or from whence they came, and longed for some one—for his own benefit and for the benefit of the rest of the class—as teacher to take the little tot to his knee and teach him the "A B C's" of the gospel (creation, fall, and redemption, etc.), as would be done for one not knowing his "letters" in a day-school when the least class, or grade is too far advanced for his small comprehension, I send the above as "food for thought." Then if the "Primary Question Books" are not suitable for this work, let us have previous lessons of *Primary Quarterlies* put into book form—or something better will not be objectionable. This done, a uniformity of texts may obtain with favorable results. E. M.

NEVADA, Missouri, March 11, 1897.

FLINT, Indiana, has a new Sunday school with an enrollment of thirty. It is christened "Rising Star." May it shed its glory upon all who behold it.

In 1895 Pittsburg imported \$1,088,838 worth of dutiable merchandise, and in 1896 only \$778,164 worth. The duty collected in 1895 was \$338,842 and in 1896 \$402,782.

## Letter Department.

JONESPORT, Me., March 15.

*Editors Herald*.—In looking back over the past year, as the conference year is almost at an end, I can see I have made some mistakes; notwithstanding I have watched myself very closely, and as I cannot retract, I shall try to profit for the incoming year by the mistakes of the past.

This is a grand and glorious work, and there is so much to be accomplished, and so many difficulties to surmount, and our surroundings by times being anything but pleasant, that unless one studies hard and guards himself, his weak points are liable to be discovered.

I can see that it is very much harder to labor among old acquaintances and relatives than among strangers, and this is in harmony with Jesus' saying, that a prophet hath no honor in his own country and among his own kindred; no matter how good the man, how noble his qualities, how eloquent his preaching, or refined his manners. As a rule the real man is lost sight of. Something new under the sun is wanted, and my opinion is that it is better to change pulpits occasionally.

I labored the first of the winter in new places, between the Eastern and Western districts, to draw the two districts nearer together. I succeeded in getting a hearing and awakening a good interest in at least four places where the gospel had not been planted before, since which time I have labored around the old branches. There is great need of much labor in some of those old places. Think for a moment, a branch of one hundred and forty-three members with no teacher to visit the members and instruct them, and to see that all attend meetings and that they all do their duty in meeting; also no priest to assist the elder in his duties, when there is plenty of good material that could be utilized, and with eighty members in the immediate vicinity of the place of worship, and but from seven to twelve in attendance. Rather bad legislation, and the majority think all is well in Zion. The counsel of the district president is ignored, hence the work moves slowly. A kingdom divided cannot stand. I believe it better to heed the Apostle Paul's injunction, to be all of one mind. There should be some changes made here, and I trust the missionary in charge this coming year will labor to that end.

I trust that the coming year some may profit by the mistakes of the past, and let us get to work with a will.

Hastily,

S. O. FOSS.

BRUNER, Missouri, March 19.

*Editors Herald*.—I have not been sleeping; I have tried to do whatever I could find to do, working or preaching as required. I have preached in four different directions from home, from seven to twenty miles, and have talked many a sermon by the way. This conference year I have blessed three children, preached seventy-six times, admin-



istered thirty-five times, baptized eighteen, confirmed twenty, preached three funeral sermons. We have met with some opposition of course, but I would rather meet with a little opposition where I go. It gives one a chance to talk and explain; others that we did not know would want to make our acquaintance for the express purpose of learning of the gospel. Those that I have baptized understand the work and seem firm as can be. Would love to be with you at conference. God be with you.

Your brother,  
J. R. WEDLOCK.

WEIR CITY, Kan., March 23.

*Editors Herald:*—As the toughest and hardest plants are not reared in "the sheltered garden or the hothouse, but on the rugged Alpine cliffs, where storms beat most violently;" as the trees of the forest become stronger as they are lashed by furious winds; as "peril is the very element in which power is developed;" so it is with this great work that we all so much love;—those who oppose and fight against it with their might only afford it an opportunity to manifest its strength and defensibility. Thus we have learned by experience to contemplate, in optimistic mood, the varied oppositions that are brought to bear upon the truth.

The debate at Nashville, Missouri, between Bro. W. C. Cather and W. W. Blalock, of the Disciples, we think was a grand success in our favor. The writer, acting as moderator for Bro. Cather during the entire discussion, is able to bear testimony that the cause was well defended and that the work will not suffer from any part of the debate. Mr. Blalock, understanding that Bro. Cather had never debated any, and that he had not even been long in the work, thought he had only a boy to deal with, consequently he anticipated an easy time and in fact a walkover, and the first evening he was rather blustery and could not conceal the feeling that he thought he had a bonanza; said that he would "tend to him" (Bro. Cather); but in our way of thinking he grew weaker from the first night to the last and Bro. Cather, not being experienced to begin with, waxed mightier to the last.

On the first proposition, Mr. Blalock, instead of trying to answer Bro. Cather's arguments to any extent, thought he could better "dig out Mormonism," as he was pleased to term it, by reading from the Book of Mormon, Doctrine and Covenants, and other books, garbling, perverting, stopping at commas, and twisting and misrepresenting in general. Bro. Cather would reread and show how his opponent garbled the passages and tried to make the people think there were things in the books that were really not there, until it became very apparent to the people, including the Disciple brethren, that Mr. Blalock was so grossly misrepresenting that it was the next thing to if not outright lying. It was obvious which way the audience thought the debate was going by the way they cheered Bro. Cather when he would show up those garbled readings and reveal the depth to which his

opponent would stoop in his crazy endeavor to "dig out Mormonism." The frequent roof-raising applause coming from three-fourths of an audience of four hundred people only told Mr. Blalock that he was losing ground very rapidly.

On the second proposition Mr. Blalock did not set up much for Bro. Cather to tear down; twelve dead apostles was about all he set up; so Bro. Cather set his church up for him to some extent, or rather showed what the church was like that is described in the New Testament, and then showed plainly from the Bible, and also from books and publications of the Disciple Church, that their church was not identical in faith, organization, doctrine, teaching, nor practice. In proving these various points Bro. Cather nailed them down in a way that was convincing, and on his last speech he was blessed with liberty more than usual, and came in on the "home stretch" (pardon this slang) with banner waving victoriously for the truth amid the exultant cheers of his auditors. Each speaker occupied his full time on each speech on both propositions. When time was called on Bro. Cather's last speech, there arose a man in the audience and asked permission to speak a word, when an elder of the Disciples arose and objected. The man in the audience then marched up to the table where Bro. Cather sat and emptied a sack of money, which rattled beautifully and spread all over the table, stating that the people of Nashville wished to manifest their appreciation of Mr. Cather's efforts in that way; whereupon the congregation gave a prolonged cheer. When the applause subsided, Mr. Blalock arose and said that he did not now believe any more of Mr. Cather's doctrine than when the debate commenced, but he felt no animosity toward him, and said he wanted to shake hands with Mr. Cather and part friends. Bro. Cather arose and shook hands with him. Mr. Blalock further stated that giving the money to Mr. Cather was nothing more than right; that his brethren paid him for doing his part of the debating, and if those in sympathy with Mr. Cather did not pay him for his efforts they would not be gentlemen. "But," he said, "some people like to make a show of their gifts;" whereupon a man in the audience arose and said, "He [Bro. Cather] did so well I'll raise it another one," and tossed up another dollar on the table. Then the audience roared. Another man arose and said, "Yes, and I'll raise it another." When the people got through cheering Mr. Blalock had taken his seat. The purse and all amounted to thirty-four dollars. Bro. Cather then arose and stated that he did not believe any more in the Disciples' Church than he did before, nor so much, because the debate had afforded or caused him to make a more thorough investigation of Discipleism than ever before, hence he saw its weakness more plainly. He also said that he thought Mr. Blalock had been an instrument in his hands in assisting him to more firmly plant the cause of truth in that place. Thus closed the debate.

The close of the first proposition was on Saturday evening. Mr. Blalock had an-

nounced that he *would not* debate on Sunday, and that he expected to preach on Sunday at eleven and 7:30. Some of our friends, thinking he ought to have divided the time with us, went and obtained the use of the school-house near the church, borrowed chairs from the Methodist church, provided lights, etc., and asked us to occupy. We therefore announced on Saturday evening that the writer would preach twice on Sunday. The house was nearly full at eleven, there being three services in a stone's throw of each other, and at 7:30, the house was literally packed. We preached both times with much liberty.

Before the debate the Disciple folks told Bro. Cather that they would not shut him out of the house, but they would "dig" him out; that was when they were negotiating for the debate. But failing to "dig" him out in their way, they voted, after the debate to shut him out, and that at a special meeting, after Bro. Cather had asked for the house in which to hold a funeral service; so he invited the people to the cemetery, where he preached the funeral sermon to a large crowd. Thus they have admitted by their own actions that they have not "dug" up which to them is a solace to call "Mormonism."

Bro. Cather has made many zealous friends for the cause in and around Nashville. Several have declared their intention of soon becoming Latter Day Saints by baptism. But there is no place now where preaching can be done at that place. It would be well to go there with a tent as soon as warm weather sets in. It should be looked after by some one in case Bro. Cather is sent elsewhere the coming year.

In bonds,  
J. W. GILBERT.

JONESPORT, Maine, March 12, 1897.

*Editors Herald:*—I inclose an extract from a letter written by G. R. Lederer, Editor of the *Israelite Indeed*, in June 8, 1867. It was in answer to a question which I asked him after reading what G. J. Adams wrote concerning Christ's mother being of the tribe of Levi. If you think the extract would give any light you can use it.

Yours,  
M. MANSFELD.

"Brother Adams is mistaken in believing Mary to have been of the tribe of Levi; he thinks so because Elizabeth was her cousin. This, however, does not necessarily lead to the conclusion to which Brother Adams derived. A sister of Mary's mother married a priest; thus Elizabeth became Mary's cousin. Had Mary been of the tribe of Levi and not of Judah, she would not have been compelled to go to Bethlehem to be taxed. The Romans did not respect Jewish laws, and therefore the women were not counted to their husband's tribe.

"Peace be with you.

"Your brother in hope,  
"G. R. LEDERER."

RAVENDEN SPRINGS, Ark., March 22.

*Editors Herald:*—I herewith forward you some clippings from a number of papers from which it may be seen that the distinction be-

tween us and the Utah Church is brought in a conspicuous manner to the notice of the reading public. We propose to let no opportunity slip wherein we are able to give publicity to this difference; at the same time I readily and gladly accord to these young missionaries all the privileges and respect I ask for myself. They have the same right to speak and be heard that I have, and while I most contemptuously spurn the principles they hold which make the distinction I have no will, right, or desire to question their sincerity or to withdraw respect from them as individuals.

I always feel so much better when occupying a high plane of broad, liberal views than when I am crowded into a stingy chasm of congestive narrowness, that you may always expect to find me in this great social world giving to others all, if not a little more, than I ask for myself. The weary and footsore of all classes have ever found a cordial welcome beneath my humble domicile, the Utah elders not excepted. We invite them to call, but their reticence stands challenged.

We propose to chase the Devil around the stump in a most lively manner. Their uneasiness soon becomes apparent; they chafe under the collar; they step outside their prescribed traces; and in their confusion they do actually discuss their abandoned claims; and lo, they soon feel the irksomeness of their yoke and hie out for more quiet quarters. O, how I thank my God that he requires the defense of no principle we are ashamed of! In this great world I always enjoy having people attack our views in a genteel way, granting an opportunity of defense, and would not give a superannuated fig for any principle, religious or political, that will not sustain inviolate the most rigid examination.

I never yet saw a stupid ass staggering beneath an illy-proportioned load but my sympathies were evoked, and why should I not pity my fellows when it becomes their grewsome duty to defend shameless, ignoble doctrines that, like parasites, attach to the blessed message of peace. A wail of distress summoned my presence where a boy had an ugly thorn in his foot, and when I could neither encourage by reason nor coax him, I resolutely coerced the lad by main force while I extracted the thorn. Feign would I wrench from the hands of these young men the instrument of their own torture. But nay! God will

"In nameless ways be good and kind  
But never force the human mind."

Why should I seek to do more? I can force strong, cogent arguments upon their minds. I will force truth home in a relentless manner and be sure that people understand that it is principles, not people, that I deal with; then contentedly leave the sequel with God and the hearers. D. R. BALDWIN.

LAMONI, Iowa, March 23.

*Editors Herald:*—After a silence of more than fifteen months I will venture once more to enter your sanctum, not however with the idea of minutely writing up all interesting items that have fallen under my observation for the past two years. Let me assure the

household of faith that "my harp" has not been "hung upon the willow," but I have been diligent in blowing the gospel trumpet, inviting one and all to consider the promises of God, as contained in the divine message.

During the summer season, in company with Bro. A. M. Chase, inhabited the "gospel tent," in telling the story of divine love in new places, and many hundreds of people were saluted with the "glad tidings" by the preached and printed word. In my humble opinion the future alone shall reveal the good that was accomplished. Twelve were added at one place, and many others continue to investigate.

The early winter I was at Allendale, an old gospel "stamping ground." There was a revival wave throughout that section of "black mud and big red apples;" nevertheless some interest was had and one baptism. I next occupied at the Latta schoolhouse, and two were united to the family whose names are written in heaven. Spent a month in Lucas County, preaching in Lucas, Spring Hill, and Lipe schoolhouses. At the first place the attendance was fair notwithstanding snow and mud.

At a revival meeting held at Woodburn the wife and daughter of the postmaster went insane on the same day. The wife was sent to Clarinda and in a few days was sent back in her coffin. While at the Lipe the coldest of the winter was upon us, and there was small audience but manifest interest upon the part of a few. Lately in company with Bro. W. T. Shakespeare, we visited Monroe County, preaching at the Morris schoolhouse; at Foster we occupied the Baptist church; the attendance and interest most excellent. At Hiteman we had some good meetings with the attendance of the Holy Spirit. There has lately been a marvelous healing there. May God keep them humble and pure of action.

The outlook for the cause throughout this district is quite promising, and the late two-days' meetings resulted in good with one exception. Snowing all day, but not cold.

In bonds,

ROBERT M. ELVIN.

ROUND VALLEY, Cal., March 1.

*Editors Herald:*—Desiring to help along the work of Christ let me give a short report as pertaining to this part of the earth. The help which was craved came along with Elder Thomas Daley and is now exerting its force in a manner perceptible to those who are not blind and who delight in that which is good. The saints tried to settle all difficulties existing among themselves before the arrival of Bro. Daley, thus showing a disposition to serve their Master. After laboring in the vicinity of the Lookout saints, Bro. Daley came to Round Valley last week. Discharging his duty here, he was not reluctant when on Saturday afternoon he found plenty of water fresh and at least cool, just from the snowy mountains surrounding, to baptize Bro. George Derr, confirming him the same afternoon.

Bro. C. Rice, of Round Valley, during the week had obtained consent of the trustees of

the Congregational Church at Adin to allow us the use of their churchhouse, and also announced for Bro. Daley to speak there Sunday; so Sunday morning four carriages were on their way through deep mud and over rocky roads, carrying their precious loads towards town; but while on the way Bro. Rice was stopped by the stage driver, who handed him a letter which notified us that we could not use the churchhouse for preaching, as they considered us not orthodox. But onward is the cry of God's people, so we urged our teams forward with a will and arrived in Adin at noon, and in two hours arrangements were made for hall, and Bro. Daley's care. The hall furnished with seats, and warmed, people notified of change of place of meeting, and a card of notice of change tacked alongside of door on churchhouse; and the result of all was a large turnout, and that too by the most liberal and, of course, best, and by no means poorest or smallest part of the population of Adin.

Bro. Daley remained in Adin and preached while there, delivering six sermons ere Saturday morning, when I came to convey him to the residence of Bro. C. A. Higgins, to initiate Sr. Higgins into the kingdom, and on Monday morning, Sr. Katie Higgins, making three souls which have entered in at the gate during Bro. Daley's stay, and more nigh the kingdom are here. But Bro. Daley started Monday morning to go home to his wife who is sick in Sacramento Valley; and thus we are again without an elder here. But we pray there soon may be some one here again to do this work for the Master.

Bro. Daley is competent for this country, having allayed prejudice and informed people of some of our doctrine. We would like to see the work pushed along. There are many also outside of the church who would welcome his return, but as the laborers are few we readily submit to Him who doeth all things well, hoping this country will not be forgotten or forsaken by the laborers.

E. A. H. GUTZMAN.

GALIEN, Mich., March 22.

*Editors Herald:*—I have been holding meetings here two weeks, preaching every night and twice on Sundays, and shall continue as long as the interest lasts. I have one name for baptism and will have more before we close. The saints join in saying that there has not been such an awakening in Galien for years as now. Yesterday (Sunday) I preached in the morning; preached a funeral sermon at two p. m., and again in the evening. Was quite tired when through. It is said there are those who have never been known to attend our meetings that are now very much interested.

Bro. E. A. Blakeslee was home from the capital over Sunday and seemed wonderfully pleased to see such an interest. Buchanan saints are calling for me, and I am wanted at Troy, and two or three other places in this part of Michigan. I shall not find time to attend General Conference, and hardly think I would be needed there.

I shall be pleased to labor the coming year wherever I can do the most good in harmony

with the missionary in charge and local authority. I wish to govern myself so that my only motive shall be to build up the work and the salvation of souls and lose sight of territorial rights which serve to protect largely those whose leading motive apparently seems to be personal glorification against the encroachments of others, which is clearly an exhibition of ministerial jealousy.

Yours in bonds,  
H. C. BRONSON.

CATAWBA ISLAND, O., March 23.

*Editors Herald:*—Last spring Bro. Peter Peterson came over here from Canada. By a consistent life, putting out the printed word, and conversing he had James Welsh ready for baptism; others interested. Four have now been baptized and four more express themselves as ready soon.

How this work would spread if everywhere the saints would do as Bro. Peterson has done. The missionary often finds his appointment but poorly advertised and from year to year absolutely nothing done by many saints to warn their neighbor, which God has made their sacred and solemn duty.

Those baptized here and those interested are a good class of people. The usual amount of nonsense has gone the rounds since the work begun here, but the fair-minded have done much for us in moulding sentiment in our favor. A Mrs. Bergderfer has aided me much in directing the song service, a Mrs. Davis presiding at the organ. Service rendered so cheerfully is large help. Ladies working for the maintenance of a union Sunday school first opened the church to me.

This time the three trustees were all consulted and consented, being willing all should hear and judge for themselves, and that is where God placed the responsibility. A woman is reported to have said she would guard the church door with a club so I should not enter, but she did not appear; evidently her better judgment came to her rescue. May that zeal yet furnish her better fruitage. Many have vied with each other in showing me kindness and hospitality. May the Lord reward them.

In a few days my work will be done in the Pittsburg and Kirtland district for this conference year. Where my labors shall be next is to be determined by the conference. The division of the district, I believe, will be advantageous, but not all results seen at once.

At the late conference at Blake Mills that busy man, George Hulmes, was placed in charge of district. I learned to sincerely love him by a closer association. Would that he was entirely free from worldly toil and to labor entirely for God. In faith, perseverance, and patient forbearance he will do what he can.

The preaching at the late conference was of a very high order. Bro. F. J. Ebeling, under the blessing of God, delivered fresh thought on old topics refreshing to all; by humility and diligence his star will shine on and on. The ministrations of Brn. Hulmes and I. M. Smith were also as manna to the soul. Bro. Short seemed at his best in his

share of the conference. Pittsburg and Wheeling have long won the laurels in point of financial aid, and while they still duplicated their past efforts, Cleveland rather outstripped all in the last report when their numbers and circumstances are considered as also their heavy local expense.

Bro. L. W. Powell was installed president of Cleveland branch a few days since. That little Welshman has invented a corn planter for one, two, or three rows, (the machine for three rows adjustable for several kinds of seeds, and five rows, more or less,) that in my opinion bids fair to take the field over others. It will be far cheaper, do more, and do it easier. Those in the line of such manufacturing have made some proposals. How I would like to see manufacturing develop among the business men of the church. Can some of them buy Bro. Powell out and he return to do his Master's bidding in the vineyard of the Lord? His address is Temple, Lake County, Ohio.

Laboring under Bro. Griffith's direction has been blessed, and God's directing him manifest. I have enjoyed the year of toil, being blessed of God and sustained by his people.

In bonds,  
R. ETZENHOUSER.

KEWANEE, Ill., March 15.

*Editors Herald:*—Since last writing I have held meetings at Etherly, Dahinda, and other places. I baptized one at Dahinda, January 31, and two in Rock Island last Sunday. Last Friday evening I closed a discussion with Rev. Charles Akers, of the "Church of God," "Evening Lights," etc., etc. I affirmed the Reorganized Church of Jesus Christ of Latter Day Saints to be in fact the Church of God and accepted of him. My opponent affirmed the church of which he is a member, etc., King James Translation the standard of appeal, the debate governed by extracts from "Hedge's Rules of Logic."

It was held at Audalusia, Rock Island County, Illinois. My opponent's moderator was Rev. Thomas Nelson, a minister of his own church. The Rev. Mr. Wassen, of the United Brethren, acted as my moderator on the first proposition. When Bro. James McKiernan arrived my moderator requested that I select him on the last proposition.

Rev. Charles Akers is a gentleman, so far as language is concerned. The "two priesthoods" were quite a strain on his powers of argument and endurance. He proved from Hebrews what no one disputed, that Christ was a priest forever after the order of Melchisedec; that he was the head of the body. He argued that to have high priests in the church they must continue forever. Was not that funny? But it was funnier still when I read Hebrews 7:3, where it said that Melchisedec abideth a "priest continually," and that Moses, a type of Christ, Prophet, Priest, and King, appeared upon the mount with Elias. (Matt. 17:3.) Inasmuch as he ran off into the affirmative on this point, I gave him the privilege of proving that high priests did not minister unto the spirits in prison as Christ went to minister unto them. (1 Peter 3:18-20; 4:6.) Our ears were not

quick enough to hear his answer upon this point. Ah, me! that doubtful passage! At last he concluded that if I could prove by the New Testament that there was another high priest in the church besides Christ, he would yield the point. I had repeatedly quoted John 20:21, "As my Father hath sent me, even so send I you." Christ was a priest, a High Priest forever. The disciples were sent as he was sent. This would not satisfy my opponent. He wanted just one passage from the new Testament when it stated in those words that there was another high priest besides Christ in the church. I showed the reasonableness of his demand as follows: The Acts and epistles are only a few letters, written to men or churches, who were supposed to understand largely the gospel system, and many things needed not to be stated, but to be referred to convey the writer's thoughts upon the subject. They were in many ways imperfect, only a part of the many letters written, and he wanted me to sustain a perfect system with an imperfect history. Wasn't that rich? Unfortunately for him I remembered the rule that the King James' Version of the Bible was the standard of appeal. He tried to confine me to the New Testament only. The people had grasped the position. Said they, "If you prove your two priesthoods, the victory is yours; if you don't your cause is lost." I took this as a compliment; I had gotten the issue down to these two points. The people saw it. This was what I had tried for.

I referred my opponent to Zechariah 3, which shows that a Joshua, a "high priest," "should judge the house of God" "and keep his courts." Verse 9 shows that the iniquity of that land was to be removed in one day; verse 10 that every man should call his neighbor under the vine and under the fig tree. I asked him to prove that this prophecy had come to pass, if he could. He said, "We will leave that to the people." Well, I had a high priest over the house, for he was to judge it. Then the Aaronic priesthood. I cited Malachi 3 and many other texts showing the Aaronic priesthood to be forever. But of course "forever did not mean forever." He said that the feast of the passover was forever, but it was an accepted fact that all the Jewish ordinances were abolished. But he could hardly explain why the "feast of the tabernacles" is to be kept after the great battle at Jerusalem, which is yet to take place. (Zech. 14:3-16.)

Commenting upon Malachi 3; he had John the Baptist as messenger of the covenant. That prophecy referred to Christ's first coming. You can't believe how willing I was to help him interpret the third and fourth verses. "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in days of old, and as in former years." Those two verses did me good, but it was when I showed my opponent that the offering in righteousness that the sons of Levi offered at Christ's first coming

was the causing of the people to put the Lamb of God to death; that they stirred up the people to crucify Christ. I asked him if that offering in righteousness on the part of the sons of Levi was pleasant unto the Lord as in days of old. The absurdity of his position was apparent to none more plainly than to himself. Without doubt I had established the fact that the sons of Levi (Aaronic priests) should minister at Christ's second coming. It did not take any weight from my conclusion when I added that John the Baptist was an Aaronic priest and that Christ recognized his administration.

He did not get along very well with Zechariah 2:3, 4. He did not show who the young man was not. But I showed who he was, and I also requested him to prove that Joseph Smith was not the young man, who received the "angel's message." He admitted that it might be harder to prove that it was not Joseph Smith than to prove it was him. This he admitted, and did not deny an apostasy. So I conclude that the cause of the Lord did not suffer on the first proposition. At the close of it the Rev. Wassen said, "You made out a better case with your two priest-hoods than I thought you would." These are a few of the points advanced; you may have them for what they are worth:—

My opponent's proposition started by his affirming that he belonged to the true church—the one body—the glorious body of Christ. He did not take any position, only that he belonged to the church that Christ established. He turned to his own experience, then he showed that there was a foundation of apostles, prophets, Christ Jesus being the chief corner stone. But all his apostles and prophets were dead ones. He had their writings; that was enough. But I asked him why he wanted living elders and deacons and dead apostles and prophets. He gave as reason for this that Timothy was instructed concerning elders and deacons, therefore they were standing ministers in the church. I really felt sorry for him, but my grief allowed me to prove that besides the twelve apostles seven others were called, so his argument fell to the ground. An examination of Ephesians 4 showed that dead apostles and prophets would not do. At first he would not give me anything to answer, so after his second speech I set up an alibi. This threw him into the negative, nor did he take his affirmative until his closing speech. He took the position that Christ was the head of the church, that she had no other head; but he added, "As the husband is the head of the wife, so Christ was the head of the church." And, simple enough, I asked "if a wife did not have a head of her own also." He said that God added to the church. He ignored the principle that when men act under God's command it is called God's work. But I showed that the church was a mother—the mother of the faithful; so I commented that he had children born without a mother, and a woman without a head, and this is *his* "glorious body of Christ." He also said the church was the wife of Christ. I insisted that she was only the bride, the betrothed of Christ; that the church was on trial; that a marriage was

to be consummated, but had not yet taken place.

My opponent said that if my reasoning was correct we were all illegitimate children. But I quoted John 3:16. It says Christ is "the only begotten Son of God." Then we were some other kind of sons, if sons at all. I showed from 1 John 3:2 that we were not yet like Christ, and from Ephesians 1 and other places that we were only adopted sons of God; but that when Christ should appear we should be like Christ, for he will marry his church.

He also admitted an apostasy; he had the church coming out of the wilderness in about the fifteenth or sixteenth century. I showed his restoration was only "reformed Romanism" and that it did not come by the ministrations of an angel. He had it long before the restoration of Palestine, therefore he was too early.

These and other things that would "make you tired," kind reader, he advanced. His moderator said that the reason I was carrying was not because we had the truth, but because I was better educated and had more wit. My opponent had seven months to prepare. My opponent wanted to close the debate on the third speech of his proposition, because the roads were muddy; but if the roads were muddy the church was almost full of people every night. I agreed for it to close if he would yield his proposition. He would not do it, so I told him to just keep on. Then he appealed to the moderators to close the debate. I said, No, sir; they have nothing to do in that; you agreed to discuss with me, not them. His moderator (a minister in his church) said, "You will have to debate the time agreed upon." I did not see that he disproved my alibi or came up to it either.

I feel pretty well tired. I have held meetings up to time of debate: I am not very well, cold, etc., but I am living yet "if anyone should ask." Well, the more I see of this work and the more I participate in it, the better I like it. I learn that success in this work comes through obedience, resignation, and humility. Trusting for an interest in your prayers, as I pray for Zion I remain,

Yours in the one hope,  
T. J. SHELDON.

#### JOTS BY THE WAYSIDE.—NO. 10.

BY T. W. CHATBURN.

THERE are times when the missionary's heart is made glad, cheered by the kindness of saints and friends; and if there is any on earth who can and does fully appreciate acts of kindness and approbation, it is the lonely elder who gives his life and all his energies to preaching this gospel which is everywhere spoken evil against. There are times when love, affection, appreciation, and approval seem to really absorb the man, making his happiness fully and wholly dependent on the actions of others, and a minister should study hard and continually pray for strength to overcome, and above all for that very necessary gift, "wisdom," to so conduct himself before God and man that he may have the approval of both, of God especially, and of men if by doing so he does not

sacrifice or compromise principle. When one's life is barren of approval, appreciation, affection, and loyalty, he as a minister is very apt to become stupid and say bitter words so that no one will care to hear him, and he will finally become burdened with overanxiety, which is the poison of life and the parent of many sins and miseries. Why, then, allow it when we know the future is guided by a Father's hand?

On the 22 of March, our birthday, we passed another milestone in the great race of life. In later years they come and go so rapidly that they are scarcely noticed, but this time we were greatly surprised, when on being invited to spend the day with T. L. and James Flanders, to find that ample preparation had been made for a birthday dinner. We walked two miles in company with our genial and whole-souled brother, C. P. Faul, and on our arrival imagine our surprise to find seated in T. L.'s cozy rooms Bro. T. L. Flanders and family, James Flanders and family, C. Stinemetz and wife, William Flanders and wife, Enos Bray and wife, J. D. Flanders, C. P. Faul, Sisters Jacob Taylor and F. Drowns; also Mr. John Whitechurch and daughter, and Mr. J. M. Harvey and daughter; thirty-nine all told. After we had recovered somewhat from the surprise we were presented with some needed wearing apparel, together with a purse of "free silver," which was to transport us by Nahum's chariot to the General Conference, at Lamoni, Iowa; and of course we have now abandoned the "tie pass" idea and will meet our loved ones at St. Joseph, accompanying them to the conference. Bro. Enos Bray in a well-wordsed speech expressed the sentiments of the saints and friends in the presentation. We tried to answer, but something arising in our throat prevented, and we could only utter our thanks through blinding tears of joy and thankfulness, with a prayer to our Father, "O Lord, help us to live worthy of this love and confidence to the end of our days and the glory shall be thine!" We were then invited to the dining room, where the good sisters had spread a rich repast, and from the solicitations and aid of our hostess "Nancy" as waiter, our "feelings" were again disturbed and we were soon too "full for utterance." Then with song and story the day was passed, bringing joy and gladness to all participating, but to none more than ye missionary; and it will pass into the woof and warp of our history as one of the "bright spots" which will to some extent soften the hard places of adversity.

The next day we were invited to spend the day with Mr. J. M. Harvey and family, near our reunion ground, so beautiful for location, and becoming very popular from the indefatigable efforts and energies, money and means expended by Mr. Harvey, and who says the grounds are ours for reunion purposes free of cost as long as he lives. The saints are first, all others secondary. "Those that are not against us are for us," and we "should find favor and grace," it is written. Already Mr. H. is making preparations for our reunion which will convene on September 3, 1897. All other reunions please take

notice and "govern yourselves accordingly."

To-day one more baptized here—Sr. Hannah Drake, a lifelong Baptist, making nine more who have entered the fold here. We are making our home with Bro. and Sr. James Flanders, who are blessed with loving children, with Master "Tom" bringing up the rear at bedtime, with his never-forgotten "bawl," and ye missionaries also "smile."

## Original Articles.

### TWO GENEALOGIES.

THESE two genealogies both fail in giving the lineage of Christ, but are essential in giving the connections from David to Joseph, as we will show in the end of these writings. If the lineage of Christ was not of earthly material, on the father's side, we must turn to the mother's side, and see whether it be an exception or not, as it is only on the mother's side that it can be traced back in the original lineage. In St. Luke 1: 3:—

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order . . . that thou mightest know the certainty of those things, wherein thou hast been instructed.

If following Luke's instructions we will learn there of the lineage of Christ, in the first place we must follow him through the lineage of Elizabeth 1: 5:—

And his wife was of the daughters of Aaron.

So when John was born he was of the lineage of Aaron, by his mother. How about John's father? Now Zacharias,

According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.—Luke 1: 9.

If we turn to 2 Chronicles 26: 18, we read:—

It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God.

Likewise Exodus 30: 7, 8:—

And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

From the testimony brought forth, it goes to show that Zacharias was a son of Aaron. That being the case, and as John was the firstborn son, he had the right to the high priest's office,

and when he became thirty years of age, God respected his lineage and sent him to preach the kingdom of heaven was at hand, and endowed him with the Holy Spirit from his birth. Now let us turn to Christ. The angel appeared to Mary and explained to her that she should have a child, and of his honor and glory, and said to her:—

And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age.—Luke 1: 36.

Here comes in an evidence that Mary was the cousin of Elizabeth and Elizabeth was born of the daughters of Aaron; consequently Mary was of the same lineage as was Elizabeth, of the lineage of Aaron, and as John was. And when Christ came to be thirty years of age had the full right to the priest's office, and was born of the woman—the church that was organized by Moses in the wilderness. And by the covenant to Abraham, Isaac, and Jacob, that in thy seed shall all the kindreds of the earth be blessed. How is he then David's son?

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. . . . The Lord appeared unto him [Joseph] in a dream, saying, . . . that which is conceived in her is of the Holy Ghost.—Matt. 1: 18: 20.

From what Matthew says Joseph did not know that Mary was with child, when he first espoused her, until she began to show signs of it, and when he had the dream, he then was married to her. Now when the child was born, then Joseph became stepfather to Jesus Christ, and Joseph being of the tribe of Judah, and of the lineage of David, Jesus Christ became his stepson. I might produce more evidence from the Bible, but this is enough for the present.

Yours in bonds,

JAMES F. CLEMENSEN.

INDEPENDENCE, Mo., Oct. 27, 1896.

### PREACH THE WORD.

BRO. S— in a late *Herald* writes under the above caption. The article in the main is timely and pertinent, yet I think some features somewhat extreme. He asks, "What has the doctrine of predestination, election, total depravity, to do with the salvation of the race?" and then answers, "Verily, nothing."

The brother is in error, for the Bible teaches predestination, election, and foreordination. (See Rom. 8: 29, 30; 9: 1-20; Acts 2: 23; 1 Peter 1: 2; Jer. 1: 5; Jude 4). And as the world to-day has a wrong conception of these subjects it is the duty of God's ministry to expose the wrong, that those who are caught in its meshes may be freed.

Paul wrote on predestination to the Romans, lectured on idolatry to the Athenians, treated on national and domestic questions, and especially of the "social evil."

At Loveland I found half the community believers in Calvinistic predestination, and they were so entrenched in their *fateful* creed that I could not reach them with the truth until I showed its error, and presented scriptural predestination. Saints and outsiders said I did more good in this than in any other effort.

I remember that nearly a year ago I delivered a sermon in Council Bluffs on "woman's place in the world." The church was packed to the doors. I did not deal with her place in politics, but in the church and home. I was blessed with good liberty. I said nothing directly about baptism, yet I illustrated the liberty vouchsafed to all in the gospel. I have been assured that this sermon interested numbers who had never before been in our church and who have attended more or less ever since. One brother felt outraged that I should speak on such a theme and said he was going to write Bro. Joseph about it; but at the Wednesday night prayer meeting he told me he realized that he was wrong, for he had received a dream during the interval, in which he saw a woman lying prostrate and he standing with one foot on her neck!

I think it the *duty* of our ministry to deal with "social evils," such as "intemperance," "lust and immorality," "pride," etc. Theosophy is spreading like wildfire, and I for one would like to hear an able sermon against it. I do not know enough about it to expose it, but when I do I shall not fail to do so. I believe it to be the most seductive and Satanic sophistry in existence. We must be prepared to challenge its progress. While we should ever be ready to give a reason for the hope that is in us,

still we should be acquainted with the positions of others, and thus be prepared to overthrow their argument.

While the warning of our brother is to be considered and while it may be possible that some of the elders do not preach on "baptism," "laying on of hands," etc., frequently enough, still this does not warrant our brother in stating that the "godly men" of the long ago, "knew nothing of this modern slush." Paul spoke on "predestination," "election," "foreordination," the "woman question," the "social question;" and he did not deem it "slush." And suppose "Calvinism," "higher criticism," and "theosophy" are "slush," you cannot convert a man who believes that way by telling him that it is "slush." You must acquaint yourself with its foibles and then kindly disclose them to him. True, we must teach repentance; but repentance consists in forsaking error; and if men are in error we must tell them of it.

The gospel comprises the whole duty of man to God and man, and while the basic and cardinal principles are those enumerated by the brother, and should receive the *first* and *constant* attention of God's ministry, still there are other duties of man and other things essential to complete perfection. God placed the various officers in the church to "edify" the "body of Christ" "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." When one goes into a new place, wisdom suggests that the fundamental principles of the gospel be kept constantly forward; but when one is located for several years in a given point, having largely the same audiences he could not possibly hold an audience by preaching on faith and baptism *all* the time. I find no fault with the brother's motive, but believe his position an extreme one. We should try in every sermon to weave in as much of the first principles as possible; but the world likes variety and progress, and the apostle realized this when he told the Hebrew saints that having obeyed the first principles they should go "on unto perfection." If I have an audience of saints it is not usually wise to preach to them on first principles alone, for they have obeyed

them, but I can warn them against the evils and heresies of the world, as well as point out to them their duties.

The notice of lectures in Sunday paper referred to by the brother was undoubtedly by one of the city pastors, and while the subjects may be sensational, the great trouble is that they make them so, they being a series of platitudes and prettily arranged sentences. We must tell the world that "hell" is not an eternal penitentiary; that "heaven" is "not" beyond the bounds of time and space; that the Lord has commanded us to observe the "first day of the week as a day of rest." While the temptation is strong to "pander to the sinful and depraved tastes of sinful men" when one permits personal ambition to dictate, yet he who exposes "theosophy" espouses the cause of woman; and he who "Decries social evils," is not pandering to "sinful men" nor preaching "slush," but is doing his duty as a watchman on Zion's tower. The brother's motive was pure and I love his candor, yet believe an interchange of views is good. We do not criticise his exhortation to preach "repentance" but believe he excludes some of the features of repentance.

Pledging myself to defend all truth and oppose all error,

Yours in Christ,

T. W. WILLIAMS.

COUNCIL BLUFFS, Iowa, March, 1897.

#### DUTY TO THE POOR AND DESTITUTE.

BY SR. EMMA L. ANDERSON.

WE read and hear so much lately about the suffering among the poor and destitute that we are led to wonder what can be the cause of all this evil. Surely there must be something wrong somewhere. But where is it? and what is the remedy? I think it behooves us as Latter Day Saints to try to see that we are not in any way responsible for such a state of things. And also to find out what our duties are to help alleviate the sufferings of the poor and needy, as much as in us lies.

One writer seems to think that a remedy lies in every one's trying to live just as well as they can all over the world. But how much would such a course have tended to alleviate the sufferings of the poor who were starving or freezing in our large cities this present severe winter, if those

who had means to help them had have rushed out and bought themselves some fine furniture or expensive clothing, or even appropriated a few thousand dollars to get up a grand ball for the benefit of those who were blessed with an abundance of this world's goods? Can it be that people are hoarding their means in a miserly way, which is causing so much trouble? Was there ever a time when so much means were expended for unnecessary things as now? The unnecessary ornaments and adorning of clothing, the foolish fashions, the jewels, the adorning of our houses and furniture, the adorning of our churches, and even the unnecessary adornment of the graves of the dead? Methinks if the dead could speak they would say. "Give your money for the help of the poor or the spread of the gospel, but waste it not on my grave!" It cannot help the dead, it may help the living. Jesus said, "The poor ye have always with you;" and he told the rich man to "sell that thou hast, and give to the poor, and come follow me." And he went away sorrowing, as many would do nowadays, if they thought they must give up their riches in order to follow Christ.

We read of the magnificent temples of India and of the fabulous wealth of the rulers in connection with the terrible famine that has brought death to so many human beings; and it calls to mind the prophetic declarations of the writers of the Book of Mormon concerning the very times in which we live, and saints should heed the warnings therein.

In the Second Book of Nephi, chapter 12, the prophet, looking down to our day, tells the condition the people would be in:—

Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted; and their churches are lifted up; because of pride, they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride, and wickedness, . . . they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, and in many instances they do err, because they are taught by the precepts of men. O the

wise, and learned, and the rich, that are puffed up in the pride of their hearts.

Also in chapter 6:—

O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves. . . . But to be learned is good, if they hearken unto the counsels of God. But wo unto the rich . . . for they despise the poor, . . . and their hearts are upon their treasures.

When the word of the Lord came unto Jacob, saying, "Get thou up unto the temple, and declare the word which I shall give thee," among other things Jacob told them, "Ye are lifted up in the pride of your hearts, because of the costliness of your apparel." In the record of Zeniff when the people were in sin they set their hearts upon riches; but those who repented, and turned unto God were commanded by Alma to impart of their substance, according to that which he had. If he had an abundance, he should give more abundantly; if he had but little, he would be required to give but little. And thus they gave of their own free will to every needy, naked soul; and they were commanded of God so to do; not a word about their increasing pauperism, if they gave to the poor; not a hint that they should go and buy themselves fine clothing or luxuries of any kind in order to help the poor.

In the Book of Alma we are taught that if we do not have charity, and give to the poor, and visit the sick and afflicted, that our prayers are in vain, and we are as hypocrites who deny the faith. In nearly every case mentioned in the Book of Mormon, when destruction was allowed to come upon a nation or people, it was because they were first overcome by pride, and then by other sins. And is not this nation threatened with destruction, if the people become ripe in iniquity? In the "Book of Mormon," chapter 4, another prophet, speaking of our day says:—

But behold, Jesus Christ hath shown you unto me, and I know your doing; and I know that ye do walk in the pride of your hearts; and there are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel. . . . For . . . ye do love money, and your substances, and your fine apparel, and the adorning of your churches, more than ye love the poor, and the needy, the sick and afflicted. . . . Why do ye adorn yourselves

with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted, to pass by you, and notice them not?

But the sin does not lie in the wealth, but in the wrong use of it; for in Jacob second chapter we read:—

And after ye have obtained a hope in Christ, ye shall obtain riches if ye seek them. And ye will seek them, for the intent to do good, to clothe the naked, to feed the hungry, and administer relief to the sick and afflicted. . . .

Righteousness does not lay in being poor, for in the Book of Covenants we read:—

Woe unto you poor men whose hearts are not broken, whose spirits are not contrite, whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands.

And it seems to me that the most foolish waste of means, is the millions that are wasted yearly for strong drink, by all classes, which is the indirect cause of much poverty, affliction, and crime.

Now, may the Lord inspire those whose duty it is to teach the law to explain clearly in what way we can rob the poor because of fine apparel, or fine sanctuaries, or unnecessary adornments, so that we as Latter Day Saints may not be guilty of any of these things. And whether we are poor or rich let us try to so live that we may enjoy the Holy Spirit, which shall lead and guide into all truth.

CLITHERALL, Minnesota, March, 1897.

#### BOOK OF MORMON GEOGRAPHY.

BELIEVING that the Book of Mormon map committee are desirous of hearing what may be said in favor of each of the different opinions had in regard to the location of the leading features of such a map; also that it may be considered a duty, especially of those who feel an interest in the perfectness of that map when the committee shall make a further report of progress, I therefore have presumed again to offer a few thoughts in review of an article entitled, "The river Sidon—Where is it?" appearing in the *Saints' Herald* of October 21, 1896, which may also embody some further remarks made in an article of October 14. Having, as I believe, shown in my former article, appearing November 25, that the Magdalena River, as the ancient river Sidon, answers the record in every

particular, and as the article of October 21 takes the stand in favor of the Orinoco River as the river Sidon, I shall endeavor to show that the Orinoco will not fill the record.

"The river Sidon ran north." Nearly all we touch in the record relating to the river Sidon tends to that conclusion. We will now turn to our map and trace the Orinoco in its course from its head to its mouth. I perceive that the Orinoco River carries its name from its mouth to its head. I also find that it heads in the Parimas, a mountain range which divides Venezuela from Brazil, and the head of the river is in the extreme southeast corner of Venezuela from which the river runs four hundred miles in a northwest direction, then makes a turn and runs two hundred and fifty miles north by east, its variation east being about eighty miles; it then makes a sharp turn and runs four hundred miles east by north, its variation north of east being about fifty miles. Thus you perceive that the Orinoco River runs in a peculiar shape, forming a trapezium instead of a comparatively straight course north.

The main river from its mouth connected with any of its main tributaries will not answer the record. However, we will strike the lines recommended in the "article" and see how they look. Starting at Cayenne, on the Atlantic or east sea, with the object of passing *by the head* of the river Magdalena, we must remember that this line must run south of the head of the river, leaving its head in the national land of Zarahemla, but running *by the head* (Alma 13: 11); but in a few miles it must enter across the line into the "strip of wilderness," and must then run in the "strip" for a considerable distance before its final entrance again, into the land of Zarahemla, to fill the requirements of Alma 11: 4. These requirements must be the test in striking this line of the "narrow strip of wilderness," and this line must run in a straight course from the east sea even unto the west sea. This line then which we are now striking will be the north line of this "strip," and in running it from our starting point (Cayenne) with the intention of passing *by the head* of the Magdalena River, we will cross the Orinoco River about two

hundred and sixty miles northwest of its head, and reach the Pacific coast at Majaqual Bay, in Colombia. If we run the north line of the "strip" from Cayenne *by the head* of the Orinoco River, leaving the *head* of the river as required in Zarahemla, we will reach the Pacific coast near Guayaquil, Ecuador; and neither of these lines will be found to fill the requirements of Alma 11: 4.

One of the greatest troubles with this "article" we are considering, is that when writing of the location of the city of Zarahemla and its surroundings the writer tries to get the national land of Zarahemla built up and subdivided into its provincial lands too early. The chief clearing up of the Nephite lands for settlement was not made until the twentieth year of the reign of the judges, when Moroni drove all of the Lamanites out of the east and west wildernesses and issued his command for their settlement by the Nephites. (Alma 22: 2.) The Lamanites he had driven out were mostly of the more idle sort. Notwithstanding the Nephites held in possession all of the land north of the dividing line or "strip of wilderness," yet these Lamanites had occupied so much of their territory and dwelling in tents, so much so that the portion of their lands which the Nephites themselves occupied was nearly surrounded by these Lamanites, and for this reason there were no Nephite settlements for the Lamanites to encounter in their passage of the wilderness upon the Pacific coast at the time of the destruction of the city of Ammonihah and before. (Alma 13:11) 'Tis true there had been several subdivisions of the national land of Zarahemla settled by the Nephites, chiefly, however, upon and near the river Sidon and its tributary now known as the river Cauca; but they had not spread out to any great extent, especially eastward, until the time above referred to. It appears by the "article" that to consider the Magdalena to be the ancient river Sidon the Nephite people would have no room to dwell. It also asserts that the Nephite settlements did not extend to the sea west (Pacific Ocean). Let us see.

In giving the lines in this writing I wish to say that I use Rand, McNally

and Company's New General Atlas. I make this statement because I find many variations in different maps, especially in names. Fully believing that the Magdalena River was the ancient river Sidon, I will again give my opinion where the "narrow strip of wilderness" lay, and give the point upon the Pacific more easy to find. Place your straightedge at Cape Blanco on the Pacific or sea west, then the other end at Zamora Point upon the sea east, or Carribean Sea, which sea, after rounding Point Gallinas, becomes an eastern sea to South America. This line will be the northern line of the "strip of wilderness." The width of the strip can be drawn to your own notion, no width being mentioned. All the land north of the above line, as already stated, was the land of the Nephites, including, as now known the State of Panama to the narrow neck of land which was a day and a half's journey for a Nephite from the east to the west sea, the dividing line between the lands Bountiful and Desolation (Alma 13:11.) I find, then, by measurement, that this territory of the Nephites embraces about 310,000 square miles, and throw in the State of Panama for good measurement, or four and a half times the size of the State of Missouri. Not so badly cramped for room after all! This calculation is flat surface, counting nothing for hills, valleys, or mountains.

We will now try and locate the city of Zarahemla in the heart or center of the country. In doing this we will take in what I believe to have been the land of Manti, and leave out the narrow strip lying southwest from Manti along the Pacific coast, and to partly offset this, not take into the consideration anything which may be left of the state of Panama, after allowing sufficient of it to square up the main body of our lands within the lines I now will give. Place your straightedge at the southeast side of the southern island of the group at Charambira. Point on the Pacific Ocean, the other end ten miles northwest of Espada Point at the mouth of the Gulf of Maracaibo, Caribbean Sea. This line will divide the land of Zarahemla lengthwise. Then lay the side of your square upon the line of the "strip of wilderness," then let the end

of your square rest at the south corner of the small island which your dividing line was drawn to, and draw this line. Now draw your square back upon the line of the "strip of wilderness" until the end of your square rests upon the south end of the Gulf of Morosquillo on the northwest coast of South America. The connecting point of these two lines gives us the center or *heart* of the national land of Zarahemla, and places the city at that point, and the provincial land of Zarahemla between the Magdalena and Cauca Rivers and places the city about eighty-five miles south of the junction of those two rivers.

If the above be correct, then Helaman would have no trouble upon his mind while standing in the "heart of our country" or "the center of the land" contemplating the vast extent and beauty of his country for the want of room, "wherein to dwell," especially when we remember that in the days of Helaman emigration had already commenced in the land northward.

We will now pass to the next item. The "article" states:—

The Nephite settlements did not extend to the sea west (Pacific Ocean).

The argument used to prove this is from Mosiah 5: 9 and Alma 1: 13, and 11: 1-5. The first of these quotations is fifty years too early, the second fifteen years, and the third nine years before Moroni drove the Lamanites out of the East and West wilderness where there was in those days scarcely any Nephites settled. But seventy-five years after Limhi's men were lost in the wilderness we have a different picture. In the twenty-seventh year of the reign of the judges we read that Moroni had established armies to protect the *South and West* borders of the land. (Alma 24: 5.) In the thirtieth year of the reign of the judges we find a letter written by Helaman giving an account of the war in the *South and West*. Alma 26: 1 states that in the twenty-sixth year he (Helaman) and his two thousand sons, as they were called, joined the army of Antipus, at which time he states that the land of Manti, of Zeezrom, of Cumeni, and of Antiparah, were fallen into the hands of the Lamanites. When Helaman arrived at the headquarters of Antipus he found him fortifying the



city of Judea; and here I wish the author of the article to read this account again, and he will find that instead of stopping and parleying with and trying to get a battle out of Antipus, he joined forces with him and assisted him, and eventually (see par. 3) they formed a stratagem to draw out the Lamanites from the city of Antiparah, where the strongest forces of the Lamanites were stationed in that quarter, and Helaman and his sons were detailed to go out and pass near the city of Antiparah as though they were going with provisions to the city beyond in the borders by the seashore. his city is not named.

I wish it now to be remembered that the land of Manti was south of the provincial land of Zarahemla, and therefore these cities here mentioned must have comprised the south and west that Moroni had provided for by placing there Antipus and Helaman with their armies. That these cities were west of the river Sidon is conceded by the article. The above being the facts according to the record, I wish the brother to tell us upon what seashore this unnamed city was located if it was not the Pacific Ocean? And the provincial lands connected with the cities of Judea and Antiparah, if no more, must have extended to the borders of the same seashore.

The objection made that between the Magdalena and the Pacific shore for so many fortified cities cuts no figure if the line of the "strip of wilderness" I have given be correct. Then we have a strip of territory southwest from the Magdalena River five hundred miles long and averaging one hundred and fifty miles wide along the Pacific shore. And when Moroni left the south and west to return to the assistance of Teancum in Bountiful, there were circumstances connected therewith which go to prove that the route Moroni marched was down the Pacific shore.

(To be continued)

## Conference Minutes.

### NAUVOO.

Conference convened at Burlington, Iowa, March 13 and 14; F. M. Weld president, R. Warnock clerk. Elders reporting: F. M. Weld, J. McKiernan, H. T. Pitt, J. H. Lambert, W. T. Lambert, G. H. Hilliard, F. Johnson, and J. R. Evans; Priests D. Tripp,

J. Jervis, J. Brennan, W. E. Williams, L. Willey, D. T. Williams, and F. M. McDonald; Teacher J. Richardson. Branches reporting: Montrose, incorrect and returned. New Canton, first report, 48 members. Rock Creek 68; 1 died. Farmington 74; 2 received, 1 died. Burlington 103; 1 baptized, 1 removed. Keb 43; 1 baptized, 9 received, 10 removed. Vincennes 20; 3 baptized. New London 51; 10 baptized, 1 received. District treasurer, James L. Wright, reported: Receipts from March 1, 1896, to March 1, 1897, \$7.25; paid out \$4.60; on hand \$2.65. There was collected during conference to complete paying for the district tent \$14.87. It was decided to hold three conference sessions each year; viz., the first Saturday and Sunday in February, June, and October. The following members were chosen delegates to the General Conference: F. M. Weld, J. R. Evans, James McKiernan, H. S. Sargent, R. Warnock, Hattie McKiernan, G. H. Hilliard, James L. Wright, and Katharine Salisbury. Delegates attending were authorized to cast the full delegate vote. F. M. Weld, chairman of the delegation, was instructed to appoint other members who may be present at General Conference to represent this district. F. M. Weld was elected president of the district for the ensuing year, R. Warnock secretary, H. S. Salisbury assistant secretary, James L. Wright district treasurer, and John H. Lambert sustained Bishop's agent. The Bishop's agent reported: On hand last report \$29.97; received since \$220.90; paid out \$231.05; balance due the church \$19.82. The auditing committee found an error of \$10, which made the balance due the church \$29.82. Preaching by W. T. Lambert and G. H. Hilliard. Adjourned to meet at Farmington, Iowa, the first Saturday in June at 10:30 a. m. This was an excellent session of conference throughout.

### MONTANA.

Conference convened at Deer Lodge, Montana, March 13 and 14; called to order by Pres. John E. Reese; A. B. Moore was chosen to preside pro tem. Branch reports: Gallatin 106; no change. Deer Lodge; no change. Victor 22; 2 baptized. Anaconda not reported. Elders reporting: A. B. Moore, baptized 5, J. E. Reese baptized 1, R. J. Anthony baptized 8, G. Reese baptized 1, A. Christofferson, and R. J. Jenkins; Priests J. Eliason. Bishop's agent reported: Received since last report \$240.65; paid out \$240.65. Report approved. The following resolutions were read and adopted. That we request General Conference to return R. J. Anthony and A. B. Moore to the Rocky Mountain mission. That this conference sustain no one as representative of the church who uses tobacco or frequents saloons, except on legitimate business, and that all licenses heretofore granted by this conference to persons of that character are hereby declared null and void. J. E. Reese's resignation as district president was read and accepted. A. B. Moore was chosen district president. The conference tendered J. E. Reese a vote of thanks for past services as district president, and requested him to labor throughout the

district as circumstances permit. G. Reese was sustained district secretary and John E. Reese Bishop's agent. The appointees of the church in Montana and all the authorities of the church were sustained. R. J. Anthony and Heman C. Smith were elected as delegates to General Conference. The saints of the Deer Lodge branch tendered \$23 00 to defray delegates' expenses. R. J. Anthony, A. B. Moore, and Gomer Reese were the speakers. Conference adjourned to meet at Reese Creek subject to the call of the president.

## Sunday School Associations.

### CHATHAM.

Convened at the saints church, Ridgetown, at two p. m., March 13; J. Shields was chosen chairman, George Green assistant, Mary M. Green secretary, Elder Coburn assistant. Elder Shields gave a short speech on Sunday school work. The Wabash and Longwood Sunday schools were by vote united with the association. Schools reporting were: Ridgetown, Petrolea, Blenheim, Wallaceburgh, Chatham, Zone, Lindsley, Wabash, and Longwood. Number of schools represented 6; delegates present 12; schools in district last report 7; received since 2; present number 9; total membership of district last report 306; present membership 374; gain 68. Reports showed as follows: Number of sessions 361; total enrollment 308; total attendance 8,040; average attendance 167; number of classes 38; number of officers 38. Balance on hand last report \$11.90; total collections \$117.60; total disbursements \$103.59; balance in treasuries \$31.91; amount collected for association \$4.31. Number of *Hopes* taken 83; Senior *Quarterlies* 97; Intermediate 46; Primary 51; books belonging to different schools 78. Report of the treasurer, George A. McFadden, was then read, as follows: On hand last report \$0.45; received up to date \$2.22; expended \$1.35; on hand \$1.32. Report accepted. The report of the secretary was then read as follows: Received from treasurer \$1.00; expended \$0.75; on hand \$0.25. The tobacco question was then freely discussed, after which it was resolved that as far as possible we advise the officers of the various schools throughout this district to abstain from the use of tobacco, and we further request that the district superintendent will lecture against the use of tobacco in the various schools he may visit. Officers elected for the ensuing year are: B. St. John president, Sr. E. A. Blakely vice president, Mary M. Green sustained as secretary, G. A. McFadden sustained as treasurer. A vote of thanks was extended to Brn. Leverton and Green for past duties. Minnie Green was chosen delegate to General Convention. Voted that the next convention meet at Blenheim the second Saturday and Sunday in February, 1898. In the evening short speeches were listened to with interest from a number of brothers and sisters. A question was asked, Who has a right to vote at a convention besides a delegate? the same to be forwarded to the General Convention for instructions. A session

of Sabbath school was held Sunday morning, preaching services at eleven a. m. by Elder Coburn, 2:30 p. m. by Elder B. St. John, and at seven by Elder Coburn. At the close of this service an aged brother came forward and said he was ready to be baptized, and many were heard to say they were glad they were present to enjoy the blessings God is bestowing upon his children. A vote of thanks was extended to all who endeavored to make the convention a success, and especially to the Ridgetown saints for their hospitality. Adjourned to meet as previously appointed.

## Miscellaneous Department.

### RESOLUTIONS ON THE DEATH OF BRO. DAVID CHAMBERS.

Whereas, it has pleased God in his infinite wisdom, to allow the removal by death of our beloved brother, David Chambers, therefore be it resolved, that as a conference of the Little Sioux district we thus express in feeble words the loss we feel, of a wise and loving brother, an efficient district president and Bishop's agent, and that we ever wish to remember with pleasure, his example of firmness and effort, and the result of such effort; and while we sorrow in the loss, we rejoice that his death was that of a saint and soldier of the cross; and we believe his rest is glorious, and our loss his eternal gain. We pray that God may fill the vacancy in our district, comfort the widow, and bless us who remain to sustain the work our brother loved and labored for.

J. C. CRABB, Dist. Pres.

A. M. FYRANDO, Dist. Sec.

### SPECIAL BUSINESS NOTICE.

*To the Church at Large*.—Desiring to close the conference year's business by 1st of March, 1897, in looking over the publications of the office I find a large subscription yet unpaid for the closing year:—

*Zion's Hope*, about.....\$1,000 short,  
*Herald*, about.....4,000 “  
*Autumn Leaves*, about.....1,300 “

Now it will be impossible for the office to prosper under these conditions, and our hands are tied on account of the careless or thoughtless ones to meet their obligations to the office.

Besides our regular work this last year we got out the first volume of Church History at a cost of about \$1,500, and now we are compelled to stop proceedings on the second volume until the church or its members pay up their subscriptions and book accounts, so as to get means to complete the work.

We now appeal to you to forward your subscriptions and accounts at once, so as to square our books by March 1.

The \$25,000 back delinquents are yet keeping themselves in the background and we would be pleased to see the color of them. The work of the office is now hindered and publications under way are delayed for want of necessary means to complete them.

As ministers who hold half-fare permits cannot act as book agents, it is hoped that they will do what they can for the Herald

Office in a general way, and urge all to take church publications as a means of aiding both themselves and the work. Other ministers are asked to help as they can, and regularly appointed agents to look out for the Herald Office.

FRANK CRILEY,

7-44 Business Manager.

LAMONI, Iowa, January 22, 1897.

### BORN.

TEUS.—To Bro. Frank C. and Ida J. Teus, at Des Moines, Iowa, August 29, 1896, a daughter, and named Ada Velma. Blessed at Des Moines, February 14, 1897, by Brn. Wm. Kephart and J. S. Roth.

BRADFIELD.—At their home in Graceland College, Lamoni, Iowa, January 5, 1897, to Bro. Frank and Sr. Ruth Bradfield, a daughter; named Graceland Marcine, and blessed March 21, 1897, under the hands of Elders H. A. Stebbins and J. A. Gunsolley.

### MARRIED.

HUNT—DUCKETT.—At the home of Mr. Samuel Duckett, the bride's father, Glidden Township, Carroll County, Iowa, March 21, 1897, Pres. Joseph Smith officiating, Bro. Charles J. Hunt and Sr. Etta Duckett were united in marriage. The family and a guest or two were the witnesses to the solemn but pleasant contracting ceremony.

GAYLORD—JONES.—At the home of the bride's parents, near Hamburg, Iowa, February 25, 1897, Bro. Alma Gaylord and Sr. Anna Jones, Bro. Henry Kemp officiating. Many useful presents were presented to the happy couple and a good time enjoyed by friends and relatives.

GAYLORD—RHODE.—March 4, 1897, Henry Kemp officiating, Bro. Fred Gaylord and Sr. Pearl Rhode, at the home of the bride's parents, Strahan, Iowa. Many useful presents were presented to the happy couple by the friends and relatives. Long may they live and be happy.

### DIED.

LYLE.—On March 17, 1897, near Butler, Missouri, Sr. Jennie C. Lyle. Deceased was born June 30, 1866, at Athens, Ohio, and came to Missouri while small, where she has since resided. She became a member of the church February 21, 1895, being baptized by Elder E. T. Atwell. She lived a faithful, diligent life since her conversion to the faith, showing that there was something that she expected in the future that would reward her for all the diligence she had taken to live a better life. When any of the ministry came that way they always found a welcome at the home of Bro. and Sr. Lyle. Deceased leaves three small children, husband, father, mother, and numerous friends to mourn her departure. The funeral sermon was preached at the home of Bro. Lyle by Harry M. Atwell, after which the procession wended its way toward the last resting place of mortality. The large procession showed the respect in which deceased was held.

CALHOON.—Abner H. Calhoon was born to Andrew and Eleanor Calhoon in Monroe County, New York, February 19, 1827. He was married to Miss Betsy Renwick, daughter of Walter and Mary Renwick, September 20, 1852. To them were born eleven children, four sons and seven daughters, the

three first having died in their infancy. Three sons and five daughters, with their mother and fifteen grandchildren, mourn their loss. His children, though much scattered, were with him when he died. He with his wife was baptized at Plano, Illinois, August 29, 1886, by Elder W. Vickery. He was always firm in the angel's message, the restored gospel. Died in that faith at the home of his daughter, Mrs. Ida Goodrich, in DeKalb, Illinois, March 8, 1897. Funeral services at the M. E. chapel, Sermon by Elder F. M. Cooper, of Chicago, Illinois, assisted by the pastor of said church.

HAYER.—At her home in Head Grove, near Eagle Grove, Iowa, Sr. Emma J. Hougas Hayer, wife of Bro. Oliver Hayer. She was born March 7, 1858, at Mission, Illinois; baptized into the Reorganized Church July 14, 1867; married to Bro. Oliver Hayer, March 7, 1878, and died March 7, 1897, her nineteenth wedding anniversary. Husband and four children, two daughters and two sons, father, mother, six brothers, and two sisters, besides a large circle of friends, mourn. She was well known and highly respected in the community where she lived. After a short sermon at the saints' chapel the remains were taken to her father's (Bro. Thomas Hougas) in La Salle County, Illinois, by her husband, and brother, Daniel Hougas, for burial. Elder F. A. Smith, of Lamoni, Iowa, preached the funeral sermon. The body arrived at Mission, Thursday morning, March 11, and was taken to the church, where funeral services were conducted by Elder F. G. Pitt. A large company of friends and neighbors attended.

WHITE.—At Galien, Michigan, March 19, 1897, Bro. Clinton DeWitt White. Bro. White was born at Veteran, New York, October 25, 1861; baptized May 3, 1880, by Elder G. T. Griffiths. Bro. White had been an intense sufferer for over eight years. Over seven years he has been confined to his bed. Rheumatism was the cause. He longed for the time to come when he might depart and be relieved from his suffering and be with Christ. Funeral services at the Latter Day Saints' church, conducted by Elder H. C. Bronson before a large concourse of people.

STOFIEL.—At Stofiel, Nevada, Sr. Lydia E., wife of Walter Stofiel, and daughter of Bro. and Sr. Emanuel Penrod. Sr. Stofiel was born Christmas Day, 1848, in Southern Illinois. When eight years old she crossed the plains with her father on his second trip. She has since resided in Nevada. She was, at the age of seventeen, married to Jesse Atwell, and to them one child was born. Subsequently she became the wife of Walter Stofiel, and by him the mother of three children. Husband and four daughters, together with others of her father's family, mourn. Her aged father, in the absence of any authorized minister in the church, conducted the funeral service, reading from I. Corinthians 15; Nephi 6: 5; Alma 8: 10; 19: 7; and Doctrine and Covenants 7: 4-27, and speaking a few touching words of the character and life of his daughter. She was strong in the faith. Interment on the hillside near the home.

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**THE PROBLEM OF ISAIAH.**

THE April issue of the *Church Union* will contain the third of the critical articles by Dr. Henry Preserved Smith. The subject of the article will be the Prophecy of Isaiah. The problem of its structure and authorship will be carefully considered.

**The Saints' Herald.**

(Established 1860.)

Published every Wednesday, at Lamoni, Decatur Co., Iowa.

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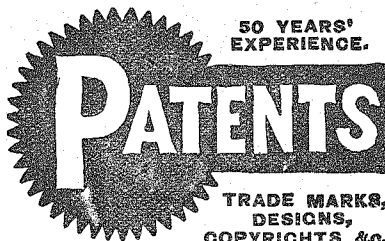
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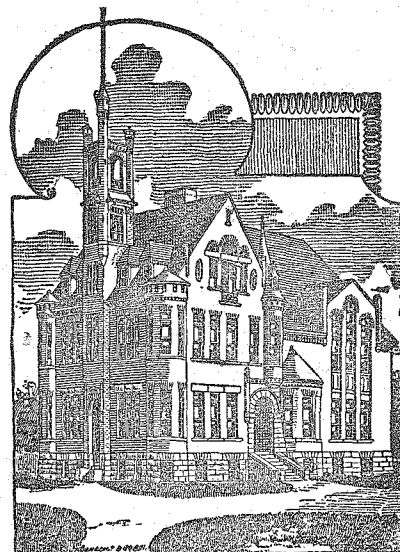
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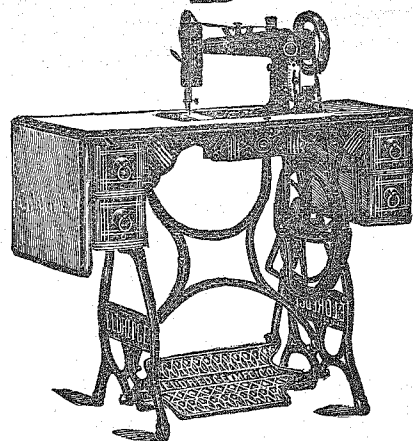
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# THE SAINTS' HERALD.

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

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**WORKINGMEN AND THE CHURCH.**

SOME months ago *The Methodist Recorder*, of London, offered three prizes to *bona-fide* workingmen who gave the best and fullest answers to the question, "Why do not the working classes go to church?" More than a hundred workingmen responded. *The Recorder* publishes in full the three prize essays with selections from the rest. The attitude of the workingmen toward the church is thus expressed in the introduction to the first prize essay: "The workingmen are not universally opposed to Christianity; they have no fault to find with Jesus Christ, neither would they take up any directly hostile attitude toward the Christian Church. They simply go their own way, ignoring the church as completely as though she did not exist at all." We give in condensed form the reasons for this as extracted by *The Methodist Recorder* of Pittsburg from the letters in its London contemporary:—

"1. The caste system in the churches, which marks social and class distinctions. 2. The form of service—too much machinery, lack of spontaneity and fascination. 3. Few rents. 4. The coldness of the churches. Instead of being full of zealous Christianity, hot with the gospel, full of glad tidings, the churches are cold. 5. Changed style of preaching—sin-

toned down. 6. Christian inconsistency. 7. Sheer spiritual indifference. 8. The counter-attractions of places of entertainment and pleasure. 9. The necessity for rest. 10. Bad preaching. 11. The entertainment-providing propensities of the church, impressing the public mind with a decreasing belief in the power of the purely spiritual forces supposed to be resident in the church. 12. Prejudice and the spirit of the age. 13. Lack of a proper consideration of workingmen for church offices. 14. Lack of sympathy with the workingmen in their friendly societies or trade-unions. 15. The comparative indifference of the church to the impoverished condition of the masses; that is, the neglect of the church to speak out on the pressing social problems which affect the working classes of to-day."

In an editorial, commenting on the published essays, *The Christian Commonwealth* (London) says:—

"It is a melancholy fact that only a very small proportion of workingmen are found on Sunday in a place of worship. Why is this? Chiefly because of sheer indifference. But indifference is an effect rather than a cause, and what we have to get at is the cause of indifference. The essayists assign many reasons for the non-attendance of their fellows at church. They do not overlook the faults of workingmen, but, after indicating these, they are pretty well agreed that the onus of responsibility lies at the door of the church. Their grievance may be summed up in one sentence; the church is not doing its duty by them; is not discharging its mission; is not true to its Master. Complaint is made of the pew-rent system and social caste (great prominence is given to these); the inconsistencies of professing Christians, particularly employers of labor; the aloofness of ministers; lack of visitation; unattractive services; that the church interests itself in workingmen on only one day in the week, and concerns itself with only one side of their nature, etc. If these letters represent the true state of matters infidelity is

not so rampant among workingmen as is generally supposed. Again and again the writers declare that workingmen are not hostile to real Christianity, still less to Jesus Christ—though it is probable some of them do not fully realize what submission to him involves. We have no hesitation in saying that if this symposium makes one thing clearer than another, it is that the closer ministers and Christian workers follow in the footsteps of their Master the more nearly will they be brought into touch with the working classes and all who are at present outside Christian influences."

The same subject receives editorial treatment in the columns of *The Central Christian Advocate* (St. Louis). *The Advocate* quotes from the first prize essay, written by Mr. William Hunter, a workingman of Hull. According to Mr. Hunter the church has taught to the workingmen the doctrine of "the divine fatherhood" which involved also a universal brotherhood. "For the signs of this brotherhood they very naturally looked into the church, where they had been taught to look up to God as their *Father*, but they looked in vain; instead, they found that caste, social, or class distinctions were just as marked in the church as in the world, that precisely the same gulfs separated the classes one from another in church as out of it, and from that time the sympathy of the working classes with the church began to wane."

Moreover, when they began to crave and struggle for higher and better conditions of life, the church, he says, ought to have placed itself at the head of the upward movement, and adds that, if this had been done, "many labor wars, with their attendant evils, might have been averted." Among the other reasons given why many of this class do not attend church is that the ministers, as a rule, are "absolutely out of touch with the larger life of the workers."

The insatiable greed for wealth on the part of some laymen of the church—a greed which shows itself by resort to devices to cut out the workingmen

—and the tyrannical spirit of certain employers and foremen who make profession of Christianity are shown to be responsible in large measure for the alienation of the laboring classes from the churches, while the system of pew-renting and the individual appropriation of seats in the sanctuary are stated to be distasteful to the same classes.

The following passage is also quoted from Mr. Hunter's essay:—

"Of the immense majority who do not go to church, it may be said of one class that they have become so steeped in sin, they are such absolute slaves to the most degrading vices, they have given themselves so completely to the devil, and they so glory in their depravity that, of all places in the world, the church has the least attraction for them. . . . The fact is, the atmosphere is too pure, the standard of morality preached there is too high, their darling sins are denounced in such unmeasured terms that they simply won't go. There is another class who seem to be carried away in the mad, whirling rush after worldly pleasures. So absorbed are they in the pursuit of passing amusements that they have not a thought to spare for anything else; not only their leisure hours on the week-day, but Sunday as well, must be given to the gratification of their passion for play."

Commenting on these passages *The Central Christian Advocate* says:—

"There is force in all the points made in this essay. The ministry might with great advantage come into closer touch with the workingmen, and yet it must be admitted that it understands him better, is more anxious to reach him, and is giving more careful and general attention to labor problems to-day than ever before. The church might have aided him more in his struggle for a livelihood, but the no inconsiderable aid it has rendered in this respect, and the difficulties involved in such service, should not be overlooked. With regard to the brotherhood of man it may be asked: Does this mean that among those who worship the universal Father the laws of affinity, attraction, and environment are to count for naught, and that all are to be brought to the same level, social and intellectual as well as spiritual? Or does it mean an attitude of sympathy and

helpfulness toward all, which at the same time does not attempt to ignore these laws, which are operative in all strata of society? There is no concealing the fact that the influence of the church suffers greatly on account of the selfishness and lack of consideration for employees by those who pretend to be followers of the Master. But it is illogical, to say the least, for one to ignore the cause of Christ because of the presence of such persons in the church, as we are all to be judged according to our own lives. Unfortunately, however, logic does not count for as much as it should when it comes to the matter of church association."—*Literary Digest*.

#### SUNDAY SCHOOL LIBRARIES

MANY OF THE BOOKS ARE PERNICIOUS AND AN INSULT TO THE INTELLIGENCE OF YOUNG PEOPLE.

Edward W. Bok has been making a careful and comprehensive examination of Sunday school libraries, and in the February *Ladies' Home Journal* he confesses himself disgusted with the literature thus placed in the hands of our boys and girls. A less complete investigation, Mr. Bok says, would not have made it possible for him to believe that the libraries of our Sunday schools were stocked with such piles of rubbish—"wishy-washy literature," as he terms it. He quotes the titles and gives the themes of a number of books he obtained from Sunday school libraries, and these seem to completely warrant his conclusions. "Such books," he contends, "are an insult to the intelligence of the young people, and have a pernicious influence. Instead of being healthy books they are decidedly unhealthy in tone and teaching. Surely we are cultivating a dangerous taste for reading in the young when we feed them on such rubbish."

Mr. Bok unhesitatingly lays a part of the blame upon the Publication Boards and Societies, which are influenced by a denominational spirit that narrows their choice of books. Then, again, it is shown that the most mediocre sort of "talent" is employed to write these books, and at beggarly prices—less than \$80 per book—are paid. A share of responsibility, Mr. Bok asserts, rests upon the men who purchase Sunday school libraries, who, as is most frequently the case, are not qualified for the task, and whose object is to secure a library as cheap as possible. Mr. Bok warmly urges that the selection of Sunday school books be left to women, who "instinctively know and feel the kind of a book which a boy or girl will read and enjoy." He insists that women should be given *carte blanche* to make the selections so far as the prescribed amount of money will go. "A hundred good books," Mr. Bok concludes, "are far better than five hundred books of indifferent interest," which are bought simply because they are cheap. "A Sunday school library cannot be created in a day, and no discouragement should be felt if the finan-

cial means of the church are contracted, and necessitate the purchase of only a few books at a time."

#### THE GIFT OF APPRECIATION.

There is perhaps no other natural gift that brings so much genuine pleasure to its possessor as does the keen sense of appreciation. It teaches us, or points out to our understanding, the beauties of Nature that are all about us, gilds the commonplace, and emphasizes the joys of life and of living. Appealing to us through all our senses, the pleasures that it brings are ceaseless and unailing. Seen through appreciative eyes the beauties of life overshadow and eclipse the homely, rough places. There is an attractive side to everything, and this an appreciative mind will see first, and longest remember.—February *Ladies' Home Journal*.

The editor of the *Review of Reviews* passes suggestive comment on the latest phases of Greco-Turkish question. He holds that the only reasonable solution of the Cretan difficulty is to place Crete definitely in the keeping of Greece. His theory is that Russia is playing a waiting game, and that the other great powers are playing into her hands. The *Review* reproduces a portion of the Athens *Ephemeris* of recent date, containing war news and comment printed in modern Greek, together with several striking cartoons showing the Hellenic point of view.

It may not be generally known that there is cruelty in the keeping of gold fish. Half of such captives die from sheer want of rest. As fish have eyes so formed that they cannot endure the light, in a glass vessel they are in an entirely wrong place, as is evident from the way in which they dash about, and go round and round, until fairly worn out.

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# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, April 7, 1897.

No. 14.

## The Saints' Herald.

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

LAMONI, IOWA, APRIL 7, 1897.

### ZION'S RELIGIO-LITERARY SOCIETY.

THE General Convention of Zion's Religio-Literary Society convened in the saints' church at Lamoni, Iowa, on Thursday, April 1, 1897, at three p. m., President J. A. Gunsolley, of Lamoni, in the chair, J. C. Hitchcock, of St. Louis, secretary. The weather was cloudy and quite cool, and light showers and heavy rains occurred during the day. Nevertheless an audience of about fifty or sixty assembled at the opening session, ready to watch the current of business to be transacted and to aid in every necessary way the general proceedings. The usual opening exercises were had, Bro. Gunsolley offering prayer. After some general suggestions a committee on credentials was appointed: Brn. F. M. Sheehy, T. W. Chatburn, and J. A. Gillen. A question arising concerning admission of delegates under the provisions of the constitution, led to a motion to suspend the regular rule, but a substitute prevailed providing that all who satisfied the credentials committee that they had manifested an interest in the Religio work be admitted to voice and vote in the proceedings.

Short speeches were then called for, and Brn. M. H. Bond, W. H. Kelley, E. D. Briggs, and Srs. Mc-Nichols and Maggie Blair responded. The credentials committee then reported and was continued.

Bro. Russell Archibald, treasurer, reported: Total receipts \$351.19; disbursements \$241.95; balance \$109.24. Referred to an auditing committee: J. J. Billinsky, J. B. Roush, and J. F. Mintun. Adjournment was then taken to the evening hour.

At 7:30 p. m. the convention resumed its sessions. "Redeemer of Israel" was sung, and prayer offered

by Secretary Hitchcock. The minutes were read, also a report from the committee on credentials. The auditing committee reported the treasurer's report correct.

The reports of the President, Vice President, and Secretary were then read. We publish each entire. From them, especially from the President's report, the HERALD readers may get a clear idea of the present condition of the Religio and learn the problems it is seeking to solve. We present them herewith in the order named:—

*To the Members of the Z. R.-L. Society:*—It is usual in such reports to recast the past and to forecast the future, and in so doing to note wherein we have need to make improvement and changes.

The past two years has been a period of slow but apparently permanent growth. New societies have been organized, and with the formation of them new needs have been brought to light. With the coming to light of these new needs, new thoughts have been advanced and new propositions have been submitted for investigation. The new thought and investigation has enlisted the attention of some who have hitherto been silent with reference to the work of our society.

All this may portend good; and if we shall arise to the necessities of the occasion an advanced step will be taken which will place us farther along toward the point of ultimate and recognized success.

If there be a supply for each demand, then we need expect no demand to exist where we shall not be able to find the supply. If we need new measures and new men, or women, they should be forthcoming; and whether they shall be depends upon our willingness to have the proper thing done whether it shall agree with our notion of it or not.

Many can and do testify that the Holy Spirit was in the inception of this work, and if it was approved of God in the beginning so it must be now, if we have not served the object of our creation or drifted so far away from this as to be beyond reclaim. If either of the two conditions exist and the Spirit of God can no longer approve of further efforts along these lines, then it is to the interest of everyone to know and feel that it is so; hence for our action looking toward future work we want the guidance of the Holy Spirit, or else in this the time of great necessity we may be unable to cope with the needs which seem to exist.

It is thought by some that we have drifted away in great part from the work originally

intended to be done—that instead of confining our effort more to heart work and that which has to do with the real life of the individual, we have directed our energies all toward the head, or to the development of the literary and intellectual faculties and tastes. It would seem that this thought is worthy our attention.

Again it is claimed that our work is too scattering in its field, and as a result a great lack of concentration. For instance, we have in fact four distinct departments and eight distinct programs. It does not matter what the intention was in creating the two grades of programs for each department, it is the effect that we have to deal with now. Not only have we had eight programs each month, but each succeeding program in the same department has been entirely different and apart from the rest, in many instances, instead of following out consecutively any regular line of work. This has made diversity more diversified.

As a lack of this concentration and continuity it has been in some cases next to impossible to keep up the interest to a good working temperature; and the complaint comes, We have so many who do not take part, and who seem to have but little interest.

This scattering cannot be charged to the superintendents altogether, for it has been but the legitimate fruits of our plan. I doubt if eight more faithful persons could be found than those who have labored in this work for the past two years. It requires no talent to find fault or to criticize at random their work, but to take up the pen and do even so well as they have done is quite another question.

The *Program* venture, while not a failure by any means, has not proven the success many hoped for it. This is due to several reasons. Our subscription list declined nearly one half, thus reducing the revenue but not lessening the expense materially. Then our subscribers, some of them did not pay. Some societies and some individuals have not paid a cent for the nearly two years they have taken *The Program*, be it said to their shame. Some societies found that they could not use them, and so discontinued, as they had a right to do, of course.

The argument has been urged, and not without some degree of propriety, that our work is too widely separated from the gospel work; or rather it does not partake enough of the peculiar features of the latter-day work; that instead of trying to please those outside of the church we should try to educate those inside the church: in other words, we should not try to make converts, but to train those converted; being but supplementary to the Sunday school and filling an apparent gap between the church proper and the Sunday school. As a result of this wide

separation from the spirit and genius of the latter-day work many of our young members are not attracted by it, and not brought into the society work at all.

Having said this much about points wherein our present plan seems to fail to meet the demand,—there are others but of less importance,—we will notice briefly some suggestions for remedying these defects.

It is urged by some that we ought to take up the White Cross work in connection with our plan—that we need to get more directly at the Social Purity work among our members—that this is a part of the heart work needed.

Another would like to see more of the relief work done, such as helping the poor and needy, the sick and afflicted.

Still another would have the members get out among the people and distribute tracts and put reading matter into their hands and thus create an interest in the latter-day work.

Others would have our entire plan changed, so that, as they believe, to get more closely in touch with the real gospel work. These would have us consecrate our efforts more upon church work, drawing in largely our scattered forces by providing but one main line of work instead of four, or eight, as now. They would have us take up as the object of our study the church books, having the work outlined by a committee, and this outline to be published in *Autumn Leaves*, thus dispensing with the *Program* and the heavy expense of printing it, at the same time giving to the magazine a stronger support. It is urged by the supporters of this plan that it will meet nearly all the demands as they seem now to exist—that when by a close study of the gospel work, the heart is reached more directly than can be done in any other way, and that when once reached the doing of "service" will be a natural result.

Briefly sketched, this is the work of this convention. And what an important work it is! This is the crisis period of our existence as a society, for by the measures adopted by this convention is our future success or failure assured, "for by our works we stand or fall." If we shall succeed in meeting the present exigency with the help of our heavenly Father, our possibilities are without measure, while on the other hand if we fail our end is sure and not far off. If we shall have the aid of the Spirit of God in what we do, the *Religio*, with the Sunday school, ought to be training young men for the active work of carrying the gospel to the nations, and the young women for the equally great work of raising up a people which shall serve the Lord in righteousness—both working together for the establishing of Zion the pure in heart. There is no greater work than this—there is nothing can be compared to it.

The question is shall we be able to rise up to the needs of the hour. If it be the Lord's good pleasure to work with us, and we shall put ourselves in condition to work with him, we shall. Now the thing for each one to do is to put himself in a proper frame of mind to receive the light of the Spirit of truth. If we have come to this convention with a de-

termination to have our way prevail, we shall be a clog in the way of progress instead of a help. We must be willing to let the best light have sway although it may run contrary to our own wise conclusions in the matter. If each one shall be willing to give up his plans for something better, if such should be presented, we are not likely to make a mistake.

There is no room for selfishness or jealousy in the work of the Lord, for just so sure as one entertains this spirit, the Spirit of God will take its flight, for it cannot keep company with selfishness and jealousy. When the time comes that some other's service or plans will serve the cause better, it is to our interest as well as for the interest of the work at large that we should give way; and we ought to be willing to do so, without the least feeling of injury or malice. In honor we ought to prefer one another.

Because some one or some plan has done good service, is no reason they should be continued when we are satisfied that a change would be better. We must have no favorites in persons, or pet theories, which we are not willing to give up if we shall see that there is something better for the cause. Anyone who is not willing to step down and out of the way when the time comes where he can no longer serve to the very best interests of the work he represents, is not worthy to be trusted, either in his own services or in any plan he may propose.

The true philosophy of our work consists in conforming to the direction of the Spirit of light—in seeking to do those things which our Master did, who is our perfect example. May the spirit of grace, mercy, and truth inspire us to humility and meekness that we may be led into the sunshine of God's favor, to emerge at last upon that condition of celestial joy and bliss, is the prayer of your collaborer,

J. A. GUNSOLLEY.

LAMONI, Iowa, April 1, 1897.

*To the President and Convention:*—When the *Program* was enlarged, nearly two years ago, it was found necessary for some one near to, or in connection with, the Herald Office, to take charge of the mailing lists, receive subscriptions, etc. This part of the work fell to my lot. The amount received by me and paid, through the treasurer, to the Herald Office, will appear in the treasurer's report.

I may here incidentally explain that when the *Program* was enlarged, it became necessary to enter it for transmission through the mails at second-class rates to save expense. This forced us to place upon it a subscription price, and it was fixed at 25 cents per single copy or in packages of three or more at 20 cents each. This price was based on the probable cost of issuing and on the fact of having a subscription list numbering 1,000 or thereabouts.

This issue of 1,000 at the start has steadily decreased, until now we mail about 500 copies, possibly a little less, each issue.

While the number now issued is about half what it formerly was, the price of each issue is not, cannot be, correspondingly decreased, it costing the society about \$12.00 per issue to

print 500 copies, and but \$14.00 for 1,000 copies.

This made a large difference between the receipts and expenditures in favor of the latter, and so it came about that the Treasurer had of late to assess the locals to pay the printing bill.

I may add that this work of care for the lists and the correspondence made necessary by it has not always been conducted to my entire satisfaction, but I do have a consciousness that I have done the best I could under the circumstances.

I have answered a number of inquiries regarding the organization of local societies and have done what I could to promote the general organization.

In the work yours,

F. E. COCHRAN.

LAMONI, Iowa, April 1, 1897.

Owing to the fact that two years has elapsed since holding a convention, and therefore two years since report was made, to go into detail would make the report so long as to become wearisome, hence we endeavor to make the same as brief as possible.

If our progress is to be measured by our increase in numbers, perhaps our report would tend to discourage rather than encourage. If we have the correct understanding of our aim, however, it is not alone to place long lists of names upon various small books and call them *Religio* records, but rather to improve the talents of those who have become members, and increase our membership as circumstances warrant. Our membership at last report, two years ago, about 1,410, is at present about 1,750, showing an increase of 340. While our membership has not increased proportionately as rapidly during the past two years as it did during the two years previous, this may be accounted for largely from the fact that at the end of the first two years of our existence, a large majority of the branches within the church where the membership was sufficiently large to sustain a *Religio* had been supplied. Our work in the way of forming new societies and increasing membership during the two years just past has been from the moderate increase where societies were already formed, and the formation of societies where such action had heretofore been looked upon as impracticable. This number, added to the number who attend the meetings and often take part who are not members of the society, will give us an idea of the ones being reached by our work.

Efforts to get some one sufficiently interested in the English mission to start this work there has not been so successful as we might wish, though considerable correspondence has been had with that end in view, and it is quite possible something can be done along this line a little later on. One additional society has been formed in Australia, making a total of two in that country. Considerable interest is manifested among our people in Canada, though not as much as we had hoped for, though believe the work will start there a little later on. Within the United States societies have sprung up where



it was least thought they could be organized, and have prospered more than societies where from a casual observation we would think otherwise. With these facts before us we think it quite possible that there are many other places where societies might be formed if the proper interest could be aroused. There is one drawback in some localities, that is impossible to hold meetings during the farming season, or in times of bad weather. Our people are scattered, and it is inconvenient for them to get together in busy times, or bad weather at night during the week. We believe this could be remedied very materially if programs were so arranged as to be used on Sunday evenings, and that such societies hold their meetings on Sunday evenings prior to preaching services.

Pursuant to action of the last convention have assisted what we could in editing the *Program*. Conditions have been such that we have not accomplished what we could wish for along this line. In our judgment, however, the effort in this direction has been all the circumstances warranted, we acted as instructed by the convention, and though may have fallen short of the mark, did the best we could. Owing to the depressed condition of financial affairs, together with other circumstances well known, believe it to be to the best interest of all concerned to discontinue the *Program* in its present size, not that the end desired should not be reached, but believe it can be reached by other means with less effort. Opinions are so diversified as to what course should be pursued in the event of its discontinuance, do not think it wise to offer any suggestions in this report.

While the financial part of our work is covered by our treasurer's report, it is so closely allied with the *Program* work we mention it briefly here. Financial matters have been close during the past two years, but in our judgment not so close as our reports would indicate. The financial support received in behalf of the *Program* is somewhat in the same nature as the number of our membership, where we had expected least we received greatest, and where we had anticipated substantial help secured disappointment. We do not make this as a complaint, merely a statement of facts.

During the two years have written and mailed about 900 letters. This includes some circular letters. In September, 1895, prepared a circular letter addressed to all our missionaries asking that they look after our work in their mission. A great many appeared to be interested, and several have assisted very materially in forming and carrying on societies, (but the fact that less than fifty per cent even replied at all, shows that a great many are not interested.)

The demand for our working is becoming greater daily, the reports from our missionaries through the *Herald* certainly indicate the want of such work. Something that will enable us to educate ourselves after uniting with the church, until we can tell what we believe and where we stand, something that will interest our young people, keep them within proper bounds, and teach them to walk in that way that leads to eternal life; viz., being spiritually minded.

We have learned some lessons from experience, our needs are better understood now than four years ago, and though we may not be able to fully satisfy them just at present, it is to be hoped some improvement may be made. We should carry out our motto "Onward and upward." J. C. HITCHCOCK.

St. Louis, Missouri, March 30, 1897.

A petition was read from a local society at Miller, Illinois, asking that provision be made for the wearing of a distinctive badge by members of the Religio. The petition was denied, there being a strong sentiment against the widespread tendency now generally prevailing among so many organizations in the world.

The President then outlined the business to come before the convention: A proposed amendment to the by-laws, changing the time of election of local officers; character of work to be entered upon in aiding the spiritual and general development of the young people by the Religio, and the methods to be devised for its execution; and the election of officers.

The session then adjourned, to meet at 8:30 a. m. in prayer service, that direction concerning the work to be provided for might be realized. A good spirit has prevailed throughout.

Friday, the 2d.—The assembly met at 8:30 a. m. and devoted about two hours to prayer, as provided for in yesterday's session.

Following this, short addresses were made by those who look with decided favor upon the Religio movement. The general trend of the statements made was, in effect, that the society had a mission, that it should learn just what it was, and then occupy to the best possible advantage.

A brief intermission was then had, which was occupied in informal conversation, after which the transaction of business was resumed. A committee of five were then appointed; viz., Brn. J. A. Gunsolley, J. F. Mintun, M. H. Bond, and Srs. Louise Palfrey and Maggie Blair, who were instructed to consider methods of procedure for the coming year's work, to report as early in the afternoon as practicable. A resolution was adopted providing that rules for the expulsion of members be provided for by the general officers.

Business resumed at 1:30 p. m., the usual opening exercises. The report of the committee appointed at the

morning session was read, and adopted by sections, as follows:—

Minutes of committee to draft plan of work. . . . First a general discussion was had, resulting in the following resolution:—

Resolved, that our programs be published in the *Autumn Leaves*, and if needs demand, print duplicate copies at the expense of the locals desiring them; and we further recommend that a copy of *Autumn Leaves* be furnished free to such locals as are found, on satisfactory evidence furnished the executive committee, to be unable to pay for them.

Resolved, that there be one superintendent appointed to represent each department into which this society is divided, they given entire jurisdiction of said department, subject to the advice of the Executive Committee.

The above superintendents be requested to outline a continuous course of study under his department.

As a suggestion under *Religious*, Book of Mormon archæology; *Literary*, Travels and such other matters as may be required; *Temperance*, Music and temperance in all things; *Historical*, that the Church History have especial consideration.

We have in mind many important matters which have not been given time to properly consider; hence we ask the convention a continuance that we may mature in our minds a course of action to be suggested, and made known through the proper departments of our publications for consideration during the coming year.

J. A. GUNSOLLEY,	} Committee.
J. F. MINTUN,	
LOUISE PALFREY,	
M. H. BOND,	
MAGGIE BLAIR,	

A further action provided that the selection of an editor of Department of Correspondence in *Autumn Leaves* be left with the officers and editor of *Autumn Leaves*.

A fund, accumulated for literary distribution, was ordered loaned to the Presiding Bishop for one year, without interest.

The constitutional provision for the election of officers of local societies was so amended as to fix the election time the second meeting in January and July.

The election of officers was then proceeded with resulting in the reelection of the former incumbents; viz., J. A. Gunsolley President, F. E. Cochran Vice President, J. C. Hitchcock Secretary, Russell Archibald Treasurer.

A vote of thanks was tendered those who had superintended the general work, including issuance of the *Program*, since the last convention adjourned.

The evening exercises concluded the convention. The program was

well rendered before a large and appreciative audience. It is as follows:—

1. Octet, R. W. Scott, F. M. Smith, V. Blair, Alta Gaylord, Roxanna Gaylord, Audie Anderson, David Anderson, and Oscar Anderson.
2. Invocation, Elder F. G. Pitt.
3. Address of welcome, J. A. Gunsolley.
4. Song, "I want to play ball with you, Papa," Master Willie Pitt.
5. Response, F. M. Sheehy.
6. Duet, "Evanelia," Myra Brackenbury and J. Cole Moxon.
7. Pantomime, "The Voice of Spring," Ruth Lyman Cobb.
8. Essay, Religious and Historical, Louise Palfrey.
9. Vocal solo, Mrs. V. Blair.
10. Essay, Temperance and Literary, R. B. Trowbridge.
11. Duet, "Evanelia Lost," Myra Brackenbury and J. Cole Moxon.
12. Music, Le Petit Orchestre.
13. Recitation of an original poem by Elbert A. Smith. "The Hill Cumorah," Ruby Stedman.
14. Song, congregation, "God be with you till we meet again."
15. Benediction, Elder J. F. Mintun.
16. Music, Le Petit Orchestre.

The Religio workers enter upon the work of the coming year feeling that prospects are brighter for them in the arrangements that have been made to more perfectly develop the features of the work to which they are giving attention.

#### THE GENERAL SUNDAY SCHOOL CONVENTION.

THE seventh convention of the General Sunday School Association of the Reorganized Church of Jesus Christ of Latter Day Saints opened its sessions at three o'clock on Saturday, April 3, 1897, in the lower auditorium of the saints church, at Lamoni, with Superintendent T. A. Hougas in the chair, W. N. Robinson, the Secretary. Many had come during the day to be present at the opening session, and the large number of ministers, and of brethren and sisters of the laity, witnessed the widespread character of the interest in the proceedings to be entered upon. The basement was quite well filled when the audience was called to order. The excellent spirit manifest among delegates and visitors was apparent. A more friendly spirit could not well be realized, for it was a unity of the spirit in the bonds of peace—one which furnished substantial ground for the expectation that results far-

reaching for good would be realized in the business transacted.

The hymn, "Am I a soldier of the cross?" was sung, followed by prayer by the Superintendent, another hymn followed, "Gospel bells," and the convention was opened.

The Superintendent in his opening remarks dwelt upon the necessity of dependence upon the One who only was able to inspire and direct aright. The chairman being so authorized, appointed a committee on credentials: Brn. M. C. Fisher, of Boston, Arthur Ballard, of Omaha, and T. W. Chatburn, of Independence. Bro. J. F. Mintun and Sr. Belle Robinson James were appointed by the chair to assist the Secretary for the time being. Addresses were called for, pending report from the credentials committee. Responses were made by Bro. F. G. Pitt, Sr. M. Walker, Brn. T. W. Williams, J. H. Lake, Srs. Anna Salyards, C. B. Kelley, Maggie Blair, Brn. F. M. Sheehy, J. F. Mintun, R. C. Evans, Sr. Mina Hart, Bro. G. W. Robley. At this juncture the credentials committee brought in its report, which was quite lengthy, showing a large number of delegates appointed. The report was received, the committee continued. The report showed 1,027 delegates appointed already, representing 10,606 pupils, 38 districts, and some schools.

The Secretary was authorized to select his assistants. He continued Bro. J. F. Mintun and Sr. James. Bro. A. M. Chase was appointed chorister, he to select an organist; Bro. S. M. Bass, janitor of Lamoni branch, to continue in charge.

Reports of officers were the next features of business. Bro. T. A. Hougas reported verbally. We give the substance of it, as follows:—

The Sunday school work had passed the experimental stage; some had once regarded it as an experiment but it was now an established feature of church work. Live schools and live branches go hand in hand. The schools are forces that aid to strengthen the work everywhere. Schools started in private houses had caused the work to extend with prospects of branches of the church being organized. Many similar occurrences could be mentioned of the good done by the Sunday schools and school work. The work in general is onward. In the East they are hopeful, doing well, and building; in the South, where before comparatively unknown, one district had been organized and work rapidly advancing. In the Central

States—great progress and much being done; Canada is flourishing; Far-off England has caught the spirit of the work, and while not fully in line with the association methods there, they contemplate use of our *Quarterlies*; will try them. From the society Islands Sr. Devore at the late Woodbine reunion, reported an interesting and glowing account of work established there. It is hoped Sr. Devore will be present to speak of it more fully. During the past year had visited seven district conventions; some well established, some comparatively new—a greater determination we have never seen expressed; great improvement is being made, also visited three other schools. Have visited three reunions in the interest of the work—at Thurman, Woodbine, and Montrose, Iowa; at all of which workers were found ably qualified, all of whom were strengthened and generally aided by association with one another.

An innovation, it might be termed, was the Sunday School Institute at Council Bluffs, during the holidays. It was, briefly stated, a three days' gathering for study of the methods and general features of Sunday school work; about seventy-five visitors present from various States, districts, and newly organized territory who took home a greater measure of the spirit of the work. At last convention the officers were empowered to act on blackboard work. Were disappointed in this regard; full report of efforts later. As superintendent conducted sixty sessions of Sunday school, and been connected with about fifty other sessions in general work. Had written about four hundred letters, answering questions requiring much thought, and some research. Had furnished free *Quarterlies* to but two schools, all others being able to pay.

For benefit of school literature found in *HERALD*, *Hope*, and *Leaves*, had tried to make improvement. Believing there was much undeveloped talent, had issued circular letter asking for names of those who could contribute as writers for the papers named. Responses had not been as numerous as anticipated. The work may be continued. A demand for a Christmas program for the schools had been apparent. The Primary Committee had prepared one, the Senior and Intermediate Committee another, which were published gratis by the association. The measure of success of this movement has not yet been fully learned.

A feature that it is believed would be beneficial is that the Superintendent have all his time to devote to the association. The time may not be now; but it should be kept in mind and one selected who can devote his entire time if the present superintendent cannot.

Work at reunions should be continued, that children be benefited and devote some of their visiting time to improvement, with the adults. Why not three or four session be held out of the many for school work? It should be done.

Provision should be made for more than one year's issue of the *Quarterlies*. Committee to select editors should be authorized

to appoint editors for a term of five quarters—to keep the work ahead.

Another necessity, what we might term a "Home Department." There are many isolated families denied church and school privileges. Something should be done to keep these people alive—to introduce school work in single families if necessary. The ministry could aid in this. Our brethren in the ministry cannot show too much interest here. Think the good of the work demands the constant interest and aid of the ministry. They are very busy, but could do much here to advantage, while among the isolated families would find many who would take hold in the homes. It has been done in many instances.

Glad to be able to do what we can do; glad to see the work move, and prayer is for its continued growth.

The Assistant Superintendent presented a written report as follows:—

*To the Sunday School Convention:*—I cannot report work done by extended travels, as my duties do not permit me to be absent from Lamoni much of my time. I was therefore compelled to forego the pleasure of responding to the invitation of the Superintendent to be present and assist in the Sunday school work done at the various reunions accessible to the saints of these States. I cannot therefore speak advisedly of the Sunday school work done there, of which, however, I have heard excellent reports.

My one visit of the year, however, was in attendance at the Council Bluffs Sunday School Institute. Of the nature of the work done there I can speak my hearty indorsement. It was in consideration of the practical work to be done in our ordinary Sunday school work. In my opinion it is very necessary that attention be given to work of this kind and that it cannot but result in good. Whether or not such work is being done or can be done at our reunions, or whether the Institute for this purpose is necessary, I cannot say; but I repeat that such work as was done in the Institute is necessary to be done.

The General Association has done another little piece of work this year that may have more importance attached to it than a casual glance might discover. It issued programs for the Christmas entertainment. I mention this because I remember that three years ago I was requested to prepare a paper on the subject of the character and object of Sunday school entertainments, from which I gather that some one saw that unworthy performances were brought into Sunday school entertainments, antagonistic to the spirit of our Sunday school work. I have heard of such things also through district officers, from traveling elders, and have noticed letters upon the subject in our columns. Well-arranged programs issued by the association in ample time for adoption in the schools, could exert an educating, refining, uplifting influence. I believe that the issuing of the Christmas program for our Sunday schools was an advance step that should be maintained, and I also believe it is one of the apparently small factors that will exert in time a widespread and good influence in the church. I hope the

time may speedily come when the the character of the entertainments we offer to the public shall speak the purity of our tastes, our love of the good and the beautiful, the noble and the true.

I have another suggestion to make—a suggestion, not a complaint. Some simple system of reporting seems to me to be necessary by which the general officers should be regularly informed concerning the condition of the field of our Sunday school labor. This seems to me to be necessary in order to maintain an intelligent oversight of the work. So far as I know there is at present no provision for this, and though I have been two years in the office of Assistant Superintendent, and my predecessor was four years in the same position, I have very little knowledge of the general condition of the field of labor, and am satisfied that this was true also with the previous incumbent of the office; further, it will continue to be the case until there come at stated times reports that shall give the necessary information. There can be no intelligent conception of the needs of the work, and in consequence attention cannot be given, without a system of reporting, simple as it may be. The simpler this can consistently be the better.

I offer you now my plan of work as Editor of the Senior and Intermediate *Quarterlies*, as it may not be amiss to consider it in connection with some of the questions to be discussed at this convention.

Five years ago the *Quarterlies* took up the life of Christ. Two years were spent upon that and one year upon the Acts of the Apostles. Two years ago, after consultation with others, I took up the study of Hebrew History. We have traced it down through the Patriarchal Period and the Period of the Judges to the establishment of the kingdom of Israel. If this study is not interrupted and I should be continued, the history of the Hebrews will be traced down to the coming of Christ, which, with the Acts of the Apostles, will then be taken up and revised, after which, if the association deemed it advisable those revised lessons could be stereotyped for permanent use in the schools. Junior classes could then study in the New Testament or in the Old Testament, as deemed wise by those having work in charge.

But there should be a progressive course of study for advanced classes leading out into new fields, and I am satisfied in my own mind that the Senior Grade lessons should go on, briefly covering the apostasy of the primitive church and the period of the reformation, and leading up to the restoration of the gospel. Here with propriety may be introduced a study of the prophecies pointing to the restoration; and can you not see the field of knowledge broaden and widen as we advance? Can you not see how we may all labor together as coworkers? Can you not see that when the committee on American Archaeology have completed their work they give to us an invaluable aid? Do you not see that in a time to come we shall study the Book of Mormon as we study the Bible? Do not regard this as the dream of an enthusiast. It is but the height we may attain by

careful, protracted effort. Five years ago the doubtful ones looked for failure when our *Quarterlies* were an experiment. By the blessing of the Lord their success exceeded the expectations of the most hopeful. And, our work is but begun. A broad field invites us. Steadily, carefully, trustingly we should go on. God chooses weak instruments, but he gives grace and strength sufficient for the day, for the hour, for the duty at hand.

When this plan of study unfolded to my mind the question immediately following was, How far then may we have uniformity of lessons? I submit the question to you.

One year ago, without previous intimation, the subject of uniformity was presented to us. My first thought was that it should prevail. I have expressed to you the question that has arisen in my mind since then, and I have told you my mental outline for future work, if it is not interrupted.

I am reliably informed that some effort (I do not know how strong a one) is contemplated to interrupt the plan of the Senior lessons, and to bring about uniformity, by putting us all into the New Testament; and I desire to ask, How long will you keep us all there? And if we ever get out again, will uniformity still prevail and take us all into the Old Testament? If so, it would be wiser to study there now; for the seniors are interested there and the primary children have been five years on the life of Christ.

But, since the question of uniformity will come up for discussion in its proper time and place, I leave it to be decided by the wisdom of this body.

I have presented my plan of study and have suggested that it should not be interrupted. I remember, however, that I am but one among you, and when this question has been carefully canvassed and a decision has been reached, I shall cheerfully submit to that decision, whatever it may be. And I do not think we shall be wise or just in impugning the motives of any if the sentiments expressed in debate do not accord with our own. Progress and development are in the pathway of that free man or woman who says in independence of spirit: "I will say what I think to-day, if I contradict all I said yesterday." Shall we stand where we did yesterday if we see more clearly to-day? This I say in defense of those who may honestly think differently and express themselves differently from what they did last year.

With a hope and confidence that an overruling Hand will be made manifest in our work, I am,

Yours faithfully,

ANNA STEDMAN SALYARDS.

LAMONI, Iowa, April 3, 1897.

Adjournment was had till the evening hour.

The evening session opened with the usual exercises, prayer being offered by Bro. Columbus Scott. After an additional report from the credentials committee, the business announced for special consideration at this session the proposed amendments to the Constitution and By-Laws,

published in the HERALD of January 6, 1897, was taken up. The first, providing for the appointment of one or more assistant superintendents, was adopted; also another providing for the office of Librarian; another providing for election of officers at every general convention; providing for reports from the secretary at every convention, in place of the provision for "Annual" reports, as conventions will probably be held regularly preceding General Conferences; and changing the duties of the secretary into those of a twofold character, of Corresponding and Recording Secretary; also changing the statement of the duties of the Superintendent. Besides these other amendments were adopted, which we will not attempt to report in detail, as they will be duly published in the revised Constitution. The amendment granting authority to the Superintendents to place others at work in the field in Sunday school work, also to furnish funds to meet their expenses, caused considerable discussion, and the question coming to a vote resulted in a call for the yeas and nays. The vote was in the negative and the amendment was denied. As the execution of one of the amendments adopted was dependent upon the adoption of the one denied, the situation was rendered somewhat complex, for the time being. However the hour being late, adjournment was taken until the opening of the regular Sunday exercises, leaving it to later sessions to solve the problem.

Sunday, April 4.—The First and Second Seventy, about forty present, held a prayer meeting at eight o'clock. The season was one of satisfaction to all present.

At 9:30 the regular session of the Lamoni Sunday school was held in the lower auditorium, in charge of local officers. Another Sunday school was held in the upper auditorium in charge of Bro. Wallace N. Robinson. Visitors were formed in classes and taught by ministers and other workers. The local Book of Mormon class was held as usual in the gallery in charge of the regular teacher, Bro. E. L. Kelley; so that there were three stories of Sunday school classes in session—from basement to gallery.

The General Association resumed

its sessions at eleven o'clock, the Superintendent in charge, Bro. A. M. Chase, chorister. After the regular opening exercises of song and prayer, an item of routine business was transacted, it being necessary, under the circumstances, to facilitate the transaction of business; viz., a committee of five was appointed to whom was referred all the proposed amendments to the Constitution—those adopted and those to be considered: Brn. E. L. Kelley, T. A. Hougas, F. M. Sheehy, J. F. Mintun, and Heman C. Smith. The music and literary program was then rendered as follows: Music; Paper, "Can the Sunday school work be graded?" J. A. Gunsolley; Music, solo, Grace Cobb; Paper, "How can we reach new and remote fields?" F. E. Cochran; Paper, "How can the opening and closing exercises of Sunday school be conducted?" Sr. Louise Palfrey; Music. The blackboard work feature was omitted, Bro. William Faulds not having arrived.

At 2:15 the saints met in sacrament meeting, in which many took part. One, baptized during the day, was confirmed. Prayer was asked for a number of sick, who had sent requests to be remembered by the conference.

The evening exercises were of a musical and literary character, Bro. W. N. Robinson in charge. After a number of excellent renditions by the choir, Bro. F. G. Pitt offered the opening prayer. Sr. Devore being absent, Bro. J. W. Gilbert made an address on the work in the Society Islands. After another musical number, Bro. T. A. Hougas addressed the convention, his subject, "Where are we at?" A vocal number by Sr. Viola Blair, followed by a recitation "Vashti," by Sr. Ruth Cobb, closed the evening program, Bro. M. H. Bond dismissing the audience.

Monday, the 5th. — The morning session was opened at about 7:30 in the usual manner, Elder G. W. Robley offering prayer. Minutes of previous sessions read, approved. Additional report from committee on credentials.

The report of Bro. Wallace N. Robinson, the industrious secretary of the association was the next feature. It was listened to with close attention. It was general and statis-

tical. Its leading general features will appear in full in our next issue. It showed 40 district associations and 8 schools in the General Association; new districts added during the year, 5; new schools, 2; total membership, 12,310; net gain 1,805.

The report of Sr. C. B. Kelley, treasurer, was read, also report from the auditing committee, which found it to be correct. The report "summary" is as follows:—

Summary; amount with Herald Office last report.....	\$ 324 45
Editing <i>Quarterlies</i> .....	565 00
Paid Herald Office for work.....	1,401 80
Amount donated to church by association.....	400 00
T. A. Hougas, postage.....	10 80
W. N. Robinson, postage.....	6 25
W. N. Robinson, expenses.....	20 00
E. A. Blakeslee, per order.....	46 40
W. N. Robinson.....	18 00
Total expenditures.....	\$2,792 70
Balance.....	\$ 926 28
Total.....	\$3,718 98

#### RECEIPTS.

Balance last report.....	\$1,356 71
Receipts.....	2,209 80
Due from Herald Office.....	152 47
Total.....	\$3,718 98

The report of Sr. J. H. Royce, Editor of the Sunday School Department of the HERALD, was next read. It will appear next week, with other proceedings.

A letter from Sr. Devore explained her inability to be present, as announced for Sunday evening's program.

The committee of the Sunday School Institute presented a petition for continuance of Institute work.

A resolution asking appointment of committee to revise minute and record books and provide them at reduced cost, was read; also one providing that the incoming Superintendent be elected with the understanding that his whole time be devoted to the work. Also resolution providing for creation of a general library to be located at Lamoni;—these matters and others to be considered in their turn.

Three o'clock was fixed upon for the consideration of the "uniformity" question.

The committee on amendments reported as follows:—

*To the General Convention of the Sunday School Association:—*We, your committee, appointed by your body to examine the proposed amendments to the Constitution and

By Laws and to suggest legislation necessary to meet present exigencies report as follows:—

After prayer was offered by Heman C. Smith, E. L. Kelley was selected as permanent chairman, and J. F. Mintun, secretary.

The committee first examined into the legality of their appointment and concluded that while we were not fully satisfied that our appointment was made in the regular order, but as the matter was presented as an emergency question the committee thought proper to proceed with their work, the result of which is at the option of the convention.

E. L. KELLEY, Chairman.

J. F. MINTUN, Secretary.

Report of Committee on Proposed Amendments to Constitution and By-Laws, as to the work done:—

We your committee suggest that the number of assistant superintendents as provided for in Article 4, Section 1, as amended, be limited to two.

We further suggest that we strike out "if more than one is elected," and pluralize the word Assistant Superintendent where it occurs in Section 2 of Article 5.

We suggest that in Section 3 of Article 5 the word "assembly" be stricken out, and the word "convention" inserted in its stead. He shall draw all orders on the treasurer.

The committee is of the opinion that Section 4 of Article 5 is sufficient as it stands, except omitting the word "annual," for the reason that each convention may make appropriation for the expenses of the ensuing year as thought expedient by the convention.

We recommend that Section 2 of Article 6 be reconsidered and amended so as to read, "The expenses of the association shall be provided for, as found necessary, by the association."

We recommend that Article 8 be amended as proposed.

We suggest that the first three lines of Article 13 be amended to read "District associations shall, so far as practicable, adopt both topical and general," the remainder of the section remaining unchanged.

We recommend that Section 1 of Article 4, page 10 be amended as proposed; also Section 3 of Article 4 on same page be amended as proposed.

We recommend that Sections 1 and 2 of Article 5 on page 11 be amended as proposed.

We recommend that Article 8 on page 12 be amended as proposed.

We recommend that Article 9, as proposed, shall read as follows: "All acts or resolutions passed by any District Association in conflict with or contrary to any of the laws and rules of the General Association shall be inoperative and void."

We suggest the adoption of proposed amendments to Sections 3 and 7 of Article 11 on page 13.

We suggest that Article 3 on page 14 be amended to read, "Persons may become members of the Sunday school by enrollment, but they shall have no voice or vote in the affairs of the school until they shall have been in attendance four consecutive sessions, except in the organization of new schools,

All members of the school under eight years of age are prohibited from voting. An absence of three months without sufficient cause will forfeit membership and thereby lose right to vote."

We recommend that Article 4, page 14 remain as it is except the change of "must" to "should" in the first line.

We recommend the adoption of proposed amendment to Article 6, page 15.

We recommend that Section 4 of Article 7 on page 16 be amended by adding, "pertaining to the duties of their office"—also add the following paragraph:—

"Special business meetings either of the schools, or of the 'officers, teachers, and visiting committee' may be called at any time by the superintendent, or shall be called by him upon request of five voters of the school."

We recommend the adoption of the proposed amendments to Sections 5 and 6 of Article 7 on page 16.

We recommend that Section 9 of Article 7 on page 16 be amended by inserting, "When assessments are made" before "Each" on first line.

All of which is respectfully submitted.

E. L. KELLEY, Chairman.

J. F. MINTUN, Secretary.

Briefly stated, the recommendations of the committee were adopted; also other amendments of the list published in HERALD of January 6 which do not conflict with the committee's report, and adopted as a whole. They will be published at an early date in the revised Constitution and By-Laws. Our report is necessarily abridged because the HERALD is printed on Monday.

#### QUESTIONS AND ANSWERS.

QUES.—What is the full meaning of verse 36 of chapter 7 of First Corinthians?

Ans.—We would not answer this question were it not that there is quite a difference between the text in the King James' Version and the Inspired Translation. In the Holy Scriptures the text reads as follows:—

But if any man think that he behaveth himself uncomely toward his virgin whom he hath espoused, if she pass the flower of her age, and need so require, let him do what he hath promised, he sinneth not; let them marry.

The Apostle Paul, who wrote the epistle to the Corinthians, stated in the 29th verse of this chapter, as we have it in the Holy Scriptures, that he wrote it to the ministry:—

But I speak unto you who are called unto the ministry. For this I say, brethren, the time that remaineth is but short, that ye shall be sent forth unto the ministry. Even they who have wives, shall be as though they

had none; for ye are called and chosen to do the Lord's work.

The "full meaning" of the text is, that if an unmarried man who is engaged to be married is called unto the ministry, and the young woman to whom he is engaged shall be of full age, and request him to keep his promise of marriage he should do so and would be blameless in marrying his promised bride; notwithstanding the admonition of the apostle that such as were called should remain unmarried.

Advantage has been taken of the passage as it is found in the King James' Version, as if that verse sanctioned a species of loose moral dealing. But the passage should not be so construed, even as found in King James' Version; for the apostle's whole writings are opposed to such construction. The Inspired Version, however, shows that it was written to the ministry, those who were actively engaged in preaching in the field. To them the apostle wrote enjoining abstinence from marriage because it was calculated to hinder men in their itinerant work. But, in order that a man who had become espoused to a woman should not fail in proper duty to her, by failing to keep his promise of marriage, he should be subject to the woman's condition of life and request, and they should marry. There is no warrant in the passage for even the shadow of sanction for wrong doing.

#### TO FIND THE ORIGIN OF THE INDIANS.

THE following will interest many if not all our readers:—

##### THE JESSUP EXPEDITIONS TO INVESTIGATE THEIR ALLEGED CONNECTION WITH ASIATIC TRIBES.

Cambridge, Mass., March 13.—Details concerning the expedition to be sent to North-eastern Asia and Northwestern America show that it promises to be the most important to modern science since the days of Livingstone and Stanley. Morris K. Jessup, President of the American Museum of Natural History of New York City, is the originator of the expedition, and will pay all the bills connected with it, which during the six years of its continuance will reach considerably over \$50,000. Prof. F. W. Putnam of Cambridge, who is curator of the anthropological department of the American Museum, and also of the Peabody Museum at Harvard, has the general direction of the expedition, but his work here prevents him from going himself.

The principal point to be determined by

the explorations is whether or not the primeval American Indians and Esquimaux came from Asia originally. This is a question of the greatest importance to the ethnologist, and has been superficially treated by many writers, who hold that the American race is very closely allied to the Mongolian. The expedition which will undertake to solve this problem will be in two parts, one to go to Asia, the other to investigate the American side.

The latter section will start about the 1st of May, with British Columbia for its first objective point. Dr. Franz Boas has been chosen to lead this party on account of his long continued investigations in that vicinity, his wide knowledge of ethnology, and his special attainments. His chief assistant will be Harlan I. Smith of New York City. With them will go several specialists in various branches of research.

The Asiatic branch of the expedition will not start from this country until September, and its leader has yet to be selected.

The collections to be made by the expedition will all find their way to the American Museum of Natural History in New York City, and will make the institution the center of interest to the world's anthropologists and ethnologists for many years, until the problems they illustrate shall have been satisfactorily settled.

#### GREEK VALOR.

In the Peoples' Column of the Chicago *Tribune* for March 27 occurs the following which pretty fairly represents the feeling of the average American as regards the struggle for human liberty and political freedom now going on in Crete, Greece against Turkey. England has withdrawn from the union of powers of Europe and her example is now followed by Germany. Which next?

#### THE CRETAN WAR.

Chicago, March 23.—It looks like war in Europe. Let it come. The cause for which the Greeks contend appears the most just of any casus belli in Europe for the last hundred years, and if Christianity and its aims be not a gilded sham it's worth of fighting for. Let that pest-house of brutality, the Turkish Empire, be wiped out, or let so-called Christian Europe burn its Bibles and close its churches, and turn its attention to the old-time human sacrifices of the Roman arenas. There are times when men should fight, and die if need be, for the right, and if this world has grown so full of dollar-chasing cowards that they cannot get up enough courage to right this wrong the sooner war is forced upon them by this brave Grecian King the better for the race of men. It is a sight for gods and a study for students of history to see Europe threatening the Greeks in their attempt to suppress this butcher of the Orient. It begins to look as though public opinion might yet force some of these knee-spavined royal bulldogs to take sides with

the Greeks for the safety of their own positions. If war does come it must be looked upon as the will of him who has waited in vain for his children to do their duty, and his acts in their ultimate results are just.

#### THE FLOODS.

EXTENSIVE rainstorms continue throughout the Middle States and the Northwest. Rivers are rising and general damage is reported, caused by swollen streams, ice gorges, and washouts. News to date from the Lower Mississippi is given in the following dispatches:—

Greenville, Miss., March 31.—Last night the levee broke at Sellas Landing, running wild in Bolivar County, between Rosedale and Gunnison. The levee there is about fifteen feet higher and the crevasse is now over 1,000 feet wide. This crevasse will submerge a number of plantations. There are now four breaks on the Mississippi, pouring torrents into this fertile valley. Thousands of live stock are drowned and in some instances the fleeing people had narrow escapes.

Passengers arriving here by boat from Rosedale report that town now under water. All telegraph and telephone communication above and below is cut off.

Gunnison was under water when heard from last and nothing new can be heard from there. The flood has already submerged nearly all towns between here and Australia north, and Rolling Fork south.

The following towns are now under water: Australia, Round Lake, Deeson, Concordia, Perthshire, Stafford, Gunnison, Bolivar, Mound, and Huntington, in Bolivar County. Below here Avon, Wayside, Pettit, Refuge, Glendora, and Swift Water are all under water, and the water is in sight of Arcola, Cooks, Estelle, and Hallondale.

In order to comprehend fully the area of country threatened by the overflow take a point just south of Rosedale, Mississippi, on the east bank of the river in Bolivar County, and thence south to the Yazoo River and west as far, and in all probability, beyond the main line of the Yazoo and Mississippi Valley railroad. This large scope of country, the finest cotton lands in the world, and containing estates or plantations rivaling in extent many small kingdoms of the world, is seriously threatened and already an immense amount of damage has been done.

The scene is one of great desolation, the only signs of life visible being flocks of poultry gathered on the roofs of the houses or upon such floating debris as remained in the humble little places, horses, mules, cows, and pigs having sought refuge on the levees and followed pedestrians about to all appearances mutely begging protection and shelter.

The plantations which are inundated up to the present time by the crevasse in Lake Lee levee are Deerfield, Refuge, Hollywood, Swift Water, Glen Mary, Belmont, Hartford, and La Grange, all very extensive tracts of rich lands and under a high state of cultivation.

The water is spreading over the territory from Perthshire, Mississippi, to a point ten miles north of Vicksburg and back from the river thirty or forty miles. Already the loss of cattle has been enormous. The corn that was planted and growing is under water and preparations for cotton planting were well under way. The plowed earth will be swept into the Yazoo and thence into the Mississippi. It is difficult to estimate the loss. A thickly settled country containing an area of about 4,000 square miles, dotted with farmhouses, negro cabins, and small villages will be flooded. Labor will become demoralized and negroes cannot be secured in sufficient numbers to cultivate the crops when the water subsides. The Yazoo and Mississippi Valley railroad will have 150 miles of track under water before the flood is over.

#### EXTRACTS FROM LETTERS.

BRO. J. F. MINTUN, Laurel, Nebraska, March 25:—

I am enjoying a perfect pioneering experience in this part. Some of the roughest experiences I have ever endured, but now the clouds are lifting. Friends have been made to the cause.

Paul Tremblay, Owyhee, Malheur County, Oregon, March 19:—

Do you suppose you could send an elder into this part of this country? We are in need of an elder very badly. I have had a visit from Bro. Levi Wilson for a little while, which I very much enjoy. I would like to see some more of that kind of work in this part of the world. I was baptized by Bro. W. W. Blair, February 23, 1871, and Bro. Levi Wilson is the first Latter Day Saint I have seen since Bro. Blair left me. I am still a Latter Day Saint, and if it is God's will, shall be until the end of time. I have had a hard road to travel, but my Redeemer has helped me throughout, so I am still a Latter Day Saint.

#### EDITORIAL ITEMS.

CONFERENCE arrivals have been too numerous to mention. Many are already present attending the Religio and engaged in preparation for the Sunday School Convention and General Conference.

The clubfooted man is still abroad in the land, swindling those who accept his pretensions and trust him with loans. Bro. T. F. Stafford joins others in eloquent descriptions of the swindler. See his letter.

Bro. W. W. Blanchard, of Maine, was taken with the measles while on the train enroute to Lamoni. He is now confined to his boarding house, though resting as comfortably as his condition permits.

General Ruis Rivera, the well-

known Cuban leader, has been captured by Spanish troops after being seriously wounded in an engagement. It is supposed that he will be executed by the Spaniards.

Washington advices dated March 30 state that Spain is again making overtures for peace in Cuba through the United States government; offering the insurgents practical autonomy under a merely nominal Spanish suzerainty. Negotiations are again on foot at the State Department to this end. The Spanish government is hopeful of success through the present effort, but it is thought that the insurgents will reject anything but entire independence.

Frost has done great damage to California fruits during the past ten days.

The town of Chandler, Oklahoma, with a population of 1,500, was struck by a cyclone on the night of March 30, and almost completely reduced to ruins. Twenty were killed outright and fully 170 injured. Of the latter it is thought ten will die, while others are in a very serious condition. The storm came suddenly, without warning, demolishing the business and residence districts, fire adding to the terrors of the visitation, in a general conflagration. Many could not be rescued or taken from the ruins until the morning of the 31st. Adjoining towns have rendered aid.

The Cretan situation, up to the 31st, remained practically unchanged. On that day the Cretans advanced against the Turkish outposts near Izeddin, determined to drive them back. At this juncture a Russian war ship opened fire on the insurgents. The British and Austrian ships also took part in the bombardment, each taking turns, and occasionally all firing together. Shells exploding in the insurgents' ranks forced them to haul down their flag and abandon their position in haste. Letters received from Col. Vassos' camp state that the Greek troops intended to storm Fort Soubashy the very day it was occupied by the international force. In consequence of to-day's proceedings the admirals no longer consider it necessary to place European troops in Izeddin, but will improve the defenses of the fort on the land side.

The shelling of the Cretans is declared by newspaper correspondents to have been pitiable in its inhumanity, after their surrender of the fort, at Izeddin, and while the white flag still waved from it.

German sentiment is said to be strongly against the Kaiser's policy of action with the powers.

## Mothers' Home Column.

EDITED BY FRANCES.

"A cup of water timely brought,  
An offered easy chair,  
A turning of the window blind  
That all may feel the air,  
An early flower bestowed unasked,  
A light and cautious tread,  
A voice to softest whispers hushed  
To spare an aching head,—  
Oh, things like these, though little things,  
The purest love disclose,  
As fragrant atoms in the air  
Reveal the hidden rose."

### THE INSTRUCTION OF YOUNG BOYS.

I WANT to give you some thoughts that have come to me about the care and instruction of young boys, for I feel that many are not careful enough to keep them from evils that will surely ruin their young lives. I think that boys, as a rule, are not watched over as carefully as they should be; at any rate there is not the attention paid to them that there is to little girls.

Physicians agree in saying that the boy as well as the girl needs great care during the developmental period, Dr. Daniel R. Brower in a recent article in a Chicago paper having said that he advises parents every day to take out of school children from the age of 12 to 15, and if he had his way neither boys nor girls should go to school then. They would, however, need occupation and exercise for mind and body.

Dr. Mary Wood-Allen says: "Parents usually comprehend that the girl at this period needs especial care and watchfulness, even if they do not give her special instruction; but few parents recognize that the boy needs as much sympathy as the girl, indeed even more, for the internal forces are stronger, and work with greater energy, while the temptations from without are more numerous and powerful. One can scarcely wonder that the boy falls into immorality, when we recall these two facts, and add to them the fact of his ignorance, and the common idea that he is not to be held to the standard of absolute purity that is raised for girls.

"To the boy trained according to the ordinary methods, the endowment of virile power means only an added means of personal enjoyment, and he is led to believe that he is most the man who can soonest call into activity the new power. He has never heard of the sacredness of manhood. No one has ever suggested to him that the new forces are his as a trust for future generations; and

that upon him, and his use of his manly powers depends any part of the honor, virtue, health, courage, and value of the race. In his mind the whole question of sex is covered with a veil to be lifted by unclean hands, its mysteries to be investigated with impure thoughts and glances."

A pure, innocent boy is just as pure and just as innocent as a pure, innocent girl, and his purity should be guarded just as carefully.

I read of a beautiful young boy being ruined by a woman, wealthy and esteemed by his parents, he having been put to sleep at the foot of her bed when she went there to visit, in consequence of which he never took any more pleasure in school and innocent amusements, and lived a long life of wickedness and debauchery. This made such an impression upon my mind that I thought I *must* warn mothers to be more watchful. Do not leave them alone with anyone whom you do not thoroughly trust, and never put them to sleep with a girl or a servant girl, as is sometimes done when there are visitors, and there is scarcity of sleeping room.

We should take our boys into our confidence when they are very young, telling them the things they ought to know, answering questions that they ask, so far as we can, and saying that when they are older they can understand better and can be told more. But that they must always come to Mamma and Papa for information, and not go to other boys. Then when they are older, reading and talking with them, and warning them that there are evils in the world that must be shunned. Thus may we hope to keep their young feet in paths of right.

I handed some good books to a mother to read to her boy. When she brought them back she said that she had read them but that she did not feel that she could give them to him to read. If not the parents, who then shall instruct the boy in things that shall benefit him all his life long?

I take this from the "Philanthropist":—

"The close sympathy which ought to exist between parent and child, will enable the father to know how to deal with his son, especially if he recalls his own early experiences, and continually seeks the guidance of the Holy Spirit, as to how and when he should speak to him on this peculiarly delicate subject. (James 1: 5-8.)

"Bearing this caution in mind, we desire to express our conviction that it is almost always the duty of a parent to overcome his natural reserve, and to speak plainly to his children individually, at a very early age, so that they may learn from him the main facts concerning the formation and functions of their own bodies, and concerning the manner in which they were brought into the world. In some cases it may be better that boys should learn these facts from their mothers; but we are persuaded that, unless one of the parents undertakes this duty the information will very speedily be communicated to the child by a sensual companion, and that the very fact that these things are spoken of in secret, will increase the virulence of the poison tenfold, besides

at once creating a barrier of reserve which must hinder or even destroy that intimate friendship between parent and child, which is one of our heavenly Father's choicest gifts.

"The early age at which evil is thus imparted, even to those who live in guarded Christian homes, is astonishing and painful, and it is partly on this account that we would encourage parents to take the matter into their own hands without undue delay."

I think that the parent who does not follow this very excellent advice, is falling far short of his duty, in withholding from his child a knowledge of those things which it is his right to know; and without which he may some day be a wreck, body and soul.

God help us all to do our duty by our children.

HORTENSE SELLOON CRAMER.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

IN behalf of the Sunday School Association we thank the editors for the amount of space given us for the "uniformity" discussion, but just now conference news will demand so much space that we feel that our department may be omitted for a time without loss to us.

—ED.

## Letter Department.

LUCAS, Iowa, March 27.

*Editors Herald:*—Bro. J. S. Roth preached three discourses here; closed last night. The attendance was large and increasing. His efforts gave good satisfaction; his forceful and entertaining manner impressed many very favorable to his preaching. He left here this morning with the good wishes of all.

Bro. W. H. Kephart will preach here to-night and to-morrow night, it may be that services will continue into next week. The branch will observe the fast day to-morrow.

E. B. MORGAN.

*Editors Herald:*—On page 152 of the *Herald* of March 10, I have read a reference by "Albert" to secret societies, to which it is my desire to make a brief reply; not specially a defense or condemnation, but rather to call attention to a few facts that are generally overlooked.

Whenever the saints are so far advanced in righteousness that we approximate the manner of life that Jesus designed we should live, there will be no necessity to censure any brother because he belongs to a secret society, for none then will join them, because the motive that now impels many will not then exist.

It is God's will that his saints should contribute of their wealth in tithes and other offerings in such abundance that the families of the ministry and the poor of his people

should never lack for any of the necessities of life. The poor and unfortunate Christ showed a special care for, and so did his early followers, and especially his ministry, of which there is abundant proof in both the New Testament and Book of Mormon; and so long as many of the saints spend more money for tobacco, beer, and whisky than they give for the church, as directed in the law of God that they should give, to expect his blessings and waste both time and money in other useless ways, many of his people will continue to join secret societies. It is a matter of protection for themselves and families in times of distress.

The writer does not belong to any society save the church of Jesus Christ, but my observation teaches me the reason why some of the saints do. A few circumstances might make the matter clear to those who have not given the subject very much thought. I recall to my mind the sad condition of a sister whose husband died and left her three girls to care for. She did her best by washing and sewing to provide for them, but was unable to do so; they could no longer attend school, but must go out into a cold and heartless world to battle for life. The youngest was unfortunate in that she fell among those who cared not for her welfare, but only that they might profit by her ruin. God only knows the sorrow and aching heart of that fond mother when she knew that her child was ruined. And how often when she had toiled at the washtub and ironing board all day she had been put off with "I will pay you next week;" and "next week" never came.

Another one with a small home; her husband is sickly; he goes the way we all must go; the home soon passes away; sickness and death have borne heavily on their finances, and she too must leave many of her pleasant associations and go wherever circumstances will make it possible for her to find shelter and food to eat. Another family, father, mother, and children doing all they could to pay for a small home, always helping the church and Sunday school, and would not join any secret society because he could not make his mind satisfied on the subject. Sickness comes, it makes extra expense in the home, extra care for wife, no money comes in because the father is sick and cannot work, and thus for several years he may have to toil incessantly and go without many comforts in his home; saint or sinner has no special interest in him, and the "sick committee" does not call with a weekly allowance because he does not belong to the "lodge." And these are samples of every-day occurrences.

But let us turn to the other side and see what these awful secret societies do that some of the saints seem to have such a dislike for. A fellow laborer is returning home; he meets with an accident, his leg is broken. A wife and children are dependent on him for support; winter is just ahead, and he works no more for about five months. Extra expense and extra care for his wife. How shall the family be provided for? The societies to which he belongs pay him his weekly allowance, and thus every expense is

met, and when springtime comes and he goes to work again, he is free from debt, and all have been well provided for.

Again we call to mind the case of a young woman with three children. Her husband is a railroad man, exposed to all the dangers incident to such a life; but he does not forget to make provisions for those dependent on him, and he joins a society to which men of like occupation belong. He is killed while in the performance of his duty. His companions bear the burden of all funeral expenses and, according to the stipulation of the order, she receives in money three thousand dollars.

One more circumstance will be sufficient; a sister with several children. Her husband does not belong to the church, but goes to "lodge" and pays his dues. He becomes afflicted which results in his death. His brethren pay all expenses for the funeral and his widow receives a sufficient sum of money so that if any debts on their home are unpaid there is sufficient and some to spare.

Let us not be too harsh in our criticisms of our brethren in these matters, but rather seek to remove the cause that makes it necessary for them to protect those dependent upon them. Many of the members of such societies very seldom attend the meetings, showing thereby that it is more from necessity than from choice that they belong.

PAUL PARKER.

BAY PORT, Mich., March 26.

*Editors Herald:*—We are alive in this branch yet, though there are some that do not show much life, for it seems that with all we can do we cannot get them out to church. Bro. C. E. Grant and the writer have visited the branch or nearly all of it, and tried to get them out to the meetings, and to have them take the church papers; but it don't seem as though we accomplished much, in fact nothing in the way of subscriptions.

We had a good conference last fall, and as the minutes do not show the number of baptisms I thought I would give them now. On Sunday the writer led three precious souls into the waters of baptism; and on Monday Bro. David Smith baptized one more.

This winter I visited my parents at Akron, Tuscola County, Michigan, and found them quite well and still in the faith. They are quite old, Father being eighty-four and Mother eighty-two years of age; and while there I had a long talk with some of my old schoolmates and friends on the gospel.

I have not done much preaching this winter. I went with Bro. J. A. Grant one week, and was called home on account of sickness in my family; and again went to the Baker schoolhouse, two and a half miles south of Elkton, and commenced meetings and was well blessed in presenting the gospel; and Bro. C. E. Grant came to assist me, but the roads were so bad we were compelled to take our grips and take a thirteen miles' walk through the mud to our own firesides. But by the way, while we were in the above-named place we had quite a battle with an old man by the name of Scott, of the Swedenborg faith, and of all the men I ever met he



is the cap, and I think Bro. Grant is of the same opinion. Mr. Scott was well pleased that the roads got so bad that we could not teach the people such foolishness, but as some of his family and others are believing the work I expect to go back there soon; and, dear saints, I hope you will remember us in your prayers. I wish the time had come that I could spend my entire time in the field.

Since writing the above our branch has been caused to mourn the loss of our beloved sister, Sr. Wyman. She passed away leaving a husband and six children, the youngest three weeks old. On account of the bad roads the funeral sermon was preached in the M. E. church, near her home, J. A. Grant officiating. Your brother,  
WILLIAM DOWKER.

GREEN'S LANDING, Maine, March 23.

*Editors Herald:*—I came here on Saturday, and found General Lagrippe laying the people low by his mighty power; nine have passed away. It is prevailing all over several towns along the coast of Maine, and the doctors have more than they can attend to. There are scarcely enough well persons to care for the sick. Brother U. W. Greene is in bed. Uncle Tom and Aunt Chat feel very much better. Bro. Asa Candage is out in his store again. I administered to his wife twice. She said to-day, "I slept well last night, and I feel so much better; by the help of God, I am going to try and live better." It may be a very good thing that the grip calls around occasionally and says to professed saints and sinners, "Do your duty."

I have administered to several with very good results. Bro. Henry Robbins' and Grandmam Ames' families have been very sick, but better to-day. I shall stay by the sick a few days longer.

Yours truly,

J. C. FOSS.

SAN ANTONIO, Texas, March 19.

*Editors Herald:*—Our district conference was held here about a month ago, an account of which has already been published in the *Herald*. Since then we have been doing what we could in the way of preaching, Sunday school work, and prayer meetings, Sunday school and prayer meetings in charge of Bro. J. P. Neal. A district priesthood meeting having been appointed by our worthy president, Elder J. A. Currie, Sen., was held on the 13th inst., the object of which was to discuss the interests of the work in this part of the vineyard. The tithing question received attention, also the duties of the priesthood of the district. We had a good and interesting meeting. The president contemplates holding a priesthood meeting once in every two or three months, or as often as practicable. This is the first district priesthood meeting that has been held since Bro. Currie has been president of the district. We see the need of these meetings more than before.

Bro. H. P. Curtis, ye scribbler, and Bro. Crowfield Jackson, have been breaking the bread of life for those that came to hear lately. Bro. Jackson preached last Sunday

morning, Bro. Curtis at night. This latter-day work is not in as prosperous a condition in this part of the vineyard as ought to be desired; something seems to be out of joint; but we hope ere long for a moving out and a renewing or building up, as it were, of waste places.

The more I see of the true workings, the inwardness of this great work, the better I am satisfied with it and the better I can see the fallacies of "Churchianity," as Churchianity and a desire for popularity seem to walk hand in hand and agree that the Latter Day Saints are not orthodox, while Latter Day Saints know they are in harmony with God's revealed truth.

Yours in hope,

W. H. DAVENPORT.

CORRECT, Ind., March 20.

*Editors Herald:*—Quite frequently I am interogated as to why I don't write to the *Herald* often. While it is a pleasure for the saints to hear from the elders how the gospel wins its way, I don't understand it to be a duty to report debates, baptisms, new openings, how many miles we have walked, etc.

The work of the ministry is not all sunshine; the gospel is not accepted by all who hear it; we are opposed nearly everywhere we go. This is true of Southern Indiana; for me to report all is well and the work prospering would be beyond facts relative to the status of the work in this district. When I reflect over the past and think of the work under the management of W. W. Blair, W. H. Kelley, T. W. Smith, C. Scott, and J. W. Gillen, and consider how the work prospered under their labors, then compare the past with the present, I am forced to the conclusion that the work is retrograding. At our district conference held with the New Marion branch only four branch reports were received by the secretary of the district, showing a gain of six in the New Marion branch, and seven or eight branches failed to report, while four of the elders and one priest reported. What is the matter? Where is the wrong?

I have been well cared for by saints and friends where I have labored this conference year. I was well pleased to note the interest taken while I was at the city of Louisville, Kentucky. It was encouraging to see the preachers and others of the congregation use their Bibles and follow me. This made me proud to think I was representing a work which could be vindicated. This called to mind, "That system which is too secret to investigate is too ridiculous to believe;" "Prove all things; hold fast to that which is good;" "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." This I did with liberty and plainness. The pastor informed his congregation that what I had preached was "biblical" and that he believed God had sent me to enlighten them. I hope Bro. J. T. Scott will continue his good begun work in that large city, and I am satisfied good will accrue therefrom.

My religious combat with the Seventh-day Adventists in the person of Rev. M. M.

Kenney, at Plainville, encouraged me. The scholastic lore and egotistical epithets of Babylon is not doctrine. "Evangelical" or "orthodox" is not gospel in its ancient purity or simplicity and will not stand the test against that which is received by revelation. This fact is demonstrated when saints send word, "Come back as soon as possible. Some are ready for baptism!"

I am holding forth at Correct churchhouse. This is where we were shut out when T. F. Wheeler and M. R. Scott, Sr., came to Ripley County to the Scott-Sherman debate and witnessed the Campbellite "fizzle." I will continue evenings till the 24th. I go tomorrow to speak at the courthouse in Versailles. On the 25th, nothing preventing, I will open up at a hall in Osgood, which is furnished for four nights by friends to the cause. I am well and at work.

M. R. SCOTT, JR.

TIFF CITY, Mo., March 22.

*Editors Herald:*—I was called to this place on the 14th to preach the funeral of our young brother, Isaac Depue, son of Bro. and Sr. E. W. Depue. He passed quietly away, leaving an encouraging testimony of his acceptance with God to console those who mourn. The Methodist brethren kindly gave up their regular eleven o'clock hour and the use of their chapel for our benefit; house full and splendid attention.

By invitation I have remained over here, preaching every night since to small but attentive audiences. I shall return here within a few days and continue the effort. May God bless his servants and his work.

Yours in hope,

T. J. SHEPPARD.

ST. JOSEPH, Mo., March 19.

*Editors Herald:*—I am, in my weak way, trying to do God's will, but find it very hard sometimes, for I am very weak in spirit; but I pray that God may give me of his Holy Spirit to guide me through this world of trials. O how I long to do the Father's will.

I have had many blessings from God, and, dear saints, how I long to be of some service to him. I have come far short of doing his will, but my desires are that I may ascend the ladder and not stop until I have reached the top.

I ask an interest in the prayers of the saints in my behalf; I am striving to overcome the weakness of the flesh, and I know that the latter-day work is true, and I have a testimony of the work. I know it is true, thanks be to God for his loving kindness and the gift of the gospel.

May the blessings of God be and abide with each of his dear children is my prayer. Pray for me that I may not faint by the way but that I may put my trust in God, the giver of all we enjoy.

MRS. IDA POST.

VASSAR, March 29.

*Editors Herald:*—Yesterday was a day of rejoicing as well as of fasting with us, as I led four more precious souls down into the sparkling waters to be buried with Christ by

baptism. We are having a little persecution; just enough to keep things moving along nicely. The roads are very muddy and bad just now, but we feel that every sacrifice we make in this world will bring to us good rewards in the next.

Our Church History contains a feast of good things. I wish every lover of truth had one. Our little Alma, only ten years old, every evening as soon as supper is over will say, "Now, Pa, you read the Church History;" and I believe if I was to read until midnight his eyes would sparkle. This is a grand work. Surely it turns the hearts of the fathers to the children and the hearts of the children to the fathers.

I should like very much to attend General Conference. I think I will sometime. May the Lord bless all. Yours,

E. DELONG.

HARTFORD, Mich., March 29.

*Editors Herald:*—I am here in the midst of a series of interesting and largely attended meetings; prospects for ingathering, good. Weather, mild and beautiful. Yesterday (Sunday) we wended our way to Paw Paw River and while the brightness and warmth of day lent cheerfulness and peace, we baptized a young man of good promise into the fold. Others are near.

I am in the peach belt, and there are prospects of a big crop, nothing preventing, newspaper reports to the contrary notwithstanding. Truly in hope,

S. W. L. SCOTT.

## Original Articles.

### BOOK OF MORMON GEOGRAPHY. —NO. 2.

WE will now pass to another point which will also in a measure strike the Tehuantepec idea. The author of the article we are now considering, in writing of the approximate nearness of Manti to Nephihah, says:—

Here the writer speaks of Nephihah as being east of Sidon, not much north of the boundary line, and as if not so very far.

The article concedes that Zarahemla and Manti were west of the river Sidon, and that this river was the boundary line on the east of Manti, which agrees with the record. The land of Gideon lay upon the east side of the river Sidon parallel with the provincial land of Zarahemla. (See Alma 4: 2; 1: 10.) The land of Manti lay south of the land of Zarahemla, and the Sidon was the east line of both these lands, the Sidon being also the west line of the land of Minon, which lay along that stream parallel with Manti. (See Alma 1: 9-11.) In this we find that after the battle which was fought upon and

near the "hill Amnihu, which was east of the river Sidon, which ran by the land of Zarahemla," and was therefore in the land of Gideon, and the Amlicites fled and the Nephites pursued them *all that day*, and when they could pursue them no farther they pitched their tents in the valley of Gideon and Alma sent spies to follow and watch them. On the morrow the spies returned and reported that "in the land of Minon, above the land of Zarahemla, *in the course of the land of Nephi*," etc. This last clause, "In the course of the land of Nephi," I understand as meaning that the southern line of the land of Minon was on and ran parallel with the dividing line between the national lands of Zarahemla and Nephi, the "narrow strip of wilderness," and therefore lay in its course. I understand then that the land of Minon was bounded on the west by the river Sidon, on the north by the land of Gideon, and its southern line was bounded by the "strip of wilderness," giving the land of Minon a right-angled triangular shape. Nephihah must then have been still east or northeast of the lands of Minon and Gideon.

We will now see if we can locate the lands of Nephihah, Lehi, Morianton, Omner, Gid, and Mulek. I understand that these cities and their lands were located upon the land which before Moroni drove the Lamanites out into their own lands, which were south (not west) of the land of Zarahemla, was then known as the east wilderness and that these lands lay side by side in the order in which they are named on the east *borders* by the seashore (Alma 24: 8), or at the time of the building of Lehi it was said,

And they also began, in that same year, to build many cities on the north; one in a particular manner which they called Lehi, which was in the north, by the borders of the seashore.—Alma 22: 3.

This particular city, Lehi, was one of those captured. This point of the compass would be correctly made by a person in the city of Zarahemla and the expression above, "The east *borders* by the seashore," would also be correct of Lehi, either from the land Bountiful or Panama, or under the same rule hereinafter explained.

It will be remembered that the people of Ammon were located upon

the land of Jershon (Alma 15: 7), and that the land of Jershon was on the east by the sea, and that it also bordered upon the wilderness south (Alma 16: 11); also that this people departed out of the land of Jershon and came over into the land of Mulek to give place to the armies of the Nephites (Alma 16: 31). This land of Jershon occupied, I believe, the same location which was afterward known as the land of Moroni. The first city we will notice is the city of Moroni and its provincial land. Its location is given as follows:—

And it was by the east sea; and it was in the south by the line of the possessions of the Lamanites.—Alma 22: 3.

Methinks I hear the Tehuantepec idea repeat this quotation and tell me it was the south (not north). We will see if there are any reasonable reasons for that mode of expression. If the wording of the record upon this point as we have it abridged by the Prophet Mormon be the same as used by Alma in the full historical plates of Nephi (and Alma had his home in the city of Zarahemla.—Alma 10: 16), then the point of the "strip of wilderness" being upon the "east sea," as heretofore explained, I find that it lay northeast from the city of Zarahemla; but "in the south" is the trouble. The "strip of wilderness" I find is thirteen hundred and seventy-five miles long "from the sea east, even to the sea west." I also find that eleven hundred and fifteen miles of this was south of the city of Zarahemla, and the Nephites knew this "strip" as the "south wilderness." How natural then for Alma to have written, "And it was in the south by the line of the possessions of the Lamanites."

But we will try again upon another line. The Book of Mormon is an abridgment of the original records written by Nephi and others, and this abridgment would be written, in good part at least, in Mormon's own style and language. In reading Mormon's own book I discover that at the time he was ten years old he and his father were living in the land northward, or North America, and a prophet named Amaron came to him and commanded him that when he should attain to the age of twenty-four years he should go to the hill which should be called Shim where he, Amaron, had depos-

ited unto the Lord all the engravings concerning this people (the Nephites). At the age of eleven years Mormon was taken by his father to the land southward (South America), even to the land of Zarahemla. At the age of sixteen he was placed in command of the Nephite armies. This was in the year A. D. 326. In the year 327 the Nephites were driven toward the land northward, and finally to the land of Joshua, which was in the borders west by the seashore, which would be not far from the entrance to the present state of Panama, and here they gathered in their people that they might get them into one body. In the year 345 they, the Nephites, began to flee again, and Mormon could not stop them till they came to the land of Jashon, which was near that land where Amaron had deposited the records unto the Lord, that they might not be destroyed. The evidence is plain, to my mind, that this was in the land northward a long distance. However, there is other evidence sufficient to show that this was the case, but I shall not stop now to produce it, as it would extend this article too much. And Mormon went and got the plates of Nephi upon which he wrote the record of his times as he had been commanded to do. The same year they were driven again by the Lamanites. In the year 346 a war commenced which lasted until the close of the year 349 in which the Nephites drove the Lamanites until the Nephites had obtained possession of their own land again, the land of Zarahemla. In the year 350 the Nephites made a treaty with the Lamanites in which the Lamanites gave to the Nephites the land northward; *yea*, even to the narrow passage which led into the land southward, (not eastward,) and the Nephites gave to the Lamanites all the land southward. After this treaty there was no more war for ten years, but the time of Mormon was occupied employing his people, the Nephites, in preparing their lands and their arms against the time of battle. During this time also by command of the Lord, Mormon had done a great deal of preaching among his people. In the year 360 from the coming of Christ the king of the Lamanites notified Mormon that the Lamanites were coming to battle against him.

In the year 361 they came and the Nephites beat them back for two years. Their success so elated them and stirred up their pride that they swore by the throne of God that they would take the aggressive and go up to battle against their enemies. When this occurred Mormon gave up the command of the Nephite armies. This took place in the land Desolation, in the year 362, and he did not take command again until about the year 377. Between the year 362 and 379 the Nephites were continually being slaughtered and driven forward toward the place of their final destruction around the hill Cumorah. Mormon seeing that the Lamanites were about to overthrow the land, went to the hill Shim and took up all the records which Amaron had hidden up unto the Lord.

I have drawn these notes from the record to show that it was in the land northward from the "narrow neck of land" which united the two continents that the hill Shim from which Mormon obtained the plates of Nephi was located, and also to show that after he had obtained the plates of Nephi until the time of making the treaty dividing the continents his mind and the great part of his time had been absorbed in war, and after the treaty and they had settled themselves in their new home in the land northward he had been so much occupied during the ten years of peace in superintending the preparing their lands and getting his people fully armed against the time of battle, and keeping up his records upon the plates of Nephi and preaching unto his people, and also building up and fortifying a large city in the land Desolation near the narrow pass, then war again for two years, so that we can readily understand that he had but little opportunity to commence and write much of the abridgment from the plates of Nephi which we now possess until after he threw up his commission as commander of the Nephite armies, and that the fifteen years during which he was out of the command was his opportunity to take observations of passing events, keep up his record upon the plates of Nephi, and write up this abridgment; and whatever was written of this abridgment was written in the land northward. (See B. of M. Chap. 1.)

(To be continued.)

## TACTICS OF DISCIPLES.—NO. 3.

BY ALVIN KNISLEY.

THE following sentence of Mr. Taylor follows the one I last quoted in No. 2 of this series, where he denied that Alexander Campbell reestablished the "institution of Jesus." Speaking of the "restoration" Mr. Campbell did, we have this from him.

Taylor.—"The restoration was the calling apostate men and women back to the primitive teachings of Jesus and his chosen apostles. Was that a reestablishment of the institution of Christ?"

Comment.—Let me respectfully remind you again that Mr. McDowell did not make any such an admission, that Mr. Campbell reestablished the institution of Christ. On the other hand he disproved it, but shows it to be the *claim* of your leading authorities by copious extracts he produces from their writings. He shows that they claimed to do what they did not. In your utter powerlessness to prove that he missapplies those extracts you set yourself up as authority in preference to your brethren. Why do you ignore them in telling their own claims, speaking their own minds?

Taylor.—"They invited men to forsake their creeds and doctrines and accept the word of God as their rule of faith and practice—stand on the word of God and it alone—accept it as the truth unmixed with error and the traditions of apostate men."

Comment.—By the "word of God" I suppose you mean the Bible; as the motto of the paper containing your article reads, "Where the Bible speaks we speak; where the Bible is silent we are silent." Also, "We are built upon the Bible, and the Bible alone;" as one frequently sees in your writings, or the publications of your people.

But whoever authorized Mr. Campbell to stand on the Bible and it alone? The Bible contains many laws for the government of the church, but it nowhere informs us that it contains all, or that no more were to be given. If it were to be the only rule for us to stand on, why does it not say so? It is infinitely important to find out. In view of the importance of such information, the fact of its silence in regard to it is a *denial* of its sufficiency.

"Truth unmixed with error and the

traditions of apostate men." How do you know it is unmixed with error and traditions? Think a moment, and see what your answer would be—if you have any. In fact, you do not know it; you only assume it. Apart from all evidences it is certainly not an impossibility for the Bible to have been mixed with error. Although originally written by inspired men, it has not been in the hands of such good men ever since being written. On the contrary, it has been for many centuries in the hands of those whom you people are always ready to denounce as apostates.

There are many ways by which error might creep between the lids of that sacred book since written. The original manuscripts are not now in existence, not even claimed to be in existence; that is, they are not accessible, not known to the religious world. And of course those now in existence, none of which antedate the third century, must have been copied from the originals or perhaps from some that were copied from them. Upon learning this the question immediately arises, "Who were the copyists, and were they honest men?" It will not do to say "yes" unless you know it to be true. Neither will it do to beggingly assert that God would not permit his holy book to be mutilated. We have no record of any certain display of his power to protect it during the last eighteen hundred years that I am aware of. Those possibilities, I suggest, upon these alone if we were to reason to an end which is not called for here, we would surely involve the faultiness, yea, the fallacy of your theology. Let me here tell you, sir, that there are voluminous evidences that the Bible has been perverted to a certain extent. Some of those I may bring forward farther on. A disputant is not bound in following the retreat of bare assertions of his opponent, to disprove them, when not the phantom of an effort is made to substantiate them.

Taylor.—"This is the kind of restoration Mr. Campbell advocated."

Comment.—Yes, a restoration of something which had its origin with Mr. Campbell, and never existed before he did. Such a thing as "standing on the word of God and it alone" is entirely unknown to the Bible.

Taylor.—"Not another establishment of the kingdom of Christ, which thing, according to God's word, is impossible."

Comment.—Because "the gates of hell shall not prevail against it," I suppose, as you have already quoted and misapplied! It is not necessary to repeat the reasons here which I gave for dissenting from that position.

Taylor.—"But the Latter Day Saints claim a reformed church of Jesus Christ."

Comment.—"Reformed" has more than one meaning. It is used to denote those who separated from Luther on the doctrine of substantiation. It may also be properly used in the sense of *formed anew*, etc. Without surmising I pass on.

Taylor.—"In order for such a reformation as that it would sure enough take a new revelation, and we have no record of any revelation being given to fallible man direct from God since the days of the chosen apostles of our Lord Jesus, who were to be witnesses of him."

Comment.—Yes, we have; there are records certifying that revelations have been received direct from God as late as the nineteenth century, by one Joseph Smith. There are also records in existence which purport to have been written during the first two or three centuries after the apostles' days, which bear testimony that revelations direct from God were still received. Notably among these are: Justin Martyr, who wrote about fifty years after the apostles; Irenaeus, who wrote somewhat later; Cyprian, who was beheaded in 259 A. D. Hence you are mistaken about the nonexistence of such records.

Taylor.—"Therefore the founders of Mormonism could not be witnesses of Jesus because they never saw him and talked with him."

Comment.—You have not yet proved that what you call the "founders of Mormonism," did not see and talk with Jesus. You base this on your other assumption that there is or that "we have no record of any revelation being given to fallible man direct from God since the days of his chosen apostles," which I have shown to be untrue.

Your statement is equal to a direct admission that there is no need of any

"witnesses of Jesus" in these days.

Having examined No. 2 of Mr. Taylor's articles, I now pass on to the next one, No. 3. He starts out by stating that his preceding article was a "slight review of how Mr. McDowell thought the Church of Christ would have to be supplied with an official compact," and charges Bro. McDowell with trying to maintain the idea that the Church of God had apostatized, which he declares to be an impossibility. He then, evidently to fortify himself against the doctrine of apostasy, refers to Ephesians 5: 25-27 to show that Christ sanctified and cleansed his church, and that he is to present it to himself without spot or blemish; to Hebrews 12: 23 to show that the "general assembly and church of the firstborn, which are written in heaven;" to Revelation 21: 9, and says: "The church of the Lord Jesus Christ is his bride, his wife."

Whatever those passages to which this author refers inculcate, they are surely foreign to the result he used them to accomplish. Not one of them gives the shadow of a denial of the doctrine of the apostasy of the primitive church. This author continues as follows:—

Taylor.—"His institution was 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.' (Eph. 2: 20.)"

Comment.—Yes, very much unlike a modern institution "built upon the Bible and the Bible alone." Inasmuch as it is necessary for a real foundation to continue with a building, those officers are still necessary in a living condition. Dead ones will not do. If you say they will, then I reply that the institution which was built upon their foundation will do now in the same way. The apostles and prophets of that day died; so did the members of what you call the "institution," with the exception of some who were possibly translated. Now if the former is sufficient for us today, why not the latter? Many passages of scripture might be cited in this line, but yet I withhold them.

Taylor.—"He sent the Spirit of truth, another Comforter which the world could not receive, and this Spirit was to guide into all truth, and was to abide with the apostles or their

word forever. (John 14:16, 17; 16:13.)"

Comment.—The portions of scripture you refer to do not say that the Spirit was to abide with the apostles' "word" forever; it says it was to abide with *them*. I call attention to this, not to be too technical, but because some of you people have a vague notion about the Spirit existing in the written word of God.

Taylor.—"Then, if this Spirit was to abide forever with the apostles, it is dwelling in the Church of God to-day, guiding us into all truth when we are willing to hear his words and obey his commands."

Comment.—Just so. Indeed, it is dwelling in the Church of God to-day and guiding the obedient into all truth. A very liberal admission, sir. But I fear you do not understand what you said. It does not harmonize with your other teachings; for, you say, if the Spirit abode with the apostles forever, it is dwelling in God's Church to-day, guiding them into all truth. Then I say, Will it not guide them by the same method and means that it did the apostles, which was by supernatural "gifts" and impulsions as described in 1 Corinthians 12 and in other places? If not, how then? It *must* be by *revelation*. You are not strictly in accord with Mr. Campbell, who said, "There is a special impulsion, or operation of the Holy Spirit, which all the apostolic or ambassador class felt, that no man on earth now feels or has felt."—*Millennial Harbinger*, series 4, vol. 4, p. 309.

Taylor.—"This is why the disciples of Jesus Christ do not believe Joe Smith's revelation, because it is in open violation to the word of God."

Comment.—The revelations which you vulgarly call "Joe Smith's revelation" are the revelations of Jesus Christ given through Joseph Smith. The disciples of Jesus Christ do believe and obey them. Those revelations are true, and those who believe them not are not the disciples of Jesus.

Taylor.—"Next in order we will consider the question of ordinances and religious rites as found practiced in the New Testament according to Mr. McDowell."

Comment.—Very well; we await with intense interest your consideration.

Taylor.—"1. 'Faith, repentance, baptism by immersion for the remission of sins.' This is in harmony with God's word."

Comment.—Of course; the Disciples believe that.

Taylor.—"2. 'Laying on of hands for the gift of the Holy Spirit, as taught in Matthew 28, as found in Acts 2, Romans 6, Colossians 2.' Not one word is said about the laying on of hands for the gift of the Holy Spirit in the Scriptures referred to above."

Comment.—Here, Mr. Taylor, I charge you with downright trickery. It is so visible that no one can mistake it for anything else who reads Mr. McDowell's tract after or along with your criticism which equals anything I ever saw for unfairness. I produce Mr. McDowell's language as found in the tract.

McDowell.—"Faith, repentance, baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Spirit, as taught in Matthew 28; as found in Acts 2; Romans 6; Colossians 2; Acts 8:15-17; 9:17; 19:6; 1 Timothy 4:14."

Comment.—You reproduce the first four references and then exclaim that there is nothing said concerning the laying on of hands "in the scriptures above referred to." It is true that ordinance is not mentioned in those passages; but why do you stop so soon? Why do you not, like an honest man, quote his references to those passages in which it is mentioned? Mr. McDowell does not say that laying on of hands is mentioned in the scripture you refer to. He argues that laying on of hands with faith, repentance, and baptism are principles of the gospel, and gives a collection of references to where they are taught, just as your own writers do. He neither says nor means that one of those principles is taught in all the portions of scripture he refers to; nor does not specify the portion which teaches any specific principle. He refers to them in a general way, leaving the reader to ascertain what is taught in each. Then you put a period after the third principle, where he has no period, and then quote the fourth one, laying on of hands, separately, attaching to it the part of the references which do not relate to the laying on of

hands, and then with the unprincipled work of a trickster say, "Not one word is said about the laying on of hands . . . in the scriptures above referred to." You knew you were writing to your own paper where comparatively few of your readers, if any, would detect your misrepresentation. I had occasion to call attention to a similar method of yours in a preceding number, but it was not so glaring as this. I wish I could account for it in some other way than I have, but I cannot. I do not desire to believe anything bad about you or any of your people where I can avoid it, neither do our people.

I wish Mr. McDowell or I were permitted to reply to you through your paper. In justice to him, after treating him as you have, will you not repentantly intercede? I am sure I have no objections to you or any of your compeers rehabilitating your smirched character through our paper, if our editors see fit to honor you in that wise. But no danger of you making such an attempt. I hope, however, that you may see this, read it, and repent. I intend to continue following you.

## Selected Articles.

### WONDERFUL THINGS THAT ARE NEAR.

THE Philadelphia Press foreshadows the coming of the millennium as follows:—

Flying is solved. The principle is known. A mechanical expedient is all that is now needed to make it successful. Practical flight is to-day not more than five or ten years off.

A glow worm makes light with about one three-hundredth part of the force used in ordinary artificial light. When men know how to make light as cheap, streets and homes will be as light as day for a mere fraction of what light now costs. This is near. Vacuum illumination without incandescence is already in full operation, and in a year or two should cut down the price of light to a sixth of its current cost, and in five or ten years light may be, like water, turned on in every house at will.

Compressed air has long been known to be the best way, theoret-

ically, to store force for use in transportation. There is no waste and no deterioration. The need is a cheap and efficient motor to apply compressed air to city transportation. If this can be done, first the trolley poles and wires will come down, next the horseless, compressed air motor carriage will do all the work of city delivery.

When these come the only use for gas will be for cooking—if this is not done by electricity. Factories, also, before many years, will be run by transmitted electric power. This has begun to be done and in five or ten years will be completed, and the factory fire and boiler will be a thing of the past.

The city of the future, and no very distant future, will have no trolley poles or wires and no horses. All movements will be on rail by silent air motors or by horseless carriages equally silent. All pavements will be asphalt. Unlimited light will be as cheap as unlimited water is to-day. No coal will be delivered at private houses and no ashes taken from them. With no horses, no coal and no ashes, street dust and dirt will be reduced to a minimum. With no factory fires and no kitchen or furnace fires, the air will be as pure in the city as in the country. Trees will have a chance; houses be warmed and lighted as easily and cheaply as they are now supplied with water.

A city will be a pretty nice place to live in when the first twenty years of the twentieth century are passed.—*Scientific American.*

## Conference Minutes.

### NORTHWESTERN KANSAS.

Conference convened with the Blue Rapids branch, March 13 and 14; H. Hart president, Ella Landers secretary. Branches reporting: Blue Rapids 77; 6 received. Goshen 82; no change. Homestead 24; no change. Solomon River 15; 1 died. Scandia 18; no change. Rural Dale sent back for correction. Elmira not reporting. Elders reporting: A. Kent, H. Hart, T. E. Thompson, L. F. Johnson, W. Landers, V. F. Rogers, J. A. Davis, J. S. Goble; Priests W. H. Bivens, A. J. Hager, A. Smith, N. Lund, J. F. McClure; Teachers D. S. Marple, C. D. Carson, B. F. Lee. Bishop's agent's report read and approved: On hand November 14, 1896, \$1.92; received since \$56.75; total expenditures \$48.55; due church \$10.12. District Sunday school asso-

ciation report read and accepted. The following resolution was passed: Resolved that when this conference adjourns it does so to meet with the next reunion to be held in Northwestern Kansas district. Time and place to be arranged by reunion committee. Moved and carried that a request be sent to General Conference asking that Brn. I. N. Roberts and W. S. Pender be sent to our district for coming year. Moved and carried that W. S. Pender, C. R. Duncan, and Alma Kent act as our delegates to General Conference. Moved and carried that district president appoint a two days' meeting when notified that the churches, one at Blue Rapids, and one at Minersville, are ready for dedication. A. Kent was chosen speaker for the evening. A vote of thanks was given to the citizens of Blue Rapids who kindly aided in the building of the church.

### SOUTHWESTERN MISSOURI.

Conference convened at Burnham, Missouri, March 6, at ten a. m.; President C. J. Spurlock in chair. Elders reporting: C. J. Spurlock, H. Sparling, C. M. Bootman, J. H. Tibbles; Priest E. Coose. Branch reports: Ozark 32; loss 14. Vera Cruz 79; loss 4. Woodside 35; no change. West Plains 58; gain 1, loss 1. Springfield 45; gain 11. Burnham 39; no change. Willow Springs, no report. C. M. Bootman was elected president, C. J. Spurlock vice president, and Don W. Schofield district clerk. Motion to sustain present Bishop's agent carried. On Sunday at the close of prayer service Bro. C. J. Spurlock was ordained to the office of seventy by Elders H. Sparling and Joseph Ward. The next conference to be held at Bruner, Missouri.

## Sunday School Associations.

### NORTHWESTERN KANSAS.

Convention convened at Blue Rapids, Friday, March 12, at two p. m.; William Landers superintendent, Ella M. Landers secretary. After the usual devotional exercises the superintendent gave a talk as to object and good we hope to accomplish by this association. Schools reporting: Scandia, Goshen, Minersville, Elmira, and Minneapolis. Blue Rapids and Gaylord not reported. Treasurer's report read and accepted. C. R. Duncan was chosen delegate to General Convention to cast entire vote of the district. The vote was unanimous for uniformity of text, also for change in Constitution and By-Laws. Moved and carried that the officers of our local schools be elected for one year and that this election take place on some week day as appointed by superintendent. Committee chosen to arrange program for next meeting, Sr. Ina Bivens, Laura Kent, F. E. Taylor, same committee to confer with reunion committee as to having one day for Sunday school work. Adjourned to meet at call of district superintendent.

Counting all classes of reserves Germany can in twenty-four hours raise an army of 4,000,000 disciplined men.

## Miscellaneous Department.

### COLLEGE FUND.

The following-named brethren contributed to the college fund at the time of the college dedication, the amounts affixed to their names, but by some oversight their names did not appear in the published list of contributors:—

Ole Madison, Bedison, Missouri . . . . . \$5 00  
William B. Torrance, Bedison, Missouri. 1 00  
Laman Kjasner, Bedison, Missouri. . . . . 25  
COMMITTEE.

LAMONI, Iowa, March 30, 1897.

### SPECIAL BUSINESS NOTICE.

*To the Church at Large.*—Desiring to close the conference year's business by 1st of March, 1897, in looking over the publications of the office I find a large subscription yet unpaid for the closing year:—

*Zion's Hope*, about . . . . . \$1,000 short,  
*Herald*, about . . . . . 4,000 "  
*Autumn Leaves*, about . . . . . 1,300 "

Now it will be impossible for the office to prosper under these conditions, and our hands are tied on account of the careless or thoughtless ones to meet their obligations to the office.

Besides our regular work this last year we got out the first volume of Church History at a cost of about \$1,500, and now we are compelled to stop proceedings on the second volume until the church or its members pay up their subscriptions and book accounts, so as to get means to complete the work.

We now appeal to you to forward your subscriptions and accounts at once, so as to square our books by March 1.

The \$25,000 back delinquents are yet keeping themselves in the background and we would be pleased to see the color of them. The work of the office is now hindered and publications under way are delayed for want of necessary means to complete them.

As ministers who hold half-fare permits cannot act as book agents, it is hoped that they will do what they can for the Herald Office in a general way, and urge all to take church publications as a means of aiding both themselves and the work. Other ministers are asked to help as they can, and regularly appointed agents to look out for the Herald Office.

FRANK CRILEY,  
7-4t Business Manager.

LAMONI, Iowa, January 22, 1897.

### DIED.

BARTER.—At Green's Landing, Maine, March 20, 1897, George F. Barter, aged 30 years, 4 months, and 11 days. Funeral services by Elder J. C. Foss.

HARVEY.—At Davis City, Iowa, March 27, 1897, Mamie Angella Harvey, aged 1 month and 27 days, the infant child of Mr. Refine and Sr. Deborah E. Harvey. Funeral services held in the saints chapel, which was full with sympathizing relatives and friends. Sermon and service at the grave by Elder R. M. Elvin. Another darling of the home circle has gone to develop in the kingdom of our God and his Christ.

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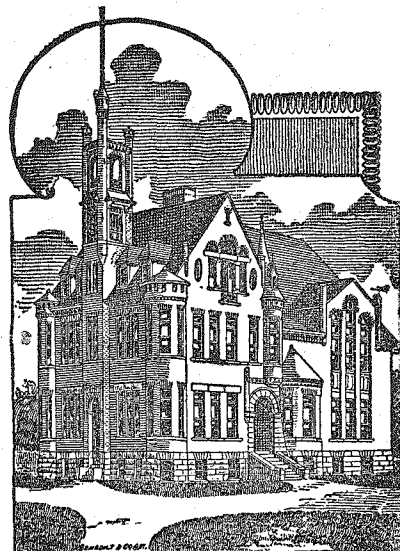
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# THE SAINTS' HERALD.

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

E. L. Scott

Vol. 44.

Lamoni, Iowa, April 14, 1897.

No. 15.

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**CHRIST AND THE OLD TESTAMENT.**

IMPELLED, doubtless, by the effect of Dr. Abott's series of sermons on "The Bible as literature," Rev. Dr. A. J. F. Behrends (Congregationalist), also of Brooklyn, had been delivering a series of addresses designed, apparently, to counteract the effect of Dr. Abbott's conclusions upon the public mind. Dr. Behrends is credited with occupying a position midway between the literalists and the liberals in Bible interpretation, and though he was of those who united in passing a resolution deploring the effect of Dr. Abbot's teachings, he deplores equally the wholesale charges of irreverence and infidelity with which some have assailed the "higher critics."

In a sermon preached by Dr. Behrends and revised for publication in *Christian Work* (February 25), he defines the terms "lower criticism," and "higher criticism," and regrets their use. The "lower criticism" should properly be called textual criticism, its object being, by comparison of manuscripts and versions, to reproduce as nearly as possible the original text. The "higher criticism" should be called literary and historical criticism, its object being to determine when and by whom the various books of the Bible were written and whether they are independent treatises or drawn from older sources.

The first criticism made by Dr. Behrends upon the "higher critics" is that in many cases they depend too much upon mere literary analysis, being wanting too often in exact and comprehensive historical knowledge, and minimizing the results of archeology. The treatment accorded by them to the Pentateuch, tradition being entirely silenced, leaves us in a

hopeless muddle. There is always a kernel of historical truth in tradition, and it must be given due weight. The burden of proof is upon the one denying. He must show that in detail and as a whole the traditional view is false.

Dr. Behrends is impressed with "the industry, learning, sincerity, and reverence" of many of the higher critics, but impeaches them as often lacking in the judicial temper. He hails with joy the return to this temper shown by Professor Buhl, of Leipsic, in an extract quoted in the sermon to the effect that the Jews must be held the best authority on the question of the Old-Testament canon, and that the frequent charges of serious corruption are discredited by the acceptance of the books of the present canon not only by the scribes but by the people themselves as a true reflection of their spiritual life. Dr. Behrends then comes to the attitude of Christ toward the old Testament, which he treats as follows:—

"There is one fact which remains fixed and historically assured in the bewildering debate, and which is of supreme and decisive importance to the Christian believer. Canon Driver is most emphatic in the statement that the same canon of historical criticism which 'authorizes the assumption of tradition in the Old Testament forbids it in the new,' and that 'the facts of our Lord's life on which the fundamental truths of Christianity depend cannot be anything else than strictly historical.' But the New Testament, and even the first three Gospels alone, will give us the present Old Testament with our Lord's indorsement of it as Scripture. That will be enough for the plain Christian. He will conclude that he cannot do better than to use his Old Testament, as Christ used it, and that he need not hesitate to do so.

"The substantial identity, I am prepared to say practically absolute identity, of the present Hebrew Old Testament with the Old Testament as Christ knew it, is one of the clearest outstanding facts in the critical con-

troversy. The debate for the most part concerns the period between Ezra, 450 B. C., to Moses, 1491 B. C., a little over a thousand years, whose contemporaneous memorials have perished in the ruthless wars of the captivities and in the destruction of the temple by the Roman soldiers. But it is equally clear that long before the birth of Christ the present books of the Old Testament were regarded as Scripture and inspired; were read regularly in the synagogs; were classified as 'Law, Prophets, and Psalms,' bound up in rolls and jealously guarded, and were studied with a veneration bordering upon superstition. The evidence is ample, massive, and overwhelming. Soon after the destruction of Jerusalem the learned Jewish rabbis established a colony and organized a famous school at Jamnia, which continued in existence for sixty years; and here, soon after the year 70, the present number and names of the books of the Old Testament were formally and officially promulgated. The list names twenty-four books and includes every book in our present collection; and it includes only these. The difference between our list of thirty-nine books and the Hebrew list, which contains only twenty-four, is accounted for by the fact that in the Hebrew list I. and II. Samuel appear as one book, I. and II. Kings as one book, I. II. Chronicles as one book, Ezra and Nehemiah as one book, and the twelve minor prophets as one book. The difference is purely one of numerical notation; the actual contents are identical.

"Josephus, writing sixty years after Christ's death, about the year 90, gives the number and the classes of the Old-Testament books, and speaks of them as long recognized and inspired. The passage has often been quoted and is found in his tract against Apion, the eighth chapter of the first book. . . . The passage is worth inserting.

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting each other (as the Greeks have), but only

twenty-two books, which contain the records of all past times, which are justly believed to be divine. And of them five belong to Moses, which contain his laws, and the tradition of the origin of mankind until his death. The interval of time was little less than 3,000 years. But as to the time from the death of Moses till the reign of Artaxerxes, King of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their time in thirteen books. The remaining four books contain hymns to God and precepts for the conduct of human life. How firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already elapsed no one hath been so bold as either to add anything to them or take anything from them, or to make any change in them; but it is become natural to all Jews, immediately and from their very birth, to esteem these books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and death of all kinds upon the theaters, that they may not be obliged to say one word against our laws, or the records that contain them; whereas there are none at all among the Greeks who would undergo the least harm on that account; no, nor in the case if all the writings that are among them were to be destroyed.'

'Josephus here speaks for himself and for the nation. He certainly could not be mistaken on that point. He was the most learned and influential Jew of his time, and he was anything but a strict constructionist. It may be that the Bible is a forgery, and it may be that the Declaration of American Independence is a forgery; but the statement of Josephus proves conclusively that our present Old Testament was regarded in his day with such veneration that men were prepared to die for their faith in it, and that for many generations before his time it had not been tampered with. The nation, according to his testimony, as early as his own birth in the year 37, accepted the books as we now have them, regarded them as inspired, and affirmed the integrity of the text. "We can go back fifty years beyond

Josephus. Philo, a learned Jew, writing during our Lord's life and immediately after, quotes from nearly every one of our present books, and accords them inspired authority."

The Greek translation of the Old Testament (the Septuagint), made by the Jewish colony in Alexandria, was finished 150 years before Christ and was "accepted and authoritative." None of the present books are missing in it, though others (Apocrypha) are included. Dr. Behrends quotes Professor Sanday in a passage which is termed an impressive "concession," as voicing "the verdict of sober scholarship" on this point. The passage is as follows:—

"The canon of the law was practically complete at the time of the promulgation of the Pentateuch by Ezra and Nehemiah, in the year 444 B.C., and that of the prophets in the course of the third century before Christ. As to the closing of the third group, there is perhaps more room for difference of opinion. A common view is that the recognition of these books as Scripture would be no later than 100 B.C. All the books are quoted as authoritative in recorded sayings from Hillel onward."

And Hillel, Dr. Behrends adds, died four years before the Christian era. This makes incontrovertibly clear that the Scripture to which Christ appealed is our own Old Testament, which was read in all the synagogues then as now, spoken of as Scripture, regarded as inspired, accepted and quoted by Christ as authoritative. And Dr. Behrends adds:—

"The so-called higher criticism is mainly popgun business. I simply want to emphasize the fact that if men will use their Old Testament as Jesus Christ used His, which was the same as our own, to find their way to God and heaven, they may go on their way rejoicing, while the critics fight over their endless and profitless task. It is safe to follow him who gave his life to save us."—*Literary Digest.*

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Des Moines, Iowa: Saints church, corner of Sixteenth and Des Moines Streets, East Des Moines. Sunday services: Sunday school 9:45; preaching service at 11:00 a. m.; social service at 2:00; young people's meeting at 5:30; preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address, No. 613 Cavalry Avenue.

Council Bluffs, Iowa: Pierce Street, three doors west of Glen Avenue. Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 12:00 m.; Zion's Religio-Literary Society at 6:00 p. m.; Prayer meeting every Wednesday evening. T. W. Williams, minister, No. 206 Harmony Street.

Denver, Colorado: Hall No. 2442 Washington Avenue. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 9:45 a. m. Prayer meeting Wednesday evening. Z. R. L. S. first and third Friday evenings of each month. E. F. Shupe, pastor, residence No. 3600 Cook Street.

Bay City, Michigan: Mission hall, corner of Monroe and Second Streets.

St. Louis, Missouri: 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence, 2512 Slattery Street. Sunday school, 9:30; preaching, 11:00 a. m.; social meeting 2:30, and preaching 8:00 p. m. Prayer meeting, Wednesday, 8:00 p. m. Young people's Religio-Literary, Thursday 8: p. m.

Omaha, Nebraska: Saints chapel, No. 1418 North Twenty-first Street.

West Oakland, California: Montana hall, Adeline Station, Seventh Street.

San Bernardino, California: Corner Fifth and F Streets.

Los Angeles, California: No. 108 North Spring Street, Knights of Pythias hall.

San Jose, California: No. 162 South First Street.

South Manchester, England: Saints chapel, 6 Cornbrook Place, Chester Road, Manchester. Presiding officer, Elder James Baty.

Burlington, Iowa: Saints chapel, corner of Twelfth and Locust Streets. Services every Sunday at 11:00 a. m.

Cleveland, Ohio: Wieber Hall, No. 485 Pearl Street. Sunday services at 11:00 a. m. and 7:00 p. m.; Sunday school at 3:00 p. m.

South Salford, England: Saints meeting room, No. 97 Ellesmere street, Regent Road, Salford, near Manchester. Presiding officer, Elder Thomas Taylor, No. 99 West High Street, Cross Lane, Salford.

Farnworth, England: Saints meeting room, No. 20 a Ellesmere street, Farnworth, near Manchester. Presiding officer, Elder Joseph Harper, No. 43 Southern Street, Little Hulton, near Bolton.

Netawaka, Kansas: Saints chapel, Church Street. Preaching services Sundays 11:00 a. m. and 7:30 p. m. Social services 2:00 p. m. Sundays and 7:00 p. m. Wednesdays.

North Manchester, England: Saints chapel, Collyhurst Road, near Queen's Road, Harpurhey, Manchester. Presiding officer, Elder Henry Greenwood.

Philadelphia, Pennsylvania: Corner of Fifth and Huntingdon Streets; preaching at 11:00 a. m. and 7:00 p. m.; Sunday school at 10:00 a. m.

Rock Island, Illinois: Hall on Second Avenue, between Sixteenth and Seventeenth Streets. Sunday services at 2:00 p. m.; Sunday school at 3:15 p. m.

Atchison, Kansas: Church No. 1113 North Tenth Street, one and one half blocks north of terminus of North Tenth Street car line, North Atchison. Sunday school at 10:00 a. m.; social service 11:00 a. m.; preaching service 8:00 p. m.; Wednesday social service 8:00 p. m.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, April 14, 1897.

No. 15.

## The Saints' Herald.

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

LAMONI, IOWA, APRIL 14, 1897.

AN exchange furnishes the following expressive of its opinion of some movements in Utah:—

The resolution for investigation of the methods by which the new Senator from Utah was elected has been defeated in the Legislature. It was openly charged, and the evidence is convincing on that point, that the opposing candidate was defeated as the outcome of resentment by the Mormon Church, which he left some time since, and that it used all its influence in favor of the successful candidate. There was ample cause for investigation, but the church had sufficient strength in the Legislature to defeat the resolution. All of which goes to show the folly of admitting Utah to Statehood while the Mormon Church still retained its power over politics. The folly of that proceeding will appear in still clearer light in the future, when the Mormon church regains control of Utah, as it will, slowly but surely. The snake was only scotched.—*Ex.*

### THE GENERAL SUNDAY SCHOOL CONVENTION.

MONDAY, April 5.—The report, general and statistical, of the Secretary, Bro. Wallace N. Robinson, is given herewith:—

My report for the past year is that I have been working most of the time that I could spare from business duties in the Sunday school work, and from various sources have obtained the information that the work is progressing rapidly and has become a strong factor in the general church work where branches and schools are organized. During the past year I have written several hundred letters, and besides devoting considerable time to the clerical work have attended two reunions and the Sunday school Institute at Council Bluffs. At the Bluff Park Reunion I assisted Bro. Hougas in holding meetings every day, and found there that reunion work was very profitable. Our meetings were very well attended and on every hand there seemed to be a spirit of inquiry for more perfect methods of work and a general desire to be engaged in it. At the Woodbine Reunion we found Bro. Mintun in charge of the committee on arrangements and I assisted him and Bro. Hougas. There was the same enthusiasm that was noticed at the first reunion mentioned shown in attendance

there, notwithstanding the fact that on some days we held two meetings which took up about all the time that was to be found between the prayer meeting and the preaching. These meetings were carried on with enthusiastic workers present.

Perhaps the greatest success of the year was the Sunday School Institute, held at Council Bluffs during the holidays. This meeting was arranged for Sunday school workers especially, and during the three

days that we were in session we covered in a general way most of the work of the Sunday school, both in the school and district and the General Association; and while we were in session almost continually from nine in the morning until 9:30 at night, still at the close there was an unflagging interest and unanimous expression for another to be held this year.

The statistical report which I have prepared shows as follows:—

### STATISTICAL REPORT OF GENERAL SUNDAY SCHOOL ASSOCIATION FROM APRIL 5, 1896, TO APRIL 3, 1897.

DISTRICT.	SCHOOLS.				MEMBERSHIP.			
	1896	1897	Loss	Gain	1896	1897	Loss	Gain
Chatham, Ontario,	7	9		2	306	374		68
Clinton, Missouri,	6	5	1		230	195	35	
Decatur, Iowa,	13	14		1	710	910		200
Des Moines, Iowa,	10	9	1		321	303	18	
Eastern and Western Maine,	6	7		1	300	273	27	
Eastern Iowa,	4	4			102	102		
Eastern Michigan,	6	4	2		235	190	45	
Far West, Missouri,	8	10		2	381	526		145
Fremont, Iowa,	6	7		1	323	324		1
Galland's Grove, Iowa,	8	9		1	327	357		30
Independence, Missouri,	8	8			646	696		50
Kewanee, Illinois,	4	4			204	189	15	
Little Sioux, Iowa,	9	9			536	438	98	
London, Ontario,	15	17		2	511	529		18
Manchester, England,	9				440			
Massachusetts,	12	12			461	452	9	
Nauvoo, Illinois,	6	7		1	270	385		115
Northeastern Illinois,	7	8		1	329	334		5
Northeastern Kansas,	4	5		1	130	188		58
Northeastern Missouri,	2	2			125	432		307
Northern California,	6	6			160	182		22
Northern Michigan,	15	15			675	649	26	
Northern Nebraska,	5	5			150	210		60
Northern Wisconsin,								
Northwestern Kansas,	4	6		2	116	186		70
Ohio,	2	6		4	91	213		122
Philadelphia, Pennsylvania,	5	5			204	209		5
Pottawattamie, Iowa,	6	5	1		376	322	54	
Southeastern Illinois,	4	2	2		209	104	105	
Southern California,	3	5		2	216	260		44
Southern Michigan and Northern Indiana,	4				154			
Southern Missouri,	3	5		2	60	100		40
Southern Nebraska,	4	4			160	170		10
Spring River, Kansas,	6	7		1	395	453		58
Texas Central,	3	3			104	109		5
<b>SCHOOLS.</b>								
Blake Mills, Ohio,	1	1			38			
Denver, Colorado,	1	1			105			
Pleasant Grove, Utah,	1	1			26			
Pittsburg, Pennsylvania,	1	1			125	100	25	
River View, West Virginia,	1	1			80	100		20
Salt Lake City, Utah,	1	1			37	36	1	
<b>NEW DISTRICTS.</b>								
Mobile, Alabama,		5		5		168		168
New South Wales,	1	3		2	84	213		129
Nodaway, Missouri,		4		4		111		111
St. Louis, Missouri,	1	5		4	212	405		193
Central Nebraska,		4		4		110		110
<b>NEW SCHOOLS.</b>								
Honolulu, Hawaii,		1		1		48		48
Kirtland, Ohio,		1		1		61		61
Birmingham, England,		1		1		47		47
Recapitulation,	228	267	7	46	10,664	12,362	458	2,310

Net gain in schools 39; in membership 1,852.

The report of Sr. J. H. Royce, editor of the Sunday School Department of the HERALD, is as follows:—

*Coworkers of the Sunday School now in Convention Assembled; Greeting:*—It is natural to us, on the eve of the close of any period of our labors to pause and look backward to measure the ground of our progress. No doubt every one of you has asked, "What have I done for the work since we last met?" And what fallible opinions of our own labors we are often possessed of! Premature fruits are the natural heart's desire. Too often are we found searching for ripened fruit simultaneously with our planting. We forget that days and days of cultivation must follow, that the ground may not lose its power of capillary attraction; that the roots may reach out in all directions to gather the elements of life and strength; and that possibly just on the eve of maturity we must protect from the blighting frosts, or much of our labor is lost. So, too, we do not always arrive at a proper analysis of the ground or of the conditions of the plant below surface. We fear there is a lack of root and instead of loosing the ground we pull at the plant to see if it has strength below ground.

To-day, let us not ask ourselves so much concerning the fruits of our labors as "what of our efforts?" "Were they well directed?" "Have we studied to know the true principles of cultivation?" "What are we seeking for, a forced hotbed plant or a healthy growth?" Have we kept to the row or worked a little all over the field?" As for me my work has been promiscuously directed. Many letters have assured me that some help has been gathered from our department. One writes, "I always open to the Sunday School Department first." Another says "The Department is appreciated by us all." Another says that so many long articles have appeared that very few read. Nor is the criticism an unkind one. Oftentimes it takes some space to contain just what we wish to say but where we can arrange by subtopics the editor can paragraph and publish all at one time or at several as wisdom may direct. The experience of us all has taught us that we sit down for a minute and look over the short paragraphs, and often one short paragraph leads us to read another and another where we would not attempt it were it all one solid article. In many ways are we convinced that our workers are anxious to preserve the life of our department. The recent discussion has shown that they are thoughtful of the best plans for enhancing the interests of the work. Individually, your editor does not favor uniformity. Years of experience in the International work as primary teacher, intermediate teacher, Senior teacher, and as superintendent all went to convince me that I did not favor the system. But, whatever my preconceived notions of right may be I am open to conviction and I have taken pleasure in publishing arguments pro and con. I can see mistakes that your editor has made during the past year, and no doubt she has made many others that others see and she does not. Should the convention desire a change of editors rest assured that it can be

made with no offense to me. I desire simply that which is best for the work. I do not wish to shrink from any duty that the convention may deem mine to do, nor do I wish to do poorly what some other might do well. It rests with you and I pray that wisdom may be given according to your needs. I desire to thank all who have so kindly assisted me in my labors. Though we have not met face to face there is a bond of union between us that we trust will grow stronger and stronger until we see eye to eye in the kingdom of Him for whom we are now trying to labor. Yours in bonds,

MRS J. H. ROYCE.

The Monday afternoon session was opened promptly at two o'clock. The prayer was offered by Bro. G. H. Hilliard. Minutes were read; credentials committee reported.

The regular order—the election of officers—was then proceeded with. Brn. F. E. Cochran, T. A. Hougas, and W. N. Robinson were placed in nomination. At this juncture a motion was offered, providing that a superintendent be elected with the understanding that his entire time be given to the work and expenses met by the association. The motion was tabled. The vote resulted in the choice of Bro. Hougas. The choice was made unanimous.

Bro. F. E. Cochran, Sr. Anna Salyards, Bro. M. C. Fisher, Srs. Pearl Price of California, and J. H. Royce, of Michigan, were placed in nomination for First Assistant Superintendent, the choice resulting in the election of Bro. Cochran, the choice being made unanimous. Brn. M. C. Fisher and W. N. Robinson, and Srs. Anna Salyards and Pearl Price, were nominated for Second Assistant Superintendent. The first vote did not elect; the second resulted in the election of Bro. M. C. Fisher. Bro. W. N. Robinson was declared the choice for Secretary. Srs. C. B. Kelley, and B. C. Smith, of Independence, were nominated for the office of Treasurer. Sr. Kelly was elected and the choice made unanimous. Nominations for Librarian were next in order: Sr. J. H. Royce, Bro. B. M. Anderson, Bro. A. H. Mills, and Sr. Belle James, of Independence, Bro. Samuel A. Burgess, of St. Louis, Sr. Rudolph Etzenhouser, of Independence, Sr. Mamie Allen, of Lamoni, Brn. M. H. Bond, Robert Winning. Bro. Anderson declined. Sr. Mamie Allen was elected and the choice made unanimous.

The leading question before the con-

vention, "uniformity of texts," was then taken up.

A resolution providing for uniformity of texts in all grades of lessons was moved and seconded:—

Resolved, that we believe the use of the same lesson text in each of the three *Quarterlies* now being issued is practicable and advisable.

A motion to defer till next convention was lost; also one to limit the speeches to three affirmative and three negative. Speeches were limited to five minutes. After lengthy and spirited discussion, it was moved to refer the matter of improving the *Quarterlies* to a committee of five, to report to the evening session:—

Resolved that a committee of five be appointed to consider the question of improvement of *Quarterlies*, and that to them be referred the question now before us, and they requested to report the first thing at the evening session.

It was sought to amend this by providing for report at next convention. The amendment and motion to refer were lost, and the assembly proceeded to vote on the original motion. The yeas and nays were called, and the delegations gathered to conclude upon their votes. The result of the vote was 521 for uniformity to 264 against, hence it prevailed.

The evening session of the convention was opened at 7:30; Bro. John Chisnall offered prayer. Minutes were read.

The revising committee made report, as follows:—

*To the General Sunday School Association:*—We, your Board appointed to select Editors for *Quarterlies* and to revise lessons, beg leave to report:—

Board met on May 7, 1896, members present R. S. Salyards, J. A. Gunsolley, and Duncan Campbell, the latter being appointed by Superintendent Hougas, upon suggestion of the other two members, to fill the vacancy caused by death of Pres. W. W. Blair. Board organized with Salyards President, and Gunsolley, Secretary.

Board continued editors of Primary *Quarterlies* Sisters Lucy Lyons Resseguie and Viola Blair, allowing them one hundred dollars each as compensation.

Sister Anna Salyards was continued editor of Senior and Intermediate *Quarterlies* at thirty-five dollars per month.

May 9, the following communication was received:—

"Brethren of the Revising Committee: I wish to voluntarily offer a reduction of my salary to thirty dollars per month. Christiana Salyards, Editor."

This reduction of five dollars per month by

Sr. Salyards was willingly allowed by the Board.

The Board has tried to do the revising as best they could under the circumstances.

Committee, { R. S. SALYARDS.  
DUNCAN CAMPBELL.  
J. A. GUNSOLLEY.

LAMONI, IOWA, April 3, 1897.

The convention then proceeded to choose the Revising Committee for the coming year. Brn. Heman C. Smith, E. L. Kelley, R. S. Salyards, Duncan Campbell, J. A. Gunsolley, J. M. Terry, and Columbus Scott, were placed in nomination, and Brn. Smith, Kelley, and Salyards were chosen, the choice being made unanimous.

The Librarian's report was read and adopted:—

*To the General Sunday School Association:—* At your last session I was appointed to act as Librarian of the Association.

Previously thereto I had secured three complete files of each of the three different grades of *Quarterlies*, also one of the Teachers' Helps. Have since that time kept on file eight copies of each.

Respectfully,

B. M. ANDERSON.

LAMONI, IOWA, April 3, 1897.

The Music Committee reported:—

*To the Sunday School Association in Convention Assembled; Greeting:—* We your committee on Sunday school music, respectfully report, that we have received no additional contributions during the last year. Some parties have requested their contributions be returned to them unless there is some prospect that they be published in the near future. Upon this point, we your committee would be pleased to have some instructions.

F. G. PITT,

L. L. RESSEGUIE,

Committee.

LAMONI, IOWA, April 5, 1897.

The committee was continued and authorized to return such music as had been requested returned and to use their judgment as to publishing music contributions in the *Quarterlies* or *Autumn Leaves* such music in hand that would be suitable for use in the Sunday schools. Bro. Arthur H. Mills was added to the committee.

A resolution was offered providing that fifty dollars be set apart to be used as the superintendent and executive officers may see fit, for the good of the work.

It was sought to amend by inserting "one hundred dollars" instead of the amount named. Further consideration deferred till bills were presented and passed upon.

The following were, on motion, allowed, and the secretary instructed to draw orders for the several

amounts: Sr. J. H. Royce \$5.00; T. A. Hougas \$34.00; Sr. C. B. Kelley \$1.50; *College City Chronicle* \$2.00; W. N. Robinson \$29.50.

A motion to allow W. N. Robinson amount expended for railroad fare to the Institute at Council Bluffs and to the General Convention—\$10.77, was adopted.

A substitute was then adopted fixing the annual appropriation at \$125; also a resolution "that it is the understanding of this body that traveling expenses are included in the appropriations just made." The sum of \$7.50 was allowed Sr. Anna Salyards, expense of attending the Institute in answer to call of the other executive officers.

A motion was adopted that in future traveling expenses of those attending the Institute be not paid hereafter. A petition from a committee of the Institute was read:—

*To the Officers and Delegates of the General Sunday School Association in Convention Assembled; Greeting:—* We the committee appointed by the late Teachers' Institute held at Council Bluffs hereby petition your honorable body to consider the propriety of holding future Institutes and that provisions be made for the same, believing as we do that this is one of the best means for developing teachers and officials and securing general coöperation.

Respectfully submitted,

T. W. WILLIAMS.

J. F. MINTUN.

Consideration was deferred till next convention.

A communication from the superintendent of Pittsburg Sunday school was read, spread upon the minutes, and referred to the Revising Committee:—

As one of the Sunday school workers, interested in all that will be for the advancement of the Sunday school cause, I wish to make some suggestions that probably have been thought of by others present and perhaps may have been presented, but being unable to meet with those engaged in like precious cause, I wish to present some views in regard to the *Quarterlies* that I hope are shared in by those who are alert as to the present requirements of the work.

The excellent, systematic work the *Quarterlies* are accomplishing, the influence they are exerting toward Bible study, and the masterly manner in which they are edited are sufficient reasons why they don't need to be apotheosized; but it is not a question of their being good, but can they be better. I don't think they are fulfilling their high, holy mission. It seems to me there are two general views that can be taken as being the object of the *Quarterlies*. First, they are to

be an aid in studying the Bible as a whole. Second, they are to assist in teaching the gospel as found in the three standard books and teach the young to revere the three books jointly.

If the first view is correct I think the *Quarterlies* are fulfilling very successfully their mission. If the second view is right, they are not the instrument in the hands of the association they should be. I believe the second view is correct and think they, especially the smaller ones, should have more of the gospel of Christ in them as taught in former and latter days, and believe they should be edited with a view to teaching clearly, and persistently the gospel of Jesus Christ.

We have the truth as found in the Bible; Book of Mormon and Doctrine and Covenants. As the time of the teacher in the Sunday school is so limited and there is so much that is of eternal importance to accomplish in the few moments often only weekly given, this precious time should largely be devoted to teaching BASIC PRINCIPLES and not so much to generalities.

These basic principles are found in the three books and the *Quarterlies* should teach from these books the gospel direct.

What have the young people learned about the gospel from the *Quarterlies* in the last ten or twelve months? In our school here at Pittsburg we have scholars who, at the close of the school, immediately proceed to a sectarian school. So far as the *Quarterlies* are concerned, what are they taught different in the one school than in the other? Both are teaching from the Bible along the same general lines. Our *Quarterlies* should be distinctively Latter Day Saint *Quarterlies*. As parents too often neglect teaching their children heaven's most important truths, the *Quarterlies* should give no uncertain sound. Of course I don't for a moment think they should continually harp on the first principles but they should deal with the broad principles of the gospel and its mission and results. The mission of the school should be more to make gospel believers than Bible students. It should be the place where the young will have indelibly stamped upon their minds and hearts, lessons that will have a tendency to create reverence for the all three books. The *Quarterlies* can do this and I believe under the present editorial force.

This latter-day work must not be treated as a side issue in the Sunday school and the Book of Mormon and Doctrine and Covenants should be given place with the Bible.

Instead of putting advertisements on the cover of the *Quarterlies*, would suggest that the epitome of our faith, as arranged in the booklet of "What we Believe" be placed on the cover.

The suggestions offered are more especially for the Intermediate *Quarterlies* than the Senior Grade but would like to see the latter-day work taught more in both. The lack of this in the *Quarterlies* has been so keenly felt by the writer that he takes from five to ten minutes at the close of the school and teaches, with the blackboard, what the church believes and teaches.

We have an artist in the school which makes this possible and he is the means of entertaining and instructing by his pictures.

C. ED MILLER,

Supt. Pioneer S. S., Pittsburg, Pa.

The assembly then adjourned. Benediction by Bro. Hougas.

Tuesday, the 6th.—Met at 7:30 a. m., prayer by Bro. F. G. Pitt. Minutes read, approved.

The following, as to the time of beginning uniformity of lesson texts, was adopted:—

Resolved, That the *time* at which to begin the use of uniformity of lesson texts shall be left discretionary with the editors of the three *Quarterlies* with the advice and counsel of the General Superintendent, Assistant Superintendents, Secretary, and revising board.

J. F. MINTUN.

F. G. PITT.

A motion prevailed in effect that the action providing that future expenses to Institutes be not allowed be understood as not applying to officers of the association.

A balance of forty-one cents reported by the treasurer of the late Institute was on motion turned over to the Institute officers.

A resolution to provide Book of Mormon *Quarterlies* was referred to the revising board for their consideration, the Book of Mormon *Quarterlies* to be published if they deem advisable.

A resolution providing for a library, and for purchase of books for sale to the schools, was laid on the table.

A resolution providing "that a committee of three be appointed by the chair to consider the propriety of revision of Sunday School Record and class books and the lessening of the cost of Sunday school supplies," was adopted; Brn. T. A. Hougas, F. E. Cochran, and J. A. Gunsolley so selected.

It was provided that the program committee for next convention consist of Superintendent Hougas and two others to be appointed by the association officers; also that next convention convene prior to next General Conference, the time to be named by the general officers.

The following on entertainments also prevailed:—

Resolved: That while as an association we favor enlivening our entertainments with that which will attract, entertain, and please, as well as educate; we do not favor such renditions or exercises on the Sabbath day that would have a tendency to lead us from a proper appreciation of the sacredness of that

day and the class of matter that should engage our attention and thought according to the revelations given to us.

H. O. SMITH.

M. H. BOND.

The assembly then adjourned, singing hymn 212, the benediction being pronounced by Superintendent Hougas.

#### THE GENERAL CONFERENCE.

THE morning of Tuesday, April 6, dawned clear and bright, after a succession of cloudy days and cold. The air was bracing and invigorating, yet not too cool for the season of spring, which seemed to have dawned with the day and to have asserted her lawful right to possession. April 6 was official, therefore, in a twofold sense; and as Nature prepared to enter upon a season of vigorous growth, to end we trust in abundant stores of rich fruitage, so the church entered upon what we trust will prove a marked year's work in the hastening time of the spiritual development that is to advance the interests of the work of God. The attendance at the Sunday school convention had been very large and subsequent arrivals had so increased the throng of ministers, delegates, and visitors that it was probably the largest gathering that ever assembled at an opening session of the April General Conference of the Reorganized Church.

Promptly at ten o'clock President Joseph Smith called the assembly to order and the audience proceeded to quietly find seats in the lower floor or in the gallery, as preferred. The auditorium was well filled above and below.

A permanent organization was effected by the choice of President Joseph Smith, and Alexander H. Smith of the Twelve Presidents, R. S. Salyards Secretary, authorized to name his assistants. The favorite hymn, "Redeemer of Israel," was sung, and with spirit and life, and Bro. W. H. Kelley offered a fervent prayer for the blessing of God upon the conference, in which the entire audience manifested a hearty assent.

The President, so authorized, nominated a committee on credentials: Brn. J. W. Wight, J. B. Roush, A. C. Barmore, who retired with the list of credentials to make up their report.

President Smith offered some words of counsel to the assembly, advising the exercise of care that none be wounded; also to avoid taking offense at whatever might be said or transpire. The session was likely to be taxing because of the nature of some of the business. He then formally made the usual opening address, which we present herewith:—

The year has been a fruitful one in good fortune as well as misfortune. Death has been busy in our ranks and stricken from them some of the ablest and most foremost of the workers. And at the same time there has been an influx of element that is encouraging, young, and strong, and spiritual, and from all parts of the field there comes, too, the testimony that, at no period of the ministerial career has there been a greater acknowledgment of the Spirit in presenting the truth. It is not hard to perceive from the experience of the year, as well as the experience of other years, that the position we occupy is calculated—and I believe I speak advisedly when I say largely calculated—to make even spiritual men heady. The contemplation that a man occupies a secure place in his confession of faith and in his profession of religion is calculated to make them austere, in one sense of the word, to intrench a man in his own good opinion. The very fact that he recognizes a degree of invulnerability against that that is brought to bear upon him as affecting his faith is sufficient to excite in him over-confidence. While it is a fortunate thing for us that the Master has so ordered that he does not tolerate at any great length of time a self-sufficient man, he manages in some way to discipline him, and the disciplining is hard; it crushes some so that they scarcely rise again, while others it improves. Just like the polishing of the silver and the gold make them shine, so does this disciplining make a true servant of the Master increase in usefulness and make him shine. And I believe we are told somewhere that the servant that returns with his sheaves shall shine as the stars in the firmament. Now we ought to be warned, sincerely warned against the possibility of becoming too self-assured and thereby causing the loss of spiritual power. As we gain prestage, renown, and place we ought at the same time to gain in spirituality and meekness. And though we may feel self-approval because that we feel the Master's approval, his approval should be the first in our consideration.

I do not pretend to say what the year may bring forth, but I anticipate a busy one in the field, a busy one in the home ranks. Conditions point to them, and in running over the reports of the ministry as published I notice that there are 1,840 baptisms in the ministerial reports alone, saying nothing of the increase at the branches, under local ministrations; and I presume that there may be as many more. That, however, will be shown by the Recorder's report, when it shall be read. This indicates that the

word is being received, and it is being received in places where hitherto the ministers were excluded; that circumstances have been controlled in such a way that in places where ministers were not received cordially they are now being welcomed. There may be places, and in the experience of some of the ministers I doubt not there are in fact, where effort has fallen fruitless, where the doors are closed. Now where this occurs to any extent in the field of any man after he has made a faithful endeavor, he should leave it, as suggested more than once by President Blair, and pass on to some place where they will hear, where they wish to hear.

Another item of interest to us all, and I think one that we should take cognizance of: Our friends in the West have been having an active ministry abroad, in some places quite a number of them. And our people have met them of course, in a more or less hostile attitude, but as a rule with cheerfulness and good will, a kindly spirit; still with no disposition to compromise what we believe we have. What may have been the result upon some of these we do not know, but we have discovered that many of those who are sent out are ignorant of the church history; they do not know what the books contain and as a consequence they are not prepared; and as one brother has represented it, "The authorities cautioned their ministry not to debate with us, they assign it as a reason to them, 'You are only boys in their hands.'" I do not know how you may feel about it who are in the field, but I will tell you how I feel: I never played a game with any body in my life, of any sort, whether it were in sport or reality, but what I always liked to see my opponent make a good fight. And if he beat me fairly I could take it good-naturedly; if he did not resort to undue and improper measures to defeat me, I always gave him the credit for his victory. I feel just this way now, that I would like to see that people make a good defense, the best they can—make a good fight, and if we cannot stand it we will be content to be defeated.

I have been told, and I apprehend that it was approximately true at all events, that it is the intention of the authorities in the West to send out something like ten or eleven thousand ministers this spring. They are probably convening in conference at the same time we are; their methods are different from ours, and it is not only possible but probable that they will send out a great army of them, and we will be under the necessity of defending our works against them aggressively; because I doubt if they will be any better prepared or any more willing to enter into the field of discussion now than they have been in the past. I hope, however (though sometimes it is said, "Hope deferred maketh the heart sick"), I still hope that they will be compelled by some power, by some condition, to meet the issue. It seems to me that they ought to do it. And, I don't see how they have so long escaped it; and I hope that their younger element coming up among them will crowd that spirit of distrust and fear, if there is fear, to measure swords with us as antagonists on the fields of discussion.

I believe it to be due us not only from our numbers, but more especially from the position that we have occupied in this controversial field.

I congratulate the brethren upon one thing, and that is, that during the year past we have been under no necessity for revising or retracting any of the positions taken by the church. I have heard some things of individuals that I would not defend; but if they can, from their standpoint, as an individual worker, I ought not to object; but if they have assumed to defend from grounds that are not taken by the church, and have presented individual views as the views of the church, they must necessarily recede from them; the church will expect it. While the largest liberty is accorded to individuals, private opinions the church has nothing to do with; men must answer to God. Ministerial presentations the church has a right to inquire into, and if men presume to say that this is the faith of the church, and present their own opinion as such faith, the church has a right to inquire into it; from the President down; and if they fail to do that, they fail to take advantage of the means of defense which is given to the church to prevent undue encroachment, undue liberty.

So far as the treatment of the church to me as its presiding officer during the past is concerned, I have no complaint to make at all. I have tried to labor as I could, and have been very cordially received everywhere, where I have been, and have been strongly supported by my coworkers. I have labored under some difficulties, as you must all be aware; but that is neither here nor there. A man that has not, I would like to look at him and see how he has stood it. I know how some have stood it; they have been surrounded and environed by difficulties and burdens hard to bear; I know it because I have become acquainted with them, and know something about their conditions, and the manner in which they have conducted themselves under these trying circumstances; and I certainly feel to congratulate them upon the spirit of regard for men and love for God and humanity they have exhibited.

There is ample room for the exhibition of the finest qualities with which man is possibly endowed in this work of ours. While it is calculated to increase the hope and enhance the value of the human soul in the eyes of the proper thinker, I am sorry to say that it also has a faculty of revealing man in the lowest and most contemptible phases to which humanity can sink, until sometimes a sensitive man is almost ashamed that he belongs to the human race; and were it not for the hope that bye and bye all these untoward environments will be removed and men be emancipated from them, there is many a one that would simply say, "I have failed of the object to which I set out," and quit work and become a hermit in sentiment if not in fact. I hope, however, that this will not be the case with any of us during the year that is to come. I hope that the axiom, "He that endureth to the end," will become the secondary watchword of the ministry; to the ministry and the men at home—"He that

endureth to the end." While we adopt the maxim of the society, "Onward and Upward," grand in its character, I believe that supplemented by this, "He that endureth to the end," will fortify us very largely against conditions that we are compelled to meet.

I may say that I have been under feelings of—I cannot say apprehension—but of mental distress for months, as to the issue of the present conference; but within the last ten days that has been removed, and I feel that whatever may transpire so far as any dealing of God with us is concerned directly, or whether he leaves us alone to plod along as we have and may do, the issue will be a good one to the main principles of the church and for the great body. I am aware that men disappointed frequently make mistakes in attributing their disappointment to somebody else beside themselves; but if we will as individuals and as a collective body reflect that the work is the Master's, and if after that we find fault with conditions that are controlled by him alone, it is finding fault with him; and as the history of the past has shown, he does not allow any human instrumentalities to intervene between him and the accomplishment of his purpose, whether the men are with you or with me, so we ought to understand he will continue his work; and while we would praise him for anything which might be given to us by which we should be enlarged or helped, at the same time we ought to be willing to say, "Thy will be done," and bow even to the stroke of the rod, if he has need to apply it; and I presume he knows whether he has such need or not.

I have always been averse, was when I was a boy and am yet, to casting my failure to accomplish what was expected of me upon somebody else, making him to bear the burden of my fault; and I did not when I was a boy shirk from the rod when the schoolmaster applied it when he thought it was necessary, by endeavoring to place the rod upon somebody else; and I feel in this work a good deal as I did when a boy. I remember a circumstance that occurred when Howard S. Corey was teacher—I do not know but what some present may know him. I had a comrade by the name of Allred, commonly called Jack—I don't know as he ever had any other name. He and I were tardy one day and when we got in the master sent us out into the swamp to get a hazel switch for the purpose of inflicting punishment upon us; and we went out into the brush, and I remember that I got a good, fair-sized hazel stick such as I thought I would like to use if I were the master. Jack hunted around and found one of the slender sprouts, very tender, and he cut that. When he got into the house the master examined them, and he took my switch and whipped Jack, and took Jack's and whipped me. The result of it was that I had to answer to Jack outside for having cut the bigger stick. That is only a boyish incident, but it had its influence upon me. It is the same principle that made the Psalmist say that he would rather fall into the hands of an offended God than to trust his enemies. I believe that is just the position we should

occupy, that we would rather place ourselves, faulty as we are, without attempting a single excuse, into the hands of Him that knoweth the motive as well as the deed. Many of our motives are all right, and if all are we shall have no especial fear that we shall be submerged in the consequences, whatever they may be.

I feel now to ask you, as it is probable there may be some change in administration in the year to come, and some possible change in methods, that we shall be prepared for them. The financial conditions call for some change, and it is probable that they will have to be met. It is best for us to be cheerful, all of us, and do the best that we can; and if for the time we are hindered, let us take it as within the providence by which our work shall be finally made more possible and our good conserved.

The President then called for addresses from the brethren named, to which each responded. We also give their addresses herewith. W. H. Kelley, of the Twelve:—

It affords me great pleasure, as it does to you, to be here this morning under such favorable circumstances, and inspired with the hope and the faith that is planted in us in the gospel, and the gospel hope. In viewing the work so far as it has come under my observation during the last year, there is a hopeful side to it, there is that to encourage all the time rather than discourage. Although there are burdens, they have not been greater than they have been in the past, so far as my experience has been, taking it as a general rule, and in point of prejudice there has been a means to retard our work greatly in the past; but it is not so great to-day as it was many years ago. The work is really making friends. People that didn't use to consider us scarcely worth noticing begin to think that there is something good in our organization and people. It is not an uncommon thing to hear people say that our folks are good citizens, that the believers in this faith are good neighbors, endowed with good principle. While we have been aware of that all the time the world is learning that and they are beginning to feel that we really have a place in society, a right to existence where we are best known, so far as my observation goes. And in regard to representing the work personally, when called to defend it or speak in its favor, I do not know as I have ever been sustained better than in the past year. I think that is a hopeful sign, and that is true in regard to my co-associates. They have felt well in their ministerial labor. As I understand it in the proclamation of what we call the latter-day work, which is the latter-day gospel as well as the former-day gospel, which is to be preached under the inspiration of our heavenly Father, the specific statement is made that they should preach by the inspiration of the Spirit and not without it; that so long as our heavenly Father is with us in our ministerial labors, emphasizing and sustaining the word presented by the laborers that go out and cheering and comforting those

that are home, we can well afford, it seems to me, to be content in holding up the banner and going forward whether our expectations are met in time or not. Where there is a great light it is turned on under some circumstances that we cannot solve. Of course, being in the East, there are not so many people belonging to the church as there are in the West, not so many laborers. A few years ago there were but few places comparatively speaking in the East where we received a welcome. Now we have so many openings that we cannot fill them: The constant cry is "More laborers." Now it is a good thought, especially when we contrast it with many larger organizations in the world that have more laborers than they can sustain; some of them scarcely know what to do with them. We have not enough. So this indicates a growth, an enlargement, not only sustaining the few identified with our organization, but interesting others. As long as we grow and develop in the right direction, there is no question about our success. It seems to me that we are making friends, that we are gaining. The indications are that the work is to triumph and accomplish that for which our heavenly Father has sent it into the world. I believe in the work. I am hopeful of its success; and I believe confidently, as much so as a person can, that God intends that this work shall win, and all that we have to do is to keep in harmony with it. If in our conferences or meetings, or Sunday schools difficulties arise we should remember that we all belong to one household, and so settle difficulties there. We should stand on deck on the old ship, and when we get wrong, get right. There is no greater light, there is no better school, there is no place that has ever presented itself to my mind where an individual can get a better understanding of what he ought to do in this world, to be a proper citizen, to be a Christian and to be prepared to enter heaven when he may be called upon, than in this work, and that is the reason that I am in it. There is discipline here, and there is light. There is a chance for every man and woman to use all of their powers, an opportunity for them to use their talents and ability in the best way possible and to the accomplishment of the highest and grandest results.

God bless us and his work, is my prayer. Amen.

E. C. Briggs, of the Twelve:—

I am glad to meet with you. Since sitting here and hearing the speeches of the present hour, indeed it is gratifying. Perhaps I feel as much moved upon in gratitude to my heavenly Father for the present hour and the circumstances surrounding us at this hour, as any man in divine presence. This work is everything to me. It is one I have been interested in all my life since I can remember anything touching God or his work from the standpoint of truth and holiness, and there has never been a time when the work and its progress seemed brighter and more glorious than to-day. I had the privilege of attending the first conference in 1852, and have attended a great many since, and have

looked down to this very time in which the work should have such a glorious presence as it now seems to open before us. If ever I felt glad and hopeful in the triumph of the work, it is to-day. The obstacles that have been in our way to me have long since passed away, and the difficulties that now confront us are matters that do not agitate me to feel so much wrought up in feeling that I am afraid that there will disasters get in the way and stumbling-blocks that will retard this work. I have no such fear. This work is onward and upward, as affirmed in 1852. God holds the reins in his own hands, and he will continue to marshal on the hosts until Israel is made free. I believe he to-day has the reins in his own hands, and that he will work wonderfully to the development of this cause. The position that we have occupied in the past, etc., are matters of but little importance in comparison with the difficulties that may be in the future, and if we are prepared, and I feel to meet those issues frankly and plainly, these oppositions to the work are matters of little importance if we stand together, united and strong. And the spirit that moves in opposition is the same spirit that moved upon those members that fought their father Nephi, and Samuel, you remember. That same opposition is now abroad in this apostasy. That we may have to meet, and as the Nephites were, I trust we may be, more devoted, united, and engaged, realizing that God and his work will be onward and upward, until the final triumph and this Reorganization will be known and celebrated throughout the entire earth.

May God bless you.

Joseph Luff, of the Twelve:—

The past year has been, to me, one of study rather than of actual work. I have been so conditioned physically that it has been impossible for me to do more than a tithe of what was in my mind to do when I attended the last conference. My faith in the work is stronger than it was then. I thought then it couldn't become much stronger than it was; but I think I have reasons for saying that I feel safer to-day than then. I attribute this feeling to the experiences that have come to me while I have been under severe trials, though to others they might have been but trivial had they been called upon to endure them. I have been made to understand that God's disciplinary program, as ordained for individuals, is best, and, if accepted, in its details as it comes to us without any ability to foresee its coming, will do more towards our perfecting than anything else. When regarding the general work and its outcome, I entertain no fear whatever. If God in his wisdom should ordain that the ending of my physical career to-day would be a better contribution to the building up and extending of his cause than for me to live for twenty years, I feel more like putting forth my hand and welcoming the decision than ever before. It is the work that concerns me most, and I am satisfied in my mind that God makes no mistakes, and though fears have been entertained by me that sometimes there was a little more of the human than of the Divine in some of our proceedings my



mind has been relieved in that regard, and I have been made during the past year to feel sorry, numbers of times for attitudes that I have assumed, though not for the motives that prompted me to assume and maintain them; but for the awkward way in which I assumed them, by reason of which I have failed to voice my motive in my attitude, and there have been times in the year, when thoughts running along these lines have come to my mind in quiet and solitude, and I have felt even glad at times that the conditions were such as to compel me to think a little deeper than I had before thought, and to take my soundings and measure myself. There have been times during the year when I have gone to my knees and asked the Lord why he had forsaken me, and I feel that even these experiences have been sanctified even in the short time that has followed since, to my spiritual good.

My sympathies have been deepened; my hope in the gospel and assurance in the wisdom of God have been confirmed and my comprehension of the character of God and his work has been widened to some extent at least. I cannot say, like the majority of the brethren, that I have experienced in my preaching work a greater measure of the Spirit than ever before. I have labored under a disadvantage but notwithstanding this, am able to report truthfully what I have already stated. I feel hopeful as to the future, but I have been led to believe that when the enemy marshals his forces more strongly, directs his attacks more ingeniously, and adopts new methods of attack, that he is making the discovery that that which he is attacking is stronger than it used to be. When I find him adopting new methods in reference to me, I feel that he has found the old ones won't succeed any longer, and that I have at least so far outwitted him. If we can be but faithful and retain our humility, put our trust in God for the exigencies of the ever present, we will under the grace and favor of God compel the adversary to be continually adopting new methods.

I have felt to repeat frequently since coming to the town, what I have heard from several of the brethren, "It is good to be a Latter Day Saint." Those who live in harmony with God will always be satisfied with this work and only in departing from Him will doubt concerning the work come into our mind. I want to perform so far as I may, the work that belongs to the office I hold, that when the answering time shall be ushered in, I shall, without fear, be able to stand and present my life course and work to divine inspection, simply asking that the motive that prompted my service shall be considered alongside of it, and I believe I will be contented with the judgment that shall come.

I feel anxious that while we are together in these conference sessions, we shall not only enjoy, in an ordinary sense, the peace and blessing that comes as a rule from such association as this, but that we shall have such tokens of Divine favor as shall inspire us in the effort to double our diligence and push us along. May the Lord so bless us that each of us may be able to answer at last for

the privileges that were ours while here, occupying in the space allotted or appointed us in the wisdom of God in such way that the space assigned us may not fail in evidence of love and consecration on our part. If we can but at last present before the Lord a life rounded out, a character well filled with good motives and works of love for humanity, we shall need no better certificate to offer to God than that we love Him.

Heman C. Smith, of the Twelve:—

My experience of the past year, as a consequence of the work I have been engaged in, has been so different from that of the years that have passed that it seems impossible for me to make a comparison. As you all know I have not been in the active ministry, but engaged in other work, and it is quite possible that I may not be as much alive to present issues as others are. I have become more acquainted in my work with individuals who were prominent in the work in the beginning, than I have been conversant with the labors of my brethren at the present time. But even in this, I have received strength and I am more thoroughly convinced than ever before that our fathers builded better than they knew; and that the work they did was of a more permanent character than they thought. I have also become more thoroughly convinced than ever before that the destinies of the work have been ruled and overruled by divine providence. I do not believe that mistakes have not been made. I am convinced that they have; but even when we become impressed with the fact that men have made mistakes, and that notwithstanding those mistakes the work has been directed higher, and into better conditions, it is more evidence than ever before that God is in it. There have been mistakes enough made, not only by ourselves, but by those who preceded us, to have overthrown any work in which God was not engaged; and the very fact that the mistakes have not had the effect to overthrow the work is evidence that higher power than our own has been governing and directing in this matter. I have no doubt when I look over the past and see how God has overruled, and that out of every emergency he has found a way of escape and has led his people through all the difficulties which we may be placed in, that in the present or future, if we are only faithful to the truth as we have received it, they will be equally as triumphantly met and that this work will go on, whether you and I continue in it or not. We may fall out as others have done, but the work is of God, and it will triumph.

As has been expressed by my brethren before me, I am yet in the faith. If there is anything better than this latter-day work, I do not know what it is, nor am I competent to appreciate it. All the good there is in me is the product of this latter-day work; all the failings that I have are simply the efforts of the adversary to hinder the progress of the work. We have heard some of the brethren say they would have been this, that, or the other, if it had not been for this latter-day work; that they would have been unbelievers, skeptics. I frankly confess that I do not

know what would have been my destiny, what would have been my path, further than that it was the vicissitudes of the work that caused my father and mother to meet and I do not know where I would have been or what I would have been without it. I am satisfied as I said before that all we have to do is to be cautious, and careful, and to maintain our integrity in the work. The work is going on whether we do or not, and either here or hereafter we will witness its triumph; and I trust we shall all be faithful to what will be required at our hands. As to the future, I have but little anxiety. As an individual I do not care what capacity I may fill; I do not care what work God may appoint me to do; if he finds that there are others better capable to occupy the place that I now occupy, and he wishes me to do something else, just so he approves of what I do is all I ask.

E. L. Kelley, Presiding Bishop:—

The year just passed has been one of anxiety in the department where I work not only with myself, but I believe with all the agents that are working directly in the interest of church temporalities; and there have been a number of times during the year, had it not been for the fact that I knew that I could trust the Master that I would have felt like, and would have thrown up my hands and said, "It will not do to risk going forward any farther." From a worldly standpoint, considering the critical times, no individual would have undertaken to accomplish what has been done; and in doing what has been done in the department in which I work it has been only from the standpoint that believing without doubt that Christ sent these ministers in the field and that he would meet the issue sooner or later. He has done so, and it has not been your speaker, nor any individual. It has been Him who has promised to sustain if they go forth and trust in him. While this is true, it has required on the part of the ministry, and in many instances on the part of their wives, on the part of the Bishop and the Agents, the exercise of constant and continued trust in Him. And those who have done so have not failed to my knowledge in any place.

By reason of this added evidence I am confident in the work; confident in the future of the work; and I stand to-day as I have throughout the year, and have repeatedly so stated to my heavenly Father, that if I can work another place better I will be thankful to him to place another where I have been standing. He knows that I do not ask to stand where I am when I am not properly performing the duties of the office. I prefer to work where my work will be approved and knowing that the Lord knows this I have been content whatever may have been the criticisms of men, to risk the results in his hand. No one knows the perplexities of the past year more than our President. We have had burdens by reason of the undertaking of this body some three years ago of raising means for the building and starting of a college; this that we may have an educational institution where our children might have access to the ways of knowledge without being placed in the paths of sin.

We have had the burden of building the Home which was also ordered by the body; and the other numerous cares have been such, that I have not been able to attend to personal matters during the year, preferring not to leave my post of duty for personal business. These matters in the end, however, were adjusted by others, so all are safe.

I have confidence in the work, in those who are engaged in the work, and trust that none of us will put forth a slacking hand in the undertakings for the ensuing year.

**Charles Derry, President of the High Priests' Quorum:—**

I am glad to be with you. It does me good to hear the testimonies of my brethren with respect to the work. I am glad to tell you that I still am in the faith of the Lord Jesus Christ. When I put my hand to this work it was with the intention never to take it back. That determination still remains. I have been blessed in the little labors I have performed, but I have not done as much as I would have been glad to have done, but I realize that God has been with me to bless me in my efforts. I have seen times when it seemed to me as though I could serve the interests of the cause of God better to let some one else tell the gospel story than myself; also for the development of those who are entering into the work, hence have not occupied as many times perhaps in declaring the truth of God as I might have done. As for my faith as to the issue of this work I am glad to say I am with my brethren. I realize that this work is in God's hands, and while I have not perhaps the most implicit faith in the wisdom of humanity, I have an abiding faith in God. I realize that he will accomplish his own purposes, and that there is power in this work to make men better, nobler, and lift them nearer to God. I thank him for that. May God help us all to continue faithful to this work, willing to trust Him where we cannot trace him, is my prayer in Christ's name.

**J. C. Crabb, of the High Priests:—**

I will say that I have implicit confidence in the triumph of this work. I have been at ease so far as disturbances might arise touching the progress of the work. During a conference held at Independence years ago, I was fully convinced that this work was in God's hands, and that he would take care of it.

During the last year, I cannot say that I have always been made to rejoice, that is, at all times. I have had some dark hours. Yet while trying to present the gospel, I believe that my mind has never been clearer than during the past year. I, therefore, ask an interest in your prayers that I may continue in the work; having been made to realize, as remarked before, that the work is of God. And therefore ask the blessings of God upon this conference. I am of the opinion that we will receive blessings during the sessions that lie before us.

May our prayers be to this end in the name of Jesus Christ. Amen.

**Duncan Campbell, Senior President of the Seventy:—**

I am in the faith to-day, and my hope is stronger and brighter than it has ever been before as I learn more of the latter-day work and my brethren every day. I am confidently looking for its final triumph and I feel assured that my triumph will be such if I continue faithful. My hope is in it; otherwise I would be nothing.

**William Anderson, of the High Priests:—**

I have been thinking while I was listening with pleasure to my brethren that I have tried in the past and expect in the future to be myself. In some respects the work never appeared brighter or better. I don't think I was ever more satisfied in my mind that God is in the work. The past year has been a very busy one with me, and in some respects very satisfactory; in others very trying. I cannot say that everything has looked as prosperous and promising as I have seen in the past, yet I am conscious that I have had a better understanding of the work and better opportunity to know the work than I have in the past. I have felt though that there was a good deal of humanity manifested by us as a people in carrying on the divine plan; that God has blessed me while he has permitted me to be tried, and severely tried, and to-day I might repeat the sentiments that have been expressed here to-day, that God is in the work and that he will bring it to a triumphant end; and I believe that there is a great deal of room for improvement.

It seems to me that my mind has been led to realize that we have greater opportunities than we have taken advantage of, but I can say I have been led to test the promise of God, that I have had to have faith and trust in God when otherwise I have seen my way clearer. I have no disposition to murmur or feel that that I have not been blessed and sustained by my heavenly Father and my brethren and the church in a general sense. I can say of course that in the present as in previous years I have not done a great deal of preaching; that I have tried to be useful to this church wherever my lot has been cast. I never had greater evidence of God's Spirit caring for me and being with me in my efforts, weak though they may have been, to represent the work, than in the past conference year.

I feel satisfied in my mind the plan of work for me; that is, to do the very best I can to cast in my mite to represent this truth and to let God take care of the consequences.

**R. J. Anthony, President of Seventy:—**

It has been stated here and at other places that a man laboring in a certain line always has his mind fixed there and can hardly refer to anything else. There have been some thoughts presented here this morning that have caused me to look back over some of the years of the past, and I think I may state right here that all have known of some of the bad things that have grown out of this latter-day work or what the people are pleased to call "Mormonism." And the experience of all who have labored in the field is that those things have been the means of

raising up stumblingblocks. Since I have heard some things that have been expressed here this morning I am almost converted to the fact that it has been a good thing. I believe that out of all of this wrong good will come to the work.

The President in his remarks stated his hope and belief that the issue must be met. In looking over the past history of the work I remember that the idea was to preach the gospel to the people that were once Latter Day Saints, I mean to the people in Utah. And somehow or other it was thought that I ought to go there with some others to talk, and we had great hopes we could talk kind words, and all these things would accomplish a great deal; and it was said that the gospel was the means to accomplish all this. I have been told by some good brethren that I have pursued the wrong course. We have talked plainly, there have been a great many things done that the Reorganized Church believed were wrong, and I was of the opinion that it was proper under certain conditions and at the proper time to tell the people and explain to them where the wrong was; but others differed from me and were of the opinion that we should present the gospel just like we were preaching it to people that have never heard of the latter-day work.

I found in my work that the only course for me to pursue was to meet the condition that confronted me right there. I know that people can stand away off sometimes and guess upon something and see it, O, just as clear as the sun! But if they were placed right directly there where they had to come in direct conflict with the issue, the probability is that they could not see quite so clearly. When a man is fighting the battle let me tell you that right there are his energies, and there is where he has got to meet the conflict.

It was said that the church should be organized agreeably to the law of the country. I discovered in my warfare there that it was just as necessary to call the people's attention to the fact that Latter Day Saints should be the best citizens in the world as it was to preach faith and repentance and a belief in God and Christ—just as necessary to get the people to know that they were under obligations to the authorities and powers that be as they were to worship God; and I feel proud of it that the Reorganized Church has been the means and the power in the hands of God in giving the nation light in regard to this wonderful work. I know that it was through the ministration of the elders calling the people's attention directly to the laws of the land that the gospel should be in harmony with them, and that their lives should conform to all that is good. I know that the people, when they come to see this, had something then upon which they could fight the battle.

I remember writing a number of articles in my weakness for the benefit of those who were fighting the political issues there. Governor Thomas, of Utah, at one time invited me to his office, laid the case before me, and asked me to make a clear statement to him in writing of all the difference that existed between the Reorganized Church and the

church in Utah. I did it to the best of my ability and that was put in the hands of the senators of the United States and of congressmen, until with that that others had presented the people began to know something of this latter-day work; and it was through this and by these means that finally the people were compelled to abandon one of the chiefest dogmas of the church.

When Bishop Kelley was in Utah and took the depositions from the people of the Utah church for the Temple Lot Suit, it caused people to see again and understand more clearly the relation the church held to the government, and to all that was good, and was the means of reflecting light everywhere throughout the land. And right here the fact indeed is presented that there is going to be an army of missionaries coming up from the Utah church in that land all over the country, the United States, and Europe; and it will be just as necessary that elders should be prepared to meet the issues as it is that the work should go on. Good will come from that. I can see in my own mind, and my way of looking at things that it is one of the grandest and best methods for the Reorganized Church that they could possibly make. The more sent the better; the line must be drawn clearly. People can't help but see, and themselves doing this will force the issue sooner or later. It cannot be avoided; it will come just as sure as the world stands.

I am not prepared to say that we are going to make converts from that people by the thousands or anything of the kind; but it will remove stumblingblocks, it will be the means of preparing the way for the preaching of the gospel everywhere. To my mind it is a good thing. I believe that good will come out of all this. I think now that the people are in better condition to fight the battle with what is published, and with what they can gather; and the work that has been presented to us in the Church History that is now before us is one that will strengthen the defenses wondrously. The history is going to be a good thing, and we can use it in a way that will be very good.

We have all talked about our hope and confidence in the work. I am confident that the work will roll on. We can all look back a good many years when we were only a speck on the earth; that is about all that we are to-day, but the influence is widening. I discovered in my field this last year that people feel more kindly to us than ever before; they know and understand that there is a difference between the people yonder and here; and one thing I want to say is this: When the elders talk plainly to the people they accomplish the most good, that is a fact when they told the story just as it was. I know I heard one of our ministers in conversation with a man from Utah, about the first thing he said to him was, "Adam-God and Blood-atonement." He was a young man and he didn't know anything about it. It has been said here that they don't know anything about the history. That is true. The young man was hurt; he didn't know anything about it; he didn't believe that anything of

the kind had ever been said. I have never charged them with that directly, but when I get into the fight and that comes up, then I tell them about it. I want to say this; I don't know whether my saying will be of any benefit to anyone or not: You meet these men, and just as sure as you live they will draw you right in, and bring out all that you need to say; they can't keep out of a certain channel to save their lives. I don't care what you talk to them about, they will tell you that they believe in polygamy, before they get through. That is a sure thing, and when they do that, then you have a chance to tell them about all the bad things that came along; and polygamy was the very root and foundation of "Adam-God and Blood-atonement." It means the very thing that a man pledges himself to; that rather than divulge anything of the kind he will have his throat cut from ear to ear. It means what it says; and as he doesn't like to do it himself, consequently somebody had to be set apart and ordained to do it, under those principles taught in Utah.

I believe in the gospel of Jesus Christ; it is the best that there is in the world. It is good. But now I believe that that work out there should be represented with the largest defense that we can engage to get people to see. Every once in awhile you will find a man that begins to see. It helps the cause a little anyway. So far as converts is concerned, it amounts to nothing. I feel proud of the work that has been done, it has been the means of removing prejudice everywhere.

I feel glad when the brethren tell me about the good that has come to the work abroad. I am satisfied the Lord will continue with his people. I am confident that the work will accomplish all that God essayed to do.

All received the close attention of the audience who had hearing ears and, we believe, understanding minds, being in close sympathy with the speakers.

The presiding officers were authorized to fix the time and character of meetings and appoint speakers and those to have charge.

The President stated a wish to expedite business, but not to hurry it, and appointed the time for business sessions at two o'clock. He urged promptness, as one of the chiefest of the virtues, and announced the sessions to open at the tap of the bell.

Prayer meetings were fixed for nine o'clock in the morning, or earlier if found better to so arrange; brethren in charge to allow twenty minutes for changing audiences at the close.

Preaching services were fixed at 10:30 a. m. and 7:30 p. m.

The organization was completed by choice of the following additional officers; Choristers, Brn. B. M. Ander-

son, F. G. Pitt, A. M. Chase, T. A. Hougas—they to choose organists; ushers: Brn. C. F. Church, John Gillespie, J. L. Williams, R. C. Elvin, C. B. Bergersen, and E. S. Allen.

The doxology was sung and President Smith dismissed the assembly.

The afternoon business session was opened at two o'clock sharp. "Hail to the brightness of Zion's glad morning" was sung, the choir comprising the entire audience, and Elder M. T. Short offered prayer.

The committee on credentials made their report. It was quite lengthy, showing a large list of delegates appointed. Several brethren requested their names stricken from some district delegations that they might represent others not so strongly or not at all represented. The chair granted the requests, there being no objection. A number of districts were stricken from the delegate list because of failure to appoint delegates.

Sr. Belle James was appointed stenographer for the conference.

Bro. J. S. Snively was added to the Southern Illinois district delegation. Brn. J. W. Wight and J. W. Gillen were authorized to represent the Australia districts. Further changes in the credentials list were referred to the committee.

The Quorum of the Twelve reported the following action on the death of President William W. Blair deceased:—

*To the General Conference:—*

Resolutions on the death of Pres. W. W. Blair. Adopted by the Quorum of the Twelve, Lamoni, Iowa, March 22, 1897.

Whereas, in the providence of God the removal by death of our esteemed brother and colaborer, President William Wallace Blair, has been permitted, during the past year; and

Whereas, the life and labors of our departed brother have held a conspicuous place in the history and development of the Church of Christ since its reorganization; and

Whereas, his literary, moral, and social qualities, and the untiring zeal with which he employed his powers in helping to advance the church from its conditions of feebleness to those of prestige and power in the world, under the blessing of God, have won for him our respect and admiration;

Resolved, that in his death we recognize a loss to the church of a man of intellectual ability and moral worth, a brother loyal to the faith, and a minister whose delight was to serve well the great cause which had secured the consecration of his energy.

Resolved further, that while we deeply regret the need for his removal from the

church militant, we nevertheless bow with reverence to the will of our heavenly Father, and record our expression of profound sympathy for the widow and family, so terribly bereaved by his death, together with the assured hope that the church triumphant has gained to the full measure of our loss, and that our brother has found deserved and eternal rest.

Resolved further, that a copy of these preambles and resolutions be presented to Sister W. W. Blair, also that our action be submitted in Quorum Report to the General Conference, at as early a period after its convening as possible.

Presented in behalf of the Quorum of Twelve,  
HEMAN C. SMITH, Sec.

The action was unanimously adopted by a rising vote. The report of Bro. R. S. Salyards, Church Secretary, was read. It contained, among other matter, lists of applications from elders, priests, teachers, and deacons for enrollment in quorums, and will appear in full in the regular minutes. The Secretary was authorized to receive and insert information concerning subsequent changes in the applications sent.

The report of Bro. H. A. Stebbins, Church Recorder, was read, and will also appear in full in the regular minutes. We extract the following figures from the statistical list: Total membership in 1896, 34,814; baptisms since last report 4,161; number "received" 1,637; number "removing" by letter 1,260; expelled 368; died 635; gain 3,564; net gain 3,538; new ordinations 398; marriages 352. Total membership to date 38,352. The largest net gain of any previous year was 2,400. Over one third of the losses by death and more than one half of losses by expulsion were reported from the Society Islands and from reports covering a period of several years. Largest gain from Society Islands branches, because some reports, forwarded through Bro. Devore, cover periods as long as six and ten years. Iowa is next with a gain of 371; Missouri 353, Michigan 303, Illinois with 272, etc. The sisters had rendered valuable aid as branch and district clerks, taking the lead in efficiency. Many of the brethren had done well as secretaries, and work in that department was becoming better, improving upon the difficult times of the past when efficient clerical help was not so readily obtainable. Forty new branches had been organized and reported.

The auditing committee on Herald Office accounts next reported; Brn. R. M. Elvin, F. M. Weld, and J. M. Terry:—

Summary:—Total receipts \$24,262.76; expenditures \$22,560.66; cash in hand February 27, 1897, \$1,702.10. Assets, present value \$37,727.00. Liabilities \$23,740.19. Net loss past year \$6,249.01. During the past year there had been a falling off on subscriptions to *HERALD*, *Hope*, and *Autumn Leaves*; also on sales of Harp, Harmony, Doctrine and Covenants, Book of Mormon, Scriptures, and Voice of Warning. There had been an increase in sale of Hymnal. That with the sale of Church History made the business done equal that of the previous year. The heavy net loss reported was because "the estimate placed upon machinery and tools of the bookbindery, the machinery, tools, and type of the press department, are invoiced at present actual value, while electro and stereotyped plates are invoiced at less than the original cost and some . . . at their metal value."

The committee also urged that the duties and privileges of the auditing committee be defined.

Brethren appointed in 1896 to ordain various brethren to the office of high priest reported having so ordained.

The President stated the action of a council of President, Twelve, and Bishop in appointing Bro. J. F. Burton to the Society Islands mission; also recognition by the council of Pres. A. H. Smith, President of the Twelve by his appointment as Acting Counselor in the Presidency; which were indorsed by the body.

A request from the Little Sioux district, requesting "the General Conference to authorize each district to issue letters of appointment to the missionaries laboring in the several districts who are spending their whole time in the ministry but who are not under General Conference appointment," was adopted.

The following concerning fasting and prayer was adopted:—

Resolved, that we record our approval of the action of President Joseph Smith and others, in appointing a day of fasting and prayer for the entire church, prior to the convening of conference.

Resolved further, that as a body, we continue our earnest supplication to God regarding the objects by them placed before us, and that we thus uphold our President in seeking further revelation bearing upon the present needs of the church.

Two reports from ministers not under general appointment were referred to the presidents of their respective districts.

Brn. F. T. Bradfield, G. V. Brown, and E. Weedmark were added to the list of ushers. Srs. Roxanna Gaylord, Nellie Chatburn, and Belle James were appointed organists. Adjournment, benediction by President Smith.

The evening service was in charge of Elder J. M. Stubbart, Elder E. C. Briggs preached the sermon.

Wednesday, the 7th.—The Sunday school district officers met at eight o'clock in the basement and participated in an hour's session in institute work. The meeting was reported as very interesting and instructive. This work is to continue every [morning while the workers remain. Various quorums also announced sessions at different places throughout the city.

The prayer service at nine o'clock was in charge of Brn. J. M. Brown and L. D. Ullom.

At the eleven o'clock preaching service Elder M. T. Short addressed the assembly, Bro. W. A. McDowell assisting.

At two o'clock the usual opening exercises were held. The prayer was offered by Elder Charles Derry, an earnest plea for divine wisdom necessary for the work before the conference.

The credentials committee further reported.

A report was read from Bro. Frederick M. Smith, Church Librarian. The report was adopted with an amendment that instead of the amount mentioned, the sum of seventy-five dollars per year, already provided for purchase of books, be hereafter expended by the Librarian with the advice and consent of the First Presidency. The report will appear in full in regular minutes.

Bro. Smith also reported as Church Historian, stating progress to date. For full report, see minutes.

The committee on revision of the Voice of Warning reported; in effect that after due consideration it was not deemed advisable to revise that work, and radically change the work of P. P. Pratt, the writer; but that if another work of the kind be needed, it should be prepared.

Two reports were read from the Board of Publication:—

To the General Conference in Session:—The Board of Publication to which was referred the matter of getting out Church History at

last General Conference would respectfully report that early after the adjournment of conference we took the matter under consideration and arranged for the work by securing the services of Brn. Joseph Smith and Heman C. Smith to write and compile the History.

These brethren entered upon their work at once and the result has been the issuing of the first volume, which is now in the hands of a great many of the saints.

The manuscript of the work entire is now almost complete and the second volume is of such importance to the church and the work as an aid to the saints and missionary force, that in the judgment of the Board it should be issued at the earliest practicable time.

The Board of Publication further report that they selected as Historian under the resolution referred to us, Bro. Frederick M. Smith, of Lamoni, Iowa, at a meeting of the Board May 1, 1896.

Very respectfully submitted,

E. L. KELLEY.  
JOSEPH LUFF.  
DAVID DANCER.  
FRANK CRILEY.

ASA S. COCHRAN, Secretary.

LAMONI, Iowa, April 7, 1897.

The Board of Publication respectfully present the following as their report. During the financial year just closed, the periodicals, *HERALD*, *Hope*, *Autumn Leaves*, and Sunday School *Quarterlies* have been published; the first volume of the Church History has been published and placed on sale, and the manuscripts for the second volume are ready to place in the hands of the compositors as soon as we can see the way clear financially to do so; the boiler and engine and steam heating apparatus have been changed for a gasoline engine and stoves; the Board, in connection with the Auditors, have made a new inventory of the book plates, machinery, and type used in the Herald Office and Bindery, and placed the value of the same much lower than heretofore.

The plates for the Tullidge History to which the attention of conference was called by the Auditing Committee in their report under date of March 17, 1892, together with the steel plates from which the cuts in it were printed were reduced from \$2,080, to \$50, the supposed value of the metal they contain. To this reduction, with that on the Harmony and other plates, and machinery, and type, and depreciations of values, is attributable the decrease in the amount of assets as shown by the auditors' report for the past year.

Notwithstanding the fact that the receipts for books and publications for the past year have been \$1,000 less than for the previous year, had former values been maintained and additions for new History plates, and type, and gasoline engine credited, the gain would have reached fully \$500 for the year.

E. L. KELLEY.  
DAVID DANCER.  
FRANK CRILEY.  
JOSEPH LUFF.

ASA S. COCHRAN, Sec.  
LAMONI, Iowa, April 3, 1897.

The action of the Board in appointing a historian, also the compilers and writers of the Church History, was adopted.

President Smith announced the names of members of the High Council present, stating the existence of a vacancy caused by the death of Bro. David Chambers, and that Bro. C. E. Butterworth, of the High Priests, had been selected to act with the Council in cases to be considered during the present conference.

A resolution authorizing the Secretary to permit *Zion's Ensign* representative to have access to conference matters passed upon, was adopted.

Manuscript for a German edition of the Book of Covenants, translated and prepared by Bro. Robert Garlich, of the Far West district, was referred to the Board of Publication. This, if found worthy of publication and issued in its time, will prove a necessary and valuable addition to our literature; and for which our German brethren will look, with desire for the interests of the truth among the German speaking people of the world, so largely represented in the various missions. No doubt their anticipations will be realized as the Board finds it possible and expedient.

The report of the archaeological committee was made the special order for Thursday at 2:30 p. m.

The President answered some questions; one that if the State Legislature of Iowa had passed a law against the "faith cure," it did not affect the practice of the elders of the church in administering, but should it so be claimed, the courts must determine the matter.

President Smith also announced that President A. H. Smith would act as Acting Counselor to the President in cases to come before the High Council during the conference.

Announcements were made and the assembly stood adjourned; benediction by Bro. James McKiernan.

Preaching at 7:30 by Bro. W. H. Kelley, Bro. J. C. Clapp assisting.

Thursday, the 8th.—Prayer service, now appointed at 8:30 a. m., in charge of Brn. F. J. Ebeling and S. W. Simmons.

Preaching at eleven o'clock by Bro. A. M. Baker, Bro. I. N. Roberts assisting. The writer has not yet

been privileged to attend the prayer or preaching services, hence cannot well do more than state that they were held.

The business session at two o'clock was opened with the hymn, "All hail the power of Jesus' name;" prayer offered by Elder J. H. Lake; President Joseph Smith in the chair.

After the minutes were read the President stated the time limit for introduction of new business—the next day, two o'clock.

A letter from Elder James Caffall, now in Great Britain, was read, and ordered spread upon the minutes. It urged sufficient sacrifice to admit of financial aid to the Board of Publication, that it be relieved of present conditions caused by neglect of some to pay accounts on subscriptions, orders, etc.; also that General Conferences and reunions be less frequent, because costly, and that the conference adjourn to meet at headquarters April 6, 1901, or subject to the call of the President.

The special order of the day was the report of the committee on American Archaeology. Elder J. W. Gilen was called to the chair by President Joseph Smith. The remainder of the session was occupied in reading a lengthy report from the committee. Bro. F. M. Sheehy pointed out the localities referred to, on two large maps provided by the committee, on which Book of Mormon lands, cities, migrations, etc., were indicated. The report—that read and an additional one yet to be presented, were ordered published in the minutes. They will also be published in special pamphlet form. We will not dwell at length upon the excellent report of the committee. It will speak to the reader as to its worth, and for the labors of the brethren who prepared it.

The hymn, "Book of Mormon," No. 741 was sung, and Bishop Kelley dismissed the assembly.

Bro. J. H. Lake preached at the evening service, Elder J. T. Davis assisting him, in charge.

Friday, the 9th.—Prayer meeting was opened at 8:30 in charge of Brn. G. E. Harrington and George Kemp.

Preaching at 10:30 by Elder L. F. Daniel, Bro. G. W. Robley in charge of the meeting.

Business was resumed at two o'clock,

Pres. Joseph Smith in the chair; prayer by Elder J. W. Wight. Minutes read, approved.

The Third Quorum of Elders and Third Quorum of Priests reported.

A matter involving boundary lines of the Pittsburg, Kirtland, and Ohio districts was referred to members of the Ohio district delegation present for report to this conference.

Items of new business were read.

A resolution fixing the final adjournment to meet April 6, 1898, followed by an amendment naming 1899, was deferred till Monday afternoon—the 12th.

In answer to question President Smith stated that Doctrine and Covenants 17:13 was understood by the church to refer to district conferences.

A resolution providing for a convention of the ministry of the General Conference, to discuss tent work and other matters connected with general missionary and local labors, was disposed of by a motion providing for such a meeting on Monday, the 12th, from eight a. m. to noon.

The requests of the priests, teachers, and deacons for ex officio rights was taken up. A resolution with a view to amend the Book of Rules to so provide was presented and discussed.

Pending consideration adjourned.

Preaching at 7:30 p. m. by Elder Heman C. Smith, Elder C. P. Faul assisting.

Saturday, the 10th.—Morning prayer meeting at 8:30 in charge of Elders J. T. Kinnaman and H. E. Moler.

At 10:30 preaching by Elder S. W. L. Scott, the minister liberally endowed with initials as well as ability to preach well, and commonly known as "Leonard," who was assisted by Elder Andrew Barr.

The usual business session was presided over by Pres. Joseph Smith. Prayer was offered by Elder John Hawley. The minutes were then read and adopted.

Privilege to correct its report was granted to the Third Quorum of Elders.

The Secretary's ex officio list was read and completed by adding the names of all such present.

The Fourth Quorum of Elders reported. A report from the First

Quorum of Elders was next presented.

The matters deferred from yesterday's session, the motion "that priests, teachers, and deacons be allowed voice and vote in General Conferences when present," and the substitute therefor, "Resolved, that the Book of Rules, page 158, chapter 16, section 175, be amended by inserting after the word 'elders' in third line from the bottom, the words 'priests, teachers, and deacons' was taken up, and speeches limited to five minutes.

The first paragraph of the first draft of the Rules of Representation, reported to the General Conference of 1881, was called for and read, and later, the second paragraph. Discussion followed, and an incidental motion permitting priests, teachers, and deacons to take part in the discussion, was adopted.

A motion providing that instruction on the matter be sought through prayer and revelation was laid on the table.

A motion to defer until next General Conference, that districts and branches might instruct their delegates upon the matter, was also lost.

The substitute was then placed upon its passage and lost; also the original motion, the vote being 61 for to 138 against on the latter.

President Smith made the following statement concerning the representation question, in connection with past and present actions thereon:—

I suppose it may be accounted an unfortunate thing that the history of the past is not familiar to the greater number of those present; and you will some of you be surprised when I make the statement that I have never been heard in discussion on this proposition and was ruled out by a good large minority at the fall conference of which one of our brethren spoke. Therefore I have kind of kept quiet. I have done this because it has been said by some inconsiderately, "I think that Pres. Smith had too much power and that men voted because he was in favor or against a proposition." But I believe that has been exploded, however, by the action of the bodies of the church in the past; but I would dislike to see what I fancy sometimes I have seen that some men think it a virtue and that they are entitled to credit for voting against Pres. Smith without the merit of the case being taken into their favor.

It is just as broad as it is long, in my thinking, and you ought not to think that a man of my temperament would keep from being now and then touched at either of these propositions because I believe, in my official

and private acts and character, I have never denied the right of a human being to his speech and his action untrammelled by any action of mine. I have never attempted to hypnotize a man, I do not know that I know how, I know that I could not many that I see before me; neither have I ever asked a man to yield his manhood on my account, I would not do it before God or before the Devil. I believe my history bears me out in this statement. I am wonderfully pleased at the good nature of the representation here. I believe, as was stated by one brother, that we have never met in conference with a better spirit prevailing than we have now.

The following memorial on the death of Elder David Chambers, was presented by a committee of that body. It was adopted, and a copy ordered sent to his widow.

Whereas, it has pleased God in his good providence to remove from our midst our worthy brother and co-laborer, David Chambers; and

Whereas; in him we recognized a good and efficient member of the High Council, as also an efficient, faithful worker in every department of the church wherein he was called to act, be it

Resolved, that we as President, and members of the Standing High Council of the Reorganized Church of Jesus Christ of Latter Day Saints take this means of expressing, so far as our meager language can, our deep regret at the loss from our number of this our departed brother; but while we mourn our loss, we rejoice in the blessed assurance afforded in the gospel that our heavenly Father doeth all things well, and that our brother has, in infinite wisdom, been taken to the paradise of God, preparatory to his receiving a glorious reward, which is laid up for all those who love the appearance of the Lord Jesus Christ; and we hereby extend our deepest sympathy with his bereaved but faithful widow, praying that God may bless, comfort, and sustain her through life, and in the end give unto her an abundant entrance into the rest that remains for the people of God.

ASA S. COCHRAN.

CHARLES DERRY.

LAMONI, Iowa, April 10, 1897.

The following from the High Council, nominating Bro. Charles E. Butterworth to fill the vacancy in that body, was unanimously adopted:—

LAMONI, Iowa, April 10, 1897.

To the General Conference; Greeting:—A vacancy having occurred in the High Council through the death of Bro. David Chambers, this is to give due notice that the President of the High Council has nominated High Priest, Charles E. Butterworth, to fill the vacancy. The Council ratified the nomination and requests that you provide for the ordination.

In gospel bonds,

ROBT. M. ELVIN, Sec.

The Ohio district delegation to whom was referred the question of boundary lines of the Pittsburg, Kirt-

land, and Ohio districts reported; recommending that it be referred to the Ohio district for approval, or action of committees appointed by each district.

This was denied, as were various motions growing out of the question, and the Pittsburg and Kirtland district's committee report was finally adopted.

The Daughters of Zion were granted an evening session in which to present their work to the conference.

Appointments were made and the assembly adjourned.

Bro. G. H. Hilliard spoke at the evening service, Bishop E. L. Kelley assisting.

Sunday, the 11th.—The Sunday services were largely attended. Preaching at the church at eleven a. m. by President Joseph Smith, Bro. J. A. Robinson assisting. At 2:30 p. m. a prayer and testimony service, Brn. F. G. Pitt and G. M. Scott in charge.

At 7:30 p. m. preaching by Elder R. C. Evans, assisted by Bro. I. N. White.

Services were also held in the chapel at Graceland College; Brn. W. H. Kelley, G. T. Griffiths, Heman C. Smith, and J. W. Gillen being appointed to provide therefor.

College meeting at 11:00 a. m. Preaching by Elder T. J. Sheldon, Bro. W. H. Kelley assisting. At 2:30 p. m. preaching by Elder A. C. Barmore, assisted by Bro. G. T. Griffiths.

Overflow meetings were held in the basement of the brick church. Preaching at eleven o'clock by Bro. W. A. Smith; social meeting at 2:30 in charge of Brn. Roderick May and C. H. Jones; preaching at 7:30 by Elder W. S. Pender.

Monday, April 12.—As the HERALD goes to press immediately we state very briefly the leading feature of the day's business. A full report will appear in next issue or in the regular minutes.

The meeting for the discussion of tent work, methods of preaching, etc., was held at 8:30 and continued till near noon in charge of President Smith.

The afternoon business session was a memorable one in the history of the

Reorganized Church. The revelation received by President Joseph Smith was presented and unanimously adopted, by a rising vote and the brethren named were ordained according to its provisions. The scene was solemn and deeply impressive throughout, the Spirit of God resting in rich abundance upon the large assembly. The revelation is as follows:—

1. To the Brethren of the Twelve, the Seventy, the High Priests, and the Elders and all the Holy brethren in Conference assembled; Greeting:—

2. By the Grace of God and the Lord Jesus Christ I am permitted to write unto you and the Church, in answer to Prayer.

3. On the night of the seventh of April in the year of our Lord 1897, and on the morning of the 8th, I was in the Spirit and was commanded to write, and say unto the Elders and the Church:—

4. Thus saith the Spirit of your Lord and Savior Jesus Christ; Your fasting and your prayers are accepted and have prevailed.

5. Separate and set apart my servant Alexander Hale Smith to be a counselor to my servant, the President of the Church, his brother; and to be Patriarch to the Church, and an Evangelical minister to the whole Church. Also, appoint my servant E. L. Kelley, Bishop of the Church, to act as counselor to the President of the Church, for the Conference year, or until one shall be chosen to succeed my servant W. W. Blair, whom I have taken unto myself; he to sit in council with his brethren of the Presidency and act with and for them and the Church; though he shall still be and act in the office of his calling of Bishop of the Church with his brethren of the Bishopric.

6. The Quorum of Twelve, my servants, may choose and appoint one of their number to take the place of my servant Alexander H. Smith, and if they shall choose William H. Kelley, from among them for this place it will be pleasing unto me; nevertheless, if directed by the spirit of revelation and wisdom they may choose another.

7. And, that the quorum may be filled and be prepared to stand as a unit in the councils of the Church, in equality with the Presidency and the Seventy, choose and set apart to act as apostles in the Quorum of Twelve, my servants I. N. White, J. W. Wight, and R. C. Evans, for they are called unto this office and calling. And, if these will accept this appointment and remain humble, faithful and diligent, they shall with their brethren be greatly blessed in ministering the word and bringing souls unto me. Let the Quorum be not doubting but believing and I, the Lord, will bless them.

8. My servants, the Presidents of the Seventy, may with the consent and approval of their brethren of the Seventy sitting in council together, select from their brethren one to take the place of my servant I. N. White, if he accept the appointment to the

Quorum of Twelve, and his choosing be approved by the Church; and in like manner they may fill any other vacancy that has or may occur; such selection and appointment to be made in the spirit of prayer and supplication and wisdom, and to be approved by the Church.

9. It is according to the vision that the Seven Presidents of the Seventy shall preside over the whole number of the Seventy when assembled in council together; the senior, or chosen President of the Seven Presidents, shall preside over the six other presidents in their councils as presidents of the Seventy; and when either quorum is sitting in council as a quorum, then its chosen president shall preside over its sittings. When any quorum of the Seventy may be sitting, any one, or all of the seven presidents, may at their request, or by invitation of such quorum, be present and take part in the deliberations of such council, but the president of such quorum only shall preside, except by consent of the quorum obtained by vote properly taken.

10. The sons of my servant the President of the Church, the sons of my servant William W. Blair, whom I have taken to myself, the sons of my servant the Bishop of the Church, and the sons of my servants of the leading quorums of the Church are admonished, that upon their fathers is laid a great and onerous burden, and they are called to engage in a great work, which shall bring them honor and glory, or shame, contempt and final great loss and destruction; as they shall in uprightness, faithfulness and diligence discharge their duties acceptably to God, or shall in carelessness, slothfulness, or wickedness fail in their calling and ministry therein; and to their sons shall come honor, or shame, as they shall approve, or disapprove themselves to God. These sons of my servants are called, and if faithful shall in time be chosen to places whence their fathers shall fall, or fail, or be removed by honorable release before the Lord and the Church.

11. The Spirit saith further unto the Church, Be of good cheer. It has pleased the Father to accept many of the sacrifices of his people; and, notwithstanding some have fallen while engaged in their work; some have been tried, and are still tried; some have been and are afflicted, yet the Lord has seen the affliction and trial and will accept and bless, and no man shall lose his reward.

12. Brethren of the ministry and members of the Church; my soul has been cheered, my spirit and body have been strengthened and my heart made exceeding glad by the blessed and holy influences of the Spirit which was with me, and still is with me as I write; causing me to give praise, honor, and glory to God and the Lamb, to whom honor and glory belong, and with whom are might, power and dominion evermore. Amen.

JOSEPH SMITH,

President of the Church, your  
servant for the Christ's sake.

LAMONI, IOWA, April 9, 1897.

Particulars and other business in next week's issue. The HERALD now goes to press.

**BELIEVED IN IMMORTALITY.**

THE following incident, related by Governor Charles Robinson, the first Governor of Kansas, we clip from an account of the life of the narrator, published in the *Kansas City World*, of January 31. It adds to the long list of evidences in favor of immortality and of consciousness of the spirit when separated from the body:—

Governor Robinson was a firm believer in the immortality of the soul and one evening a short time before his death related to General Sears the following remarkable incident which confirmed him in his belief. While he was in California a serious conflict arose between the settlers and the local authorities of Sacramento. A pitched battle ensued on the streets one day, in which Governor Robinson was shot through the breast, near the heart. He was left for dead by his friends, but later some people living near by discovering him to be alive, carried him into the house. He laid there several days lingering between life and death, but at all times in the full possession of his senses. About the fourth day he began sinking and he experienced all the sensations of death. At last he felt that he was leaving his own body and finally appeared to be completely separated from it. He expressed to General Sears the sensations he experienced as follows:—

"I stood beside my dead body and looked down upon it as it laid there cold and stiff and white. I remember everything as vividly as if I had been looking down upon the dead body of some other person. Suddenly the thought came to me that this was death and I realized that I must get back instantly or it would be too late. By a supreme effort I rushed back into the body and the two identities immediately became one person and I revived. From that moment my recovery was rapid. This experience left a vivid impression upon my memory and convinced me beyond all doubt of the immortality of the soul."

**PLAGUE IN INDIA.**

BOMBAY, March 31.—According to the official list published to-day the total number of deaths in this city for the week ending last Friday was 1,111. Of these 455 were due to the bubonic plague.

BRO. JAMES FARLEY, of Bisbee, Arizona, sends us a clipping from a local paper containing an editorial account of a man named Samuel Donnelly, an expelled member of the Salvation Army at Los Angeles, who has by dint of preaching and persuasion, or intimidation secured a following of some twenty or thirty persons, and has established himself in Sawmill Canyon, in the Huachuca Mountains, fifteen miles from Fort Huachuca.

Donnelly claims to be a prophet, the only one who understands the Bible, and the only one authorized to interpret it. He rules the camp by force, and has control of the men, women, and children, and uses his powers of control to his benefit.

The editor thinks that the camp should be investigated; as Mr. Donnelly says that he will soon have power to command the sun and moon. The editor says:—

We are in favor of visiting the camp at once ere Mr. Donnelly stops the sun in mid-heaven and makes our working days of many hours duration.

WE are in receipt of a piece of music with words, "If she would only come back to me," from Lyon & Healy, Chicago, Illinois, successful dealers in music and musical instruments:—

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**EDITORIAL ITEMS.**

**CORRECTION.**—In *HERALD* of April 7, near top of third column, page 220, "land of Mulek" should read "land of Melek;" Bro. William Hawkins' article.

**Letter Department.**

BURLINGTON, Iowa, March 26.

*Editors Herald:*—Bro. G. H. Hilliard has just closed one of the best meetings that has been held here for years. He had good interest and good congregations all the time, in spite of bad weather. On account of bad roads we got the time that was allotted to the New London branch, which gave us sixteen grand sermons. The branch has been greatly benefited, and we certainly know our duty now, whether we do it or not; we will be left without an excuse.

Some of the outsiders told Bro. H. that if he would stay another week there would be five or six join the church. We think the weather and water kept them out, but if they are honest they will come in. We had several baptisms of the Holy Spirit during the meeting.

Our conference also convened during the meeting which added greatly to our pleasure. Dear old Sisters Salisbury and Newberry gave us grand testimonies on Sunday afternoon.

Bro. Evans also held a series of meetings here early in the the winter, which we shall

not soon forget; he was paving the way for Bro. Hilliard, and got the minds of the people in a condition to receive the truth. We feel that much good has been done.

We must not forget our worthy president; he is doing all he can, but he must earn his bread by the sweat of his face, so his mind must be occupied during the week with worldly things, so he cannot give as much time to preaching as he would like; yet he will certainly receive a great reward for keeping this branch together for so many years.

I hope the Lord will ever keep and protect such men as Brn. Hilliard, Evans, and Johnson, for they have done good work here. The people here think that Bro. H. surely is a teacher sent from God.

I love this work and hope to be faithful to the end, that I may be permitted to live with the pure and the good. We have over one hundred members and a good many young people. We hope to gain soon. We have a very nice Sunday school. It has been a long time since you have heard from the Burlington branch, but it is still alive and we have some good workers.

M. S. WRIGHT.

**TWO SUGGESTIONS.**

*Editors Herald:*—With the present system of providing for the families of the missionaries, some receive their monthly allowance promptly, while others go two and even four months without. In conversation with two of the missionaries on their way to conference, I learned that the church was behind six months. What is the cause of this? The answer is, No funds. How is it that some are supplied promptly? Why not all the families be served alike? I answer, Too many paymasters. If the families were all supplied directly from the Bishop the above injustice would not exist. Let all the Bishop's agents remit monthly to the Bishop, and let him alone send out the amount due each family. It seems to me that no one will object to this. If the Bishop had charge of this matter alone, it would not be needful for the Bishop's agents to write to the Bishop for funds to supply the demands made on them. I presume that all the agents try first to supply those placed in their charge; and if the district does not furnish sufficient means, then they call on the Bishop not knowing that the Bishop is short of means to help. As one that has served as Bishop's agent in Far West district for years, and with very few exceptions have been able to take care of all in charge, and send some to the Bishop, while it is pleasant to act as Bishop's agent in a district that comes to the support of the work and be able to pay promptly the amount due the families I would prefer to remit to the Bishop monthly, so that all families be treated alike. The Bishop's agent could still have the care of the poor, and have an understanding with the Bishop as to the amount to be paid.

Again, I believe that if the Bishopric will appoint traveling agents to labor in harmony with the local agents that much good would result from those labors. This department



of the work must be kept constantly before the minds of the saints; and before this is done we see the result. Well, says one, if we have traveling Bishop's agents and they come into the district where there was an agent he would think that the Bishop did not have confidence in him; hence it would not work well. That kind of reasoning will not do; for the district president and all the local elders might say the same to General Conference when they appoint missionaries to those respective fields. There is another objection to traveling agents; no provision in the law. Let me say to those that hold to this idea that it is traveling Bishop's agents the church wants, not standing agents, that will get out and visit all the branches in his district. If this was done, there would be much more means come in to the treasury. If we had traveling Bishop's agents they could consult the local agent as to the best plan to proceed; and, if convenient, let the two go together. If any means is paid in to the traveling Bishop's agent let him turn it over to the local agent. Well, says one, why not send it to the Bishop? My reason is, that if turned over to the local agent, the district, as well as the party paying, will get proper credit and will be so reported at the district conference; whereas, if sent direct to the Bishop it would only appear to the credit of the person paying. And as the Bishop's report gives all the districts credit for all moneys received, it seems to me that the local Bishop's agent should have a record of all money paid in his district; whether it is paid to the Bishop, or his Counselor, or this traveling Bishop's agent. Again to my mind, all persons living in a district where there is a Bishop's agent should remit to him for the reason given above, and that he be honored in his calling.

I read in section 117, paragraph 10, Book of Doctrine and Covenants that the "Bishop of my church may also choose and appoint Bishop's agents." As a rule the district chooses or removes, but here is a statement that the Bishop may appoint, and, if he so wished, he could appoint any of the traveling missionaries or others to labor as Bishop's agents, local or traveling. In this same section and paragraph we read that when "it is wisdom in me to ordain other Bishops in the districts and large branches." I have reasons to believe that this time is even at our doors. "Well," says one, "if that time comes, will it not be in conflict with the suggestion offered above?" I answer, No. For if we had to-day six bishops, there would be a head and that the present one, or his successor, and they would have a proper understanding of all matters pertaining to their work; and all would move along to the advancement of this cause.

Again, I say that in order that the work may continue to move on this department must be kept abreast with the other. Unless it is, there will not be the success that there should be. To my mind, it is the keynote to the redemption of Zion.

Respectfully,

WILLIAM LEWIS.

STEWARTSVILLE, MISSOURI, March 30, 1897.

LEWISTON, Ill., Mar. 3.

*Editors Herald:*—Will the *Herald* and *Ensign* kindly warn the members of the church of another fraud, calling himself a saint and professing to know so many of the prominent ones in the church, and claiming to live in Keokuk, giving his name as Patterson and having one club foot. He borrowed five dollars of me last Saturday with the promise of returning it on Monday. Since he left I have found him to be a fraud. Let the saints look for a club foot and that will be enough. He was so sorry at Bro. Blair's death, and that Bro. Joseph and Alexander had been afflicted. Beware of him, for he is about as complete a fraud as can well be found. He has made the business of swindling the saints a study and has his lesson well learned.

It may cause trouble for an honest man coming this way, unless one we are acquainted with.

Yours as ever,

THOMAS F. STAFFORD.

CONIFER, Col., March 29.

*Editors Herald:*—I held a series of meetings at this place last week and had good liberty in preaching the gospel. I baptized one precious soul into the kingdom of God, and I believe he will make a useful man in the church. So the work is moving on slowly in Colorado.

Yours for the right,

JAMES KEMP.

## Original Articles.

### BOOK OF MORMON GEOGRAPHY. —NO. 3.

WHEN Mormon had advanced in his abridgment and came to write of the location of the city of Moroni and its lands he wrote,

And it was by the east sea.

But as the east sea or Atlantic Ocean and its tributary was an east sea to both the land northward and to the land southward, he wished it to be understood by us when those writings should speak to us out of the dust which of those lands he was writing of, and he wrote,

And it was *in the south* by the line of the possessions of the Lamanites.

That line is described by Alma as running in a straight course from the "east sea, even unto the sea west," and "by the head of the river Sidon." And I believe "it does not require an educated man to see clearly" that this second expression used by Mormon is the proper one associated with the above considerations by which we can understand the quotation we are considering; and it appears to me to be more fully established by the use of

the semicolon dividing the two sentences:—

And it was by the east sea; and it was in the south by the line of the possessions of the Lamanites.

Accepting this as the true solution we will now proceed to locate the city and land of Moroni.

And the Nephites began the foundation of a city, and they called the name of the city Moroni; and it was by the east sea; and it was in the south by the line of the possessions of the Lamanites.

If the line I have before given as the north line of the "strip of wilderness" dividing the lands of Nephi and Zarahemla be correct, then the land and city of Moroni occupied what had been before the land of Jershon and what we now know as the Gulf of Maracaibo, and the best proof I have to offer is found in the Book of Nephi 4:6, where it is written,

And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned.

And following again I read:

"And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city Onihah, and the inhabitants thereof, and the city of Mocum, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof," thus forming a lake, which I believe to be Lake Maracaibo. The city of Gilgal escaped the watery element perhaps because of occupying higher ground and was located where once was the city of the Zoramites, and the land of Gilgal had been what the Zoramites called Antionum, bordering upon the "strip of wilderness" and south of the land of Moroni as Antionum had been south of Jershon.

I am aware that I am liable to be met with the idea that Jerusalem was in the land of Nephi. To this I answer, 'Tis true there was a city called Jerusalem in the land of the Lamanites, but to my mind it would not be strange to find a city in the land of Zarahemla by the name of Jerusalem, seeing that the two nations sprang from the same family and from the same city Jerusalem in the land of their fathers. If then the city of Moroni occupied the site where I have placed it, then the cities and lands of Nephiah, Lehi, Morianton, Omner, Gid, and Mulek lay in the order named

from the land of Moroni to the mouth of the state of Panama "on the east borders by the seashore," the city of Melek being located in the entrance to the now state of Panama and having its western bounds upon the eastern side of the range of wilderness named upon the map as S. Del Darien (see Alma 24: 9), the then provincial land Bountiful occupying the greater part of what we now know as the state of Panama.

I wish to throw out a few ideas farther and hope I won't intrude. In regard to the location of "the land of Melek," the article states after quoting Alma 6: 1, 2,

This shows that the land of Melek was west of the land of Zarahemla, and the wilderness was west of Melek.

We quote the text:—

And it came to pass in the commencement of the tenth year of the reign of the judges over the people of Nephi, that Alma departed from thence [Zarahemla] and took his journey *over* into the land of Melek, on the west of the river Sidon, on the west, by the borders of the wilderness.—Alma 6: 1.

From the reading of the article the conclusion arrived at is badly strained. If when Alma went *over* upon the east of the river Sidon into the valley of Gideon is sufficient to convey the fact that Zarahemla lay west of the river Sidon, then it was superfluous to tell us that Melek was also west of the river Sidon if it occupied a position west of the land of Zarahemla. Better far for Alma to have stated that fact rather than what we now have. But I do not so read the quotation; let us examine it:—

Alma . . . took his journey *over* into the land of Melek.

The article says "over into," (over the mountain range). My idea is that he went *over* the river Cauca into the land of Melek, and also that the land of Melek lay north and northwest of the land of Zarahemla; that is, the east end of the land of Melek was partly bounded by the river Sidon, and that the western end rested in the *borders* of the wilderness formed by the Sierra S. Jeronimo range, which extends northeast to within fifty miles of the Magdalena River, thus the land of Melek was "on the west of the river Sidon, on the west, by the borders of the wilderness."

Again; that the land of Ammonihah to which Alma traveled three days

upon the north side of the land of Melek was bounded upon its northern end by the land of Melek, its north-west side by the river Sinu, and its southeastern side by the river San Jorjie; that when Alma and Amulek departed from Ammonihah they "came out even to the land of Sidom" and when they had finished their labors in the land of Sidom, "Alma took Amulek and came over to the land of Zarahemla and took him to his own house." (See from Alma 6:1 to 10: 16.) Thus then I gather that the land of Sidom was bounded on the west by Ammonihah, the river San Jorjie dividing them, and upon the east by the river Cauca, and that this river was that *over* which Alma took Amulek into the provincial land of Zarahemla to his own house; and thus the land of Sidom, instead of Melek, lay west of the provincial land of Zarahemla.

There are two other cities mentioned in this western part of the national land of Zarahemla; they are Noah and Aaron. Of the first, Noah, it is said:—

They [the Lamanites] had destroyed the people of Ammonihah and also some around the *borders* of Noah, and taken others captive into the wilderness.

Of the coming in of the Lamanites it is said:—

There was a cry of war heard throughout the land; for behold, the armies of the Lamanites had come in on the wilderness side into the borders of the land even into the city of Ammonihah.

This city then was their objective point and, as we have seen, the land of Ammonihah lay in a northwesterly direction from the city of Zarahemla. The Lamanites coming in and destroying the city and going out as they did is proof sufficient that it was down the Pacific coast they came, and returned in the west wilderness; which is further shown by their crossing the river Sidon in the south wilderness and being met by the Nephites upon the east side of that river. The land of Noah then adjoined the land of Ammonihah on the southwest, its borders being on the Lamanites' route from the latter on their way to the wilderness west or Pacific coast.

In regard to the city of Aaron, I gather from the record that this city and its lands lay southwest of the land of Sidom, bounded on the east

by the Cauca River and on the west by the land of Noah. The direction in which this city lay I gather from the following: He (Alma) departed thence (from Ammonihah) and took his journey towards the city which was called Aaron. After Alma had received his message from the angel of the Lord he returned speedily to the land of Ammonihah and he entered the city by another way, which is on the south of the city of Ammonihah. (Alma 6: 4-6.) I presume then that Alma, having traveled on the north side of Melek, entered the city of Ammonihah upon its north side, and when he left it was also upon that side, and traveled in a southward direction toward the city of Aaron, but returning he came by another way and entered the city on the south. This would show that he traveled in a southward direction, and that the city of Aaron lay in that course. But I am aware that some one will say the city of Aaron adjoined Moroni. Granted; there was a city and land of Aaron that adjoined the lands of Moroni and Nephiah. The land of Moroni was by the east sea, and Nephiah was upon the east borders by the seashore and adjoined Moroni. The expressions used in regard to the location of these two lands, although they adjoined each other, is material proof of that which I have before stated, that after rounding Point Gallinas the Caribbean Sea was considered an east sea by those living in South America; and especially would this be so by the Nephites whose home was in the northern part of that continent. The lands of Moroni, Nephiah, and Aaron which adjoined them, all lay northeast from the city of Zarahemla, while the cities of which we have been treating—from Melek to Aaron—lay from north to southwest of the city of Zarahemla and upon the Pacific side of the continent, and several hundred miles distant from the city of Aaron whose land adjoined the lands of Moroni and Nephiah; so that there must have been two cities of the same name in the national land of Zarahemla.

And now I will leave this for the brethren to study.

Your brother for the truth,

WILLIAM HAWKINS.

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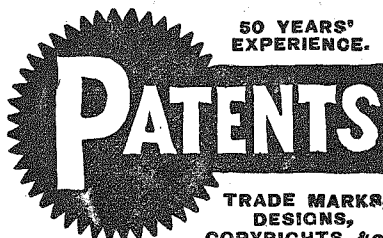
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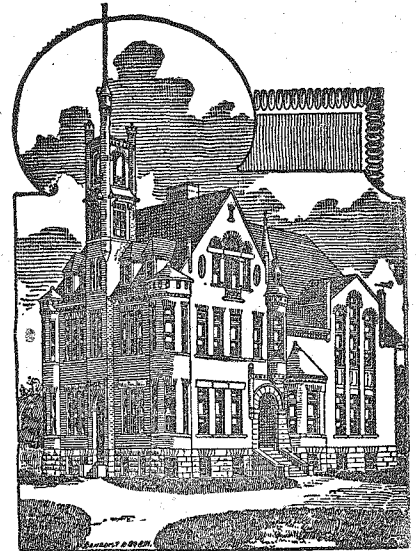
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# THE SAINTS' HERALD.

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

Vol. 44.

Lamoni, Iowa, April 21, 1897.

No. 16.

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## LINES OF CLEAVAGE AMONG THE BAPTISTS.

"The Distinctive Principles of Baptists" is the general title to a series of articles which *The Standard*, of Chicago, has been publishing from the pens of leading Baptist divines. In the issue of February 27 appeared, as one of the series, an article on "The Baptist Outlook," by Rev. Dr. Eri B. Hulbert, dean of the Divinity School of the University of Chicago, and in the issue of March 13 appears a reply by Rev. Dr. J. B. Jackson. The subject of both articles is, in a word, the inroads which the "higher criticism" has made in the Baptist denomination.

Dean Hulbert has been regarded as fairly conservative; but he recognizes that rapid changes are taking place in the church, and that in future time "Baptists will differ from us even more than we differ from our fathers." This transformation, which he obviously advocates, is "breaking our Baptist brotherhood into parties" and "already the line of separation is becoming so definite and fixed that preachers and churches are arraying themselves or being arrayed on one side or the other." The line of separation does not, he thinks, divide the church on what are commonly accepted as its distinctive principles, nor on the great fundamental, saving, and moral truths of Christianity; nor is the line as marked as in some other denominations. Nevertheless it is real, and the names already assigned to the two parties, Conservatives and Progressives, indicate the nature of the division. The following is his diagnosis of the trouble:—

"The marvelous progress in the domain of natural and physical science,

the recently promulgated theories of evolution, the philosophical and theological speculations imported from Germany, the reconstructed apologetical literature adapted to present-day exigencies, the discoveries in the ruins of ancient Oriental dynasties, the studies in comparative philology and in comparative religion, the new way of conceiving and writing history, the new canons of literary criticism, the new outlook in the realm of ethics, the new science of sociology, and the new humanitarian activities—this new world of new thought in the midst of which we are living has profoundly moved some of our Baptist brothers. It has not merely changed their point of view, given them a new center of observation, it has well-nigh revolutionized the very substance of their thinking. They do not look at things as they once did. Mere modification of conception has passed over to radical transformation. They are notable to analyze the process by which this change has come about. It certainly has not been in the main by a conscious, deliberate dropping of old ideas, but rather in the main by an unconscious passing over into a new world in which the old ideas cannot survive. Notions for which they would once have laid down their lives are notions for which they would not now lift a finger. . . . There is not a time-honored belief which must not submit itself to fresh scrutiny."

That Dean Hulbert does not look upon this change as regrettable is apparent from his further description of the Progressive:—

"They have a new conception of God, of his goodness and glory. His sheer sovereignty and decrees fall into the background, and his moral excellence, beauty, and common Fatherhood fill the vision. They have a new conception of Christ as the express image of his Father's person and the perfect revelation of his thought and love; and of Christ's work in man's behalf as designed to meet the necessities and aspirations of his entire being—body, mind, soul—for time and eternity, in earth and

in heaven. They have a new conception of man, of his creation in God's image, and his boundless possibilities of growth in the likeness of his Creator, Father, and Savior. They have a new conception of the Bible. They have ceased to believe that it was dictated in a mechanical way, and that its chief design was to furnish proof-texts in polemical theology. They have parted with many of the traditional notions of the authorship, structure, and purpose of the sacred books. They maintain that no theory of inspiration has yet been advanced which covers the facts, and that their reconstructed Bible is a book more human and more divine, more consistent and rational, more helpful and inspiring than the traditional volume."

Nearly all the rest of the article consists of a plea for a tolerant spirit between the two parties. If they are to "fight" out their differences, "Satan will deservedly get them both in the end, and, perforce, the denomination will go to the devil." If the evil spirit is exorcised and a Christly spirit to take its place, each party can help the other to reach the fuller truth. He wants free discussion and open debate, but each side should recognize the honesty and ability of the other; and the result of such controversy will be a better Bible, a better theology, a better education, a better ecclesiasticism, a better missionary endeavor, a better sociological activity, a better young people's influence.

Dr. Jackson, in his reply, expresses very considerable surprise over the description given by Dr. Hulbert of the Progressives and of the radical nature of their purposes. While repudiating for himself the title of Conservative, "in the sense of feeling called upon to hoot at everything new and to make a fetish of everything old," he does believe that the past is "the mother of us all," and that "any scheme which breaks abruptly with the past must prove ephemeral." He calls Dr. Hulbert's article an irenic, and predicts for it the fate of so many other irenicons which lie stranded on

the shores of time. "Not peace," he writes, "but a sword." The chasm cannot be closed.

Quoting a part of the first extract we have given above from Dr. Hulbert, he calls the statements therein disturbing as first read and startling on a second perusal. The Progressives are therein described as having "the very substance of their thinking well-nigh revolutionized." Then Dr. Jackson asks a question or two:—

"The question arises, and it is of profound and most practical moment: If there is not a time-honored belief which must not submit itself to a fresh scrutiny, to be of course cast aside if it do not bear the test of the 'new learning,' what are our progressive ministers meanwhile to preach? Can they in consistency deal out to their hearers anything but negations? Yet these never saved, and never can save, a soul from death."

Continuing in the same strain he says:—

"How long, I say, will it take for the old gospel to be displaced by the new? In other words, how long will the Progressives need to abide in the theological quarantine wherein, poor souls, they now find themselves? Pitiable indeed is their present state; and pitiable it must remain, until they can with safety pass to the *terra firma* of a brand-new set of positive and working beliefs. However rapid the transformation now going on—a transformation that takes in the entire creed, and extends to its very roots—manifestly quite a period must elapse before that 'better theology than we now possess,' which we are kindly informed, nay, assured, the Baptists are to have, will get fairly on its legs. Meanwhile, souls are passing by thousands into eternity, with no hope but that which is held out by the gospel of Christ. At least so the Conservatives think. And so likewise thought our progressive brethren, until seized by the 'new theology,' or the 'new learning'—it makes but little difference which; for each, though extremely nebulous, perhaps rather because it is so, seems to have a wonderfully hypnotic power over those who dally long therewith. But this conviction respecting the doom of unrepentant and unbelieving sinners is itself a belief, and therefore must

be tested anew before even to it our friends in quarantine as aforesaid can subscribe, *Credo*."

The genesis of the new movement as given by Dr. Hulbert (in the same extract), Dr. Jackson observes, makes scant reference, in fact no explicit reference at all, to the Scriptures, which Baptist authorities have held to be the one paramount source of Christian doctrine. He dwells upon this point:—

"Neither the decrees of councils, nor the teachings of church fathers, nor the unverified theories of scientists, nor the philosophical speculations of theologians, nor the wild conjectures and crude inferences of critics, higher or lower, must be allowed to usurp the throne hitherto occupied in our Baptist kingdom by the word of revelation. Yet no one can fail to notice, as already remarked, how small a place, in fact no distinct place at all, is assigned to the Bible in Dean Hulbert's account of the influences and forces which have instigated and pushed forward the stupendous revolution, with whose fortunes so many of our ministers have seen fit to identify themselves. In this he is, I begin to fear, only too well justified as a historian. But his complaisance toward the movement as thus set forth is a different thing."

Reviewing the effects of such teaching, Dr. Jackson concludes his article as follows:—

"I repeat, I do not fear for the ultimate and glorious triumph of Christ's kingdom. But I do fear, and I fear greatly, for the well-being of souls now alive, and for those who may come immediately after us. On this point, if it is proper for me to make such a personal reference, I confess I have thoughts that move to tears."—

*Literary Digest.*

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# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, April 21, 1897.

No. 16.

## The Saints' Herald.

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

LAMONI, IOWA, APRIL 21, 1897.

### THE GENERAL CONFERENCE.

MONDAY, the 12th. — The meeting provided for by action of the 9th for the discussion of tent work, methods of preaching, missionary, and pastoral work, was held from eight a. m. to about the noon hour, in charge of President Joseph Smith. The main points presented by the brethren, so far as the writer was able to obtain them, are given herewith:—

1. Best modes of preaching; 2. The best way to carry on tent work; 3. The best way to carry on city work; 4. The best way to carry on work in rural districts; 5. Debates; 6. The attitude we should assume toward the world; 7. The use of slang; 8. The use of sensationalism.

1. Best modes of preaching. The speaker should be humble and secure the Holy Spirit. The Spirit will guide the same person to present the same idea in different ways. Be sure to present the doctrines of Jesus Christ. Show that Jesus Christ is the author of the work we represent. Do not treat upon speculative ideas, or spend time in presenting your own opinions. Treat principally upon the first principles of the gospel with the associate truths of the existence and character of God. Preach affirmatively as a rule, using but little negative argument. Present at least two scriptural evidences to sustain each point advocated. Do not present a point unless you have the evidence at hand to sustain it. Use simple language. Appeal to the intellect. Speak in a humble, loving manner, not boastfully. Seek to build up, not tear down. Predicate what you preach upon the truths, and present needs of the people where you labor, seeking to ascertain their condition by proper inquiry with prayer. Sarcasm and ridicule should not be resorted to; avoid offending. Present ideas with seriousness, thereby impressing the people with the sacredness of the truth; use but little levity. Refer but little to your personal conditions past or present. Be original, and thus show your individuality. Do not speak of the unpopularity or the dark side of the church. Make it plain that we have no sympathy with Utah Mormonism. Avoid politics as a theme. The use of charts and blackboards is commended. Show in a humble yet a

firm way that the work represented is defensible. It is a mistake to take the corpse at a funeral service for a text from which to preach a doctrinal sermon. There should be a systematic and definite manner of conducting funeral services.

2. Tent work. Seek a pleasant and attractive location near some thoroughfare for the location of the tent. Locate the tent where it will get the morning sun. Make it look cleanly and homelike without and within the tent. Arrange the seats neatly, having backs to them. Advertise with printed circulars well distributed, and a large notice on outside of tent. Be present at the tent most of the time to converse with inquirers, and to invite their attendance at the services. Two brethren of nearly equal ability, one of whom should be a married man, whose wife will travel with her husband, should be associated in labor. It would be well if the sister was an organist, and one who could and would defend the work in meekness. The people should be visited and tracts distributed to them. The tents used should be well made, and not too large. Some one should be with the tent night and day to care for it, and that which is associated with it, so that neither designing persons nor storms would do so much damage. It would be well at times to publish the subjects to be treated upon ahead. It is well to have a small tent to sleep in and keep books, etc. Every district should have at least one tent. Should be well secured with strong guy ropes, and should have double blocks in hoisting tent on center poles. Two ropes should be used at each side pole, one longer than the other, and the stakes to which they are attached fastened together at the top with a strong wire. Tent should never be taken down when damp. In transportation the tent should be protected so as not to come in contact with any substance that will wear holes in it.

While some thought that tent work was expensive and required much work, yet it was generally conceded that it was a benefit, and could be made very successful in reaching people who could not be reached by other means.

3. The best way to carry on city work. There should be a located pastor who could spend all his time in religious work. Men selected for city work should be adapted to such work; a man should thoroughly inform himself on current events, and seek advice to give relating to them when necessary.

4. The best way to conduct work in rural districts. One should be common, plain, willing to adapt himself to circumstances, and not too critical. Should be sociable, and visit and converse with the people at their homes. Study to adapt language to the understanding of the people. Show ourselves helpful.

5. Debates. We were advised by the word

of the Lord to "confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest."—D. and C., page 203, par. 2, hence concluded that at times debates were necessary, and result in good. Should not make assertions unless proof is at hand. Always be courteous to opponents.

6. Our attitude towards the world. We should be discreet, and not too critical. Give them credit for all truth believed.

7. The use of slang. It is questionable whether slang should ever be used. There might be an exceptional case when a point could be understood better, or made more impressive by the use of a slang phrase in common use.

8. The use of sensationalism. Is permissible in calling attention to time and place of service, and subject to be treated in special cases. Should not be used as a rule, as it does not appeal to the intellect.

One brother who had once been associated with the errors of Utah Mormonism, but had been saved therefrom, said that we should treat that people kindly and seek to show them their errors. He further said that the representatives of that people were very ignorant of the standard books of the church, even the Bible, and cited as proof that at one time in conversation with one of them he cited to evidence to prove a certain point and said it was found in the book of Jeremiah or Nicodemus, he did not know which.

The session was quite beneficial, and better qualified many of the ministry for their future work.

J. F. MINTUN, Secretary pro tem.

The usual business session opened at two o'clock, in charge of President Joseph Smith. The hymn, "O for a faith that will not shrink," was sung, and Elder Charles Derry offered prayer. The minutes of previous sessions were read and approved.

The principal item of business before the conference was the revelation presented to the church by President Joseph Smith. Bro. F. G. Pitt, of the High Priests, was appointed by the President to preside during its consideration.

The revelation was read by the Secretary. After receiving the formal reports of the Twelve, the Seventy, the High Priests, the Bishopric, the Elders, Priests, Teachers, and Deacons, they all arose to their feet, as did also the delegates and the entire assembly, in token of their acceptance

of the revelation. The vote was from the assembly entire and was unanimous. The whole congregation was deeply moved by the Holy Spirit, which was poured out richly in attestation of the truth of the communication given to the church. The congregation then sang, "Praise God from whom all blessings flow."

A motion providing for the publication of the revelation in the Doctrine and Covenants was adopted.

Following this a resolution making provision for inserting the revelation of 1894 in the Doctrine and Covenants, was also adopted.

President Smith was authorized to provide for the ordinations of those named in the revelation.

The brethren named, with the exception of Bro. W. H. Kelley, of the Twelve, each made a statement; action concerning the ordination of Bro. Kelley as President of the Twelve being deferred until the changes provided for by the revelation were made in the Quorum of Twelve.

Bro. Alexander H. Smith's statement is given herewith:—

In answer to the question of Pres. Joseph Smith, "Brother Alexander, do you accept the appointment?" Bro. Alexander Smith said: "I accept the appointment and will say that to me the appointment was not altogether unlooked for, for intimations of the past for a number of years have directed my mind in that direction. I wish to say that I have never felt to fully give myself into the hands of the Lord for this appointment until this spring. There was that bond of affection for the quorum over which I presided that I felt that I wished to remain with them; but since it has been made known that it is the Lord's wish that I should labor elsewhere, I am willing to do the very best I can, using my powers in doing the Lord's will so far as he shall give me strength, leaving the result in his hands. All that I have, all that I am, all that I ever expect to have or to be, is put into this work. I have given myself wholly to the Lord.

Bro. Edmund L. Kelley's statement is as follows:—

I can say to the conference that having always stood ready to do whatever the Lord shall call me to do, I am ready to perform what is my duty so far as I am able to do so in the present calling. I have ever been willing to work in whatever position my heavenly Father wanted me to work; that being my belief of duty with reference to the position of all workers in the church; and when I was working in the Priest's Quorum, I was just as earnest and satisfied with my work as I have been since I have been in the Bishopric, and possibly I shall be no better

satisfied with the new work placed upon me than I have been in the past.

Possibly some of you may wish to know whether this matter has been before brought to my attention; and I may state in this connection that seven years ago there was presented to me in vision President Smith with a revelation in his hand and the statement was that I should act as one of the counselors, and then the question was asked, "What about my work in the Bishopric?" and the statement was made that I was to act also in the Bishopric. I never made this statement to any individual or person in the world, until after this revelation was presented. I was puzzled because I never heard tell before of one individual acting in both places at the same time. I suppose it is something as an emergency, and I only present this to show that God is like himself in his revealments. He gave the evidence, I suppose, so that I would be satisfied when it should come.

Bro. Isaac N. White stated as follows:—

I realize what an important position this is, and how much wisdom it demands above that which I have had in the past in other quorums of the church. I am not at sea in reference to the added responsibility that will be imposed upon me by accepting the position in the church that this revelation calls me to. A revelation amounts to nothing to me unless I have faith and confidence that it is from God. This revelation says: "And, if these will accept this appointment and remain humble, faithful, and diligent, they shall with their brethren be greatly blessed in ministering the word and bringing souls unto me." I am prepared to believe this revelation is from God, with all my heart. I have good reasons for so believing. When I was at the Kirtland, Ohio, conference one year ago I had an open vision while Bro. Luff was at prayer during a prayer service participated in by the Quorums of Twelve, High Priests, the two quorums of Seventy, and the Bishopric in the upper room of the Temple. In that vision I saw a fountain and was told that from that fountain God would send forth a revelation to fill some of the important quorums of the church. I was given to understand that at this General Conference it might be expected. One or two very important things have been fulfilled that were shown to me in that vision; things, too, that were least expected by me.

Some three years ago the Lord showed me that I was to go to the Quorum of the Twelve. It passed into my daily journal, and that journal was carefully stored away in one of the drawers in my secretary, among private papers where few hands but my own find their way. I was aware of the occasional "crank" trying to climb into "Moses' seat," and for the good of the work and to protect myself I kept my own counsel, not even revealing what I had received to my own wife, who generally knows all my secrets. I left home on March 5 to visit my sister who was lying at the point of death. While there on the night of the 25th of March, 1897, I had very peculiar feelings before retiring; I felt to pray and did so at my bedside, and the room

seemed to fill with the Spirit of God. I plead with God to pass by all my imperfections and fit and qualify me for the work that was before me. I retired, and presently I was wrapped in vision. In the vision I was aboard a large ship headed towards the north. On my right or to the east no land could be seen; but on my west I saw we were close to the land. Presently I perceived Bro. Joseph Smith standing in the front end of this immense ship, seemingly directing her movements. Three large windows were in the front there for the purpose of light or places to look out to see how to direct the ship's movement and from which to see the breakers that might lie in the way. I was standing about midway of the ship and noticed that Bro. Luff was tipping my elbow on the right. I noticed that Bro. Joseph Smith was the only man in the front and he was pacing backward and forward in the front; first passing this window then that. Presently he stopped and looking towards us said in a loud voice: "I. N., do you know that there had been a revelation received regarding filling the quorums?" I turned to Bro. Luff and when catching his eye saw at once that he knew something about it. Joseph cried out again: "Don't reveal this until it is presented to the General Conference." At once I saw a canvas hanging from the lower part of one of the three front windows and on that canvas were three names. The first was "President Joseph Smith." Then I perceived a window on either side of the ship about midway, right where Bro. Luff and I stood. On one of these windows was a similar canvas to that I had just seen in the front, only the first name on this last one was, "I. N. White;" then followed two other names. At this juncture I heard a voice saying, "Your responsibility will be increased in place of being lessened;" and the voice of the Spirit said: "Look out for breakers!" My duty was to watch from this side window and also look ahead through the front windows for breakers, and I felt the responsibility so heavily and my anxiety for the safety of the ship seemed to be magnified a hundredfold.

During this anxiety the vision passed away. I cried out to God: "O Lord, I am not worthy to be called even a servant of thine; drop me back to the office of an Aaronic priest and I shall be satisfied and will promise thee that I will not even make one complaint." But the Spirit of my office was upon me.

This revelation that is now before us is as much a revelation from God as it was a revelation from God when he spoke to Moses in the calling of Aaron. It would not be any more a revelation of God to me if Christ stood by me to-day like he did when he stood upon the shores of the lakes of the eastern continent and spoke to his brethren there saying: "Follow me, and I will make you fishers of men." This revelation is the voice of God to me. "In the mouth of two or three witnesses every word shall be established." These witnesses have testified to me that this revelation is of God. Under these circumstances I cannot reject this call



without jeopardizing my salvation. I accept the situation and ask the earnest prayers of my brethren and sisters that I may be qualified for the important office and its duties; and that I may live humble and faithful, and never betray your trust. Amen.

Bro. J. W. Wight made statement, as follows:—

Were I simply consulting my own feelings this afternoon I would refuse to accept the position, but did such refusal come from me it would be virtually saying one of two things; either that I did not believe the revelation to be from God, or else that I refuse to labor where he calls. On Saturday just before retiring to rest there came into my soul, by the Spirit's power, the evidence that the revelation that would be given to the church would affect me; but as to how I did not know, neither did I know until I heard it read in the quorums yesterday morning. In 1880 when Bro. J. C. Crabb pronounced the ordination ceremony of an elder over my head, he predicted what is being fulfilled to-day, with many other things that have been fulfilled along the line on different occasions. The predictions have come concerning the position I am thus called to occupy; the inspiration of God's Spirit made it manifest to me when I was in far-off Australia; and before leaving that country to come here I felt the prompting of that Spirit, impelling me to come and prepare myself; and I believe that had I not come when I did to meet with the conditions I have met since coming during the three last years of my life that I would not now have been prepared to have been called. These conditions have been of that sort that I believe God has been preparing me for the position, and yet I say honestly before God that I shrink from the duties I am thus called to assume, and ask that your prayers shall ascend to God in my behalf that I may remain humble, faithful, diligent, and earnest in the work whereunto he has called me.

Bro. R. C. Evans stated thus:—

*Mr. President and Brethren:*—I may say briefly that when I was confirmed into the church in 1876 by Joseph Luff and J. J. Cornish it was then presented through Bro. Cornish that I would occupy a prominent position in this church. For years I struggled on, and finally in 1882 was ordained to the office of a priest under the hands of J. H. Lake, and under the Spirit's influence then, he predicted that I would yet fill a position in one of the leading quorums of the church. I was ordained an elder in 1884 and again the promise came. In 1886 I was ordained to the office of Seventy and once more the promise was given that I would occupy a position in the Quorum of the Twelve. Since then from several the prediction has come, so that I have not been altogether surprised. During this convention it has been presented to me through others that I would occupy a position in this quorum, but I can say to you this afternoon that when I was called to the Seventies meeting yesterday morning to consider the revelation and when I heard my name read for the first time, notwithstanding all these predictions, I could hardly believe

that I heard aright. All I can say is that I try to feel the weight of this great responsibility that is thus placed upon me.

For some two years I have felt a change coming over my life, and I know that God has been assisting me and helping me to improve along lines wherein I needed improvement; and I here and now say that I fully believe that God has spoken, and while I recognize that my acceptance of this office at his hands may call from me the sacrifice of a life, but before you, my brethren, and before God this afternoon, I wish here to say that I willingly consecrate my life to his service. I know to some extent what this may mean, and shall pray that God will help me and ask you to remember me that I may in deed and in truth do the work intrusted to my care with an eye single to his glory. Amen.

The brethren named were then called forward for ordination. President Joseph Smith selected Brn. William H. Kelley, Joseph R. Lambert, Edmund C. Briggs, and John H. Lake, of the Twelve, Brn. Charles Derry, President of the High Priests' Quorum, and Bishop E. L. Kelley, to act with him in ordaining. Bro. Alexander H. Smith was ordained Counselor, Patriarch, and Evangelical Minister to the whole church, by President Joseph Smith and the brethren named. Bro. Edmund L. Kelley was appointed and blessed to act as Counselor to the President for the conference year, or until a successor to Bro. W. W. Blair is chosen, by Bro. Edmund C. Briggs and the brethren named.

Bro. Isaac N. White was ordained an apostle in the Quorum of Twelve, by Bro. Joseph R. Lambert and the brethren named; Bro. John W. Wight was ordained to the same office by Bro. William H. Kelley and those named; and Bro. Richard C. Evans was ordained to the same office by Bro. John H. Lake and those named.

Following these ordinations President Joseph Smith assigned the newly ordained apostles to places among their brethren of the Twelve.

President Smith then addressed the assembly at length, his statements receiving the close attention of the assembly. He said:—

It may be advantageous for the ministry to know certain things before they go from here, in connection with what has taken place to-day. There has no one among you realized to any greater extent the broken or fragmentary character of our organization more than I have. There is no one among you that has been more anxious; and I need not remind you that the opportunities that

were presented to me for years of surrounding myself with certain classes of men have often and always presented themselves before me; and one of the strong pleading causes was the fragmentary condition we were in. I realized that among what was called latter-day Israel to a certain extent, whether this was a proper name or otherwise, we were laboring under a disadvantage; but I had no reason of my own to serve, and I thought that if God through Christ could not take care of his work, I could not; and if he was willing to bless us in our fragmentary condition, it was because of the faithfulness of the people rather than the completeness of their organization; and the language of the law which says that the majority may act where it is impracticable or impossible that there should be a whole, has been our shelter; and whatever God has commanded to do, that he has always given in his command the enacting clause or what is called the empowering or enabling clause; and for this reason we have gone forward. No man has mourned more than I the disadvantage that was put upon my brother. It would have been an easy thing for me to have followed him to his grave in comparison with what I have borne in reference to his condition now; and when I was charged with unkindness and with want of spirituality as the leading reason why the church was thus visited, or he was visited (because it cannot be accounted a visitation to him when he does not realize it), it was grievous.

Prior to the receiving of this document which you have accepted (and I believe it was given for the purpose of overcoming my objections arising from conditions that it is not necessary for me to recite) I saw the organization. I realized what was said in the vision. I saw the quorums of the church marching, and I may state the order in which they moved; it may aid some of you and may overcome some possible objection, mental objection. I saw in the lead of this army the Twelve in line, and next to them the Seventy, the two quorums, each Seventy moving by itself, its president in the lead. Then came the Presidency, three of them, the Bishopric and then the High Council; after that, the High Priests, then the bodies of elders, each in their organization, and so on until the whole army, priests, teachers, and deacons followed.

It seems to me that this was typical, and I realized that whatever may have been my prejudice or objections against filling these quorums thus leaving vacancies provisionally for what might take place, we should have the opportunity for filling; and for the first time the leading quorums of the church can act as a whole through the providence of God, the Bishop acting as a Counselor. I cannot say why there was a reservation in this, though I believe I have reasons satisfactory to me. It is not necessary now that I should state them, for it is possible that they may be suggested to you from the language of the document itself in one particular.

I am pleased, I am more than that, for as I told you not long ago, I had looked forward to

this conference with some degree of regret, but no fear; for I believe that fear of consequences has but little to do with the man who is thoroughly impressed with the thought that he will do his duty and let the consequences take care of themselves; but, we have passed through a great number of peculiar exigencies which have happened to the church, and it has only been by the intervention of God's providence, through the ministration of his Spirit, that we have been more than once kept from being overcome by internal dissension among ourselves. This was as I predicted to you years ago, and some of you will remember it, that which the adversary purposed as the entering wedge—that he would create dissension in the councils of the church, and thus prevent our onward progress. And you will bear me witness that I warned you against it time and again, that that which we had so desperately fought would not again entangle the elders of the church; but if there was a disruption it would come from dissension among ourselves.

The last year has given us an ample token of the acceptance of God in our labors, and whatever of prejudice I may have had hitherto against the entire filling up of the quorums, so far as I am personally concerned they are set aside, and I welcome these brethren gladly.

I may state that last spring while at the conference at Kirtland I had a dream or vision that I told numbers of the brethren. Bro. Griffiths will remember me telling it at his dinner table. I found myself with some few of the brethren near a heavily-loaded wagon, having a pair of horses hitched to it and climbing a difficult hill; it seemed to me that it was loaded with matters pertaining to the church, or materials belonging to the church. Right near the crest of the hill was a very difficult place, one of the horses seemed to be weaker than the other, and all at once he faltered in his steps and came near falling; the other horse pushed on and did the best he could. I was walking on the left hand side of the team and I looked around me and just up at the right of the hill I saw Brother Alexander and Brother William Kelley, and just to the left of me and a little back I saw the Bishop; but I could nowhere see Bro. Blair. I said to them, "Boys, we'll have to give this team a little help." Bro. William Kelley, Bro. E. L., Alexander, and myself got around the wagon to push. I got hold of a wheel and the weaker horse struggled to his feet with the stronger one, and we got over that difficult pass and up the hill. I told this and it was interpreted by Bro. Griffiths. I did not accept the interpretation, but unfortunately it proved afterward to be true.

I may say further than this, that I should have been warned, but was not. While Bro. Blair and myself were in the office, and the day before we started to Independence, he to go to St. Louis, I to return and then go on to conference, which occurred in April (this was in March), in discoursing about his condition and laying out, or trying to lay out the work for the year, he was purposing to take one direction and I another; part of our route

to lie together; he was telling how well he felt. I said to him I could not see but what from the circumstances he had twenty years of life and labor yet in him, and he said that he felt strong; that he came of a long-lived race, and that he purposed to do what he could. He spoke of something he was thinking to do, spoke of it quite confidently, and all at once the room turned dark before me, and I heard a voice speaking to my spirit, saying: "You will not live to accomplish it; it will not be done." I turned it away as I have sometimes done; I would not receive it, and hence when Bro. Lake and myself passed the door of Bro. Steffe's house in Kirtland and were called in to see him as I well remember, we found Bro. Blair suffering; and then and there while administering to him I suffered all the pangs of separation from him that it could be possible for my friendship to suffer. It is an unfortunate trait of the family so far as I know, to have these peculiar prescient feelings concerning our own relatives and near friends, and we frequently mourn for them ere they are departed, and with all the poignancy that it is possible for grief to have; and so when those conditions occur by which death ensues and we are separated from them, for some reason a portion of the shock is taken away, because we have already suffered it. I speak this in explanation.

I have labored under extreme difficulty during the past year, such difficulty as you may imagine, and I hope that no one of you has ever experienced the like. I feel that to many of you the way will open this year brighter, give you a more successful ministration than you have had the year past. I foresee that some of you will suffer a great deal, but God will give you grace and power to come off conquerors.

The brethren of the Twelve expressed a desire to extend the right hand of fellowship to the new members individually. Bro. E. C. Briggs arose and addressing the brethren on behalf of the Twelve, said:—

I congratulate these my brethren that have been chosen to occupy the place in behalf of these my brethren, and as one, too, that has looked forward to this great time for forty years and more. I feel to congratulate you and in the name of Jesus Christ welcome you—welcome you not only to this quorum, but to the great work that lies before you. May God, the Infinite One, who established the sacred office to which you have been called, give his angels charge concerning you! May you realize that your strength lies in humility, and meekness, and longsuffering, patience, and diligence; and we will give you the right hand of fellowship in the name of Jesus Christ, our Lord. Amen. May God bless you; may he be your help, your high tower and your deliverer!

And we say to the Patriarch of the church, O, may God the Infinite One who hath ordained that Israel's good shall be carried on, his people shall be recognized by the Most High, may God bless you, dear brother! And we welcome you in the name of Jesus Christ

and in behalf of this great work in which you are now engaged.

The brethren of the Twelve then followed, greeting their newly ordained fellow ministers and extending the right hand of fellowship. President Smith in greeting them said:—

We welcome you on behalf of the church.

President Charles Derry arose and said:—

The brethren of the High Priests' Quorum greet you in the name of the Lord Jesus Christ.

Bro. Columbus Scott, of the Presidents of Seventy, said:—

I desire to say in behalf of the Seventy, we congratulate these our brethren, believing they are called of God; and they have our prayers for their success, and we hope to always be able to trust them for their integrity and honesty in the service of God and in behalf of his church.

The entire assembly then arose and sang one verse of the hymn, "We thank thee, O God, for a prophet."

The entire proceedings were attended by the spirit of love and solemnity, in keeping with the character and importance of the occasion. It was an era in the history of the Reorganized Church. The people of God rejoiced and worshiped before him.

The conference proceeded to consideration of matters before it. A request for the organization of another quorum of Deacons, together with applications for enrollment in quorums, in the Secretary's hands, from elders, priests, teachers, and deacons, was referred to a committee consisting of Bro. Heman C. Smith and G. T. Griffiths, of the Twelve, and Charles E. Butterworth, of the High Priests.

The committee on credentials reported.

The Presiding Bishop's report was read:—

*To the President and Saints in Conference Assembled.*—In submitting my annual report I would respectfully call attention to the following items which it seems might be remedied to the advantage of the church.

First: I suggest that the reports of Bishop's agents be settled the first day of January of each year instead of the first day of March, as at the present. And that the Bishop's report close the first day of January instead of the 15th of March, as under the present rule, so that ample time will be had to complete report and have same audited by the first of April.

Second: The printing and sending out circulars known as "Ministry Reports" has, together with the publishing of conference minutes for the year, amounted to the sum of

\$197.12. It is a question of whether we can afford to pay for this matter each year an amount almost sufficient to keep an elder in the field for a year. If the reports necessary to the transaction of the business of the conference were made by those in charge of missions, with the provision that in case of any dissatisfaction on the part of any laborer in the field he should have the privilege of presenting his objections to the President of the Church or General Conference for consideration, it would answer the purpose as completely as does the present, and save the expense to the church.

Third: Besides being expensive, it is of doubtful propriety at the present time to publish an itemized account of the receipts and expenditures of the Bishop and agents. Many who contribute to the fund request that no publication be made, or if so without the use of their names. Tithes and offerings for the present year amounting to more than \$3,000 have been made in this way. With a careful auditing committee there is no more danger of loss than if items are published, and each member can send and get statement in writing of his or her account at any time; and this many have to do when the account is published. The publication of such report for last year cost \$113.21. Each year the expense increases instead of diminishing. I make the statement touching the matter so that all may at least think over it during the ensuing year.

Fourth: It is necessary in order to properly keep the accounts of the department and preserve the books and papers of the office to have another room at least in which to do business. It is hoped that action may be taken at once to supply this need as it will save sufficient to the church in a short time to more than meet the outlay now required; besides, make it possible to have the work better done.

This may be accomplished by addition to present building, or erecting a new one on the church lots adjoining.

Owing to the illness of the bookkeeper, Elder M. H. Forscutt, we have lacked help in preparing the report for the auditing committee to pass upon, and the committee has been compelled to take the items and help make up parts of the report. While this gives it a good opportunity to find errors, if any exist, we recognize the fact that the members have done much work which we could not in propriety have asked them to do. Trusting however this has been a freewill donation, we take this opportunity of extending to them the thanks of the office.

Very respectfully submitted,  
E. L. KELLEY, Bishop.

The auditing committee's report and the summary of the Bishop's accounts were also read, but permission was granted to withdraw them for a time. The summary showed receipts for the year, including balance at last report, \$31,650.38, expenditures \$30,538.16, balance \$1,112.22; assets \$54,951.90, liabilities \$16,875.24; net assets \$37,876.66. The figures may

be slightly changed after final report from auditing committee. For complete summary, see regular minutes.

The Board of Trustees of Graceland College made its annual report:—

GRACELAND COLLEGE.

During the past year Graceland College has been completed. January 1, 1897, it was dedicated with appropriate ceremonies and about \$500 was donated by the visitors in attendance as a dedicatory offering.

Since then school has been held in the new building with about fifty students in attendance, and more are needed.

Graceland Addition, upon which the college is located, consists of sixty-six acres. These acres are surveyed into 145 beautiful residence lots, with drives and shade trees bordering them.

In building this institution of learning the Board of Trustees have had to run in debt, and it is from the sale of these lots and private donations that they expect to pay the debt.

Prices have been placed within the reach of all; and it is to every family of Latter Day Saints that we appeal *now*, to purchase one or more lots, that Graceland College may be free from any incumbrance. Prices of lots are from \$150 to \$250.

There are two trustees to be selected to succeed Pres. Joseph Smith and William Anderson, whose terms of office have expired.

The Treasurer reports as follows:—

Cash on hand April 1, 1896	.....\$ 238 00
Received since for building	.....7,779 76
Received since for tuition	..... 588 00
	<hr/>
Paid out on building	..\$7,953 38
Paid out for running exp.	865 93
	<hr/>
	\$8,819 31

Overdrawn.....\$213 55

WILLIAM ANDERSON, Treasurer.

D. F. NICHOLSON, Secretary.

LAMONI, Iowa, April 10, 1897.

The First and Fourth quorums of Priests and the General Sunday School Association reported.

The following additional communication from the Church Recorder was read:—

*Brethren in General Conference:*—After long consideration of the matter I have decided to ask to either be entirely released as Church Recorder at this session, or, if I am continued for another year, that some one be placed in the office during the last part of the year (at least), both to assist and to learn the routine order needful before he takes the entire charge of the office. It is with the conference to release me in full or as suggested. My health has failed so much that I can no longer endure the close confinement of the office; and though I do not think that the work of the coming year will be as tedious as that of the past one, yet I would be glad of some arrangement for partial or entire release, after twenty-three years of labor in this department.

Respectfully yours,  
H. A. STEBBINS.

LAMONI, Iowa, April 10, 1897.

The following was then adopted:—

Resolved that we accede to the request of the Recorder that one be appointed to assist him.

The selection was left with the Bishop and First Presidency.

A rising vote of thanks was tendered Bro. Stebbins for his past services as Church Recorder, and for which he expressed appreciation.

The Third Quorum of Priests reported. The chair announced that Tuesday evening would be occupied by the Daughters of Zion in a program presenting their work.

Announcements were made and the memorable session was brought to a close by singing the following hymn, composed for the occasion by Elder Joseph Luff:—

A SONG OF GLADNESS.

(TUNE: "Rescue the Perishing.")

Hark! from celestial spheres  
Comes a glad message,  
Filling our hearts with a heavenly flame;  
It is the voice of God,  
For the blest Spirit  
Bears solemn witness in Christ's holy name.

CHO.—Hail to the truth divine—

Praise to its Author—

Glory to God on high! loudly proclaim.

Darkness no longer reigns—

Doubt has departed—

Light! Glorious light! shines in splendor  
around;

Now let all fear depart,

Dread apprehension

End, and the notes of our triumph resound.

CHO.—Swell now the anthem loud—

Sing hallelujah!

God and his people in union are found.

Behold the Quorums now

Stand in their places

Filled with the men whom our Lord doth  
approve;

Ready to bear abroad

Salvation's tidings—

Glorious message and mission of love.

CHO.—Angels before them go!

God be their rearward!

Jesus upon them pour life from above!

See now the spacious field,

"White unto harvest,"

Waits for the sickles now glistening here.

Thrust in with might and main,

Reap while the day lasts,

Gather the sheaves ere the night doth appear.

CHO.—Forward! for hast'ning time—

Swift day of warning,

Tells that the coming of Jesus is near!

Church of the living God,

Rise now in grandeur—

Welcome the signal that waves from the  
skies;

Prophet and Patriarch—

Quorums and Councils

Answer the summons; Arise! Saints, arise!

CHO.—Israel, thy light behold,  
God gives thee glory,  
Rise in thy majesty—Zion arise!

President Joseph Smith then pronounced the benediction.

The sermon at the evening service was delivered by Elder T. W. Williams, who filled the appointment first made for Bro. James McKiernan, the latter being excused because of quorum business. Bro. F. G. Pitt assisted.

Tuesday, the 13th.—The young people held a prayer meeting at 7:30 a. m. in charge of Bro. A. W. Ballard, of Omaha, Nebraska. The regular prayer meeting at 8:30 was held in charge of Brn. J. H. Peters and J. S. Snively.

At 10:30 a. m. Bro. F. C. Keck preached the sermon. He was assisted by Bro. J. R. Sutton.

Business was resumed at 1:30 p. m., Pres. Joseph Smith in the chair, assisted by Counselors A. H. Smith and E. L. Kelley. The minutes were read, when the following communication from the Twelve was presented:—

*To the Conference:*—The quorum met at the residence of Elder A. H. Smith at 7:30 p. m. April 12, 1897.

Bro. John H. Lake was chosen to preside until a permanent organization should be effected. Bro. William H. Kelley was unanimously chosen president of the quorum, and a resolution was passed requesting the conference to provide for his ordination at as early a time as practicable.

Bro. Heman C. Smith was unanimously re-elected secretary of the quorum. Bro. Joseph Luff resigned as Assistant Secretary, and Bro. John W. Wight was chosen to succeed him.

The following resolution was adopted regarding Bro. A. H. Smith our retiring President:—

LAMONI, Iowa, April 12, 1897.

Resolved, that we tender to President A. H. Smith our thanks for his excellent service as President of this quorum; and that while we regret our loss of his services as a member and quorum President, we nevertheless rejoice in the fact of his promotion to the offices of Patriarch, and Counselor to the President of the Church. And further: That we hereby assure him that our love for him shall continue, as well as our prayers, that God may graciously bless him in his new relations and inspire him unto service therein as acceptable to God and the church as his work with this quorum has been.

Attest { JOHN H. LAKE, Pres.  
HEMAN C. SMITH, Sec.

The ordination of Bro. William H. Kelley as President of the Twelve was approved and ordered provided for.

The matter deferred from the 9th

concerning the time of holding the next conference was taken up. The amendment inserting 1899 for 1898, was considered. A motion to further amend by adding "or at the call of the President," was offered and discussed at length. Both amendments were defeated and the motion to meet April 6, 1898, was adopted.

The place of meeting was then provided for. Independence, Missouri, Boston, Massachusetts, Lamoni, Iowa, Sacramento, California, and Sydney, Australia, were placed in nomination. An invitation from the Independence delegates to meet at Independence was read. The vote was in favor of Independence and was made unanimous.

The committee to whom was referred applications from elders, priests, teachers, and deacons reported. The report was received, spread upon the minutes, and the Church Secretary authorized to enroll in proper numbers and publish in the HERALD. A number of additional applications were also so provided for.

The Fifth Quorum of Elders reported.

A joint council of the two quorums of Seventy reported. The report presented the nomination of Bro. F. M. Sheehy for ordination as a President of Seventy, which it had approved. It also reported a form of license for the Seventy and asked that the Church Seal and attestation of the Church Secretary be ordered affixed thereto.

Consideration of business was suspended at this juncture, announcements were made, and the assembly dismissed.

The evening hour was occupied in presenting a program of the work of the Daughters of Zion, Bro. F. M. Sheehy in charge. The program consisted of music, addresses, and an essay read by one of the sisters.

Wednesday, the 14th.—Young people's prayer meeting at 7:30 in charge of Brn. C. P. Faul and H. W. Belleville.

Prayer meeting at 8:30 in charge of Brn. D. Hougas and Arthur Allen.

Preaching at 10:30 by Bro. M. H. Bond, Bro. J. T. Kinnaman assisting.

Business session at 1:30 p. m., President Joseph Smith in the chair;

prayer by Bro. John Shippy. Minutes read and approved.

The item deferred from the 13th—request that church seal and attestation of Church Secretary be affixed to licenses of the Seventy—was taken up. A motion to refer to the Presidency and Twelve was lost. A motion striking out of the joint council's report that portion referring to the seal and attestation of the Church Secretary, was adopted. The form of license presented was then approved. That portion of the report referring to the ordination of Bro. F. M. Sheehy was indorsed, and the President authorized to provide for the ordination.

The First Quorum of Seventy reported: 67 members, 38 present, 65 reported; 604 baptisms. Three ordained to the Quorum of Twelve, one selected for a President of Seventy. The following named, selected for seventies by the presidents, were accepted for quorum membership, and their ordinations asked: Hubert Case, David Smith, A. V. Closson, W. H. Kephart, George Jenkins, and Gomer Reese.

The Second Quorum of Seventy reported: 27 present, 42 reported; sermons 6,201, other meetings participated in 1,840, baptisms 537, confirmations 665, ordinations 61, children blessed 305, marriages 41, administered to sick 1,832 times. Request renewed for ordination of Brn. Swen Swenson, C. L. Snow, and H. J. Davison, selected at last conference. Asked ordination of A. C. Barmore and F. J. Ebeling, selected by Presidents and approved by the quorum. Resolutions on the death of Bro. William Thompson and Bro. M. P. Madison and wife were also presented. See complete report in minutes.

The Second Quorum of Elders reported.

Ordinations asked for in quorum reports were then taken up, and approved, and provided for, after those named for the Seventy present had signified a willingness to accept, all of whom had received intimation of the call to the office of Seventy. The list of requests for ordinations approved, in addition to those named in the reports of the First and Second Seventy, are as follows: Bro. H. N. Snively, Second Counselor to President First Quorum of Elders; Bro.

Joseph Seddon President, John Wahlstrom and Frederick Hansen Counselors, Second Quorum of Elders; Bro. O. P. Sutherland Second Counselor to President Third Quorum of Elders; Brn. J. M. Brown and J. W. Gilbert Counselors to President of Fourth Quorum of Elders; Bro. George Edwards First Counselor to President of Fourth Quorum of Priests.

The ordination of Bro. Case was referred to Bro. J. F. Burton, in charge of the Society Islands mission; that of Bro. Reese to the missionary in charge; of Brn. Swenson, Snow, and Davison, to missionaries in charge of respective fields where laboring; also that of George Edwards to missionary in charge of Missouri and Kansas. By request of the Second Quorum the ordinations of Brn. Seddon and Hansen were referred to Brn. Charles Derry and J. C. Crabb.

Those present of the brethren named were then called forward and assigned to seats upon the platform. The hymn "O, reapers of life's harvest," was sung, and President Joseph Smith offered prayer. The brethren were then ordained as follows: Bro. W. H. Kelley as President of the Twelve by Brn. A. H. Smith, Joseph Smith, E. L. Kelley, and Charles Derry. Bro. F. M. Sheehy as a President of Seventy by Brn. Joseph Smith, A. H. Smith, E. L. Kelley, and Charles Derry. Bro. Charles E. Butterworth as a High Counselor by Brn. A. H. Smith, Joseph Smith, E. L. Kelley, and Charles Derry. Bro. George Jenkins a Seventy by Brn. E. C. Briggs and James McKiernan. Bro. F. J. Ebeling a Seventy by Brn. Joseph Luff and R. J. Anthony. Bro. H. N. Snively Second Counselor in First Quorum of Elders by Brn. G. T. Griffiths, I. N. White, and Columbus Scott. Bro. W. H. Kephart a Seventy by Brn. James McKiernan and E. C. Briggs. Bro. A. V. Closson a Seventy by Brn. R. J. Anthony and Joseph Luff. Bro. John Wahlstrom First Counselor in Second Quorum of Elders by Brn. White, Griffiths, and Scott. Bro. A. C. Barmore a Seventy by Brn. Briggs and McKiernan. Bro. J. M. Brown First Counselor in Fourth Quorum of Elders by Brn. Luff and Anthony. Bro. O. P. Sutherland Second Counselor in Third Quorum of

Elders by Brn. Scott, Griffiths, and White. Bro. J. W. Gilbert Second Counselor in Fourth Quorum of Elders by Brn. Anthony and Luff. The first named was speaker in each instance.

Bro. William H. Kelley, as President of the Twelve, made a statement as follows:—

I have very little to say in assuming this position this afternoon. I try to feel its importance and realize its worth; at the same time I cannot conceive that it is very far removed from the responsibility that has been upon me hitherto, and that borne by my associate brethren. What I wish to say is that in the performance of the duties of this office I hope to have the confidence, faith, and prayers of my brethren and sisters, for I need them. I shall endeavor to do right, and if I do not do perfectly so, it will be an error of the head instead of the heart, and I will be open all the time for correction, and willingly so.

My experience teaches me that the higher one goes the worse it is for him if he chances to fall. I don't mind falling off a stoop, that doesn't hurt; but when we climb up pretty high and then chance to fall, it is apt to hurt. I don't want to do that, or to do anything that will bring reproach or disrespect upon me or my colleagues or upon the work in any form, and shall put forth effort not to do so. I have already been admonished, as I conceive, that I may expect darts and criticisms from sources that I would least expect; that I will be more a target for others than hitherto, and some trusted ones may be among them. I hope this won't turn out to be correct.

There is one thing about it. If I know myself, I never aspired to any office in this church but one. I wanted to be an elder and preach the gospel away back here when I was in the State of Iowa. I don't think I would have been satisfied without that, and I was satisfied with that; and I think the Lord knew it, so at my first ordination they didn't ask me anything about which I desired, but they ordained me a seventy. I never asked for anything else. So far as aspiring to this position, or to a position in the quorum, I can safely say I believe that I never had the least aspiration for it. I recognize that it is one of worth and one that an individual may well be proud in filling, and such as that. I appreciate that and that if it be properly filled a person is entitled to credit, and that the church is willing to give him credit for it. I believe that and hence it is an incentive that whatever may be the position, that one shall discharge the duties of the office acceptably to God, and when it is acceptable to him it must be acceptable to the church.

I crave an interest in your prayers and fellowship; and may God bless us together in our work in the few years that is still allotted to some of us, that all may be well in the end, is my prayer. Amen.

The following appointments of the

Twelve by the First Presidency were presented and approved:—

*The Presidency to the Conference Assembled, Lamoni, Iowa, April 14, 1897; Greeting:—*We, the Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints, upon the subject of missions, ask leave and report:—

We have counselled together and agreed to the following appointments for your number. The following named are understood to be in charge of the fields indicated:—

1. James Caffall; European mission until August, with permission to return home after the conference of the mission in August. Thereafter for the year, Eastern Nebraska, North and South Dakota, Iowa, and Minnesota.
2. J. H. Lake; Northern Illinois and Wisconsin.
3. E. C. Briggs; Michigan and Indiana.
4. W. H. Kelley; New England States, Nova Scotia, New Brunswick, New York, New Jersey, East Pennsylvania, Delaware, Maryland, and District of Columbia.
5. J. W. Gillen; Colorado, Eastern Wyoming, Western Nebraska, and New Mexico.
6. J. R. Lambert; Eastern Nebraska, North and South Dakotas, Minnesota, and Iowa.
7. Heman C. Smith; European mission after July.
8. Joseph Luff; Pacific Slope mission.
9. Gomer T. Griffiths; Western Pennsylvania, Ohio, Virginia, West Virginia, and Northeastern Kentucky.
10. Isaac N. White; Missouri, Kansas, and Southern Illinois.
11. J. W. Wight; Rocky Mountain mission.
12. R. C. Evans; the Canadas.

We recommend that the Quorum subdivide their fields, putting competent men in charge as soon as practicable.

Done at Lamoni, Iowa, April 13, 1897.

Your brethren in Christ,

JOSEPH SMITH, } Of the  
ALEX H. SMITH, } Presidency.  
E. L. KELLEY,

The appointments of the High Priests, Seventies in charge, and of one of the elders in charge, by the Presidency and Twelve were also approved. They are:—

The following are the appointments jointly agreed to by the First Presidency and the Quorum of Twelve, and are hereby presented for the consideration of the Conference.

#### HIGH PRIESTS.

1. J. C. Crabb; Little Sioux district.
2. C. E. Butterworth; Galland's Grove district.
3. Charles Derry; Iowa.
4. William Anderson; Nauvoo and St. Louis districts.
5. F. M. Weld; Nauvoo district.
6. F. G. Pitt; Northern Illinois, until after July; then European mission.
7. J. S. Snively; Nauvoo district.
8. J. M. Terry; Far West district.
9. George Green; Canada, self-sustaining.
10. James Moler; Ohio, Western Pennsylvania and West Virginia.
11. G. H. Godby; West Virginia, and Northeast Kentucky.

12. R. May; Independence district.
13. R. M. Elvin; Decatur district.
14. M. H. Forscutt; released for the present on account of ill health.
15. S. J. Jeffers; Ohio district, self-sustaining.

## SEVENTIES IN CHARGE.

1. George Montague; Southwestern mission.
2. T. C. Kelley; Southeastern mission.
3. C. A. Butterworth; Australasian mission.
4. J. F. Burton; Society Islands mission.

## ELDER IN CHARGE.

1. G. J. Waller; Sandwich Islands.
- HEMAN C. SMITH,  
Secretary of the Twelve.

LAMONI, IOWA, April 15, 1897.

The Quorum of High Priests reported:—

Summary: 58 members, 29 present, 27 others reported, 2 not reported because of illness; 3,000 sermons preached, 274 baptisms, spokesmen in 308 confirmations, 40 ordinations, and in 244 children blessed, officiated in 56 marriage services, 2,760 administrations to sick; 15 under missionary appointments the past year, many presiding over branches and districts; 3 died; sessions pleasant and profitable; 13 presented to Presidency and Twelve for general appointment.

The Presidents of Seventy made report, as follows:—

*To the Presidency and Brethren in General Conference Assembled; Greeting:*—The Presidents of Seventy have held eight meetings since the 3d inst. to date, all devoted to business.

Six of our number have been present and acted, till Brother I. N. White was released from our council by being called of God to occupy in the Quorum of the Twelve. Those present are Duncan Campbell, John T. Davis, Robert J. Anthony, James McKiernan, and C. Scott, and Isaac N. White till his release.

Brother Frank M. Sheehy was chosen and recommended for ordination to fill the office of President of Seventy, to fill the vacancy in the Council caused by Brother I. N. White's promotion.

In connection with other work, a number of names of elders were considered for ordination to the office of Seventy. They were recommended and their ordination will be requested, as approved by the Quorums of Seventies.

We feel profoundly grateful to God for his recognition of our wants and the light given to us at this General Conference, and in the transaction of business relating to our department of his great work.

DUNCAN CAMPBELL, Pres.  
C. SCOTT, Sec.

LAMONI, IOWA, April 14, 1897.

The Third Quorum of Elders, the Second Quorum of Priests, the Fourth Quorum of Priests, the Second Quorum of Teachers, and the Second Quorum of Deacons, each reported. See minutes for reports.

The auditing committee made report of examination of the Bishop's

books. The report contained certain recommendations which were disposed of when the recommendations in the Bishop's reports were reached. The Bishop was authorized to correct two items in his summarized statement.

The committee appointed to revise manuscript of Church History reported:—

*To the Conference Assembled:*—Your committee on revision of Church History respectfully reports that upon notice that the manuscript for the history was ready for examination met and organized by the election of Joseph Smith chairman; all present except Elders Charles Derry and W. H. Kelley. The committee proceeded to read carefully and pass upon the matter prepared for the first volume of history and part of second volume. The remainder of the second volume is now ready for the committee, if it is thought wisdom by the body to continue the same for this purpose, either by selection of a new committee or continuing the present.

President Blair was formerly a member of the committee and if the same is continued it will be for the conference to say whether another member shall be chosen in his place.

Respectfully submitted,

JOSEPH SMITH,  
Chairman.

The Board of Directors of Graceland College reported:—

Report of the Board of Directors of Graceland College to the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, convened in Lamoni, Iowa, April 6, 1897.

A college faculty was hired by the Board for the current year, consisting of the following: M. H. Forscutt, Dean; T. J. Fitzpatrick, Professor of Mathematics, Botany, and Geology; J. T. Pence, Professor of Greek and Latin; Mrs. T. J. Fitzpatrick, Professor of German and French; J. A. Gunsolley, Principal of Commercial Department; Miss Ruth Lyman Cobb, Professor of Elocution; Miss Nellie Davis, Professor of Instrumental Music; Mrs. Viola Blair, Professor of Vocal Music.

The enrollment for this year has been as follows: Collegiate department, 17; Preparatory department, 10; Commercial department, 20; total, 47. Deducting those counted twice which is four, leaves a net total of 43. This does not include students in music and elocution.

The cost of running the college this year has been approximately \$2,760. This includes only the salaries of professors and janitor, and the cost of fuel.

It is estimated that the cost of running the college next year will be at least as great if not greater; and hence it will take at least one hundred students each paying full tuition to make the institution self-sustaining.

Within the current college year, there have been expended for library purposes \$93.33. One hundred and eighty-three volumes have been added to the library by purchase and donation since June 15, 1896,

making the total number now in the library 824. There are also in the town ready for delivery to the Librarian, the complete works of the later Bancroft, consisting of thirty-six volumes, which will make the total number 860 volumes, a very acceptable beginning for what it is hoped will some day reflect honor upon the college and all who have assisted in building it up. Many of the volumes in the library are the gifts of those who have taken an interest in founding this indispensable adjunct of successful college work; and we beg leave to respectfully state that donations of this character are always held to be in order, and are always thankfully received.

An election will be needed to fill vacancies occurring in the Board by the expiration of the terms of office of Alexander H. Smith, J. R. Smith, and D. F. Lambert.

Respectfully submitted,

JOSEPH SMITH,  
President of Board.  
D. F. LAMBERT, Secretary.

Remaining items of business were stated, and adjournment followed; benediction by President Joseph Smith.

Bro. W. H. Kephart addressed the congregation in the evening hour, assisted by Bro. F. M. Slover.

Thursday, the 15th.—Prayer meeting by the young people at 7:30 a. m., in charge of Bro. G. W. Robley; regular prayer meeting at 8:30, Bro. George Montague and J. R. Evans presiding.

Preaching at eleven o'clock by Bro. F. M. Sheehy, Bro. G. W. Robley assisting.

Business session at 1:30 p. m., Pres. Smith in charge, prayer by Bro. T. W. Williams. Minutes read and approved.

The following appointments by the Quorum of the Twelve were presented.

I am instructed by the Quorum of Twelve to present the following list of appointments for the consideration of the conference.

## SEVENTIES.

1. J. C. Clapp; Rocky Mountain mission.
2. James McKiernan; Rocky Mountain mission.
3. D. L. Harris; Southern California.
4. H. L. Holt; Oregon and Washington.
5. Thomas Daley; Central California.
6. J. Arthur Davies; Nevada.
7. John Davis; Far West district, Missouri.
8. F. A. Smith; Omaha and suburbs.
9. J. F. Mintun; Northeastern Nebraska.
10. W. E. Peak; Southeastern Nebraska.
11. C. Scott; Des Moines district, Iowa.
12. J. S. Roth; Des Moines district, self-sustaining.
13. C. J. Hunt; Galland's Grove district, Iowa.
14. J. F. McDowell; Galland's Grove district, Iowa.
15. J. W. Peterson; Eastern Iowa district,

16. J. R. Evans; Nauvoo district, Illinois.
17. Henry Kemp; Fremont district, Iowa.
18. Peter Anderson; Nodaway district, Missouri.
19. M. F. Gowell; Nodaway district, Missouri.
20. I. N. Roberts; Minnesota.
21. E. A. Stedman; Minnesota.
22. Swen Swensen; North and South Dakotas.
23. C. H. Burr; Wisconsin.
24. W. A. McDowell; Wisconsin.
25. E. M. Wildermuth; Wisconsin.
26. T. W. Williams; Pottawattamie district, Iowa.
27. F. M. Cooper; Northern Illinois district.
28. D. M. Rudd; Western Nebraska.
29. C. H. Porter; Western Nebraska.
30. S. D. Payne; Western Nebraska.
31. J. B. Roush; Colorado.
32. John Shields; Canada.
33. R. J. Anthony; Rocky Mountain mission.
34. John T. Davies; Rocky Mountain mission.
35. H. N. Hansen; Rocky Mountain mission.
36. S. D. Condit; Rocky Mountain mission.
37. George Robley; Eastern mission.
38. F. M. Sheehy; Eastern mission.
39. H. J. Davison; Eastern mission.
40. I. M. Smith; Eastern mission.
41. H. E. Moler; Ohio and West Virginia.
42. U. W. Greene; Eastern mission.
43. W. W. Blanchard; Eastern mission.
44. R. Etzenhouser; Ohio, Pennsylvania, and West Virginia.
45. D. L. Shinn; West Virginia.
46. J. L. Goodrich; Ohio, Virginia, and West Virginia.
47. M. T. Short; Western Wisconsin.
48. L. R. Devore; Ohio and West Virginia.
49. S. W. L. Scott; Michigan and Indiana.
50. J. J. Cornish; Michigan.
51. R. E. Grant; Michigan.
52. L. F. Daniel; Northwestern Indiana.
53. H. H. Robinson; Southwestern Michigan.
54. M. M. Turpen, Northeast Missouri and Decatur districts.
55. E. A. Davies; Northeast Kansas district.
56. C. R. Duncan; Oklahoma.
57. J. Alfred Davies; Spring River district, Missouri, Kansas, and Indian Territory.
58. W. S. Pender; those counties in Kansas not in Spring River, Clinton, and Independence districts.
59. T. W. Chatburn; Kentucky and Tennessee.
60. M. H. Bond; St. Louis, Missouri, and Southern Illinois districts.
61. F. M. Slover; Southern Illinois district.
62. F. C. Keck; Southwest Missouri.
63. Henry Sparling; Springfield, Missouri, and vicinity.
64. C. J. Spurlock; Southern Missouri district.
65. R. W. Davis; Nevada.
66. R. T. Walters; St. Louis district, Missouri.
67. C. L. Snow; Kentucky and Tennessee.

68. D. E. Tucker; Southeastern Mission.
  69. J. D. Erwin; Mississippi and East Louisiana.
  70. J. W. Jackson; Arkansas.
  71. Joseph Ward; Arkansas.
  72. S. W. Simmons; Indian Territory and North Arkansas.
  73. I. P. Baggerly; Texas.
  74. John Kaler; Australia.
  75. Gomer Wells; Australia.
  76. T. J. Sheppard, North Arkansas and Indian Territory.
  77. O. B. Thomas; Colorado.
  78. E. B. Morgan; Des Moines district, Iowa.
  79. J. C. Foss; Ohio and West Virginia districts.
  80. Samuel Brown; Canada.
  81. H. O. Smith; Galland's Grove and Little Sioux districts.
  82. V. D. Baggerly; Southern Illinois.
  83. James M. Scott; Kentucky.
  84. W. H. Kephart; Des Moines district, Iowa.
  85. A. V. Closson; Wisconsin.
  86. David Smith; Southern Michigan.
  87. Alma C. Barmore; California.
  88. Gomer Reese; Montana.
  89. F. J. Ebeling; Western Pennsylvania, Ohio, and West Virginia districts.
  90. George Jenkins; Southwestern Indiana.
- LDERS.
1. Wm. Gibson; Southern California.
  2. Albert Haws; Central California.
  3. Wm. Newton; Northern California.
  4. W. A. Smith; Northeastern Nebraska.
  5. C. E. Hand; Eastern Iowa.
  6. T. J. Sheldon; Northern Illinois.
  7. Daniel McGregor; Canada.
  8. Benjamin St. John; Canada.
  9. Fred Gregory; Canada.
  10. A. E. Mortimer; Canada.
  11. S. W. Tomlinson; Canada.
  12. Andrew Barr; East Michigan.
  13. William Davis; East Michigan.
  14. J. A. Grant; Michigan.
  15. J. F. Henson, Southeastern mission.
  16. J. D. Stead; Southern Illinois.
  17. F. L. Sawley; Clinton district, Missouri and Kansas.
  18. W. C. Cather; Spring River district, Missouri and Kansas.
  19. Alfred White; Clinton district, Missouri and Kansas.
  20. A. B. Moore; Montana.
  21. F. C. Smith; West Virginia and Ohio districts.
  22. S. O. Foss; Eastern mission.
  23. C. I. Carpenter; Alabama and Florida.
  24. R. M. Maloney; Oklahoma.
  25. H. P. Curtis; Southwestern Texas.
  26. E. W. Nunley; Central Texas.
  27. L. L. Wight; Texas.
  28. W. S. Macrae; Oklahoma.
  29. A. M. Baker; Eastern mission.
  30. Alma Kent; Philadelphia district.
  31. J. W. Gilbert; Colorado.
  32. A. M. Chase; Oregon and Washington.
  33. R. J. Parker; California.
  34. A. M. Fyrando; Little Sioux district, Iowa.
  35. L. F. Johnson; Kansas.
  36. M. R. Scott, Jr., Southern Indiana.

37. J. S. Keir; Northern Michigan, self-sustaining.
38. S. J. Hinkle; Oklahoma, self-sustaining.
39. Henry C. Smith; appointed to labor as the First Presidency may direct.
40. J. W. Rushton; England, under direction of missionary in charge.
41. J. D. Jenkins; Wales, under direction of missionary in charge.

PRIESTS.

1. Joseph Biggs; West Virginia.
2. W. H. Mannering; Missouri.
3. L. F. Hills; Eastern Iowa.
4. Frank Granger; Northern Indiana and Southern Michigan.
5. George W. Bebee, Jun.; Spring River district, Missouri and Kansas.
6. Samuel Wood; Northeastern Nebraska.
7. H. W. Belville; Eastern Nebraska.
8. W. E. Haden; Missouri.

Respectfully submitted,

HEMAN C. SMITH, Secretary.

LAMONI, IOWA, April 15, 1897.

The report was adopted and the appointments approved.

The Second Quorum of Seventy presented an additional report. The first portion of the report was concurred in by the First Seventy, and was adopted by the conference. It is as follows:—

Whereas, the action of yesterday's business session regarding the license of Seventies leaves them without anything to show that we are general officers of the church; and

Whereas, their ordination is by direction of the General Conference; therefore be it

Resolved, that we petition the body for a license signed by the President and Secretary of the church showing our ordination and authority as Seventies in the Reorganized Church of Jesus Christ of Latter Day Saints.

The second portion of the report referring to appointments made by district presidents was amended by striking out the word "presidents" in the preamble. The following substitute was then moved and adopted:—

Resolved that districts be required to consult with and secure the consent of the missionary in charge before making such appointments.

A resolution that the Board of Publication be instructed to compile and publish a complete concordance of the Book of Mormon as speedily as possible, was adopted.

The suggestions in the Bishop's report were taken up.

Suggestion No. 1, amended, was adopted. It provides that the reports of Bishop's agents be closed December 31 of each year, instead of March 1, as at present; and that the Bishop's report close December 31 instead of March 15 as at present, that ample time may be had to complete report and have it audited by April 1.

No. 2, providing that the publication of ministry reports be dispensed with, and that those in charge of missions make necessary reports; with the provision that in case of dissatisfaction on the part of any laborer in the field he have privilege to present his objections to the President of the Church or to the General Conference, was also adopted.

No. 3, referring to dispensing with publication of Bishop's *itemized* report, was deferred to next conference for consideration.

No. 4, concerning providing additional room for the Bishop's offices, was referred to the Presidency and Bishop, with power to act.

The report as amended and clause deferred was adopted.

The Bishop was authorized to provide blank forms for financial reports of the ministry.

A recommendation from the auditing committee, that funds deposited by the Bishop be indicated as church funds, was denied, after a statement made by the Bishop.

A committee was appointed to define duties and privileges of the auditing committee on Herald Office and Bishop's books; viz., Brn. J. M. Terry, R. M. Elvin, F. B. Blair.

The missionary division of the State of Illinois was referred to the First Presidency.

Announcements, and adjournment to nine o'clock in the morning followed, benediction by Bishop Kelley.

Preaching at 7:30 by Bro. J. F. Mintun, Bro. J. S. Roth assistant. Three baptized during the day were confirmed.

Friday, the 16th.—Young people's prayer meeting at 7:30 a.m. in charge of Bro. J. W. Peterson.

Business session opened at nine o'clock, President Smith presiding, prayer by Bro. J. W. Wight. Minutes read, approved.

A resolution providing that vacancies in the quorums of elders, priests, teachers, and deacons may be filled by unanimous action of quorum officers, applications for quorum membership to be obtained from the Church Secretary, and members so enrolled to be subject to ratification of members of quorums, was adopted.

A motion providing that parties committing criminal offenses whose

whereabouts is unknown be cited to trial through the HERALD, was denied.

The following, from the First Presidency, concerning the mission division of the State of Illinois, was adopted:—

The Presidency, to whom was submitted the matter of the Nauvoo district and the boundary line between the Northern and Southern Illinois districts, hereby report:—

That the Nauvoo district has never been considered as belonging to the Northern Illinois district, although the line of division between it and the Southern Illinois district runs south of Hancock and Adams Counties in Illinois, which counties are in the Northern Illinois district, as are Brown and Pike, the latter being in the Southern district.

Part of the Nauvoo district lies in Missouri; the larger part of the district, however, lies in Iowa. We therefore recommend that the district be under the joint jurisdiction of the missionaries in charge of the Missouri and Southern Illinois, the Northern Illinois and Wisconsin and the State of Iowa; the three to confer and agree as to which one of the three the authorities of the district should report to, and have immediate charge; and in case the three fail to agree, the Presidency will then decide; and appoint accordingly, subject to conference action and approval.

JOSEPH SMITH, } Of the  
ALEX. H. SMITH, } Presidency.  
E. L. KELLEY, }

LAMONI, Iowa, April 16, 1897.

The Quorum of Twelve presented some additional appointments, which with the changes suggested were approved:—

I am instructed by the Quorum of Twelve to present the following additional list of appointments:—

#### ELDERS.

1. William Summerfield; Northeast Missouri district.
2. W. W. Whiting; Galland's Grove district.
3. J. T. Kinnaman; Kewanee district.
4. J. R. Sutton, Eastern Iowa.
5. S. V. Bailey; Decatur district.

#### PRIEST.

1. Leonard Houghton; Northern Illinois.
- The quorum desire permission of the body to make changes in the appointments of Brn. A. C. Barmore and S. W. L. Scott, and that Bro. Barmore be assigned to California and Bro. Scott to Michigan and Indiana.

Attest: HEMAN C. SMITH, Sec.

LAMONI, Iowa, April 16, 1897.

The following, defining duties of auditors, was adopted:—

We your committee to whom was referred the defining of "the duties, powers, and privileges of the auditing committee," beg leave and report as follows:—

In our opinion it is the duty of the auditing committee to examine carefully all accounts, compare the several entries with the corresponding vouchers, and to determine as to the real possession of the balance on hand, if any. If accuracy be found to so certify; if

otherwise, to point out errors to the body appointing.

It is the privilege of such a committee to determine the value of all stock, machinery, tools, and other appurtenances of the Herald Office plant, bringing to their aid such expert help as may be required to insure correctness, so far as possible. It is expected that they treat with courtesy the employees of the Herald and Bishop's offices, as they may expect from them the same, with such aid as can be bestowed by them without undue interference with duties otherwise imposed.

The time and place of the work be left discretionary with the committee; provided, however, that the work be completed in time, that the duly certified report may be presented to the ensuing General Conference.

Respectfully submitted,

J. M. TERRY.

R. M. ELVIN.

FRED B. BLAIR.

LAMONI, Iowa, April 16, 1897.

A resolution was adopted providing for the reconfirmation of the ordination of Bro. George Rogers, son of Bishop I. L. Rogers, to the office of elder, the record of his ordination having been lost. The President was authorized to provide therefor.

The general organization of the Sons of Zion reported:—

To the President and Brethren in General Conference Assembled, Greeting:—The organization of Sons of Zion met in the basement of the church, Thursday, April 15, 1897. On motion, J. A. Gunsolley was chosen to preside, and T. W. Williams as secretary.

The following were selected as an Advisory Board: J. A. Gunsolley, T. W. Williams, M. H. Bond, A. C. Barmore, and C. R. Duncan.

The following officers were selected for the ensuing year: J. A. Gunsolley Chairman, T. W. Williams Corresponding Secretary, J. F. Gunsolley Recording Secretary.

Respectfully submitted,

J. A. GUNSOLLEY, President.

T. W. WILLIAMS, Secretary.

LAMONI, Iowa, April 15, 1897.

The President and Secretary were authorized to issue licenses to all the general officers of the church.

Bro. Heman C. Smith was elected Church Historian for ensuing year. Being authorized to nominate an Assistant Historian, he named Bro. Frederick M. Smith, eldest living son of President Joseph Smith, and the nomination was confirmed by a unanimous vote.

Brn. Joseph Smith and William Anderson were reelected to membership in the Board of Trustees of Graceland College; and Bro. D. F. Lambert, Mr. I. W. Allender, and Bro. J. R. Lambert, of Lamoni, were elected members of the Board of Directors.



The committee appointed to complete the compilation of General Conference acts binding upon the body, Brn. E. L. Kelley, H. A. Stebbins, and R. S. Salyards, was continued.

Bishop Kelley presented the names of Brn. William Leeka, F. B. Blair, William Anderson, and Daniel Anderson, from which to choose to fill the vacancy in the Board of Publication. The first vote did not elect. The two highest were then voted on, the result being, for Bro. Blair 73, for William Anderson 68. The choice of Bro. Blair was made unanimous. The other members of the Board, Brn. E. L. Kelley, David Dancer, Joseph Luff, and Frank Criley were sustained.

The Bishopric, the First Presidency, the Twelve, the Patriarch, the Standing High Council, the High Priests, the two Quorums of Seventy, the Recorder, the Secretary, the Librarian, the Historian, and Assistant Historian, and the Quorums of Elders, Priests, Teachers, and Deacons, were sustained.

The auditing committee—Brn. R. M. Elvin, F. M. Weld, and J. M. Terry were reelected for the coming year.

The committee on Revision of Church History was sustained; also the various organizations, Zion's Religio Society, the General Sunday School Association, the Daughters of Zion, the Sons of Zion, and the Sisters Mite and Aid Societies, were also sustained.

A request from the Fourth Quorum of Elders for publication of a pamphlet in reply to Elder Roberts' work on "Succession," was referred to the Board of Publication.

The committee on American Archaeology was continued.

A vote of thanks was extended to Lamoni saints and friends for hospitality, also to the ushers, choristers, and organists.

Provision was made for blessing those appointed to foreign missions.

The assembly then adjourned to meet according to previous appointment. The hymn, "Triumphant Zion" was sung, and President Smith invoked the divine watchcare and benediction, in the spirit of love and in the bonds of peace, and to which the hearts of all responded.

The conference throughout was characterized by the spirit of unity and brotherly kindness. The brethren were closer to one another than ever before, and it was manifest that the general feeling was for growth and continuance in all that was necessary to still closer union and the general interests of the work. All separated with hearts and minds better prepared by coassociation and communion for the work lying before them, and will doubtless carry the spirit of the conference into the church abroad and among the world.

The following, received from the Twelve on the morning of the 17th, is added:—

*President Smith*.—Elder Senterlow Butler was appointed to Pottawattamie district, but through mistake his name was omitted from the list. If you approve please order the name published with the list.

Respectfully submitted,  
HEMAN C. SMITH, Secretary.

#### EDITORIAL ITEMS.

BRO. I. M. SMITH wrote from Fremont, Indiana, March 31. He was laboring for a time in that region of country where he had labored in former years. He reports well of the labors of Brn. Barmore, Daniel, and others.

Bro. W. M. Keck reports a Sunday school at Joy, Illinois, with an attendance of forty to sixty, with prospects for growth. The HERALD publishes statistical reports as sent, hence those reporting should be looked to for corrections.

Bro. George Green preached at the Sunday evening service of late convention and conference of Chatham, Ontario, district; not Bro. R. Coburn; error in report. Four baptized of late at Ridgetown and much good accomplished.

Bro. George McKnight writes from Au Gres, Michigan; Bro. David Smith had been laboring there with good effect among the people generally. Bro. McKnight relates manifestations that confirm the truth of the word he has obeyed.

Turkey has declared war against Greece and several severe battles have been fought in Macedonia. The Turks are the strongest in land forces; the Greeks have a superior fleet. It is expected that the struggle will prove a desperate one and that it will involve some of the great powers in the conflict.

## Mothers' Home Column.

EDITED BY FRANCES.

"Dig channels for the stream of love,  
Where they may broadly run;  
And love has overflowing streams  
To fill them every one.

"For we must share if we would keep  
That good thing from above;  
Ceasing to give we cease to have,  
Such is the law of love."

### WHEN?

When will he come?  
Will it be when April's laughter  
Rings in the song of the woodland brook  
And the gusts that follow after?  
When the apple-boughs are like pale, pink  
flames,

And in wooded field and fallow  
The dandelions' stars of gold  
Shine in each dimpled hollow?

When will He come?  
When the tremulous summer skies  
Are braided with tangled wreaths of stars,  
And all the dusky, odorous gloom  
Is a-glitter with fire flies?  
Through the darkness and the dew  
Shall I hear his solemn voice—  
"Lo! a message I bring to you,  
Lift up your heart, rejoice!"

When will He come?  
When the autumn leaves are falling,  
Through the drip, drip of the rain on the  
pane  
Shall I hear Him calling, calling?  
Will He come alone to me then,  
Or will come also those  
Whom years ago I kissed with anguished  
lips,

Whom neither suns nor snows  
Nor any fear or doubt shall vex or grieve,  
Over whose calmed souls,  
All sweet tranquillity shall brood in peace,  
Though years eternal roll.

How will He come?  
As a deliverance from days of pain  
Or nights of anguished throes?  
A touch of healing, or a breath of balm  
To hearts surcharged with woes?  
Or, in an instant like a swift, sharp sword  
Sudden, and sure and keen,  
A quick transition from this world I know,  
To that new world unseen?

When He shall come  
It matters not, nor can our doubts or fears  
Change, or make smooth the path that He  
hath made.  
I am content, if, gazing on His face  
He fills my spirit with His wondrous grace  
That I be not afraid.—*Union Signal*.

HONOLULU, Hawaiian Island.

*Dear Sisters*.—Allow me to write to you who are in the faith of our Savior Jesus Christ; showing the grace of our Lord, how I came a member of the true church. Many years ago, I was a member of the Protestant Church (Calvinist) with my husband. In July

15, 1889, he was ordained to be a minister under contract with the Protestant Church for three years. When the Queen of our island was "dethroned" many of our members joined in different religions. But for myself I stay at home and did not go to my church. While I was thinking to join in the other churches, I was afraid they will not preach like the church I was taught in. October 3, 1895, that evening I was worrying for myself to get the true church, asking with tears to our Lord to have mercy on me, to show the way of truth and righteousness. By asking with faith I was showed in a dream to be baptized. After my dream I went to the Reorganized Church of Jesus Christ of Latter Day Saints. While I was listen Elder G. J. Waller preaching, my husband came in and sat beside me. I have not heard the starts of his preaching, but I heard his voice of warning to his members to have faith in the gospel of Christ so as to have eternal life for their souls, explaining the immersion in the water of baptism, and he spoke so many precious words in that service. I was pleased to hear him preaching, and thank God of showing me the truth church. After the service was over Elder G. J. Waller came right to us and shook hands. We were very pleased, because in the other churches I have seen the pastors do not come and shake hands with their members. When he was standing with us I told him I like to become a member of the church. He was not in a hurry to answer but afterwards he warned me in the Scripture of our Savior. That day I was baptized. I thank the Lord for his kindness and mercy, to show me the way of truth and righteousness in his blessed gospel. After I was a member of the true Church of Christ, my faith was tried in different sickness, but through laying on of hands by Elder G. J. Waller the Lord save me in a short time from my afflictions.

From seeing all my trials and afflictions in sickness the laying on of hands of the elder, my husband who was sick with rheumatism at the same time (he had that sickness for fifteen years) came to understand the verses in the Epistle of James 5: 14, 15. He told me to send for the elder to come and lay hands on him. By laying on of hands of the elder he got all right and he came in a member of our church. He is more than a year in the truth Church of Jesus Christ. I have not seen him lying in bed of sick for more than seven times, but before he had it three or four times a month, but now he is all right. His father and mother both came into the church afterwards.

This is a great change to him in his afflictions in the true light of the gospel. I am happy that we are in the same pasture of Jesus Christ, enjoying the work and obeying the teaching of our church. The works of our Savior among us natives are improved by the strength and faithfulness of Elder G. J. Waller, showing the gospel and telling us members to have faith in the Lord, and ask him to have more laborers in our field. Praying with faith before our Lord, our desire was granted by our Savior Jesus Christ. Two of our brothers called and ordained to

help the work of our church, Bro. Ed Ingham for an elder and Bro. G. Poepoe a priest. When our presiding elder was absent in United States, for nearly three months, the work was left with our younger brothers, laboring with us in harmony and love. I love the works of our true church and desire to help my brothers, sisters, and children in the true work of our Savior. I have stronger faith and light from the teaching of our church, Sunday school, Book of Mormon, Doctrine and Covenants, enjoying myself to read in *Saints' Herald*, *Zions' Ensign*, *Autumn Leaves*, and *Zion's Hope*, seeing the work of our Savior published in all these papers in different places of the world.

Remember us Hawaiians in your prayers.

With greeting, your sister in the faith,  
MARIA NIAU.

## Letter Department.

LONDON, Eng., Feb. 26.

*Editors Herald:*—The white wings of your ever-welcome little bark come floating towards us once more from across the "vast deep," freighted with a precious cargo of spiritual aid and moral and mental encouragement in the eternal, never-ending strife against Satanic powers. Week by week, as the welcome mail arrives, your pages are hastily scanned to find either old and familiar names, like some well-remembered faces looming upon us from the fire and warmth of the social and joyful hearth; or new and unfamiliar names, but evidencing plainly enough, the old and soul-thrilling Spirit of bygone days so comforting to my dear wife and myself.

The London branch has never forgotten and will never forget the debt of gratitude she owes her beloved American brethren who so nobly and so generously responded to her appeal for needed funds to raise a house of prayer and of gospel propaganda in this, the Babylon of the eastern hemisphere, where alas! it and many more such tabernacles are supremely needed. Money is very scarce in this end of the town indeed; and the committee are but themselves working men who find it very hard to make ends meet; but I understand an installment is on its way to Bro. Woods, or is about shortly to be dispatched to him. My deepest and most painful regret is my inability to help in any other way than by giving the branch my services as organist and clerk.

Bro. Caffall left us last Friday for Leeds, as I understand; and I can with confidence assert that the day will be far distant when we shall as a branch, forget his lucid and masterly discourses upon the Book of Mormon and the prophetic mission of Joseph Smith. Strangers too were appreciably edified and permanently enlightened. Discourses of this character tend to cement the brotherhood, not simply of men but of nations; while books, whether scholastic or otherwise, which by willful and deliberate suppression or distortion of facts tend to alienate from one another those whom Almighty God has "made of one blood for to dwell on the face of the earth," are in no small degree responsible

for the terrible and disastrous wars which from time to time ensue as the direct result and outcome of years, nay generations, of mutual misunderstandings and baseless assertions. For instance, the eloquent and learned Dr. Page Hopps, in his eclectic and world-renowned treatise upon America and the Americans, after paying a high tribute to the "sterling worth and noble qualities of the American people" (which I will not here reproduce, for fear of flattering my readers), proceeds to wonder at and deplore their "widespread spirit of acerbity and animosity towards the English as a people, so completely at variance with the" brotherly and cordial sentiments manifested towards the Americans during his entire lecturing tour in Great Britain. He was "intensely puzzled to divine its cause, till happening, upon his American tour to hear a class in school reading from an almost universally used American compendium of national history, he was equally pained and surprised at the numerous perversions and distortions of fundamental facts which he then heard for the first time in his life!

The most glaring and prominent, not to say distinctly mischievous distortion and fabrication was a statement attributing the entire war of independence in America to the "hatred and oppression of the Americans" by the "British nation," as such, when any English child in the first grade of political economy at school, could have informed the writer of that book that the English people, (as such) had no more to do with the affair than the Yahoos, or the Cannibal Islands; the matter being entirely forced upon the English people by the king and his cabinet ministers. "But even supposing," says Dr. Hopps, "merely for the purpose of the argument, that a bare majority of the English nation were talked or cajoled into an acquiescence, where is there either sense, justice, or righteousness in still fanning and perpetuating the flames of discord and animosity against the present generation of English men and women who never had the question placed before them, and who, had it been, would have unquestionably and strenuously opposed it?"

Your brother in the hope of truth's final triumph,  
F. R. TUBB.

DOWNES, Oklahoma, April 5.

*Editors Herald:*—People here are considerably agitated over the terrible work of death and devastation of a cyclone which visited the city of Chandler, Oklahoma Territory, Tuesday, March 30. In the short space of a few seconds a town of 1,500 was completely destroyed, only two buildings being left. To add to the horror, fire broke out in the debris, and many who were confined and unable to extricate themselves, perished in the flames. Neighboring towns are coming nobly to the rescue, and sending relief in money, etc., to the distressed.

The prospects are encouraging for the work in Oklahoma Territory. As a result of labor at Nicely, with the assistance of Bro. T. P. Powell who lives there, and Bro. E. A. Pratt who is traveling with me, two were

baptized and a promising saints Sunday school organized. Notwithstanding Bro. Powell is farming and practicing medicine, he has appointments nearly every Sunday.

We next visited Blain County where the mother and two brothers of Bro. W. E. Peak live, and held a two weeks meeting. Rev. J. M. Austin, of the Disciple Church, was present at a few services and thought it his duty to give us a "rounding up." We answered him, and the congregation manifested their approval of our position audibly. The skirmish ended by him challenging to discuss the differences of our respective churches. He affirms the Christian Church (now called Campbellites) was established on the first Pentecost after the Resurrection A. D. 33, and is in harmony, etc. We to affirm a similar one.

Leaving there for Downs, we stopped at Okarche, where Bro. H. K. Rowland, the genial president of the Oklahoma branch, and Miss Anna Ratcliff were made one. We find Bro. and Sr. Geo. M. Hiles, who live near Downs, alive in the work, but living where a great deal of prejudice exists, and few come to hear.

Would like to hear from Saints in Oklahoma, who want preaching in their localities.

Have felt the Spirit to a marked degree in my labor here, which encourages me to continue.

My permanent mission address is Nicely, Oklahoma.

In bonds,

W. S. MACRAE.

BEDISON, Missouri, April 5.

*Editors Herald.*—Another church year has to-day its end, and not having written the *Herald* for some time, I feel like expressing to some extent my thoughts, looking backward over the past as well as forward hopefully to what the future may develop, having the assurance that God has done and will do all things well. But my experience has, to a great extent, been one of peculiar trial; not that I would now complain at all, but rather rejoice in the refining process, and in the fact that I have been enabled to endure to accomplish some good by the way, and by the grace of God to gain something in spiritual strength.

Leaving Colorado the latter part of November, I have labored in the Nodaway, Missouri, district during the winter past, and have realized that God has blessed me to a greater extent than in any previous experience, though I am yet far from realizing my own ideal or being perfect in my sphere of action. And while I have felt to rejoice much in the degree of the Spirit which has been granted me of late, especially since coming into this field, my labors ended yesterday with one of the saddest of sad experiences, the dread but undefined premonitions of which had been hovering over me for several weeks.

The death of Bro. M. P. Madison by lightning stroke last August will be remembered by *Herald* readers. He was at his post of duty when so suddenly called away, and was making every effort to promote his Master's work, which as a seventy he seemingly gave every promise of being useful in.

And yesterday the young wife whom he left to mourn was laid away beside him, meeting her death also through a most shocking accident.

At about noon last Friday, the 2d inst., and while at Bro. Ed Fannon's house, I heard some one cry out, "There's a woman in the road on fire!" and presently Sr. Fannon came in crying and saying it was Hannah Madison. Ere I reached the spot, Sr. Hannah had been taken into Bro. Froyd's, whither she had run for succor, her clothing having been completely burned off from her body, excepting a few shreds, and, as a brother said, she was not simply burned, but roasted, much of her flesh being a complete crisp. She had been heating varnish on the stove; it had run over and got afire. In trying to take the varnish off and put the fire out her clothing caught.

She ran out and down the road, the blaze flaming upwards, and being fanned by the wind. When opposite Bro. Froyd's, and just ready to drop, she was met by Mary Froyd with a blanket and shortly by others. Though at first she implored Bro. Fannon to kill her, when placed upon the bed, she determinedly resigned herself to God and her fate, whatever it might be, and without screams, outcries, or murmurs endured the suffering, which she said was impossible for tongue to describe, until death ended all about eight hours after the accident.

Knowing something of her zeal and devotion to the church, her burdens and trials in being left alone to care for and manage the home and farm which had been left her, and of her brave spirit in the midst of afflictions unmentioned by the writer, her ending seemed unspeakably sad and calculated to try the faith of some.

She had been blessed of the Lord from her fifteenth year with the gift of prophecy, which she often exercised to the edification of the saints. But three weeks before the accident I was present in one of the best prayer and testimony meetings which I ever attended, and she spoke by the Spirit to several, the writer included, then to all present, saying that trials and dark clouds were hovering over, and exhorting to stand in holy places.

She was a great help in the Sunday school, and a veritable pillar in the work at Bedison, though not twenty years of age. To say that she will be missed expresses it mildly. I leave for conference with sad reflections, yet kind and pleasant memories so far as this part of the vineyard is concerned, and filled to some extent with that love for the brethren which is shed abroad in the heart by the Holy Ghost. Like others I can realize that I have made some mistakes in the past, but if at any time I have thought unkindly or judged harshly of others, I have no such feelings now, and hope to be able so to walk in love that it may be sufficient for enemies, if I should have them, as well as friends. I would fain make mention of many who have assisted and encouraged me in various ways whose zeal and devotion to this good cause I admire and wish to encourage, but I must not trespass too far on your space but leave other thoughts relative to the work for an-

other time. Desiring to press onward and upward, and ever be in line of duty, I remain,

Your brother,

M. F. GOWELL.

## Original Articles.

### GIFTS AND CALLINGS.

THE gifts and calling of God are without repentance.—Rom. 11:20.

The above is an axiom with God, as Paul here lets us understand, hence Israel may be saved irrespective of repentance without any injustice to the Gentile world.

With the foregoing view before us it is easy to account for the manifestations of supernatural power, healing, visions, etc., outside the Church of Jesus Christ, and still retain the idea that *every* good gift cometh from God. Jeremiah had the gifts and callings of a prophet before birth, surely rather early for repentance. Officers in our church are ordained according to the gifts within them.

Now if this position be correct, we can also account for the seeming inconsistency in spiritual manifestations among our own people. We often see persons exercising gifts of tongues, prophecy, or healing, whom we have good reasons to believe are not so moral, or penitent as others who seem to have little spirituality. All this is because those gifts are inherited the same as the gifts of music, and *come from God*, the author of all good, although it does not necessarily follow that God is going to prompt their use on every or any occasion.

If a saint who is ill sends for an elder and is healed through administration, it of itself is no proof that God directly had anything to do with the healing. It would simply show that the saint had within him the gift of faith to be healed, or that the elder had the gift of faith to heal, or that both had their gift, and that Satan, who was the prime cause of the disease and every evil, did not prevent or had not the power to prevent the healing.

The gift of healing comes from God with life itself, and is born in all persons in varying degrees, universally as is music; but while we see few expert musicians, so we rarely meet great healers; though as there are

many dabblers in music, so in proportion as it becomes a fad we see dabblers in healing.

Just now healing is becoming popular under the renown of Francis Schlatter. Healing is always a goodly work, but that he is healing through the warrant of the Holy Ghost we cannot concede. He is just exercising the power that God gave him with life, and Satan in many instances cannot interfere, or for certain reasons will not interfere with the healing.

We can now see why even Spiritualists number healers in their ranks. Satan knows the efficacy of healing under the auspices of the church, and in order to duplicate it he allows the virtue of the inherent gifts in individual Spiritualists to develop. This gives an impetus to his own ranks; and besides he zealously contests every case of administration in the church, hence even in the exercise of their own rightful ordinance, Latter Day Saints are handicapped, unless they get the Holy Spirit to offset the opposing influence of Satan when healing would naturally result; but in extreme cases of disease, where even nature itself is exhausted, healing would be impossible without the power of God.

The Rev. Spurgeon had the gift of healing to a remarkable degree, yet he never understood it and could not safely advise others of his own faith concerning it. Christian scientists practice faith-healing with some success, yet they fail to properly explain it.

We notice that on visiting the sick some persons will make the patient feel almost well while others make him worse, yet the former may never discover that they have the gift of healing. Again, we see many persons whom disease affects but slightly, while others are prostrated for days or weeks, yet the former may never discover that within them and irrespective of repentance, there lies a gift which if properly brought out would be faith to be healed.

The gift of tongues in a person indicates a very fine sense of the *hearing of spirit voice word for word*, as does the gift of prophecy show the faculty of imbibing *spirit ideas*, oftentimes word for word; yet here again are we struck with the varying degrees in which

they are found, and how much slower they develop in some than others.

Occasionally these gifts are found in an almost abnormal condition, and such subjects are liable to become the medium of deceptive spirit communication. In the world they often become mediums of spiritism and retrograde as they are controlled by bad spirits; but in the church, if carefully protected, they become the mouthpieces of the Holy Spirit, inasmuch as they purify themselves unto repentance.

In all ages the world has produced persons remarkable for prophetic and inspirational powers, such as Confucius, Buddha, and Mohammed, though perhaps the brighter example of a natural prophet was Swedenborg. He was not only a man of exceptional inherent prophetic genius, but was also an example of a *learned man* with an almost inexhaustible fund of knowledge before there was turned upon him the dazzling vision of a spirit world. Who can wonder at the mistakes of the man, great and good though he was, as he vainly endeavored to reconcile his preconceived ideas with the myriads of deceptive spirits in their mazy circles around the world yet unseen by the ordinary mortal.

John the Divine knew of the precocious aptitude in some to interpret spirit mind, hence he gave the rule to try the spirits by the record established by the carefully approved and tried prophets.

Jesus knew that those gifts were natural and the liability of some of them to be cultivated by the world, therefore he never applied them as a means of conversion.

G. CLAUS.

#### TACTICS OF DISCIPLES.—NO. 4.

BY ALVIN KNISLEY.

MR. TAYLOR after omitting Elder McDowell's references from their proper place, as charged with in our last number, does manage to give them further on. He then proceeds to comment as follows.

Taylor.—“If Mr. McDowell only knew how to rightly divide the word of truth, he could then understand how to place it.”

Comment.—How to “place” the references which you have taken the liberty to garble from him, I suppose?

Taylor.—“The gift of the Holy Spirit was only imparted for a special purpose. This one special purpose was to forever shut out the lights of all false and deceptive seers, and the new revelation of fallible men.”

Comment.—You assert that the Holy Spirit was imparted and what it was imparted for. We allow that it was imparted, but cannot allow that it was imparted for the purpose which you assign to it, exclusive of any other. Even were you correct in the purpose which you assign to its impartation it does not follow that it is not needed now. On the contrary, it is absolutely necessary to enjoy that blessed influence to-day, even if your assertion in relation to its object be true. “False and deceptive seers” are not altogether a thing of the past. If it was by the enablement of the Holy Spirit that ancient saints detected the imposition of certain ones, by what other means are they to be detected now? The Holy Spirit was promised to all who would believe and obey the gospel.—Acts 2:38. This promise was confirmed.—Acts 5:32; 8:14-17; 9:17; 19:1-6; 1 Cor. 12:3. A description of its office work is to be found in the following passages: John 14:26; 15:26; 16:13; Romans 8:14, 16; Ephesians 1:13.

Taylor.—“I would love to see Mr. McDowell manifest his power of the gift of the Holy Spirit imparted to him by the laying on of hands.”

Comment.—Perhaps you would. You are not the first one to express that desire. Suppose you were permitted to see the manifestation you ask for, what better would be your condition? We have a few instances in the New Testament where similar expressions were made, but it happened, however, that they were invariably made by a very inferior class of people. The first one is described in the fourth chapter of Matthew and his name is said to be Devil. Another notable character who would liked to have Jesus show a sign for him to behold was Herod. Luke 23: 8. In the former of these two cases the Devil was rebuked; in the latter Jesus refused to answer Herod in anything he asked of him. Of course we can scarcely disprove your statement—that you would love to see a miracle. We only call attention to the com-

pany you put yourself in when you express yourself thus.

McDowell.—“We refer the reader to Acts 2: 37-39. Therein is the promise of the Holy Spirit as a gift by way of being an abiding comforter and instructor to the baptized believer without limitation as to time, or age, or place.”

Taylor.—“Let us see if there is any difference in the promise of the Holy Spirit as a gift, and the promise of the gift of the Holy Spirit. The first makes the Holy Spirit the promised gift, while the other is something promised as a gift of the Holy Spirit.”

Comment.—We notice the distinction you are endeavoring to make between the gift of the Holy Spirit and the Holy Spirit itself. The gift of the Holy Spirit, however, may be either the effect of the Holy Spirit or it may be the Spirit which produces the effect. In either case it is necessary for the Spirit to be present with or rest upon the one who has the gift. In the twelfth chapter of 1 Corinthians Paul enumerates some nine different things which he characterizes as “spiritual gifts” or gifts of the Spirit. They were the several effects which the Spirit had upon those possessed with it. But let me call your attention to the fact that when they enjoyed those gifts they had to be in possession, in actual possession of that holy influence whose operation effected them. Hence, when Peter said, “And ye shall receive the gift of the Holy Ghost,” whether he meant the effect of the Holy Ghost or the Holy Ghost itself, helps your case not the least; for in either case those who received the gift had to receive the Holy Ghost. Though it is more than probable that Peter in using the above language meant more particularly the Holy Ghost as a gift as we shall see further on.

Taylor.—“For instance, a man has some present he wishes me to have. I receive that gift of the man, and not the man received as a gift.”

Comment.—Your inference is that the man represents the Spirit, and the gift of the man, that which the Spirit gives or produces. This comparison does you poor service; it is only another way of assuming that the gift of the Spirit is not the Spirit itself. You could receive both the man and

his gift as a gift or gifts if they were given to you by somebody—and that is possible. If the man were to be given to you he would be as much of a gift as anything that he might afterward give to you. It would have been well if you had defined what you understood or misunderstood to be the gift of the Spirit as distinct from the Spirit. This you neglected notwithstanding the pains you have taken to show that the gift is not the Spirit. Whether Paul's definition which we have cited would suit you we are uncertain, but consider it extremely doubtful from the effect it would have upon your argument if admitted. Its validity, let me say, is not dependent on your admission. A truth is no more true if believed by everybody; and it is none the less true if believed by nobody. A little more on the subject.

Taylor.—“So Peter expressed himself, ‘Receive the gift of the Holy Spirit,’ and not, ‘Ye shall receive the Holy Spirit as a gift.’”

Comment.—But did not Peter receive the Spirit on the occasion of his discourse from which you quote? You admit that he did. And was it not *given* to him? Yes. Then it must have been a gift to him. If Peter then received it as a gift it is proper and in keeping with good usage to speak of him as receiving the gift of the Spirit. We commonly speak of a gentleman making a lady a “present or gift of a nice gold watch and chain,” etc. And such phraseology is not foreign to the scriptures. In Acts 2 we have an account of the descent of the Spirit upon the apostles and the marvelous effect which it produced. In Acts 10 is contained a report of the sermon Peter preached to Cornelius and his household. I quote verses 44 and 45:—

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

Here we find, first, that the Holy Ghost fell on all those who listened to Peter's sermon; second, that the Jews who accompanied Peter were astonished to see the “gift of the Holy Ghost” poured out on the Gentiles as well as themselves. Notice it is called *gift*. Then in verse 15 of the

following chapter we have these words:—

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

Also verse 17:—

Forasmuch then as God gave them the *like gift* as he did unto us, etc.

These statements were also made by Peter. They were made to them “of the circumcision” in Jerusalem who called in question his work in the case of Cornelius and household. He says God gave the Gentiles the *like gift*—speaking of the Holy Ghost—as he did unto them (the apostles.)

The above ends our criticism on No. 3. We will now begin with No. 4. He begins by making a quotation from Elder McDowell relative to 1 Corinthians 12, to which he devotes, I believe, all of the present number. The quotation is rather long, but I reproduce it for the convenience and satisfaction of the reader who may not have the tract in which it was originally contained.

McDowell.—“We call attention, in this connection, to 1 Corinthians 12. This chapter is a portion of a letter written to the Christian Church at Corinth, and if the Bible alone is to be a rule of faith and practice, and we are asked to accept and stand upon the Bible, and the Bible alone, for Christian teaching, what is there to hinder the acceptance of the instruction herein contained as necessary for the direction of Christian people today? For have not their chief authorities informed us that they were aiming at the restoration of pure, primitive, apostolic Christianity, in letter and spirit, in principle and in practice?”

Taylor.—“I would have Mr. McDowell to understand that the Apostle Paul wrote this letter as a reminder of what it took then—the time of which he was speaking—to perfect the saints, and to thoroughly establish in the minds of men the institution of Christ's.”

Comment.—It is a pity that you did not give your readers some information relative to how you found out the above which you assert. You should not expect intelligent and candid critics to believe what you say on so important a matter simply because you say so. Turning to 1 Corinthians 1: 2 we read these words:—

Unto the church of God which is at Cor-

inth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord.

This passage of scripture shows to whom the epistle under consideration applies. Not only to the Corinthians is it addressed, but to the sanctified, with all that in every place who would call upon the name of Jesus. The epistle in general applies to all the people of God under whose observation it might come. That there are portions of it which are specially directed to the Corinthians is admissible, but such portions are to be determined or distinguished to be such by the context or by the portions themselves. I may address a letter to a firm or company in whose interest I may be acting; in that letter I may write a few words to a particular one of the company which apply not to the others. In this case it would not be right for them to apply it to them all. Why? Because it is perceptibly directed to a particular one. But if there is nothing by which it can be shown that there is any portion which applies not to them in general, it would be disorderly for one to apply to himself or to another one any portion of it. So in the epistle of Paul. The first chapter contains a reproof which he administers to the Corinthian church for certain of their misdeeds. He said he had heard by them which were of the house of Chloe that there were contentions among them. And he goes on and reproves them because some of them said they were of Paul, others of Cephas, etc. Now all Christians are not necessarily guilty of that mistake, hence we know that it is not applicable to all. But with the twelfth chapter of this epistle it is quite different. There is nothing in it, after it, or before it to indicate that it is exclusively applicable to the primitive Corinthians. Paul is there dealing with a principle which was universally believed in and enjoyed by the church at that time.

We will follow you up in our next installment and dissect your interpretation of that verse in the following chapter which says prophecies, tongues, and knowledge would fail, cease, and vanish away.

Promptness is one of the leading virtues, and its possession the exception.

## Sunday School Associations.

### SOUTHERN NEBRASKA.

Convention met in Nebraska City, February 12, at 7:30 p. m. House called to order by district superintendent, M. J. Schafer. Teachers' meeting with General Superintendent, T. A. Hougas, instructor. Saturday 9:30, E. D. Briggs was appointed secretary pro tem. Superintendent Hougas then gave the successful plan of conducting a Sunday school. A thorough understanding of the proposed amendments to Constitution was gained and delegates instructed to favor same. Reports of superintendent, assistant superintendent, secretary, and treasurer, were adopted. Four schools reported: Zion's Hope, of Nebraska City, 55; Fairbury 30; Union Band, Wilber, 65; Prairie Flower, Palmyra, 20. The question box was a very interesting feature of the afternoon session. Martin J. Schafer, Union, Nebraska, was elected superintendent for next year, Edwin D. Briggs, Nebraska City, Nebraska, assistant superintendent and secretary, Walter M. Self, Bennett, Nebraska, treasurer. Jacob Anderson and Emma Nelson were chosen delegates to General Convention. At 7:30 p. m. a very interesting literary program closed the convention, to meet in Wilber, Nebraska, June 11 and 12.

## Miscellaneous Department.

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W. S. MACRAE.

NIOELY, Oklahoma.

16-21.

### NOTICES.

The building purchased by the saints of the Hamburg branch of the Fremont district by request will be dedicated on Sunday, May 2, to the service of the Lord for gospel work. We hope the saints of other branches will take notice and attend, as many as can.

D. HOUGAS, Dist. Pres.

HENRY KEMP, Missionary.

### NOTICE OF REMOVAL.

Saints of Eastern district, South Wales, Thomas Gould, Bishop's agent and book agent, has removed from 38 Carmarthen St., Canton, to 84 Wyndham Crescent, Canton, where all communications will be received in future. I desire to thank the saints for their past support, but hope to have greater in the future. Don't forget your freewill offerings and tithing. The Lord's storehouse is empty. Please send in your mites as the Lord has blessed you, also your orders for books, *Heralds*, etc., which will receive my prompt attention. I remain your servant,

THOMAS GOULD.

### BORN.

ANDERSON.—December 18, 1896, to Bro. Dan and Sr. Annie Anderson, of Lamoni, Iowa, a son, and named Andrew Kenneth. Blessed April 14, 1897, by Elders H. Kemp and T. J. Bell.

### MARRIED.

MOSER—SCHRUNK.—Sr. Ella C. Schrunk was married March 31 to Mr. John Moser, at the home of the bride's parents, in Osterdock, Iowa. It was a happy time for all present. Many of the guests were fine musicians, so both the piano and organ did duty on this memorable occasion. Mr. T. F. Schrunk favored those present with his favorite song, and many others followed in song, and such a time of rejoicing one seldom sees. May God bless them with a long, happy, and useful life, is the wish of all their many friends. Mr. Moser and wife started south on their wedding trip, intending to stop at Marion, Iowa, a day or so to visit Srs. Hills and Cator, also to visit Lamoni during General Conference.

### DIED.

TURNER.—At her home near Deloit, Iowa, on the morning of April 4, 1897, Sr. Sara C., wife of Bro. James T. Turner. Sara Catharine Childrees was born in Waterloo, Missouri, February 8, 1844, where she grew to womanhood, and July 31, 1861, was united in marriage to James T. Turner. They removed to Deloit, Iowa, in 1871, where they have since resided. The deceased united with the Latter Day Saint Church February 1, 1877, since which time she has been an earnest, consistent worker, and was at times wonderfully blessed with the gifts of the gospel. Her patience and gentle kindness during her last lingering illness of eighteen months showed forth the true Christian spirit which characterized her life. Ten children were born to Bro. and Sr. Turner, eight of whom, with their father, are left to mourn the loss of wife and mother. A daughter, Maud, died January 26, 1890, at the age of twenty years, at Deloit, Iowa, and one child died in infancy.

MONROE.—Near Lamoni, Iowa, April 3, 1897, Anna Elnora, infant child of Bro. Isaac A. Monroe, aged 4 months and 15 days. This sweet little bud has gone to join the mother in the spirit realm of rest. Sermon at the residence by R. M. Elvin from Revelation 22: 1, to an attentive audience. Interment in Rose Hill Cemetery.

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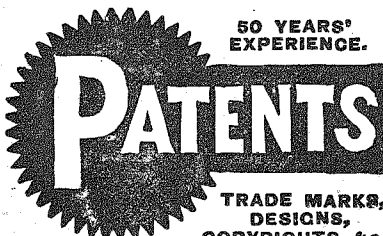
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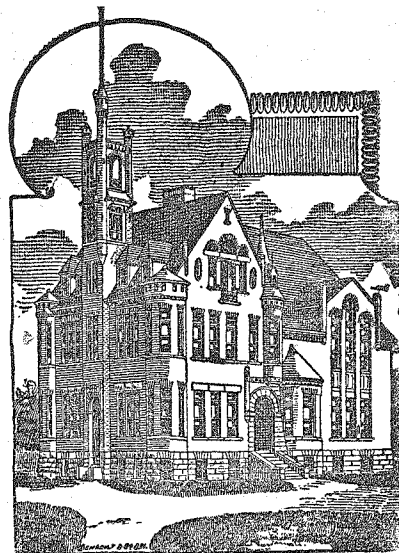
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 44.

Lamoni, Iowa, April 28, 1897.

No. 17.

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## SHOULD MINISTERS HAVE A COLLEGE EDUCATION?

BISHOP JOHN H. VINCENT, of the Methodist Episcopal Church, founder and sustainer of the Chautauqua schools, is urging now, with characteristic zeal, a scheme for "A Non-Resident School of Theology." In *The Methodist Review* (March-April) he presents a four-year curriculum for such a school, and follows it with a vigorous plea for an educated ministry. In the course of this plea he uses some vigorous language about uneducated pulpit boors and vulgar lay officials which he has before used in addresses before conferences, and which has at times aroused intense indignation. He begins his plea by claiming that the early apostles were trained from boyhood in the best literature of the world—that of the Old Testament. They had a special course of training under the greatest of all teachers—Christ. They had "the highest result of a thorough education," and, unlike the rabbis, had "a vital knowledge of Old-Testament history."

The early Methodist preachers "were not unlike the early apostles in their preparation, their power, and their effectiveness." They "did not gain their power by being students, but because of power they became students." The apostolic and early Methodist method has, the Bishop thinks, been perverted. He says:—

"There are young men in the ministry of the church who have come from farm and shop with little or no knowledge of the English language as to its construction, its value as a vehicle of thought, and the enlarging and refining contents of its literature. Such men are neither readers nor thinkers. Under the pressure of a 'revival,' through an ambition to be ministers, and to be at once in the field 'saving souls,' they drop plow or plane and seek, by the shortest possible route, professional recognition. . . . Once in the annual conference they are in for life, to receive to the day of death something toward personal support—not much, but often too much, in view of what they are, and of what they do, and of what they have failed to do. This low standard in the conference results in the filling up by these 'pastors' of official boards with men of their own comparatively low type, who as stewards, class-leaders, and trustees degrade the church by their lack of taste, unworthy ideals, narrow prejudices, and parsimonious spirit. We cannot expect cultured men and women, nor even the schoolboys and schoolgirls of the day, to be interested in a church where boors pretend to preach and where such laymen as we have indicated have official place and control; where sensational devices are resorted to for filling up and building up the church; where sentimentality of a very weak sort is substituted for spirituality; and where ecclesiastical authority becomes a humiliating tyranny."

Bishop Vincent does not, by any means, assert that men can be educated only through the seminary or the college, but he dwells upon the advantages of the college course for all ministers, whether they enjoy seminary advantages or not. Among the considerations urged by him are these: the college man commands the increasing respect of society; every minister should know, through college training, just what science does and does not teach: the college-bred man can better inspire the youth of his

congregations to pursuit of an educational course. He continues as follows:—

"There is also a type of manhood fostered by college training which the ministry needs for the sake of its greatest social influence. Why is it that in so many universities students in the theological department are looked down upon, sometimes with ill-concealed contempt, by the academic students? Making all due allowance for the prejudices which spring from what is called 'the natural heart' against the spiritual kingdom and its representatives, there is too often something in the typical minister and in the 'theologue' which repels strong, stalwart, genuine men in college and in society. The theological student is often a dependent, educated by charity. This itself is not at all ground for his disparagement; but there are a few ministers who were once theological students supported in this way, by individuals or by societies, who up to this day have never paid even the interest on the loan by which they were able to take their theological course. What is still worse, they seem to have no conscience about it. They marry, they have children, they buy books, they ride bicycles, they take summer vacations, but seem to have no ethical sense which makes imperative the restoration of the funds by which they were educated for their profession. There is among a certain class of ministers and of candidates for the ministry a tone of servility which perhaps these processes of professional education promote; a readiness to accept gifts of money; the habit of soliciting discounts because of their office; and consequently the cultivation of the tramp spirit and habit among men whose office stands for the highest, most independent, most manly type of manhood. Life in the modern college tends to prevent this false and unfortunate estimate of the ministry.

"The theological student who has never taken a college course is always at a disadvantage. The foundations of his culture, have been neglected.

He is all the while in danger of building on the sand. He is doubly in danger of overemphasizing certain branches or departments of truth. The man of limited education is, other things being equal, in greatest danger of being a crank and hobbyist. He sees in part the world of learning. He studies a little New-Testament Greek, but he knows nothing about Greek as Greek. He studies Hebrew a little, but he knows nothing about the Semetic languages in general, their relations to history, and the underlying forces in the Semitic civilization which have affected the historic development of the world at large. Men thus hurried into the ministry too often marry in haste. They lack the power of wise discrimination. Their wives, picked up in the immature years, are in many cases unqualified to fill the parsonage and help the pastor.

"We plead, therefore, for a symmetrical training of the men who are to represent the Christian Church in this enlightened age, and who are to impress society with the nobility of Christian manhood. Let men wait before entering the ministry. There is plenty of time. Jesus at twelve years of age astonished the leaders in the temple. In our time, if we could, we would have made him a 'boy preacher' and sent him through the land as a flaming herald. He, with divine wisdom, retired to Nazareth and remained in its quiet for eighteen years 'subject' to his parents, a student of nature and of the Holy Scriptures, and waiting for the ripening of character which should prepare Him at thirty years of age to go forth on his mission. The ministry of the age may learn wisdom from His example."

The Bishop then proceeds to speak appreciatively of the many organizations for non-resident theological students, such as the Itinerants' Club and summer schools of theology, and expresses the hope that the church colleges may institute a sort of university-extension plan for the especial benefit of young ministers.—*Literary Digest.*

The April number of the *North American Review* contains among other noteworthy features an article from the pen of The Marquis of Dufferin and Ava on "How India Fights the Famine." Lord Dufferin, formerly

Viceroy of that Eastern Empire, describes the famine as being as dire a calamity as ever visited the human race. Three millions of the population are being kept alive through the efforts of the Indian government, which, however, can only provide its clients with just sufficient nourishment to keep body and soul together. The work left to be performed by public charity is almost illimitable, and Lord Dufferin makes an eloquent appeal to Americans in behalf of the sufferers. The editor of the *North American Review* announces that he will take pleasure in receiving for transmission any contributions sent him for that purpose. Even a shilling, Lord Dufferin says, will keep a poor widow or an orphan for a week.

A noteworthy feature of the May issue of *The Church Union* will be an article by William DeWitt Hyde, the President of Bowdoin College, on the progress made by a practical federated union of denominations in the State of Maine. Dr. Hyde shows how, by the formation of an interdenominational commission, work in the rural districts of that State has been conducted systematically and unitedly.

#### MIXED DIET A NECESSITY.

FLOUR AS NOW MADE IS ROBBED OF PART OF ITS BEST PROPERTIES.

Mrs. S. T. Rorer, the famous instructor in the science of cooking and domestic economy generally, in the *Ladies' Home Journal* (for February), for which magazine she will hereafter write exclusively, gives this advice concerning mixed diet, etc.: "As all things have been given us by Nature for some good purpose I have always advocated a mixed diet. If Nature had intended us for meat eaters only we would have had meat teeth alone, but we have grinders for the masticating and the grinding of grain, which teaches us at once that a mixed diet is necessary.

"People are rather conservative in matters of change, especially regarding food, looking back upon what their grandmothers did and upon what they lived, forgetting that their grandmothers were much more active in domestic duties than they are, and were obliged to take such food as they had at hand.

"Bread was then the staff of life, and rightly, too. It was made from Nature's wheat, containing all the phosphates, the muscle-forming food, and heat and force food necessary for feeding. Now, this wonderful grain, in our manner of preparation, has been robbed of the phosphates and a portion of its muscle food, and as the poorer classes depend more upon bread than the middle or upper classes, they have suffered most."

#### HOUSES OF WORSHIP.

Denver, Colorado: Hall 22d and Araphoe Streets. Preaching at 11:00 a. m. and 7:30 p. m. Sunday school at 9:45 a. m. Prayer meeting Wednesday evening. Z. R.-L. S. first and third Friday evenings of each month. E. F. Shupe, pastor, residence No. 3600 Cook Street.

Philadelphia, Pennsylvania: Corner of Fifth and Huntingdon Streets; preaching at 11:00 a. m. and 7:30 p. m.; Sunday school at 9:30 a. m.

Peoria: Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Fulton Streets. Regular services every Sunday. Sunday school at 10:00 a. m., preaching at 11:00. J. D. Stead, pastor, 228 Hancock street.

Chicago, Illinois: Custer Post Hall, 85 S. Sangamon Street, near West Madison Street. Preaching at 2:30 and 7:30 p. m. Sunday school 1:00 p. m. Elder F. G. Pitt, pastor, 277 Sheffield Avenue.

West Bay City, Michigan: Christian mission church, No. 411 Dewitt Avenue, between Jenny and Thomas Streets. Preaching at 10:30 a. m.; Sunday school at 12:00 m.; preaching at 7:00 p. m. on Sundays. Prayer meeting on Wednesday evenings.

Cheltenham, Missouri: Saints chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10:00 a. m.; social meeting, Sunday, 2:00; preaching 8:00 p. m.

Salt Lake City, Utah: mission chapel, Second South Street, opposite the Presbyterian church. Meetings every Sunday at 11:00 a. m. and 7:30 p. m.

Leeds, England: Saints meeting room, St. Anns Buildings, No. 125 Albion street, Leeds. Presiding officer, Elder James Moir, St. James' Hall, Kirkgate, Leeds.

Roxbury, Massachusetts: Guild Hall, corner of Washington and Dudley Streets. Services at 10:30 a. m. and 7:30 p. m., Sunday school at 12:15 p. m. R. Bullard, pastor.

Boston, Massachusetts: No. 67 Warren Street, "Roxbury Hall," Roxbury, Boston, Massachusetts.

East Delavan, Wisconsin: Church located one mile north from Williams Bay railroad station. August Johnson, presiding elder.

Wigan, England: Saints meeting room, Platt Lane. Presiding officer, Elder William Spargo, No. 34 Schofield Lane, Wigan.

Sacramento, California: Saints chapel, Twenty-fourth Avenue and K Street. George Daley president.

Kansas City, Missouri: Twenty-fourth and Wabash Avenue. Preaching services at 11:00 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

Pittsburg, Pennsylvania: No. 67 Fourth Avenue.

Nebraska City, Nebraska: Second Corso, between Sixth and Seventh Streets. Sunday school 9:30 a. m.; preaching 11:00 a. m. and 8:00 p. m.; sacramental on first Sunday of each month at 2:30 p. m. Monday, priesthood meeting; Tuesday, West suburban and Greggspport district prayer services; Wednesday, branch fellowship; Thursday, Zion's Religio-Literary Society; Friday, music and choir practice. All services Monday to Friday at 8:00 p. m. Visitors all welcome.

Manchester, England: Saints meeting room, No. 15 Dickinson Street, Albert Square. Sunday services: Prayer meeting 9:30 a. m.; preaching at 10:30 a. m. and 6:30 p. m.; Sunday school at 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance, and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday, 8:00 p. m. James Baty, No. 14 Gordon Street, Rusholme, presiding elder.

Second Kansas City, Missouri: Hall north-east corner Seventeenth Street and Madison Avenue. Sunday services: Preaching, 11:00 a. m. and 7:30 p. m.; social meeting 2:30 p. m., and Sunday school 9:30 a. m. Prayer meeting, Tuesday eve, 7:30; preaching, Thursday, 7:30 p. m. A special invitation is extended to the traveling and local ministry. Jos. Emmett, pastor, No. 1720 Bellevue Avenue, Kansas City, Missouri.

St. Joseph, Missouri: Saints chapel, Seventeenth and Faraon Streets, (take Jule Street car.) Elder J. M. Terry in charge. Preaching at 11:00 a. m. and 7:30 p. m.; social meeting at 6:00 p. m.; Sabbath school, Bro. D. J. Krahl superintendent, at 9:30 a. m. Prayer meeting Wednesday night. Aspey mission, Fourth and Doniphan Avenue; prayer meeting Tuesday night; preaching Friday night; Sunday school at 10:30 a. m. R. Garlich, superintendent.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, April 28, 1897.

No. 17.

## The Saints' Herald.

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

LAMONI, IOWA, APRIL 28, 1897.

### THE CONFERENCE.

THE intervening of the annual April session of conference, with its attendant care and labors, has prevented the editor from acknowledging the receipt of the many letters addressed to him, as also from attending to the various matters sent for HERALD consideration. We hope that no one has been seriously inconvenienced by the delay and lapse of time, which will necessarily make replies to some letters out of date, and displace former matters for the HERALD by later ones. This will be inevitable, and we hope no one will take offense because of it, as none is intended.

We congratulate the saints upon the remarkably harmonious passing of the session of conference. No more peaceful and, we think, profitable session has even been held by the church; and it is to be hoped that those of the fellowship who were not at the conference were visited by and enjoyed the presence of the good spirit which was with those assembled to do business for the Master, and in behalf of the cause dear to all alike.

The business sessions were marked by a unity of feeling and a decorum worthy of praise. No hasty, or indecorous speeches were made, and no bitterness engendered, that came under our observation.

The preaching services were well attended and the Spirit was with the speakers in an excellent and marked degree, the sermons quite up to the standard of those delivered at the annual sessions. The prayer services were, most of them, seasons of spiritual refreshing, though the large number in attendance did not give so good an opportunity to all as many would have wished. The gifts were manifested in some of the prayer and

testimony meetings, and seemed to leave good results.

There were fewer sick during the session than is usual; which is notable because of the almost continuously bad, damp, and windy weather experienced nearly the whole time. We heard of no very severe cases, and no deaths occurred.

The baptisms reported for the year aggregate in number about one eighth of the whole membership, leaving a net gain of nearly thirty-five hundred; a most remarkable and gratifying result for the year's labor. It should form a strong incentive to increased activity and persistent effort for the present year.

Let us all take renewed courage and with energy and devotedness "press onward."

### "MUCH ADO ABOUT NOTHING."

IN the hopeless contest being made against the Reorganized Church, by many in and out of the several factions, portions, or fragments into which the church was broken at the death of Joseph and Hyrum Smith, and those which after that date sprang into existence, much use has been made of statements made by Pres. Wm. Marks and Elder Isaac Sheen, and published in the first number of the HERALD, issued January 1, 1860. Our purpose now is to present the points claimed by those who use these statements as being proved by them, and offer some comment; for the reason that the arguments hitherto made with these statements as a basis are being revamped in certain quarters, with animus in those using them.

About the first of June, 1844, (situated as I was at that time, being the Presiding Elder of the Stake at Nauvoo, and by appointment the Presiding Officer of the High Council) I had a very good opportunity to know the affairs of the Church, and my convictions at that time were, that the Church in a great measure had departed from the pure principles and doctrines of Jesus Christ. I felt much troubled in mind about the condition of the Church. I prayed earnestly to my Heavenly Father to show me something in regard to it, when I was wrapt in vision, and it was shown me by the Spirit, that the top

or branches had overcome the root, in sin and wickedness, and the only way to cleanse and purify it was, to disorganize it, and in due time, the Lord would reorganize it again. There were many other things suggested to my mind, but the lapse of time has erased them from my memory. A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the Church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the Church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the Church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it.

Whatever else has been charged against the prophet Joseph Smith, we do not recollect that he was ever charged with being a fool. "Knave," "charlatan," "mountebank," "impostor," "fanatic," "blasphemer," "enthusiast," and "deceiver," have all been loaded on the memory of his name, but "fool" was never applied.

Let us see. William Marks was noted for upright and direct dealing; and fearless discharge of duty, in the day when it is said that this occurrence took place. He was president of the High Council of the stake, and of the stake (the branch at Nauvoo) as well. As such officer he had an opportunity to know something of the affairs of the church, as he states. Whatever he knew, and however wrong it was, his personal knowledge of it was not of sufficient definiteness to implicate the wrong-doers. In his distress of mind, his want of definite information as to who and where the wrongdoers were, he sought the Lord who revealed to him that the "top or branches had overcome the root," and his convictions were that it

(the church) should be reorganized. After this he met the prophet and that now celebrated conversation took place. In this talk the prophet stated to President Marks that unless "polygamy was put down" it would prove the "overthrow of the church." Nothing is stated by either one as to the extent of the evil spoken of nor of the persons implicated in it. It does not appear that President Marks knew who the wrong-doers were, nor does Joseph Smith state who they were. The latter, however, does state that measures should be instituted to "put it down;" and he himself pointed out the methods of procedure. They were; First, that he, Joseph Smith, the President of the church, would present accusations to the High Council against those of whom he had information that they were transgressors in the evil complained of, and that William Marks, the presiding officer of both the stake and the council should "sever them from the church," unless they "made ample satisfaction." Second, that he, Joseph Smith, the Prophet and President of the church, would "go before the congregation and proclaim against it," that it was a "cursed doctrine."

If Joseph Smith was the originator of that "cursed doctrine" and one of those "in transgression;" the methods proposed by him for the purpose of putting that doctrine down, were the very ones calculated to betray his connection with such atrocious doctrine and such evil practice, if they existed. For, if he was known to Pres. Marks and to others as the chief of sinners in such "transgression," those who had been misled by him into such evil belief and practice would have been the first and surest ones to denounce him and show his connection with both teaching and practice. Can any sensible man believe from the statement of William Marks that Joseph Smith would have done a thing so foolish as that? Not even a "knave," shrewd as the world gives Joseph Smith the credit of being, would have shown such an exhibition of folly as that would have been. A man who knew himself to be in transgression of the kind referred to, and also knew that others knew it, proposing to go before a council over which a man like William Marks presided and make

charges there against other men involved in like wickedness as himself. No man in the exercise of common sense would so far forget the commonest measures of safety to himself if he was guilty.

Again, no man would dare to openly go before a congregation and there declare against a doctrine and practice so evil as the ones referred to, himself being a guilty teacher and practicer of them while he knew that there were men in that congregation who knew that he was a partner in their crimes, if they were guilty. Such action would be moral and religious suicide, if not worse. For if they were guilty all knew that the laws of the State had been infringed and broken, and that open prosecution in the courts of the land would bring out all the facts and make punishment sure, for Joseph Smith as well as others. Whatever the connection of Joseph Smith and Hyrum Smith with the teaching and practice referred to may have been, it is not shown by this statement of Pres. William Marks. Nor does that statement implicate Joseph Smith as a participant in either teaching or practice of the evil complained of. All that can be taken from it is that whatever the teaching and practice may have been he had some knowledge of them and who were the persons involved in it; that it was a "cursed doctrine" and must be put a stop to. That is all that the strictest rendition can make of it.

The Reorganized Church has not shown any fear of the truth as to the question at issue. The Publishing Committee at the time HERALD number one was issued, was composed of William Marks, Isaac Sheen, and W. W. Blair; and the fact that these men, or any one of them, permitted such a statement to appear is evidence that they held no fear of the truth of it. Neither could have supposed that those who preferred to believe evil of a man rather than good could possibly have so distorted what Pres. Marks wrote.

We had no connection with the HERALD at the time, January 1, 1860, and was not identified with the church until April, three months after the issue, and therefore cannot be made responsible for the statement, be it

good or bad; we have a right, from long and intimate acquaintance with the men, to know what the estimate was that they put upon the statement. Had those men had the least idea that because of that statement, they and the church were to be held as endorsing the origin, practice, or continuance of spiritual wifery, plural marriage, or polygamy in any sense, they would have guarded against it, by leaving it out, or by personal explanation.

In examining this statement of Pres. William Marks we do it on its merit, without either denying, or affirming guilt, or innocence as those who attack the Reorganization affirm. The statement as evidence proves nothing claimed for it by them. Those who make the affirmation that it does, either willfully misstate it, or are ignorant of the plainest rules governing evidence and so misapply them.

The claim based upon the statement of Isaac Sheen in same issue of the HERALD, made by this same class of men who attack the Reorganization is even worse, and has less foundation than the other.

The statement is a contributed news item first published in the Cincinnati, Ohio, Saturday Evening Post, for October 9, 1852, and written at that date by Mr. Sheen, not then connected with any faction of the church. He had not been at Nauvoo during the Prophet's lifetime, and had not known him, having united with the church sometime in 1844. He knew nothing personally about the subject on which he wrote. That portion of the statement which those who attack the Reorganization take as the basis of their argument is as follows:—

The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the spiritual-wife doctrine, but this excuse is as weak as their excuse concerning the ancient kings and patriarchs. Joseph Smith repented of his connection with this doctrine, and said that it was of the devil. He caused the revelation on that subject to be burned, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said, that if it had not been for that accursed spiritual wife doctrine, he would not have come to that.

From this statement it does not appear what Joseph Smith's "connection" with the doctrine was, whatever that doctrine may have been; but, if

entitled to any consideration, the statement at the least should be allowed as a whole, and not portions only be given credit. This would not suit these extremists, however, because that whatever the connection of Joseph Smith with the doctrine referred to was, the statement is that he repented of it, and said that "it was of the devil." Further, the statement gives the title of the doctrine that was in question, and it was "that accursed spiritual wife doctrine," and not polygamy.

There is something peculiar in the reasoning of those who so misuse this statement of Elder Isaac Sheen as proof of the guilty connection of Joseph Smith with Utah polygamy as teaching and practicing it. If he "caused the revelation to be burned," no better evidence of hostility to the doctrine which might be in the revelation could have been given by the man. But, Pres. Brigham Young declared on August 29, 1852, that it was Emma Smith, the wife of the prophet, who burned the revelation, not Joseph Smith. If Joseph Smith burned or caused the burning of the so-called revelation then Pres. Young was wrong; if Emma burned it, then Isaac Sheen was wrong. Which these men will have as correct we do not know. If they were as honest in using the statements as they assure others that they are, they would quote the editorial following the statement of Isaac Sheen on page 24 of the HERALD for January 1, 1860. The opening of this is as follows:—

It therefore seems that the Salt Lake Mormons, if Mr. Sheen be correct, and he quotes the very words of the "Book of Mormon," are acting not only in opposition to common decency and morality, but to the explicit commands of their own "holy book," and to the dying testimony of Joseph Smith, their founder.

The effect of the statement upon men outside of the church, who had no faith in Mormonism of any kind, was that it exonerated rather than implicated the Prophet in the guilt of teaching and practicing the evil referred to. It remained for whilom believers to distort the statement to suit their own notions; and in the lack of direct evidence to use implication by presumption, the lowest and most suspicious sort of evidence known.

The Reorganization has neither

feared, nor hesitated to give the whole of the statements as they were made; leaving those who hesitated, feared, or were malicious enough, to either misunderstand, or misinterpret them as they might see fit to do.

#### ENGLAND TO RETURN THE LOG OF THE MAYFLOWER.

LONDON, March 25.—In consequence of the efforts of the Government of Massachusetts, the American Antiquarian and Massachusetts Historical Societies, the Pilgrim Society of Plymouth, and the New England Society of New York, backed up by the desires of the Archbishop of Canterbury and the Bishop of London, the Consistory Court of the Diocese of London assembled to-day in the old chapel of St. Paul's Cathedral in order to determine the question of the restoration of the log of the Mayflower to the United States.

The Chancellor of the diocese, Dr. Thomas H. Tristran, Q. C., presided in wig and gown.

The Chancellor asked if New England was part of Massachusetts, and counsel and Mr. Lee were unable to answer the question.

Thereupon the Chancellor said:—

"Is there nobody present able to answer that question?"

The question was then answered by a representative of the Associated Press, who said that Massachusetts was a part of New England.

The Chancellor asked if Plymouth was in Massachusetts, and the Associated Press representative assured him it was.

Later the Chancellor said, after hearing the arguments:—

"I order, on the undertaking given by Mr. Bayard to place the log in a fit place where persons concerned can have access thereto, and a proper certificated copy being deposited at Fulham, that the original be given up to Mr. Bayard for transmission to the President of the United States, and that the copy of this judgment under seal be sent with the book whenever Mr. Bayard or some one else of the United States Embassy can attend. In the meanwhile it will remain in the diocesan strong room."

After these proceedings Dr. Temple said: "I am glad the book is returning to America. It will be another evidence of our sincerity, admiration, and love for America and our desire to draw the two nations closer together."

The Bishop of London will deliver the book to Mr. Bayard personally.

#### FINDS ACRES OF MAMMOTH'S BONES.

ST. PAUL, Minn., March 28.—D. P. Mumbroe, United States Deputy Mineral Land Surveyor, who is now in Northern Montana at work on government lands, has sent a box to Surveyor-General Neill of a most interesting character. It includes many bones of mammals that during prehistoric ages roamed over the country.

From what he writes it would seem that that section must at one time have been the

battle field of mammoths. In the high prairie country of Choteau and Teton Counties where Mr. Mumbroe is now working, there are acres of land covered with the same kind of bones he has sent to the Surveyor-General.

Among the bones was one thirty-two inches long and at the largest end three feet in circumference, evidently the thigh bone of a creature which, if it stood upright, would have been able to look into the third story windows of houses. Besides this are a score of others, from the size of a hat to a man's fist, evidently vertebrae.

It can be seen that the substance is really petrified bone, and in some instances the pitted structure, particularly noticeable in partially decayed bones, can be plainly distinguished. One of the vertebrae has a small clear moss agate firmly attached to it.—*Chicago Tribune.*

#### AUSTRALIAN COLONIES ARE UNITED.

LONDON, March 27.—The work of binding the Australian colonies together is in full progress. The Australasian federal convention met at Adelaide this week. The colonies of Victoria, New South Wales, Tasmania, South and Western Australia sent delegates. C. C. Kingston, Q. C., M. P., the Premier of South Australia, was elected President. At the invitation of the conference the New South Wales delegate, Mr. Barton, submitted resolutions embodying the principles of the new constitution, which provides that the powers, privileges, and territory of the various colonies are to remain intact. The exclusive power of imposing and collecting customs and excise duties and military and naval control is to be vested in the Federal Parliament.

Trade intercourse between the federated colonies is to be absolutely free. The Parliament, which will be established, will consist of a Senate and a House of Representatives. The executive will consist of a Governor-General, appointed by the Queen, and the Supreme Federal Court, which will also be the High Court of Appeal of the colonies.

WE notice in the San Remo *Times*, sent us from Australia, a notice of our church service there, as follows:—

Divine service will be held at the hall, Queensferry, every Sunday at 2:30 p. m. by the elders of the Reorganized Church of Jesus Christ of Latter Day Saints. All are welcome. No collection.

#### EXTRACTS FROM LETTERS.

BRO. M. MORAN, Hillman, Michigan, April 15:—

Bro. Titus, of Alpena, has been here for the past month and preached several excellent sermons and married two couples, not of the Latter Day Saint Church. Bro. Titus is always welcomed by the Hillman saints and does good whenever he comes, and sometimes has the pleasure of making the sectarian preachers feel restless.

The brethren of the ministry have gone from the conference session prepared for a renewal of the conflict against error and in favor of the truth, in renewed courage and strength.

The brethren who remained in their fields feel the impulses of renewing life, and are responding cheerily to the good news that reached them.

Bro. J. J. Cornish, that indefatigable soldier, wrote us a card dated April 19:—

We were anxiously watching and praying for the blessings of God to come to the church and were all made to rejoice on receiving the last *Herald* which contained part of the minutes of the conference, also the revelation. May God help us all to move on more faithful and with renewed energy. I have been battling away up in this part, and Kalkaska, also Fife Lake, back of Kalkaska. Musser has succeeded in having the school-house closed to us, but open to all others.

Bro. Alvin Knisley, from Selkirk, Ontario, April 18, wrote:—

My heart has been gladdened to read of the successful convention our people are having in your town. No doubt some changes have taken place and new conditions necessitated by that grand and comforting revelation, which are only peculiar to this latter-day work. All, however, will be well with the trustful, believing, and obedient. My faithfulness is indeed encouraged to observe what God is doing for his people; and my ministerial power of late I think is increased.

#### EDITORIAL ITEMS.

SR. W. W. JONES, of Plymouth, Pennsylvania, offers to give fifty dollars towards the purchase of a tent for the work in the Wyoming Valley the coming summer. See letter.

Bro. L. P. Hansen, of Manti, Utah, writes that he has been laboring as circumstances permit, on the Sabbath and other days, among the Utah people. He had baptized two since Bro. H. N. Hansen left; others were believing; but much prejudice existed. He desired the saints to remember the Scandinavian people in the United States and in the fatherland.

Bro. A. E. Woodworth, of Council Bluffs, Iowa, writes, expressing the opinion that membership in fraternal organizations does not interfere with lines of duty in the church; this in answer to a statement in a recent article signed Albert. We state his expression of opinion without opening up discussion on the subject of "secret societies."

## Mothers' Home Column.

EDITED BY FRANCES.

"In lawful pursuits, whatever you do—  
Building a mansion or mending a shoe—  
Be honestly earnest in all of your work,  
Never attempting plain duty to shirk.  
Do everything well; as well as you can,  
No more is expected by God or by man.  
No less will suffice for your own self-respect  
Or save you from sting of willful neglect.  
The purest of pleasures can only be found  
In virtuous effort, healthful and sound.  
This trust of maxims cherish and nurse—  
'Work is a blessing, and ease but a curse.'"

#### FROM THE SOUTH SEA ISLANDS.

JANUARY 3.—Dear Sisters:—On this first Sunday in 1897 I find myself perched upon a pile of pulu pillows crosswise of our bed on board the Teavaroa, bound from Papeete to Hickueru. Left Papeete last Sunday morning, leaving many tearful faces behind us. The saints meet at eight o'clock for meeting, and since that was the hour we were to leave the house they met at our house a half hour or so previous and had singing and prayer before we left. On Wednesday morning, early, we were off Makatea where we made the saints a short call of about three hours. I will tell in the *Hope* what a wetting we got in landing. According to instruction we brought our bedding along, and expected to have slept on the cabin floor or on deck, but have been very agreeably disappointed. One of the owners, who goes with the vessel on account of her valuable cargo, very kindly gave us his room and put his mattress on cases of goods, extra sails, and various other things in the storeroom off the end of the cabin, the walls of which are lined with dry goods, and on the floor are no less than six new sewing machines. The room we have is larger, cooler, and far more commodious than those on the mail packets that go from San Francisco to Papeete. We do not sleep in a berth under decks as usual in a vessel, but on a bedstead out in the clear air with the cool breeze blowing on us from two windows all the time. But the bed is not soft by any means. The bottom is smooth boards like the floor; and one of those thin mattresses from the Evanelia—well flattened—is not much of an improvement on wood. But when one side aches too badly we turn over and let the other side take a turn at it.

We do not seem to be getting used to it very fast; in fact, I ache worse every night. But I dare say we will get over that in time. The only really unpleasant feature is the copra or bufa weevil and roaches that line the walls and do not keep out of a person's bed nor off their body. Their bite is not so bad, but their crawling is unpleasant. But those are not all that is in this room. We are surrounded by unseen wealth. There is no less than eighteen thousand dollars of money boxed up and deposited in this room to buy pearl shells with when they get to the islands. Besides this there is twenty thousand dollars worth of other goods. So there is a valuable cargo on this vessel—ourselves included. We have had cool, lovely weather;

that is, cool for these parts, and if the same continues that we have had we will reach our destination on Tuesday. The cook has given us quite a variety in the way of food. For each meal we have had canned beef, both hot and cold, and canned salmon. But we were informed at breakfast this morning that there was no more canned salmon, so after this we will only have one change. The captain and all the crew are natives. But Mr. Railton, who gave up his room to us, is a white man and speaks both languages.

January 14.—We arrived here at Hickueru on Tuesday, the 5th, as we expected. Found Bro. and Sr. Case quite well, but looking rather thin in comparison with the numerous fat natives that were all around them. The natives are here in swarms. There is a large lagoon about this island where the pearl shells grow, and when it was open to the public they came from all the surrounding islands to share in shell gathering. There are about two hundred of our church members here, some from nearly all the branches. The merchants give them a good price for their shells but charge them a bigger price for all they have to buy. One of our brethren gave fifty-two dollars for a cane hat for himself and wife. The same hats could have been bought for eight or ten dollars each in Tahiti. Of course they could have gotten cheaper ones, but these natives do not deal in cheap articles, especially when they are getting a good price for shells.

As I look out from the uplifted sides of our small niau house on the lagoon I see a large sail boat just starting across for the pearl-fishing ground. A good fresh breeze fills her sail and she is fairly bounding over the waves, making the white spray fly far out from each side as her bow strikes the water. It looks very pretty and I would like to have some of the breeze. We are so surrounded by niau houses and cocoanut trees that we only get the breeze from one direction. Sr. Case's house is in a much cooler location than ours. The natives had the frame of this one put up for themselves, which frame consists of six-foot stakes driven in the ground, making a room of perhaps 12 x 14, and a lumber frame for a roof. When they heard we were coming they made the niau matting for walls, roof, and floor. Each house has two or three feet of dry branches off the cocoanut trees, stripped of their leaves, and nailed on the stakes two or three feet up from the ground to keep hogs and dogs from coming in. The dogs here are well educated. I have never known one to come in the house though the door sill is only two feet high, and there is no door. I like my little niau house if it were not so public. We have to have all the air possible, and when our "trap doors" at the sides are raised, there is no nook or corner in the house but what is as plain to view, as the outside. One of the brethren made us a nice large table,—Joseph furnished the material, and another had just purchased a new box-mattress, a rare luxury, and he brought that for us while here. I have a goods box on one end of the table for a dish cupboard, and the few pretty dishes we brought from

home arranged in it, with a nicely fixed up bed gives the place a home look.

This niau village is located on the margin of the lagoon, in the prettiest cocoanut grove I ever saw, for the trees are all young and quite bushy. The lower branches of many can be reached while standing on the ground. But under foot is not nice at all. It has the appearance of not being long out of the sea, and is one continuous mass of charred and broken coral rock. It is like walking over strewn burnt bones, and is most destructive to shoe leather. There are also all the little troublesome insects that make life uneasy, flies, flees, mosquitoes, ants, and roaches. The saints here have been very kind to us, have provided liberally for us, and the sisters have made me several nice presents in shell work. Sr. Case has given the charge of the sisters' meetings over to me, and I find it very, very disadvantageous having to speak through an interpreter and not knowing what is said in reply. So my many dear friends in America must not feel slighted by not receiving personal letters, for I must give more time to studying the language. So far, my writing, entertaining, and packing and unpacking and sewing have occupied all my time.

Bro. Burton will tell about the new church when he writes. Day before yesterday he married two couples in the roofed over yard our people now hold meeting in. The brides both looked real nice with the exception of one having rather too much pink ribbon. Her dress was made by one of our nearest neighbors and she was dressed at their house. Each bride had three bridesmaids, but there were no "best man." They first went to the Governor's house and were married according to the French law, then came to the "pure fare," and were married according to the law of the church. Notwithstanding the thin, gauzy dress and rich white lace that the bride that was dressed near us wore, when she left the house she was barefoot, but had nice slippers when she got to the church. Expect she bought them on the road and put them on in the shop. It is their custom here to collect money from whoever will give, to make the wedding feast. They had a barbecued hog and some fowls and bread enough to feed a small regiment of soldiers. Only the select ones are or were invited to the feast, and all the provisions that is left of the feast must be equally divided among those who contributed to it. One table was set separate from the rest for us five white folks. Some of the leading native men were already seated on one side of the other table when we went in and the bridal party sat themselves down on the ground outside, but were called in to eat at the table. At first both the brides and grooms sat down, but when the six maids came in the two bridgrooms were crowded out of their places, since that side of the table would only hold eight and none that were seated offered their places, so they had to wait till the rest were done. They wandered about looking as forlorn as you please while the wedding feast was going on. They were not at all at home with the knives, forks, and spoons. One of the brides let

them alone and ate with her hands as usual, while one of her maids tried to eat soup with a fork. She ate all that could be lifted with the fork and took up her plate and drank the rest.

Last Saturday evening our people gave a grand concert. I believe it is the order of every Saturday night. There were five branches represented. The singers of each branch sat in separate groups on the ground right here near our house and no two branches sang together, though one director served for all, but each branch had its own chorister. It keeps us out later than I like to be on Saturday night, and the singing tires me dreadfully, but we must always be there and stay till it is over, for it is to the missionaries they sing, and if there was not something to keep them together they would be apt to get off to some of the gambling tables or somewhere where their money would be gotten away from them. Saturday night is the only evening that there is not meeting of some kind. There is a fine gathering at church on Sunday and a large, interesting Sunday school. All do not remain beneath the roof, I think only two classes. The others sit in small groups in the shade of the cocoanut trees near the meeting place. It was a good work to get those Sunday schools organized, and there is still much work for Sr. Case to keep them going and do the amount of copying lessons for them, but she is a ready writer and does it much more quickly than many another one could.

More anon,

SR. EMMA.

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

BRO. ROBERT SEXTON, of Kingsley, Michigan, asks your faith and prayers on his behalf that if it please God his health may be restored to him; and Sr. Saxton asks that she may have from God the special blessing her heart desires, if it be his will to grant it to her.

Sr. Minda Slavins, of Foster, Oregon, asks your prayers that she may be able to overcome the desire to use tobacco. The habit has a very strong hold upon her and she feels that only God can enable her to overcome it.

Bro. John B. Roush, of Illinois, requests your faith and prayers in behalf of Sr. Emma M. Johnson, of Mission, Illinois, that God may relieve the terrible pain which she is suffering. All human aid has failed and she earnestly asks that you will plead with God on her behalf.

#### Letter Department.

DUNKERTON, Iowa, Feb. 25.

*Editors Herald:*—I have not seen any word from this part of the district for a long time. We belong to the Grove Hill branch, Eastern Iowa district, although we live in Blackhawk, County, which is in the Des Moines district. All the work ever done in this part of the district has been done by Eastern Iowa missionaries, as we are just over the line.

Our branch is in a very scattered condition, but we meet once in two weeks for prayer services. We do not have the privilege of hearing much preaching, but are trying to put our trust in our heavenly Father, and do the best we can. I cannot tell how much comfort the faith I have in my Savior is to me. Before I heard the gospel preached I was always afraid to die, even the idea I had of heaven was not much comfort, but ever since I heard Elder Roth preach the first Latter Day Saint sermon I ever listened to, I have felt as though all will be well with me if I only try and do my part, and I am sure God will never fail in fulfilling his precious promises to me and all who put their trust in him.

I would like to say to some of the brothers and sisters, that when everything goes wrong and you are discouraged, just try to do the best you can. Remember that God will be sure to try us, and be patient; go to him in prayer, and then trust it all to him, and all will be well. I have found it so, but it is very hard at times to follow the advice I have given you. But it always turns out best in the end.

We would be glad to have any of the elders who can call on us, and give us a few sermons if they can. My prayer is that all may be brought to enjoy the blessings of the gospel of Christ. Your sister,

MRS. BELLE GOODRICH.

HAYWOOD, Neb., March 29.

*Editors Herald:*—The first and second days of the new year I held forth in the Howley schoolhouse. This is eight miles southeast of the town of Belmont, Dawes County, Nebraska. Then I returned to the Evergreen and held two services; then obtained the Baptist church in Belmont in which four services were held, Bro. Rudd speaking one night. I returned to Howley and held four services, and on January 12 baptized three in Willow Creek, three miles east of Howley. Went to the Bacon schoolhouse and held three services, thence to the Clure and held one service and Marsland station on the B. and M. railroad and held five services, when I returned to Hay Springs to administer to the sick. I remained two days with the Elkhorn saints and went thirty-five miles to Bro. Haywood's and held eight services. While here the "grip" took hold of me and I guess be found a tough stick, for I am all right and have lost no time. My friends here sent me to the railroad with Bro. Russ. Haywood, with strict orders for me to take the train for Crawford, and I will tell you how those orders were obeyed: I went to the station and found I had to wait four hours for the train and I took the track and paced off sixteen miles, and somewhere on the road I lost the "grip" or the "grip" lost me,—it is hard to tell which,—but this I know: that I saved enough cash to get me a nice lot of certificates of baptism and confirmation which I needed. I arrived sound and well at Crawford, but did not get a house to hold forth in; so I returned to Howley and on February 18 baptized George Hollibaugh, Susan Hollibaugh, and Birtis Hollibaugh, in Willow

Creek. Then by request of Bro. Rudd I took a flying trip to Minatare and Bayard. While there I spoke four times in the Redtop schoolhouse and seven times in the Grout schoolhouse and eleven times in the Bayard schoolhouse, and on the 17th of March I baptized Ada L. Hanson, Nancy Rutter, Mary Lyman, Wilburn Roberts, and James C. Hanson, and with those named I confirmed Philip O. Knapp who was baptized by R. M. Elvin March 1, 1875; certificate of baptism was given in Nebraska City, March 29, 1875. Bro. Elvin will remember the circumstance.

Bro. Rudd did a good work while here, and the people were anxious to hear when I arrived, and I left them in great excitement.

On the 18th I formed the saints into a temporary organization, D. W. Shirk as elder, J. L. Detrick priest, and Wilburn Roberts teacher. It is to be known as the Bayard branch. This step was taken by advice of the saints here interested and because of the apparent necessity for the good of the work. What was done can be sanctioned by the missionary in charge or changed as the Spirit may direct him.

While at Bayard a minister of the Methodist persuasion delivered a rousing discourse on false prophets and "Joe Smith" got his share of the mud. He gave notice of his intentions in the newspaper published at Bayard. I invited my congregation to attend and hear him which they did, and I was there also. Then I took two nights to straighten out his crookedness, the house being crowded to excess.

On the 19th returned to Howley and held four services, then one in Evergreen, and on the 24th baptized Elizabeth J. Shove and Minnie M. Hollibaugh in Willow Creek. On 25th assisted the Evergreen branch in its business meeting, in which George Hollibaugh was ordained teacher; then returned to Bro. Haywood's where I held two services, and now for home. I have been treated with the greatest respect and kindness by both saint and sinner, and I feel truly grateful to those who have assisted me in the work done, and shall ever pray that the good Master may bless the saints for their kindness to me.

J. S. LEE, The Hunter.

DENVER, Colo., April 3.

*Editors Herald:*—The worst storm of the season visited this locality last Tuesday and Tuesday night consisting of wind and snow; the railroads were blocked in all directions, and still more snow yesterday, making it very bad getting about.

By letter from Lyons, Colorado, I learn that the brethren can have the use of a church for preaching if an elder could go there. I would have gone up for Sunday, the 4th had I got word in time.

We will change our place of meeting about the 10th inst. We think we have struck the right place this time. We have secured the entire control of a church building on the corner of 2d and Arapahoe Streets at a very low rent, and taking all things into consideration we think it a very desirable change. It being a church and on a corner, and a good deal nearer to the city, I think it much bet-

ter than the hall where we are at present.

The Religio Society will give an entertainment in the Plummers' Hall some evening soon to increase the finances of the society.

Last night the two noted fighters, Fitzsimmons and Corbett, gave exhibitions in the different theaters of the city and I suppose drew large crowds; anything, even to a dog fight, will draw a crowd in this city except the preaching of the gospel. People must have pleasure, but their future welfare is of little consequence.

One of the popular ministers of the city, Rev. T. A. Uzzell, is running for alderman this spring. I wonder if he will be able to improve the city government if elected; there is surely room for improvement.

E. F. SHUPE.

RIDGETOWN, Ontario, March 29.

*Editors Herald:*—It being a long time since I have written to your columns I thought I would try and do so once more. I have felt comforted and cheered by Sister Thayer's letter in late *Herald* and it reminded me of the time when we in our feeble way first tried to teach them the gospel. And now I must tell you of the grand times we have been having here. Our Sunday school convention of this district met here on the 13th and we had a spiritual and profitable time. Elders lead the Bible class, and the preaching was by Elders Coburn, St. John, and Green. Elder Shields has been with us since, and last Sunday my father and mother were baptized by him; my father was one of the most prejudiced against this work in Ridgetown. The saints came together in fasting and prayer that morning and we had one of the most spiritual meetings we have had for a long time, and several bore testimony who had never spoken in meeting before, and last Wednesday we had another good prayer meeting and all who had been in transgression apologized and now our branch is in the best condition it has ever been in from the first. On Monday evening last another was baptized by Elder St. John. We have had good outside attendance since our meetings begun and more are coming out all of the time and we expect more to be baptized. We had full house three times Sunday 28th and good meetings. Bro. Shields baptized a young lady and another woman wanted to be baptized, but her husband forbade her and some who would be are still hanging back. The branch desires Bro. Shields to remain another week as the interest is still good and more strangers coming out every meeting; but he has so many calls he hardly knows what to do. I feel to rejoice more than ever in the gospel.

Yours in bonds,

FANNIE GREEN.

FAGUNDUS, Pa., March 1.

*Editors Herald:*—My wife and I are all the saints there are here, and we feel very lowly at times and long to hear a good sermon. We are trying to live as saints should live, but sometimes I think we get more blessings than we are worthy of, and we are trying to live more humble and be more worthy of

God's blessings in the future than we have been in the past. We would very much like to see an elder come through here, but the Lord will send one in his own good time, and we pray that it will be soon.

If any of the elders do happen anywhere near here they can find our latchstring hanging out, no matter what hour they may happen along, or any other of the saints. Fagundus is on the county line between Warren and Forest Counties, and one and one half miles from railroad. W., N. Y., and P., is the name of the road, and Trunkeyville is the nearest railway depot. If some of the elders going from Ohio to Brooklyn, Philadelphia, or New Jersey, would look over the map I think they could see a route that would not be much out of their way, and not cost much, if any more; for it is only about fifteen miles from here to the P. and E. road, running from Philadelphia to Erie. We are very anxious to have an elder here, for the people have never heard a Latter Day Saint, and do not know anything about them, only what we have told them and what they have learned from reading our papers.

The saints from different parts have sent us quite a lot of papers, which we have scattered, and I tell you we ourselves did enjoy the sermons that came; and all that have read them think them very nice.

I ask an interest in the prayers of the saints that we may prove faithful to the end, and we will remember you all in our prayers.

Yours in bonds,

GEO. H. PARKER.

*Editors Herald:*—It is with an earnest desire at all times to do the will of my heavenly Father that I may have his Spirit as an abiding Comforter.

Some of the leading ministers of our city are agitating the Sunday question. When I was asked what we as a people thought of the Sabbath, my reply was that we believe in a prophet at the head of our church, and that when we went humbly in fasting and in prayer to our heavenly Father, he would reveal his mind and will to us through our prophet; quoting from section 92, first verse: "I give unto you a commandment, that you should call your solemn assembly; that your fasting and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the Creator of the first day; the beginning and the end."

Again in section 95, paragraph 1, we are given to understand "in everything give thanks, waiting patiently on the Lord."

On April 11, 1887, section 119: 7, "The church is admonished that until further revelation is received, . . . the saints are to observe the first day of the week commonly called the Lord's day, as a day of rest; as a day of worship, as given in the covenants and commandments."

I do not feel I am capable to discuss this question, but I will express the thought that came to me. We read in Deuteronomy, chapter 28, of the blessings that God would bestow upon the Jews if faithful, and the curses for disobedience, and now we are living in the age that from history informs us



that most of all these curses have been fulfilled; and the teaching of the Apostle Paul are accepted by all Christian churches. If Paul observed the first day of the week to preach and break bread, and our heavenly Father suffered it to be kept as a day of rest, surely why need we contend and trouble ourselves when Paul says he was taught by no man, but by the Spirit? In reading Josephus we observe that the Jews were very strict to observe the seventh day, and our Advent friends lay great stress upon the keeping of the seventh day; but the thought comes to me that when the times of the Gentiles are come in there may be a change. But however hard man may try to bring about a change, all efforts will fail, until our heavenly Father in his own due time will bring about the condition that people may worship in peace the day they choose to observe.

And in conclusion perhaps we may see the day of rest restored again when the Temple is built and Zion redeemed?

JULIA R. SHORT.

RAVENWOOD, Mo., March 7.

*Editors Herald:*—Our little branch has been almost dead, on account of a few bad fish that got into the net, seeking offices which they were not capable of filling; but, thanks be to our heavenly Father, the hindering cause is removed and our branch is reviving, and we think it will prosper in the future as it never has before, if all will attend strictly to their business.

The people of Ravenwood have been treated to something new of late in the way of a series of lectures by a Catholic priest, in which he completely demolished Protestantism.

Notwithstanding the M. E. had their minister stationed in town, they came for Elder Jas. Thomas to reply, paying all expenses of hall. Bro. Thomas accepted, was blessed with great liberty, and held the people spell-bound for one hour and twenty minutes.

His lecture was very highly commended. One old gentleman (a Catholic) said he had known Mr. Thomas so long and loved to hear him speak so well that he had to come to hear him speak that night; also a Methodist lady was heard to remark, "You need not fear about a crowd, the house will be packed if Mr. Thomas is speaker;" and a great many more commendable remarks.

The people are after him again to deliver a series of lectures in the hall, free of charge, which he has promised to do sometime in the near future. It seems he has removed a mountain of prejudice, and the people are getting interested, and we believe good will result from the lectures.

Your sister,  
SOPHIA POWELL GUNSOLLEY.

*Editors Herald:*—Our heavenly Father has given us a gift and all should seek diligently to live worthy to receive that gift; and in order that we receive those gifts we must be diligent, faithful, humble, and watch ourselves, in order to receive those gifts, and I believe it is the desire of all the saints to have those gifts and exercise

them to the praise, honor, and glory of our heavenly Father; but how often do we grieve the Spirit in many ways. Paul says (1 Thess. 5: 9, 20), "Quench not the Spirit," and "Despise not prophesyings;" and, dear Saints, do you realize how often you persecute Christ afresh when you criticise the gifts of prophecy and do not take heed to the admonitions that the Lord's Spirit sees fit to say through those who are striving diligently to love him and keep his law?

Our little branch has been greatly blessed, and scarcely a meeting passes but what we have those gifts manifested; and how the Lord speaks to us in our sisters' prayer union and where two or three are gathered together! Dear saints, this gospel is worth living and making a sacrifice of worldly pleasure for. And I will tell you, that I was told to do a certain thing, and after considerable doubting I did it, but felt I had done wrong; but the Lord's ways are not our ways, and I was greatly blessed, for I was spoken to by three different sisters within a week that what I did was pleasing to the Lord, but to be more watchful; therefore I realize if we are not living very faithfully to keep our heavenly Father's commandments, we are very apt to doubt ourselves, and by doubting we grow careless or indifferent to what the Lord would have us do; so therefore let us ever be watchful and come often in prayer that we may exercise those gifts pleasing to our heavenly Father, although our relatives or neighbors may call us cranks on religion. But let our conversation be a godly one; for the Spirit of God cannot dwell in unholy temples, and if our thoughts are of gossip and worldly scandal remember what Paul says in 2 Thessalonians third chapter and especially verses 7 and 8.

JULIA R. SHORT.

SARGENT, Mo., April 13.

*Editors Herald:*—For about six weeks I have not been able to travel and preach the glorious gospel, being troubled with nervous prostration, as I suppose. My love for the truth, however, does not fail, and I sincerely hope that by the time I learn of my appointment for this year my health may be much improved. I have already learned some good things by reason of my sickness, and hope to profit by them. I find that by patiently enduring the bitter things of this life we are better prepared to enjoy its sweets.

Though changing the subject somewhat abruptly, I wish to say that Abe Carlin, who made such a failure in his endeavor to lecture against so-called Mormonism, at Ozark, had a better attendance at Sargent. Bro. Ward took notes after him at this place. It seems not to please the Baptists of Sargent because none of the saints were converted by the lectures, as it rather strengthened their faith. Carlin next stopped at Willow Springs, where we have some good saints. Although he got a large hall in which to lecture and only charged twenty-five cents, admittance, only about three persons came out to hear. Carlin has a slick way of perverting the truth. May

God have mercy on him, and help us not to fret because of evildoers, is my prayer, in Jesus' name.

I ask an interest in the prayers of the saints that my health may soon be good.

Your brother in Christ,  
C. J. SPURLOCK.

PLYMOUTH, Penn., March 25.

*Editors Herald:*—Please insert in the *Herald* that I will give (\$50) fifty dollars towards buying a tent for the Wyoming Valley, for this next summer. Who will be the next?

Yours,  
MRS. W. W. JONES.

COLDWATER, Mich., April 4.

*Editors Herald:*—When I wrote you last I was at Hartford in interesting services, and had baptized one, a very promising young man. On Wednesday we again wended our way to the river and baptized another bright young man. We have hopes for a useful future before them. A number seem almost ready to step over in the fold, at that point. Saints in line and hopeful. East winds tearing up wheat on the sand plains.

S. W. L. SCOTT.

JONES MILLS, Ala., April 4.

*Editors Herald:*—This leaves me well, busily engaged in the work of my life. I ran into a Utah Mormon church near this place last Sunday night, preached five times, and lo and behold, they closed me out, after promising the church to me for a certain time; went back on their word and closed me out. Poor, deceived people, they are in a bad fix. They had two preachers here. I challenged them to debate, but they refused to discuss with me; but every night after I would finish up my meeting they would call the people together and keep them quite awhile, trying to answer what we said. The last night I was allowed to use their church they called the people together and detained them three hours, until midnight, to shut me out from all chances at them. I left a challenge for any man they would bring forth.

They have about twenty members at this place, or their settlement near here. They picked up some of our former members who had been excluded from our church. They claim two hundred men in Alabama. They go into the backwoods, among the uneducated and ignorant, to get their converts. I find them to be the most noted liars we have in this age of the world, some of them at least. I don't say they are all bad people. The last night I preached in their church they all got mad and left the house and would not listen to me in my closing remarks.

The elders run around and tell the people we are coming over to them fast and that our church history says that William Smith taught polygamy, that Joseph Smith taught polygamy; but they have quit it. I gained many friends by exposing their false doctrine. Several told me that they would never do anything more. Some of their flock said I ruined their church.

I find a great work to be done in these parts. Brethren, post yourselves on Utah Mormonism; look out for them. I will continue in these parts for a week or two. I want to attend the Utah Mormon conference in May, if I can. In bonds,

J. D. ERWIN.

KEOKUK, Iowa, April 12.

*Editors Herald.*—Has the "club-footed man" the *Herald* warns us about *one club foot?* and does he call himself Mouton (I think)? If so, he has been here and got quite a bit of money from the saints who had not read of him in the *Herald*. The saints who don't read the *Herald* carefully should be warned of him in some way, as what money we have to give should be given the worthy.

Yours in bonds,

MRS. GEO. WARLICK.

PLEASANT GROVE, Utah, April 8.

*Editors Herald.*—We took in a little of the conference Sunday and Monday at the afternoon meetings. On Sunday hundreds were not able to gain admittance to the Tabernacle, or to the Assembly Hall where an overflow meeting was held. On Monday afternoon President Cannon very forcefully deplored the present division in the church and emphatically urged the awfulness of the thought that the priesthood could lead the people astray. The fact remains, however, that the people are not at perfect ease. On two occasions of late we have witnessed their chafing under the order that they must not discuss. On each occasion we were challenged to discuss the issues, and of course accepted, as they were representative men. The only alternative then was for them to disobey counsel or withdraw the challenge. They chose the latter, one man giving the reason as above, but insisting that they were not in bondage. However, there was something restraining them that was a little galling.

We wish to say that we have seen the good resulting from the kind treatment of their missionaries from our people; on more than one occasion we have been hospitably entertained and had a good hearing in consequence. We would suggest to our people that they continue to treat them hospitably, but not to forget to feed them the bread of life as well.

In bonds,

S. D. CONDIT.

QUEENSFERRY, Victoria, March 11.

*Editors Herald.*—Since I last wrote I have been engaged in the work in the regions round about. Since the receipt of the letter of which I sent you a copy, there have been great "ructions" among the "very good" people of the Blackwood. The Rev. Densley, by using his influence to have me debarred from preaching in the private house of which I wrote, simply made a rod for his own back, as he has only been allowed to occupy one Sunday since; and after a regular bit of Billingsgate having been indulged in, he was told not to go back again, in language, I have been told, more forcible than polite.

I got permission from the Board of Advice

to use the state school on the 28th of February, and from the teacher for the 7th of this month. Not many turned out on the 7th, but it rained all day, and in such rough country it is not to be expected the people can come out in such weather, although some rode six miles in the rain and mud to be present. I found that although we were few in number the Lord was present by his Spirit, and that to bless. I have arranged to hold meeting there once a month, or rather when possible every fourth week. There are some kind friends about there who pulled all the posters I had put up off the trees they were tacked to. I rather take that to be a hopeful sign than otherwise, as it shows there are some on whose religious corns I must have trodden, or the trouble would not be taken to remove them. So far from doing harm that piece of meanness has been bruited abroad far and near; so the party or parties have defeated their own object; another proof to me that God is quite able to defeat all the machinations of the enemy, no matter how cunningly the archenemy goes about his nefarious work.

I intend going to Melbourne in a few days to remain there about three weeks. The work moves slowly, but it moves.

Your colaborer,

DAVID MCINTOSH.

*Editors Herald.*—On page 218 of *Herald* for April 7, Bro. Paul Parker seems to try to excuse the saints for joining secret societies. I would like to offer a few remarks on the subject.

In Genesis 5, Inspired Translation, we find where these secret combinations were first instituted, and it says, "Their works were abominations." In Book of Mormon, Nephi, speaking of our times, says: "And there are also secret combinations, even as in times of old, according to the combinations of the Devil, for he is the foundation of all these things."—2 Nephi 11: 14. Also Mormon, speaking of the time when the Book of Mormon should come forth says: "And it shall come in a day when the blood of the saints shall cry unto the Lord, because of secret combinations and the works of darkness."—Mormon 4: 3. And there are many other passages I might quote, but where is any excuse for *saints* joining anything of this kind?

Again the brother says: "Let us not be too harsh in our criticisms of our brethren in these matters, but rather seek to remove the cause that makes it necessary for them to protect those dependent upon them." Now which is the better way, to pay our money to these societies and take their promise of help in time of sickness and death, or pay our money to the Lord's work and take his promise of "a blessing that there shall not be room to receive it" (Malachi 3: 10)? This is a command in temporal things, and I understand that the blessing will also be in temporal things.

And also in the Doctrine and Covenants, in the Word of Wisdom: "And *all saints* who remember to keep and do these sayings, walking in obedience to the commandments,

shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."—D. C. 86: 3.

Which is the best promise, help in time of sickness and death, or help with health, and strength, and life?

Let us exercise more of the first principle of the gospel—faith, and have more confidence in God and his promises, ever striving to observe all his commandments and instructions, and we will never need to look for help from any other source; and let us go to with a will, whether minister or member, and do what we can to help roll this work along, and God will bless us. ALBERT.

ROXBURY, Va., April 12.

*Editors Herald.*—I am trying to do what I can for the work in this part of the vineyard, but I cannot write very encouragingly for this field. I have spent three weeks in Hampton; tried to get a place to preach in, got a hall and could not get anyone to speak to. They are set in their ways and will not come to hear. I came to this place and have spoken twice to small crowds. Those who are interested are western people; none of the eastern people are interested.

It is very good for the saints to talk, "Do not get discouraged;" but I am certain if they were in my place, and could not get anyone to preach to, and then read of the calls for preaching in Michigan, Illinois, Indiana, and Ohio—I am sure they would say as I feel, "Let me go where I can work." There are no calls for preaching in Virginia. The saints in the valley are going west, to Missouri or Iowa. Bro. Landes and Bro. John Moneymaker have sold and are going in September. Bro. and Sr. Herrick are going soon to Boston, and Bro. Barnett's folks are going as soon as they can get rid of the place. The children are having chills and fever this soon in the spring, also Sr. Barnett.

I feel glad to hear of the onward progress of the work in other places, and am sorry people are so stiff-necked and prejudiced against the truth in this part.

In bonds,

F. C. SMITH.

## Original Articles.

### OPPRESSION OF THE POOR.

MANY prophecies of the Scriptures indicate that the times immediately preceding the second coming of our Lord will be marked by oppression of the poor and the meek, the hireling and the stranger, the widow and the fatherless. Some of them are here presented:—

"And I will come near to you to

judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Malachi 3: 5.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."—James 5: 1-8.

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isaiah 11: 4.

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away,

his hand is stretched out still."—Isaiah 10: 1-4.

"The Lord will enter into judgment with the ancients of his people, and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord of hosts."—Isaiah 3: 14, 15.

We learn from John 12: 48 that the word of the Lord is to be the standard of judgment at the last day. The same word clearly defines the relations which men sustain to each other in God's sight, the obligations under which he has placed them to one another, and the duties imposed upon them because of the order of things established from the beginning. That which was from the beginning is stated in the following texts:—

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning."—1 John 2:7. "For this is the message [margin, commandment] that ye heard from the beginning, that we should love one another."—Ibid 3:11. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."—Verses 17, 18.

These quotations show us that the commandment to love one another is an original one, is from the beginning. They show us, further, that love, the love of God, is more than a mere word of the tongue. It is attended and marked by active benevolence, when such is possible. It is a spiritual principle with an outward and substantial manifestation. It is like faith. Faith without works is dead. That love without works is dead, is equally true. Dead love is not acceptable with God nor profitable to men. Love is cold and dead when the hand that is able to do so, will not relieve the brother's need. Such an one's faith is dead likewise.

James says:—

"What profit is it, my brethren, for a man to say he hath faith and hath not works? Can faith save him?"

Yea, a man may say, I will show thee I have faith without works; but I say, Show me thy faith without works, and I will show thee my faith by my works. For if a brother or sister be naked and destitute, and one of you say, Depart in peace, be warmed and filled; notwithstanding he give not those things which are needful to the body; what profit is your faith unto such? Even so faith, if it have not works is dead, being alone."—James 2: 14-17. I. T.

Living faith and living love are known to be present when the hand is opened freely to minister to the neighbor's need. When the hand of compassion is shut up the love of God is not there. "And this commandment have we from him, That he who loveth God love his brother also."—1 John 4: 21.

One of the questions that confront us at this stage of our discussion is, How am I to determine when my brother's or my neighbor's need is such that I am called upon to relieve it? To what extent does responsibility rest upon me to grant succor? By what standard shall I measure the demand upon my assistance? What rule shall I observe in order that I may be acquitted in the day of reckoning?

We have already observed that the word of the Lord is to be the standard in the judgment.

James says:—

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."—2: 8, 9.

I am, then, to love my neighbor as myself. The degree in which I love myself, is to be that in which I love my neighbor. The estimate I place upon my own needs, is the estimate I am to put upon his. The things I consider necessary for my good, I am to consider necessary to his, or an equivalent thereto. I am to regard him as entitled to as much of this world's good as I think desirable for myself. In this as in other things there is no respect of persons with God. The text just quoted says,

"If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

It must be kept in mind that we are considering this subject in the light of God's law. We are not looking at it in the light in which men regard such things. It is by the law and word of God that we are to be tried by and by; not by the standards that men set up. The principle upon which the judgment is to proceed is thus laid down by the Savior:—

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

“For with the same measure that ye mete withal it shall be measured to you again.”—Luke 6: 38.

“The Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow-man.”—D. C. 1: 2.

It is very important, then, that men should be careful how they treat and deal with their fellows, for it is this that will determine their award in the judgment.

The different relations and conditions which lead men to show respect to one above another, will cut no figure at all with God. With men of the world it is thought to be the correct thing that there should be quite a difference made between master and servant, employer and employee, in the matter of compensation for service as well as in social consideration. Such respect of persons does not obtain with God. Paul thus discourses of that relationship: “Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ; doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.”—Ephesians 6: 5-9.

Let it be noted that servants are here enjoined to be as faithful, true, and conscientious in their service as

if it were to Christ himself. The service is to be rendered “as to the Lord, and not to men.” The masters are exhorted on their part to observe the same rule; that is, they are to render to the servants as unto Christ, “do the same things unto them,” exercise equal faithfulness, truth, and conscientiousness as required of the servants. They are to remember that they have a Master in heaven with whom there is no respect of persons. A Master who will deal with them as they deal with their fellowmen, even if they are but hirelings.

The wants and the needs of the hireling and servant are just as precious in the sight of the Lord as the wants and needs of the master. The food, the clothing, the shelter, the general good of the servant and hireling is just of as much interest to heaven as that of the man who employs him. If it is a want and need of the master that he be possessed of and have access to books, magazines, newspapers, and the general means of enlightenment and information, it is equally so with the servant. If it is a need before God that the master's children be educated, developed mentally, morally, and spiritually, so with the children of the hireling. The minds, the hearts, the souls, the spirits, and the bodies of the one are just as precious, just as valuable, just as worthy as the other. If these advantages are for the best good of the one, in this world and the next, so they are for the other; and the master who takes the means needed to give these advantages to his own family and withholds them from his faithful servant defrauds that servant, and will be held accountable therefor in the day of judgment.

The apostle uses much the same language as above-quoted in writing to the Colossians, only that his words are more expressive as to the duties of the master. He says:—

“Masters, give unto your servants that which is just and equal: knowing that ye also have a master in heaven.”—4: 1.

Justice and equality are inseparably linked together in the Christian economy.

Let us carefully consider the latter quotation in the light of God's righteousness. And let it be remembered

that the righteousness of God is altogether different from that of men:—

“Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”—Matt. 5: 20.

Paul enjoins masters to give their servants that which is just and equal for the reason that they too have a Master in heaven; that is, they are servants of Christ, and, hence, must consider themselves on an equal footing with his other servants. What they decide as being just and right for the other servants, they are bound to accept as being just and right for themselves, for there is no respect of persons with God. This first verse of Colossians 4 must be studied in connection with verses 22-25 of the previous chapter.

Paul is here addressing the church of Christ. In Christ all are brethren:—

“One is your Master, even Christ; and all ye are brethren.”—Matt. 23: 8.

Brethren ought to fare alike.

“For behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin.”—D. C. 49: 3.

The law of God does not permit one man to possess above another in the sense of personal appropriation, even if one is an employer and the other a hireling. The stewardship of one may be vastly more extensive than that of the other, because of the great difference of ability, but their needs must decide what shall be taken for the personal use of each. Because of the differences in appropriation the world lies in sin. Those who have the goods of this world in possession forget the fact that the only right they have in relation to them is that of stewardship. The real owner is God. When we say God is the real owner, we do not mean it in some vague, sentimental way, but in a sense that gives him the absolute right of saying definitely how the goods shall be disposed of and appropriated.

A steward is “a superintendent of another's affairs,” of the goods or property of another man. He is justly

entitled to the wages agreed upon between himself and his principal, if he is faithful. He has, however, no other claim upon the estate or property. If he takes for his personal use more than this he is considered guilty of embezzlement and liable to the punishment prescribed in the law for such offenses. God will hold men strictly accountable for their stewardship.

The following passages show the claims of God upon temporal things:—

“The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.”—Psalms 24: 1.

“For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof.”—Psalms 50: 10–12.

“The silver is mine, and the gold is mine, saith the Lord of hosts.”—Haggai 2: 8.

“For the earth is the Lord’s and the fullness thereof.”—1 Cor. 10: 26, 28.

“And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation, for withholding your substance, which doth not belong to you, but to God, to whom also, your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.”—Mosiah 2: 18 (large edition).

“I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine.”—D. C. 101: 2.

As the logical sequence of these claims we have the following strong words in the paragraph last quoted: “Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.”

We have good reason, then, for thinking that the Lord will hold men to a strict account for their stewardship.

The question may be asked, How much does the Lord allow a man to

take for his hire in his stewardship? The answer is, Enough for his support.

“Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother’s garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.”—D. C. 42: 14.

And what rule shall guide the steward regarding the amount that he shall take for his support? The answer is, Just the same as is allowed the poor man, the minister, the laborer with an equal family.

“Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you.”—Jacob 2: 16 (large edition).

“And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here, and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one, ye are not mine.”—D. C. 38: 5, 6.

“And let every man deal honestly, and be alike among this people, and receive alike that ye may be one, even as I have commanded you.”—D. C. 51: 2.

“Verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heav-

only things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.”—D. C. 77: 1.

From the foregoing it is clearly to be seen what the Lord requires of every man, and what he is justly entitled to for his hire in the service of his stewardship. The Seventy is to receive for his family just the same proportion for his family as the Apostle under whose direction he labors, receives for his. The manual laborer is to receive for his household an equal benefit with the steward of the property and under whose direction he labors, their families being equal.

If the proceeds of the property or stewardship will not permit the laborer more than a specified amount, the receipts of the steward for personal use must be restricted to an equivalent. This is the law of God; it is eternal justice. The poor and the needy who are not able to labor must also enjoy an equal benefit, but all must labor to the extent of their ability.

In the following words we have a comprehensive statement of the law of God regarding stewardships and temporal benefits:—

“Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent; who keepeth the Lord’s store-house; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly otherwise the abundance of the manifestations of the Spirit shall be withheld.”—D. C. 70: 3.

This is to be understood in the light

of the paragraphs going before, in which it is said, "An account of this stewardship will I require of them in the day of judgment;" and also, "Inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse. This residue "shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants."—D. C. 42:10.

Moreover, those who have thus paid the accruing residue into the storehouse of the Lord and wish to covenant with the Lord by sacrifice, "shall pay one tenth of all their interest annually," or in other words, one tenth of the hire of their stewardship.

This is the law of the Lord in regard to temporal things. These are some of the conditions to be observed in seeking a place in the celestial kingdom. They are the conditions as to temporal things. "He who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory." Those who fail to observe these conditions must suffer the consequent loss.

By transgressing these holy laws, men become carnal, sensual, devilish; they oppress the hireling in his wages, the widow and the fatherless; they defraud the laborer of his hire, grind the faces of the poor, turn aside the needy from judgment, and take away the right from the poor; they nourish their hearts as in a day of slaughter, heap treasure together for the last days, and prepare slaughter for their children.

God has winked at the ignorance of past times, but he now commands all men everywhere to repent. He commands the elders to go forth with the warning voice, "to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come," "setting forth clearly and understandingly the desolation of abomination in the last days," "the days of wickedness and vengeance," the days "that shall burn as an oven," when "all the proud, yea, and all that do wickedly, shall be stubble," it is promised that,

On the other hand, "He who doeth the works of righteousness, shall re-

ceive his reward, even peace in this world and eternal life in the world to come."—D. C. 59: 5.

DUNCAN CAMPBELL.

#### THE JUDGMENTS OF GOD.

REJOICE, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.—Eccles. 11: 9.

These words of the preacher reveal the truth that unto every man God has given freedom; before him is placed that which cheers the heart; of many trees he may eat; good and evil he may choose. One is sweet, the other bitter; one brings joy and peace, the other, while it may appear to bring great joy, is in reality the beginning of sorrow; and for all these things God will bring man into judgment. In that day those who have done good and desired good in the days of their probation upon the earth, will have good measured out unto them; on the other hand those who have desired evil all the days of their probation will have evil meted unto them, thus all will have a just recompense of reward and every man will receive joy according to his capacity. Those who obeyed the gospel and were true to the covenant made with God in the waters of baptism will receive a fullness of joy and abide with the Savior in his kingdom.

The preacher in his talk of judgment says unto the youth:—

Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.—Eccles. 11: 10.

The youth who will have faith in God and repent of his sins may have them remitted in baptism and thus put away sorrow and evil. In childhood and youth many know not the gospel, but in later years hear and obey; then cometh the evil one to overthrow and destroy, the struggle is then to put away the evil thoughts and desire that crowd upon them. By the prayer of faith they are delivered and receive strength to overcome. These are they who having passed into life before the judgment, have no fear of condemnation.

Blessed are those who in childhood are taught the principles of the gospel of Christ and obey the same, they will have knowledge to escape many of the evils that befall the young.

More blessed will they who have charity, be in the day of judgment, for charity is the pure love of God and cometh only unto those who have been strict to keep the commandments. Charity will abide when faith is lost in knowledge and hope gives place to sight.

Beside the judgment that cometh at the last day, there are judgments of the Almighty that fall upon men in the days of their probation in the shape of floods, winds, fire, earthquakes, pestilence, and famine, because of their iniquity, and to awaken them from their sleep of death that Satan may have no more power over them; and also that they may repent and the Lord heal them, and they be restored to their proper order as the sons and daughters of God.

The wicked and rebellious who will not hearken to the voice of God nor his servant, are cut off when their iniquity is full, and their spirits are confined in prison to await the final resurrection and judgment.

There is a judgment that cometh upon the church:—

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

The word of the Lord says further:—

Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.—D. C. 64: 7.

The children of Zion did not repent and because of this judgment came; the few who were "willing and obedient" remained to "eat the good of the land of Zion in these last days." The word of the Lord to Israel as recorded in the first chapter of Isaiah

will apply to latter-day Israel in her wanderings from the Lord.

We must remember the success of the Reorganized Church in the years to come depends on each individual doing his part whether great or small. It is a truth we should all remember, In unity there is strength; if we are of one heart and one mind, the pressure of the evil one from without will only make us more firm and steadfast in keeping the commandments of the Lord, and as a church we will avoid the rocks upon which the old church was wrecked and the judgments that came upon her leaders.

JONAS H. DRURY.

## Conference Minutes.

### NORTHERN CALIFORNIA.

Conference convened at San Francisco, 10:30 a. m., February 26, and continued in session until the evening of February 28. J. B. Price was chosen to preside, C. A. Parkin to assist, and M. A. Saxe secretary. Reports were received from the following branches: Sacramento, Stockton, Santa Rosa, San Francisco, Walnut Creek, Alameda Creek, Lower Lake, Oakland, and West Berkeley. The following ministry reported: Elders G. S. Lincoln, J. B. Price, T. Daley, W. Hart, C. A. Parkin, S. B. Robinson, S. Wyatt, and W. Newton; Priests, J. A. Saxe, T. J. Lawn, J. A. Anthony; Deacon C. H. Wyatt. The Bishop's agent's report was read, audited, and reported correct. Joseph Luff was chosen delegate to General Conference. The following were chosen district officers for the ensuing year: William Newton, president, S. B. Robinson, assistant president, C. A. Parkin, Bishop's agent, and M. A. Saxe secretary. J. A. Anthony was ordained an elder. Preaching by William Newton, J. B. Price, C. A. Parkin, and J. C. Clapp. Adjourned to meet with the Santa Rosa branch at the call of the district president.

## Sunday School Associations.

### CONVENTION NOTICES.

Massachusetts district Sunday school convention will be held at Providence, Rhode Island, May 8 and 9. Program: May 8, 7:30 p. m., business session. May 9, 9:30 to 10:30 a. m., Regular session, "A Sunday school in full blast," by the Providence school; 10:30-10:50, General discussion, criticisms, etc.; 10:50-12:30, Trumbull's teaching and teachers. Review first part, pages 1 to 238, and study Part 2, remaining part of book. Discussion conducted by F. Orin Coombs. At 2:30, Short essays by superintendents of the various schools of district; 3:30, General discussion; 3:50, Teachers' training class in charge of superintendent of district; 7:30, Music, recitations, etc., by

Providence Sunday school; 8:00, Gleanings from the General Convention delegates. It is desired, yes, it is expected that every superintendent in the district be present at this convention. If we have ever had a profitable and instructive convention in the past it is expected that this one will be doubly so. We have had the years of the past to profit by. Everybody come.

E. H. FISHER, Supt.  
F. ORIN COOMBS, Asst. Supt.  
ORA V. HOLMES, Sec.

## Miscellaneous Department.

### PASTORAL.

*To the Saints of the Rocky Mountain Mission; Greeting:*—After consultation and deliberation I have concluded to address you relative to matters of general interest to the above mission.

It is thought best to divide it into the following subdivisions, or "missionary fields": Montana, R. J. Anthony in charge; Idaho, J. T. Davies in charge; Utah and Western Wyoming, James McKiernan in charge. Of the others of the missionary force Gomer Reese will labor in Montana, J. C. Clapp in Idaho, and Brn. H. N. Hansen and S. D. Condit in Utah. Any special work desired or required can be reported to those in immediate charge or to me at Salt Lake City.

In all cases one of the peculiar facts to be considered is that the railways will not carry these brethren free but are sufficiently generous to do so at half price. If you need their labor be at least as generous as the world and supply the means for the other half. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"The work now lying before" us is of sufficient magnitude to require sacrifice on the part of all that we may become "laborers together with God." And the conditions incident to that field are such as to require an extra sacrifice on the part of all who labor and dwell there.

Something like half enough funds for the purchase of a tent to be used in that mission are already in hand, and it is to be hoped that by additional subscriptions this enterprise will be accomplished and will prove effectual for good. *Doing* rather than *saying* will accomplish the work.

The ministry will please observe the following resolution adopted by the Quorum of Twelve: "All ministers who are not in charge, are required to report on or about the first day of the months of July, October, January, and *March*, . . . to the minister who is in charge of the 'field of labor' where the work is performed. All who are in charge of such 'fields of labor,' are required to report on or about the tenth day of the above named months, such reports to be made out and sent to the general missionary in charge." The March reports of all should be for the year. Your financial reports go to the Bishop and hereafter conclude with the year.

With a Patriarch now in the church and the leading quorums filled we are better

qualified to prosecute the work in that mission than ever before in the history of the Reorganization. In view of such fact let us put forth extra effort, and pray as well as labor to the end that the accomplishment thereof may be in harmony with God's will that divine approval may be had.

I am in hopes of reaching you not later than the 15th prox. May peace abide.

Yours in bonds,

J. W. WIGHT.

LAMONI, Iowa, April 20, 1897.

WESTERN NEBRASKA, NORTH AND SOUTH DAKOTA, MINNESOTA, AND IOWA MISSION.

Having been duly placed in charge of the above-named territory, and feeling keenly the grave responsibility thus placed upon me, I earnestly request the prayers and coöperation of all the ministry and saints throughout the mission.

Should my health permit me to travel and preach, I shall only be too glad to occupy as time and ability will permit; but should conditions continue as they now are, this part of my work will have to be omitted.

Bro. James Caffall has been appointed to the same mission with the understanding that after his return to America we are to make such division of territory and other arrangements as we deem necessary and advisable. I am pleased to make this announcement.

The spiritual influences which characterized our late conference, together with the filling up of the first two quorums of the church, also the calling and setting apart of a Patriarch to the whole church, will, we trust, give additional impetus to the cause we love, and prove to be a strong incentive to duty upon the part of all saints. And in this connection, I may be pardoned for the expression of the thought, that we might have received a much greater blessing had we been more worthy and better prepared.

The ministry, local and traveling, cannot be too anxious to fulfill the duties of their calling as outlined in the law, "Preach the word," "Warn, expound, exhort, and invite all to come to Christ;" but do not overpersuade, or baptize hastily without due regard to fitness and that preparation demanded in the gospel. True *faith* and *repentance* precede baptism, and these two words *faith* and *repentance* are both significant and comprehensive. (See D. C. 17:7.)

In harmony with the instruction given to our quorum in 1888, by the First Presidency, and renewed again this spring, also our practice for the past nine years, we divide our missions into "fields of labor" over which we place others as our assistants in charge. You are therefore asked to acquiesce in the following appointments:—

Southeastern Nebraska, W. E. Peak; Northeastern Nebraska, J. F. Mintun. The dividing line between these two fields will be the Platte River, which, I am informed, is also the line between the Northern and Southern districts. As before, the longitudinal line No. 99, will be the dividing line between Eastern and Western Nebraska. All things considered, so far as known, these

divisions are thought to be the best; but I trust the brethren will not be too fastidious about lines. If you see a piece of work that needs to be done, and you can do it, and there is no one else to do it, do the work by all means and report it to the one in charge of the "field of labor."

Minnesota and the Dakotas will be in charge of I. N. Roberts; Little Sioux district, Iowa, H. O. Smith; Galland's Grove district, Iowa, C. E. Butterworth; Pottawattamie district, Iowa, T. W. Williams; Fremont district, Iowa, Henry Kemp; Des Moines district, Iowa, C. Scott; Eastern Iowa district, J. W. Peterson and C. E. Hand; reporting to be done to Bro. Peterson and through him to me. Bro. Hand is acquainted with the situation, has done good work, and will, therefore, it is hoped, be a valuable help to Bro. Peterson.

The Nauvoo district contains eight counties in Iowa, six in Illinois, and three in Missouri. By agreement with Brn. J. H. Lake and I. N. White the district will be considered to be in the Iowa mission. Should Brn. Lake and White desire to perform any labor in the district within the conference year, they will, of course, meet with a hearty welcome and due respect in their office and calling. F. M. Weld in charge. Ministers located where no assistant in charge has been appointed will report direct to me. All are supposed to be familiar with the rules governing ministerial reports; but if any are not, they are referred to the supplement to the *Herald* containing the conference minutes for April, 1893, page 68.

When public debate is thought to be necessary (and it should not be engaged in unless it is), let the framing of propositions, time and place of holding the debate, who shall be the disputants, etc., be referred to the one in charge. This we have found to be necessary, and it does not cripple anyone inasmuch as the work can be defended, when necessary, without a joint discussion; and in case a proper challenge should be made it can be accepted in a general way, and upon the true issues, without naming them, referring all to the assistant in charge for final arrangements.

Let us hope, and labor, and pray that the coming year may be one of success to the great cause of truth, notwithstanding the fact that in our midst, and all around us, "all things" are "in commotion," and men's hearts are failing them with fear. May God help the saints to be pure, and full of faith.

Your coworker in Christ,

J. R. LAMBERT.

*Brethren and Sisters of the Lake Mission; Greeting:*—Through the grace of our blessed Master, we are again permitted to be associated for another year in the great work of the Lord. And with the view that this may be our last year to gather in the golden grain before us, what is the question for each to answer? A new page is disclosed in life's history. Shall it be filled with bright letters attesting our loyalty, and that we have all done the best we could, with not a single erasure, nor stain to mar its fair, priceless

purity? This is the question each one should answer, and be moved to a determination nerved by the inspiration of holiness and prophecy, that will give us the aspiration and sacrifice necessary to consecrate our lives entire, in following Christ, in being helpers with God in the "Restoration of all things" spoken by the prophets of old. I congratulate and praise you for earnest, faithful service to the cause of truth, during the last two years or since I saluted you and called for a united effort. You have done well. Praise the Lord, O, my soul. Lights and shadows have succeeded each other over your horizon, until now the Lord of Israel has again spoken from on high, to gladden every heart of the hosts of Jacob's children saying: "The Spirit saith further unto the church, Be of good cheer. It has pleased the Father to accept many of the sacrifices of his people." This is spoken to the church, collectively. Can we each say in truth, "I have sacrificed so I can appreciate the foregoing word of the Lord to me." If so, all can indeed say: "I am happy, O, so happy, and I will do more the coming year than even before for surely the Lord Jesus, who never lost a battle, is our commander and leader."

For nearly forty-five years, or since the church was reorganized by the command of God, we have watched and prayed to see the leading quorums filled with apostles, prophets, evangelists, bishops, elders, teachers, and deacons, as we were promised that it surely would be done, in the due time of the Lord. I can say indeed for one, I have not "fainted," nor have I doubted the promise during these long, weary years of toil and anxiety. It is now accomplished. Praise the Lord, O, my soul!

It is with pain I observe how few there are of those who began in the Reorganization that are now with us. Like Joshua and Caleb, there were only two of us at the late conference that assembled with the scattered remnant at the first conference of the Reorganization, June 12 and 13, 1852, at Newark, Rock County, Wisconsin, near the beautiful city of Beloit. Some have fallen with armor on, shining brightly. Others have grown weary and sleepy, and some, I fear, have lost all interest in the work of God, and will lose their reward.

But all of these things should assure us, like the wheel within a wheel as seen by Ezekiel. The experiences of both the outer and inner wheel, says, "Truth is mighty, and will prevail," or in other words, The rejected church and the Reorganized Church attest the fact that righteousness alone will be sustained, and ultimately crowned at the end of the race. Will we be there to share in the great day, when all the pure, the upright, and the good will receive the "Welcome home," and "well done, thou hast been faithful"? Count the cost quickly now, my dear brethren; decide at once, on which side are you enlisted, for a short work, a decisive action is near, even at our doors. Will we lend a listening ear, and be found in the victorious army of the Lord? If so, your attention is directed to the fact that your field officers are our brave leaders, Elder R. E.

Grant, 848 Holms Avenue, Grant Rapids, Michigan; Elder J. J. Cornish, Reed City, Michigan, is Bishop's agent; Elder Andrew Barr, Eastern Michigan, address, Forester, Michigan, Bishop's agent; Elder S. W. L. Scott, of Coldwater, Michigan, Southern Michigan and Northern Indiana field, and Samuel Stroh, of Coldwater, Michigan, as Bishop's agent; Elder George Jenkins, of Byrneville, Harrison County, Indiana, Southern Indiana field, and William C. Marshall, of Wirt, Indiana, as Bishop's agent.

All these brethren are duly appointed to be your servants. Will you heed their counsel and assist them all you can by your faith, prayers, and means? Send the agents your names and often as you can, of what the Master has blessed you with, fill up the storehouse of the Lord with tithes and offerings and see if you do not receive a blessing you cannot contain, as the Lord has promised in the scriptures of truth. (Mal. 3:10; also stick of Joseph.) The darkness is past and the light is shining brilliantly upon the Reorganized Church of Jesus Christ of Latter Day Saints now. Let us all be humble and faithful and see how much we can do to move the cause of Zion along. Send in your mites, dimes, dollars, fives, tens, twenties, fifties, hundreds, and thousands, and surely the Lord will bless you. And the elders, teachers, deacons, and members are all called upon to assist with all their might, and I will promise you, if you seek unitedly in prayer, as Jesus commanded and in everything give thanks, you shall be directed in your work and the labor of your hands shall be prospered and your hearts filled with joy and gladness.

Servants of the mission, please be prompt and report quarterly to your field officers first day of July, first day of October, first day of January, and the fifteenth of March. Have your reports so arranged that the number of sermons shall be at the top of the first page, left hand corner, in figures, and baptisms in right hand corner. In this way the mission work may be summarized readily, and we may all see what we are accomplishing from time to time. And the missionary in charge can make his report briefly and readily show statistics for the encouragement of the saints, and thus preserve the record of the work done.

I also wish to suggest that your usefulness and worth to the church are not measured by number of sermons preached or baptisms registered, but by the *real substantial good* you are doing. Hence no rivalry is aimed at to run a race for the number of sermons and baptisms. *Genuine conversions* and *teaching* is the only guide marks by which the minister is measured. Sobriety, candor, diligence, and zeal are always noticed and praised. Triflings, light-mindedness, and lack of dignity in a minister are always painfully observed by the saints, and spreads abroad to the discredit of the church, and like perishable material, hay, wood, and stubble, is burned, and the one who thus trifles away his time must suffer loss. In plain words whoever idles away his time is known. The horrible practice of speaking disrespectfully and depreciatively of each other is dishonorable



and inexcusable. Jealousy is the offering of an *evil heart* and is sensual and devilish, and the practice of spreading difficulties and by slighting remarks or innuendo of a fellow minister of Christ is such a breach of Christianity that whoso is guilty of such disgraceful act should be silenced after the second offense, and be remanded to a discipline that will release the church of such burden, that the church suffer not through such evils. Members and officers should report all such offenders to their presiding elders.

There is a law to which all the members of the church are amenable, and can be dealt with in an honorable way. But the low, sly, cunning, crafty hypocrite who rolls slander under his tongue, is the vilest enemy the church has ever had. He should be pitied and his *acts despised*. Of such the apostle spoke truly and plainly: "Slow bellies, evil hearts, whose mouths should be stopped."

I will be in the mission as soon as opportunity will offer. With much love and gratitude to God, and prayer for the welfare of latter-day Israel, I am,

Your colaborer for Christ's sake,

E. C. BRIGGS.

Headquarters, No. 773 Sixty-sixth Street,  
Englewood, Illinois.

LAMONI, IOWA, April 20, 1897.

#### MISSOURI, KANSAS, AND SOUTHERN ILLINOIS MISSION.

By the appointment of the First Presidency, and the indorsement of the late conference held at Lamoni, Iowa, I have been placed in charge of the above mission. I enter upon this important work with my co-laborers, feeling the great responsibility attaching thereto. I can but trust in God and ask the assistance and coöperation of my brethren—both the General Conference appointees and the local force in the branches and districts—throughout the mission, to assist me in making a success in this new department of work your unworthy servant and fellow-laborer has been called to.

The following named brethren have been appointed to take charge of "fields of labor," and I trust they will be found worthy of the confidence and support of the saints and ministers, located in their respective charges: Peter Anderson, Nodaway district, Missouri; J. M. Terry, Far West district, Missouri; R. May, Independence district, in Missouri and Kansas; Alfred White, Clinton district, in Missouri and Kansas; F. C. Keck, Spring River district, in Missouri, Kansas, and Indian Territory. Henry Sparling, the city of Springfield and South Missouri district, Missouri; M. H. Bond, St. Louis district, in Missouri and Illinois. F. M. Slover, Southern Illinois, except that portion that belongs to the Nauvoo and St. Louis districts. W. S. Pender, Kansas, except that portion which lies in Spring River, Clinton, and Independence districts. The Northeast Missouri district will be under my own charge for the present.

I call special attention to the action of the Twelve on reporting; and that all the missionaries may more fully understand their duty in that department of work, I herewith

submit the resolution adopted by the quorum: "Resolved, that by the adoption of the following resolutions and declarations we call the especial attention of all ministers who are under General Conference appointment to the necessity and importance of reporting their labors to those who are in missionary charge: 1. It is the opinion of this quorum that a prompt and conscientious compliance with a suitable system of reporting has become an important necessity in missionary work. These reports should be brief, but sufficiently explicit to indicate, as plainly as possible, the labor performed, time spent in actual ministerial work, prospects, etc. 2. All ministers who are not in charge are required to report on or about the first day of the months of July, October, January, and March; these reports to be made out and sent to the minister who is in charge of the 'field of labor' where the work is performed. All who are in charge of such 'fields of labor,' are required to report on or about the tenth day of the above-named months, such reports to be made out and sent to the general missionary in charge. The reports of those ministers who are not in charge need not be so lengthy as those who are, from the fact that they have nothing but their own labors, results, and prospects where they have labored, to report. 3. In the March report, all items required by the quorum as a prerequisite to missionary appointment, *must be furnished*. It should be the duty of the missionary in charge of a 'field of labor' to secure proper reports from all General Conference appointees in his field, summaries of which, together with his own report, must be sent to the missionary in charge. 4. In all cases where assistance from those in charge is needed, reference should be had directly to the one in charge of the 'field of labor,' and if further counsel or help is required, it should be applied for, by him, to the general missionary in charge."

Dear brethren, the field is white before us; let our motto be, "In God we trust!" Push forward, for the victory is ours in Christ Jesus. I feel prompted to say: It will not be all sunshine; our joy will often be followed by grief; yet the clouds will have their silver lining, and the year will end prosperous to many. I am your brother and fellow servant in Christ Jesus,

I. N. WHITE.

#### REUNION NOTICES.

*To the Saints of Minnesota and the Dakotas:*—The reunion will begin on Saturday, the 19th day of June, at Fergus Falls, Minnesota, and will continue over two Sundays. We hope to meet all the saints on the above date promptly. That we may have a good time, come one and all, bring the Spirit of Christ with you, and a good and joyful time will be had. Those who have tents, bring them with you and camp on the ground. Those wishing to board will please write T. J. Martin, Detroit, Minnesota, or the writer, Audubon, Minnesota. We ask you to do this so the committee may secure suitable places for you and at a price to suit the times.

George H. Hilliard, of the Bishopric, and

the missionaries will be there to present the word. It is the desire of the committee to make this meeting a success in every particular. Tell your friends, invite your neighbors, tell all to come and meet with the people of God.

Dear saints, let us all labor together as one that success may attend. Let no trivial thing keep you away from this meeting. Remember the words of the poet, "Our aim mankind to bless." Sr. Fidella Hawley and Miss Nora Ochsner will preside at the organ.

I. N. ROBERTS,

Chairman of Com.

#### OKALAHOMA SAINTS.

Oklahoma saints, look! read! respond! We want to reach one hundred thousand people with the gospel this summer. Only two missionaries in the field. Will you assist them? When? Now. How? There are thousands of copies of *Heralds*, *Ensigns*, *Autumn Leaves*, *Hopes*, sermons, etc., which the saints will send just for the asking.

If you had them, could you not distribute them among your neighbors, or when you go to town take a roll of them and put one in the farmers' wagons? In ten minutes you can distribute a hundred. Do this every time you go to town for one month or as long as your supply lasts, and you will reach as many with the gospel as the elder in a series of services. Will you not help us in this way, and also help those in darkness? The writer was brought to the light by a tract given him by Bro. John Kaler. If you will assist in this scheme, drop me a card with your name and address, and you will be supplied with literature. Don't put it off, now is the time to act.

W. S. MACRAE.

NICELY, Oklahoma.

16-2t.

#### CONFERENCE NOTICES.

Conference of the Eastern Maine district will convene at South Addison, June 12, and will continue over the Lord's day. We pray that all interested in the progress of the Lord's work in this part of his vineyard will come prepared to help by faith and works that we may have a profitable season.

A. S. KELLEY, Sec.

The next conference of the Southern Wisconsin district will convene at East Delavan, Wisconsin, May 15, at 10:00 a. m. Branches will please send their reports to Henry Southwick at East Delavan. Be sure and elect delegates and send to the conference, as there is some important business before us. Brn. F. M. Cooper and M. T. Short are expected to be with us.

H. SOUTHWICK, Pres.

J. T. HACKETT, Vice Pres.

Galland's Grove district conference will convene at the saints' chapel, Deloit, Iowa, May 29, at 10:30 a. m., continuing over Sunday. Officers will please see that their branch reports are in the hands of the district secretary in good time. We hope every minister in the district will favor us with a report, and a good representation is looked

for. A cordial invitation is extended to all and everybody will be made welcome.

C. E. BUTTERWORTH, } Pres'ts.  
J. M. BAKER, }  
Dow City, Iowa, April 20, 1897.

#### SCATTERED MEMBERS.

The following members of the St. Mary's branch will please take notice that unless they report within three months to the secretary of said branch, they will be reported as scattered members. Srs. Lillie Walkinshaw, Annie Rainey, Lucinda Sheldon, Ellenor McCulloch, Minnie McGregor, and Brn. George Hopkinson and John W. Rainey.

G. C. TOMLINSON, Pres.  
LOUIE OLIVER, Sec.

Box 539, St. MARY'S, Ontario.

#### NOTICES.

All saints at Dimondale, Williamston, Webberville, Belding, and other places, no difference where, who know themselves connected with or members of Lansing branch of the Reorganized Church of Jesus Christ of Latter Day Saints, are hereby notified to be sure and attend the conference or business meeting at the Lansing branch to be held at Lansing, May 8, 1897. Meeting will open at 10:30 in the forenoon. We emphasize—*please attend without fail.*

HIRAM RATHBUN, SR., Pres.  
CHARLES FISH, Sec.

500 Logan St., LANSING, Mich., April 20.

#### BORN.

WATTS.—At Charlotte, Michigan, blessed by L. F. Daniel, January 4, 1897, and named Letta Marie, daughter of Harry and Hettie Watts.

WHITEHEAD.—To Bro. Gilbert J. and Sr. Nellie Whitehead, a son, January 5, 1897, and named Gilbert Bur. Blessed at their home March 21, by Russell Archibald, assisted by Elders Dobson and Burlington.

JACKSON.—To Bro. R. W. and Sr. Isabelle Jackson was born February 15, 1897, a son. They gave to him the honorable name of Robert David, under which name he was blessed at the Latter Day Saints' church in St. Joseph, Missouri, on Sunday, April 18, 1897, by Elders J. M. Terry and G. W. Robley.

FERGUSON.—At Lamoni, Iowa, July 24, 1896, to Mr. Herbert L. and Sr. Ethel G. Ferguson, a son; named Julius Harold, and blessed April 7, 1897, by Elders H. A. Stebbins, Henry Kemp, and George Kemp. Sr. Ferguson is a daughter of Bro. and Sr. John Scott, formerly of Plano, Illinois.

TAYLOR.—In Harrison County, Missouri, March 14, 1897, to Bro. Samuel and Sr. Mary L. Taylor, a son; named William Henry, and blessed at Lamoni, Iowa, April 11, 1897, by Elders H. A. Stebbins and James Whitehead. Sr. Taylor is a daughter of Bro. and Sr. Daniel Strong, formerly of Buffalo Prairie, Illinois.

YARRINGTON.—At Princeton, Missouri, June 4, 1896, to Bro. C. J. and Sr. Mary C. Yarrington, a daughter; named Edith Ida, and blessed at Davis City, Iowa, April 18, 1897, by Elders H. A. Stebbins and E. J. Robinson.

#### DIED.

PHILLIPS.—Sarah E., at her home near Pilcher, Ohio, on December 28, 1896. She was born January 9, 1846. She became a member of the Latter Day Saints Church September 3, 1876; was baptized by Rev. James Craig, at Lampsville, Ohio. After the disorganization of the church at this place the records were transferred to Wheeling, West Virginia, where she was recorded. Owing to her isolation from any branch of the church she did not have the opportunity of attending church services, but she believed in the doctrines and principles of the Latter Day Saints and was ever ready to defend her belief. Before dying she expressed herself as being ready to go. She left a husband and four children. The funeral services were conducted by Rev. Manley of the M. E. Church, who conducted the funeral very nicely and made mention of her as a member of the Saints Church.

GIVENS.—April 3, 1897, near Oxford, West Virginia, Bro. John W. Givens. Deceased was born June 24, 1845, in Monroe County, Ohio; baptized August 6, 1881, by Elder B. F. Drake; ordained to the office of teacher September 26, 1883, by Elder H. H. Robinson. Wife and nine children, four sons and five daughters, besides a host of relatives and friends, are left to mourn. Bro. Givens lived a consistent Christian life, was always ready to make any sacrifice for the work he loved so well, and died strong in the faith. Funeral services conducted by Priest B. Beall. Interment at the Cabin Run graveyard, Doddridge County, West Virginia.

FARLEY.—At the home of Bro. and Sr. Farley, Gallup, New Mexico, a son was born February 23, 1897, and named John. He lived but a short time, the Master calling him home March 6. Funeral on the 7th, conducted by Isaac Bailey.

GIFFORD.—Mrs. Savilla M. Gifford died at her home at Mormon Springs, Illinois, April 2, 1897, aged 72 years, 8 months, and 9 days. Sr. Gifford was born in Oswego County, New York, July 25, 1825, and moved to Nauvoo in 1838. Her maiden name was Savilla M. Durfee. She was married to James S. Gifford at Nauvoo, October 22, 1850, and resided in Nauvoo until 1879, when they moved to Mormon Springs, where they have resided ever since. She was baptized in her childhood and has always lived an earnest, consistent Christian life, and has been loved by all who knew her, for she always tried to do unto others as she wished to be done by. She leaves a large circle of friends, together with her husband, and six children, to mourn. Funeral sermon at her late home, Sunday morning, at eleven o'clock, by Daniel Tripp. Burial at Nauvoo, Illinois.

ALEXANDER.—At Harris Grove, Iowa, March 29, 1897, Sr. Latina Alexander, aged 78 years, 4 months, and 2 days. Said sister was born November 27, 1818, in Simsbury, Connecticut. Removed from Connecticut to Nelson, New York, in August, 1823, and from there to Spafford, New York, in 1826. Soon after she joined the M. E. Church, of which she was a devoted member until 1832, when she united with the Latter Day Saints

Church, of which she remained a faithful member until death. In February, 1838, she was married to Stuart Alexander. To this union eight children were born, four sons and four daughters. Two sons and two daughters have preceded her, also her husband eighteen years ago. The funeral sermon was preached by Elder J. A. Donaldson in the Union church, in Harris Grove, Iowa, from the text of her own choosing, 2 Timothy 2: 19.

WILLSON.—March 18, 1897, At Epsom, Indiana, Sr. Lizzie Willson. Deceased was born September 26, 1844; united with the church October 19, 1890, being baptized by Elder L. F. Daniel. She lived a faithful, diligent life since her conversion to the faith, showing that there was something that she expected in the future that would reward her for all the diligence she had taken to live a better life. Three sons, mother, and many friends mourn.

FRY.—At St. Joseph, Missouri, April 3, 1897, Mrs. Jane Fry, mother of Sr. Fairbanks, aged 70 years, 3 months, and 9 days. Funeral services at the saints' church. She was laid to rest in Oakland cemetery, Gilbert J. Whitehead officiating, assisted by David J. Krahl.

THOMPSON.—Sr. Cynthia Thompson, wife of Mr. C. W. Thompson, died at their home near Lake City, Iowa, April 15, 1897, aged 56 years, 7 months, and 5 days. Sr. Thompson was baptized into Christ by Elder Charles Derry, January 27, 1870, since which time she has been a worthy member of the Reorganized Church of Jesus Christ of Latter Day Saints. Funeral services were conducted at the union church near Lake City, Iowa, Saturday, April 17, 1897, by Elders W. W. Whiting and Charles E. Butterworth, the latter pronouncing the discourse to a crowded house of attentive and sympathizing relatives, friends, and neighbors. Many of our ministers have found a home with Mr. and Sr. Thompson, who will remember her as a sister of Bro. Benan Salisbury. She died as she lived, strong in the faith.

KLINGBACK.—Bro. Jacob C. Klingback, at his residence near Emmett, Idaho, March 15, 1897, aged 84 years and 6 months. Bro. Klingback was a native of Denmark and removed from there to Utah in 1858, and to Idaho in 1868. He settled in the Payette Valley and remained there till the time of his death. The last sixteen years of his life he was called to pass through much bodily suffering. His wife and two sons survive him. They need the prayers of the saints in their present hours of affliction, as they are passing through other sorrows.

WEITLICH.—At St. Joseph, Missouri, March 29, 1897, Tine, daughter of Bro. and Sr. Frank Weitlich, born January 21, 1891. Funeral preached by T. T. Kinderks in the German church. The remains were laid to rest in the cemetery of the German branch. May God bless the bereaved.

FOSDICK.—At Ableman, Wisconsin, April 9, 1897, in the eighty-second year of her age, Sr. Ann Fosdick; who died in the faith, and in the language of Mr. O. Ward, who wrote of her death, "She was a good Christian."

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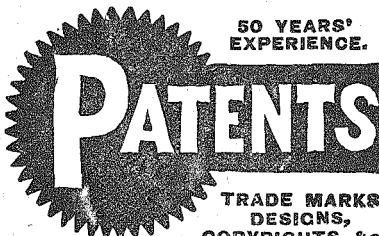
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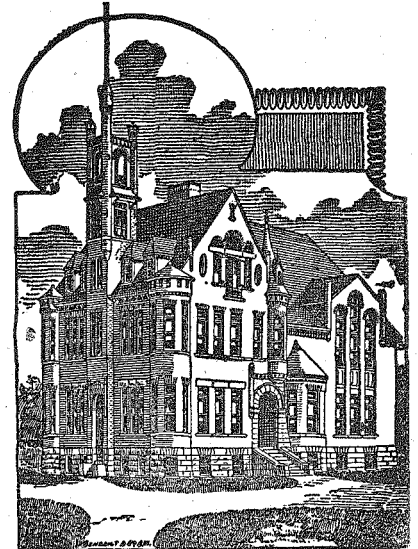
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Flora L. Scott,

Vol. 44.

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No. 18.

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**THE SCIENTIFIC ARGUMENT FOR IMMORTALITY.**

THE man who can say something positively new in regard to immortality does not, in all probability, exist. The most we expect on that subject is a restatement, in clearer and more modern terms, of what has already been said. Mr. L. C. Poore, in an article on "Life," in *The Westminster Review* (March), describes life, for man, as an "endless changing of the combinations of things already brought into existence," in which combination two properties stand clearly out, without which there could be no life. These two properties are Individuality and Immortality. No two of the many combinations that constitute life are just alike. "Each combination has something that no other combination has. . . . This is individuality." After enlarging on this point, the writer takes up the argument for immortality drawn from the conservation of force (which argument, of course, as has often been remarked, applies to all animals as well as man), and restates it as follows:—

"Life for man, as we have already seen, is an endless and constant changing of the combinations of things already brought into existence. For man there is no end, as there has been no beginning. From the stars

far away to the midges we brush off as we write, from the blue mountains that lie upon our horizon to the eyes that behold them there is no exception. When a change comes it is a result of the separation of the factors as they form other combinations. The very fact of a change shows separation, and separation shows fresh combinations. We have learned when the tree decays and the flower fades, when hollows are formed in the sides of hills and snow melts, when a storm goes out and a man dies, we have learned that these things are due to the nature of life. Something is divided, something is gone, and something is left. But even in the act of separation the factors are forming other combinations in accordance with the spirit of life, its endlessness or immortality. When a fire burns, we know that the coal is undergoing separation under the influence of heat and air and we have learned that the ashes are not the only fresh combination formed. The combination coal has gone, but all its substance will be found as factors in fresh combinations.

"Though it is only in very simple matters that we can restore the former combination, yet we never put down our inability to the annihilation of any of the factors. We cannot recover them, we say, but we never doubt that they are still in existence.

"But though the immortality of the objective world is acknowledged, it is a subject of great doubt in the subjective. Living in the body here, we grow to think our body is us, and the endless cases in which we are more or less influenced by the body helps to strengthen this feeling. But, indeed, though the body, being the most intimate objective part to us, naturally exerts a proportionally strong influence, still it is an influence and not a creator. This is seen at death or the ceasing of the combination of the soul and body. When a man dies is there any factor unaccounted for in the change that comes upon him? His body still exists, but the rapid falling to pieces that comes upon it shows that that has gone which held it to-

gether. He has gone, the subjective part.

"I labor under the great disadvantage of ignorance, but I believe I am right when I say that the factor which represents me cannot be placed. I stay in my present manifestation, as we call the union of the subjective and objective, as long as I can, but when, in obedience to the nature of life, separation comes, it is because all the factors are forming fresh combinations. The very fact that the body is forming new combinations shows that something has left it. Now, until I can be shown differently, I shall hold that this something is the subjective part of the combination, that it is 'I,' that it must in accordance with the nature of life be forming a new combination also.

"The fact that when we die, as we say, we are still in the same universe as this, appears to some people absolutely blasphemous. Yet it is difficult to see why. The present world has been enjoyed for so short a time, the knowledge we have gained of it so small, that it is hard to see why we should have been awakened to it at all if at death it is done, and still harder to see why what is good in one portion of eternity should not be good in another.

"So, for man, life is immortal or endless, as in the objective world so in the subjective. Life cannot be without immortality, for it is immortality; immortality, moreover, of individuality."—*Literary Digest*.

**GRATITUDE A RULE OF LIFE.**

NO LESSON is more appropriate than the divinely emphasized duty of being grateful. The religion of the Bible is a religion of praise. A thankful spirit is one of its essential elements: not only the feeling, but the expression of thankfulness is its explicit and reiterated demand. The exhortation to thanksgiving perpetually on the lips of psalmists and prophets and apostles has been called "in a sense the alpha and omega of the Christian life," because thankfulness should be in perpetual operation in our hearts,

and because it may be truly said to lead to every Christian grace. In fact, gratitude toward God, taken in its broadest scope, covers the whole religion of man. It means an abiding sense of God's goodness. It means prizing and accepting his great gift of salvation in Christ, and his daily renewed mercies. It manifests itself not only in words of acknowledgment, but in service joyfully rendered "unto the Lord for all his benefits." "Help us, O God," was the prayer of a wise and devout man, "to show our gratitude toward thee by acts of kindness and love, as well as by words of thanksgiving and praise."

It would seem a natural and easy thing to be thankful, but it is not so simple even when there is everything to lead to it. It is not a mere spontaneous instinct, like the buoyancy of animal spirit rising with the increase of oxygen in the air. Gratitude to God requires thought, humility, faith, reverence. The old minister was right who said when some one lightly cried, "Oh, I am so thankful." "No, you are only glad; it is a great thing to be thankful." Often it would seem that gratitude is rarest where there is the largest reason for its exercise. Those who have most in God's world are apt to be those who thank him least. The Giver is forgotten in the very abundance of the gifts. Reluctance to take and acknowledge a freely bestowed blessing is what keeps men, more perhaps than any other cause, from becoming Christians. It is a strange and significant fact that the sorrows of life bring many to God who are never brought to him by its prosperities.

"Hands that the preacher could not move,  
by wayside graves are raised,  
And lips say, 'God be pitiful,' that ne'er  
said 'God be praised.'"

We owe to each other as we owe to God, the ready sense of favors bestowed and the frank utterance of thankfulness. There is a strange perversity about this in human nature. It takes generosity to receive as well as to bestow, and men seem to think that by ungracious acceptance and niggardly thanks they somehow lessen the obligation they incur. Nothing does more to mar social and family relations than the want of gratitude. To have a thankless child is an affliction "sharper than a serpent's tooth." To

forget what has been done for us, and what we owe to those who did it, is a selfish tendency against which we have need always to be on our guard. It is not only disloyal to the benefactor, but degrading to the recipient. Let the forms of expressing thanks—even the most conventional—be scrupulously observed, and let the spirit of honest gratitude toward God and man be always alive in our hearts.—*Ex.*

Whence is life? and what of its mysteries? are interestingly discussed in an article of great scientific merit, by William Seton, in the May issue of *The Catholic World Magazine*. Dr. Seton is doing for American Catholic literature what St. George Mivart is doing in England. With deep scientific knowledge he joins a reverent faith.

#### ADDRESSES.

- Peter Anderson, Stanberry, Missouri.  
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Kansas City, Missouri: Twenty-fourth and Wabash Avenue. Preaching services at 11:00 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

Pittsburg, Pennsylvania: No. 67 Fourth Avenue.

Nebraska City, Nebraska: Second Corso, between Sixth and Seventh Streets. Sunday school 9:30 a. m.; preaching 11:00 a. m. and 8:00 p. m.; sacramental on first Sunday of each month at 2:30 p. m. Monday, priesthood meeting; Tuesday, West suburban and Greggspport district prayer services; Wednesday, branch fellowship; Thursday, Zion's Religio-Literary Society; Friday, music and choir practice. All services Monday to Friday at 8:00 p. m. Visitors all welcome.

Manchester, England: Saints meeting room, No. 15 Dickinson Street, Albert Square. Sunday services: Prayer meeting 9:30 a. m.; preaching at 10:30 a. m. and 6:30 p. m.; Sunday school at 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance, and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday, 8:00 p. m. James Baty, No. 14 Gordon Street, Rusholme, presiding elder.

Second Kansas City, Missouri: Hall northeast corner Seventeenth Street and Madison Avenue. Sunday services: Preaching, 11:00 a. m. and 7:30 p. m.; social meeting 2:30 p. m., and Sunday school 9:30 a. m. Prayer meeting, Tuesday eve, 7:30; preaching, Thursday, 7:30 p. m. A special invitation is extended to the traveling and local ministry. Jos. Emmett, pastor, No. 1720 Bellevue Avenue, Kansas City, Missouri.

St. Joseph, Missouri: Saints chapel, Seventeenth and Faraon Streets, (take Jule Street car.) Elder J. M. Terry in charge. Preaching at 11:00 a. m. and 7:30 p. m.; social meeting at 6:00 p. m.; Sabbath school, Bro. D. J. Krahl superintendent, at 9:30 a. m. Prayer meeting Wednesday night. Aspway mission, Fourth and Doniphan Avenue; prayer meeting Tuesday night; preaching Friday night; Sunday school at 10:30 a. m. R. Garlich, superintendent.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, May 5, 1897.

No. 18.

## The Saints' Herald.

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

LAMONI, IOWA, MAY 5, 1897.

### JEPHTHA'S DAUGHTER.

WE are requested to give an opinion as to whether Jephthah, the Gileadite, offered his daughter as a burnt offering, in accordance with his vow, or not.

So far as the history of Jephthah and his actions in contending against the children of Ammon, as related in Judges may concern us of the latter-day work it is immaterial whether he did or did not offer his daughter as a burnt offering. All that would be wrought by an absolute decision in regard to it would be the satisfaction one might be supposed to have from a knowledge of the transaction as it occurred.

The record in Judges is quite plain. In both the King James' version and the Holy Scriptures verses 30 and 31 of chapter 11 read alike:—

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's and I will offer it up for a burnt offering.

Verse 34:—

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains and bewail my virginity, I and my fellows. And he said, Go, and he sent her away for two

months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.—Judges 11: 34-40.

This is the history as told in the book. In examining it to determine what was the fate of the girl, it is well to inquire who Jephthah was; and what sort of a man he was.

1. He was the son of a harlot.
2. He was driven from his father's house by his half-brothers.
3. He fled to the land of Tob where he became a kind of outlaw, and gathered round him a following of men like himself.
4. When sought after as a fighting man, the chief of a corps of border warriors and requested to come back to Israel and take up the combat against Ammon, he stipulated with the elders that he was to be the head over them of Gilead.
5. This the elders agreed to.
6. When the king of Ammon failed to allow what he demanded Jephthah then proceeded against them in battle.
7. Before doing this Jephthah made the vow as recorded.
8. This vow is distinctly a promise that whatever came out of his house to meet him it should be the Lord's.

9. The promise of Jephthah was, "I will offer it up for a burnt offering."

10. This promise or vow was made upon condition that the Lord would deliver the children of Ammon into his hands; that is, that he should be permitted to beat them in battle.

11. The record states that Jephthah was successful and did beat the children of Ammon, slaughtering a great many of them and capturing twenty cities.

12. The first thing to meet him was his daughter, coming with some of her companions to greet him with song, music, and dancing as a conqueror.

13. The offering to the Lord was to be a burnt offering. Could any other be substituted, and the vow be kept?

It must be remembered that the times were semi-barbarous. That men of blood, warlike men were often not learned or subject to other control than their own ambitions. Jephthah was evidently a superstitious, or over devout man, and in his zeal to overcome the children of Ammon and so gain the lead of the hosts of Gilead, he made a vow to offer to the Lord whatever thing came out of his house to meet him. There is nothing in the text as we have it to indicate that the sacrifice was to be anything but a burnt offering. The vow was rash, exceedingly rash. One that only a zealot, or a madcap warrior would be likely to make. That Jephthah was one or the other of these, may be inferred. Would such a man hesitate to carry into execution a vow, however rashly made, the execution of which was within his power? The custom of the times, the traditions likely to affect such a man, the reputation for integrity in keeping his word all point to the presumption that he would not withdraw from a vow made by him under such conditions, however rash the terms of the vow might have been.

The record further states that Jephthah's daughter submitted to the terms of the vow, asking only the privilege to "go up and down upon the mountains," with her companions "bewailing her virginity." This Jephthah granted. And for two months the young woman went "up and down the mountains, bewailing her virginity."

At the expiration of this time the daughter returned, placed herself at the disposal of her father for the fulfillment of his vow, and he "did with her according to his vow which he had vowed."

Take the record as it reads and we can draw no other conclusion than that the vow was kept, and it was that Jephthah would offer her "as a burnt offering."

Our opinion if we had one would not change the cold letter of the record. It must stand as written, so far as we know, until different light is thrown upon it to what we now have.

The compilers of the Senior Quarterly have introduced in Sidelights the ingenious work of Doctors Clarke and Hales by which the translation of the text is doubted, suggesting that Jephthah simply devoted his daughter to the service of God in the temple; and cite verses 36 and 37 to sustain the idea. But nothing contained in the verses cited refers to the temple service in any form.

These further suggest that by the vow Jephthah condemned his daughter to continued single life, and cite verses 34 to 39 as evidence. But these verses show only what already appears, excepting the words, "And she knew no man." Verse 39.

This is an inference only. The term, "And she knew no man," can only be made to mean that she not only was not married, but that she had remained uncontaminated and died a virtuous maiden.

Dr. William Smith in his Bible Dictionary says:—

That the daughter of Jephthah was really offered up to God in sacrifice—slain by the hand of her father and then burnt—is a horrible conclusion, but one which it seems impossible to avoid.

The same writer says further:—

Joseph Kimchi supposed that, instead of being sacrificed, she was shut up in a house which her father built for the purpose, and that she was there visited by the daughters of Israel four days in each year so long as she lived.

Would this be "a burnt offering?" And how will this supposition tally with the one of Drs. Clarke and Hales that Jephthah gave his daughter to the service of the Lord in virgin celibacy instead of the "burnt offering of his vow"?

To us, horrible as it may seem, it appears better to take the record as it reads and let it go at that. It would be the act of a rash man to vow, as Jephthah did. It would be the act of a loving father to be grieved and hurt when the rashness of his vow appeared to him by his daughter, his only child, becoming in her innocent celebration of her father's victory the victim of the vow. It would be the act of a woman knowing the customs and traditions of her people con-

cerning childless women, to mourn her unhappy fate. And it would be the act of a brave, zealous, devoted man and fearless warrior to carry his rash vow into effect. Abraham was in intent as bad as Jephthah when raising the knife to slay Isaac. And it is usually believed that Abraham would have completed the sacrifice of Isaac had there been no intervention by the command, "Stay thy hand."

No such interference occurred in Jephthah's case. And terrible as it seems to us in these days of peace and humanitarian sympathy and kindness, it is not strange taken with an understanding of the times in which it is said to have occurred, nor unlike the men of those times. And, as the hope and life in Christ are not affected by the incident, whether the life of Jephthah's daughter was taken in sacrifice by the knife and the altar fires of a mad father's vow; wasted by life-long imprisonment in a house prepared by the same father, or despoiled by condemnation to life-long deprivation of her crowning glory as a mother in Israel by virtue of the same mad vow made by the same father, we are content to abide by the record until such time as the Lord may correct it if wrong, rather than to waste time and energy in hunting for or inventing ways to evade the plain words of the record itself.

#### THE "RETURN."

THE *Return*, the paper hitherto published for the "Church of Christ" (Whitmerites) by Ebenezer Robinson, deceased, and later by Charles A. Wickes, for December, 1896, reached us during the first week of conference, the leading editorial dated Davis City, Iowa, March 27, 1897. From this issue we quote the following:—

With this number the *Return* will be suspended for the present. We are not able to continue it without assistance, and the trouble raised by our exceedingly charitable brother prevents the fund being used for that purpose at present.

Elders Snyder and Clark refuse to pay from the fund the expense of the last issue and this one, also the expenses of the editor to Richmond last December to arrange for an extension of time to Bro. Schweich on his note of \$950 which fell due at that time.

We suppose it may be considered by some as a proof of "charity" to act as these brethren have done, but we must be excused for taking a different view.

As we were advised by our attorney who is

also a banker, that we could not safely and properly attend to the matter by mail, and as the papers in the case were all in a safety vault in Kansas City, to which we only held the key, we decided to act on their advice.

To those who have paid in advance for the paper for this year we will say, that if the paper is not revived within the year their money will be refunded.

It is not likely that if the paper is revived we shall edit it, for we think it would likely be best for it to be in charge of some one not in any way connected with the trouble which has arisen; hence we here extend our sincere thanks to those who have so kindly aided us in our efforts to make the paper a success. We had hoped that from our little band, armed with truth and good will to men, might grow a work that would prove a practical temporal, as well as a spiritual blessing to men; but it has developed that many lack both good will and a comprehensive grasp of the things necessary to benefit themselves or others, hence until this defect is remedied, no further progress can be expected. With good will to all, including those who have wronged us, we bid you all farewell.

C. A. WICKES.

An editorial published in the same issue on the Sabbath question, closes with the following two paragraphs which we quote from page 13:—

We have always professed to have the courage of our convictions, and to be ready to discard an error when known, and for the present we shall return to the observance of Sunday. It will be remembered that the person who visited Bro. Leabo, of Oregon, when asked, "What day should we keep?" replied, "For the present keep Sunday."

May we all come to the full knowledge of the truth, and a unity in the Lord Christ; and until that time let there be no contention over differences of opinion, for in contention lies the evil, not in the difference.

The conclusion of the editor of the *Return* to keep Sunday as the rest day, we believe to be traceable to the articles on the subject published in late issues of the HERALD under the caption, "He Fixes the Sabbath." See HERALD for January 27, February 3 and 10, which the *Return* cites.

#### FRANK CRANE DEFENDS THE BIBLE.

DR. FRANK CRANE of Trinity Methodist Church yesterday at noon delivered the first of four lectures in defense of the Bible at Association Hall. The lectures are made at the request and under the auspices of the Y. M. C. A., because of recent criticisms by prominent ministers in the East. Dr. Crane took for his theme, "The Bible Tested by Common Sense."

Dr. Crane said he did not believe in the inspiration of every Hebrew vowel point and Greek "de" and "kai," nor even that which stretched its authority to every word selected in King James' Version. He held that the reasons for believing the Bible to contain



God's message are sufficient to convince any reverent mind seeking only the truth.

Some of the striking points in Dr. Crane's lecture were:—

"While each Bible writer teaches the same lesson the individuality of the authors is distinct.

"Common sense demands that a revelation from God shall be clear.

"There are enigmas in the Bible, but they are never about the immediate duty.

"There are clouds that cluster around the Bible's giants peaks, but they never get between the earnest soul and God.

"Its commands are explicit, its promises definite, its warnings vivid as lightning.

"The Bible treats of the loftiest ideas the mind of man can entertain.

"Common sense demands the Bible shall answer the moral demands of human nature.

"You do not have to hunt for the moral excellencies of the Bible as you would search for gems in an ash heap.

"It is not superstition or tradition, but it is the common sense of mankind, that gives the Bible its great influence. The hard sense of the common people will preserve this book.

"The Bible has taken the poor and the unlearned—the little children of the world—up into its arms and blessed them.

"We cannot think that the Father of men would communicate his will to them in such a way as to leave common sense in serious doubt as to its genuineness.

"The poison of unbelief cannot penetrate to any crevice where it cannot be found by the Holy Ghost.

"The Bible sweeps the whole gamut of human need. The dying hold it to their bosom and whisper its priceless promises as they step into the mists of eternity.

"Above the closed grave no orator can utter sentiments that sound so sweet to the ear of the widowed and bereft as the words of him who is the hero of its song and story, 'I am the resurrection and the life.'—*Chicago Tribune*.

#### DESTRUCTIVE STORMS, ETC.

PRESS of other work has prevented us from giving a complete statement or summary of the calamitous events reported during the past few weeks. We give the following items, to some extent descriptive of the terrible character of the visitations now frequently coming upon the people. Already such events are so frequent that it is impossible to even note them all:—

"Guthrie, Okla., April 28.—At sunrise this morning a mighty wall of water, from six to eight feet high and a mile wide, broke upon West Guthrie without any warning, crushing houses, sweeping away property, and drowning people by the score. Every movable thing was swept before the wave, which passed on into the Canadian

Valley with resistless force, wreaking terrible destruction to life and property wherever it reached. Dozens of human lives are known to have been sacrificed—how many may not be known for weeks. Hundreds of houses were wrecked in the twinkling of an eye. For miles farms were completely ruined. Bridges and tracks were washed out and railway traffic in every direction is at a standstill.

"Guthrie, Ok., April 29.—To-night it seems a certainty that the loss of life in yesterday's deluge will not exceed twenty. All day missing people, supposed to have been drowned, have been found clinging to bushes or driftwood down the stream, on the west bluffs or scattered in farmhouses for miles.

"For miles along the scene of devastation 1,500 people, homeless, half ill from exposure and hunger, passed a miserable night, and morning found most of them too weak to give much assistance either to themselves or others.

"Five hundred homes have been swept away, 150 houses wrecked, and twenty stores devastated, leaving 1,000 people homeless and half as many destitute.

"The damage to property will be in the neighborhood of \$100,000, while that sustained in crops may equal or, perhaps, double that amount.

"Natchez, Miss., April 29.—There is a growing uneasiness now for the safety of the Largent levee in the lower part of Tensas Parish, and one of the largest and most important embankments in the district. It is reported to be in a decidedly shaky condition. Should it break it would inundate all of Concordia, and a considerable portion of Tensas Parish in a few hours.

"Keokuk, Io., April 29.—The breach in the Hunt levee is widening and deepening every hour, and it is only a question of a few days when the water will stand from five to twenty feet deep all over the district. At Gregory, Alexandria, and through the Hunt district the day has been one of deep gloom. The heavy clouds, steady downpour of rain, and cold weather greatly increased everyone's discomfort.

"Alton, Ill., April 29.—The water in the Mississippi is over twenty-three feet

above low water mark to-night and has risen two feet within the last twenty-four hours. Mayor Breuggemann received a message from the weather bureau this evening asking him to warn the people in this portion of the valley that the river will advance another two feet to-night and to-morrow. The warning has been circulated as generally as possible."

A tornado struck El Reno, Oklahoma, April 28, doing much damage to property and stock.

#### EDITORIAL ITEMS.

By letter from Bro. J. W. Waldsmith, dated Nebraska City, Nebraska, the 26th, we learn that Bro. M. H. Forscutt was sufficiently recovered to attend and take part in the saints' meetings.

Bro. J. D. Erwin wrote from Jones Mills, Alabama, March 31. He was having grave debate with some elders from Utah, who strenuously deny the statements made by Pres. B. Young and others, as found in *Journal of Discourses* and other works.

Correction. An error occurred in the late "Ministry reports," published under date of April 7, 1897. The second paragraph given under the name of Bro. E. DeLong, on page 31, is part of the report of Bro. S. W. L. Scott, and should appear under Bro. Scott's name on page 30.

Bro. D. A. Hutchings, of Elmo, Missouri, thinks that preaching might be done at the point where he lives, if it was wisely directed. Brn. Gowell and Anderson might call, one or the other.

Bro. D. W. Shirk reports a branch of fourteen members at or near Bayard, Nebraska, temporarily organized by Bro. Joseph S. Lee, the Hunter. They were all at work according to circumstances, striving to establish the truth.

The following named brethren departed for their various fields of labor during the past week: Bro. A. M. Chase, Portland, Oregon; Brn. I. N. Roberts and E. A. Stedman, Minnesota. Bro. J. W. Gillen, Colorado; Bro. J. W. Peterson, Eastern Iowa; and Bro. J. S. Snively, Nauvoo district.

The progress of the Turco-Grecian war has steadily been in favor of the Turks, who, though the Greeks have

gained some success in Epirus, have steadily advanced into the heart of Greece. The victorious Turks have taken Trikhala and Volo, and all Thessaly is virtually in their clutches. A Turkish army is on the way to Janina under command of Osman Pasha, the Turkish hero, and will doubtless drive the Greeks from Epirus. The Turkish army has outnumbered the Greeks and proved superior in discipline and equipment.

The Greeks have compelled King George to form a new cabinet, with M. Ralli, leader of the opposition at its head. Prince Constantine has been deposed from the command of the army, under the new regime, and reorganization of the army is expected. However, it is not supposed that the onward march of the Turkish troops can be stayed, unless the great powers intervene, which it is said they favor doing, though the Sultan will demand considerable from Greece as a basis for settlement; viz., a large cession of territory and a heavy money indemnity to pay the expenses of the war.

It is said that Turkey will grant autonomy to Crete; also that Russia will demand control of Suda Bay, if not of Crete itself. A mob threatened the palace of King George at Athens; the populace compelled the change in the cabinet. It is not unlikely that a republic may yet be proclaimed. It is believed that the powers will not permit the Sultan to be too severe in exactions from the Greeks.

'Elder J. W. Wight, of Lamoni, delivered two fine discourses at the L. D. S. chapel Sunday. Elder Wight is a man of ability, an eloquent and fluent talker, and impresses his audience with his earnestness in the cause he represents. He has been doing missionary work in Australia the past few years and is one of three recently appointed apostles of the Quorum of Twelve. We understand he will shortly go to Utah to try to reclaim some of the erring Brighamites."—*Davis City (Iowa) Rustler, April 27.*

Bro. J. F. Mintun writes from Mag-nolia, Iowa, that saints there were enjoying much of the Spirit as bestowed during the late conference. Others write of the diffusion of the conference spirit among the branches, in added good that has come to the church.

## Original Poetry.

### CHARITY.

BY E. A. RHODES.

Charity faileth never, O no!  
She is humble and gentle, nor vaunteth herself;  
No arrogance haughtiness cometh you know,  
Where sweet dove-eyed charity lendeth her help.

Charity suffereth long and is kind,  
She beareth the evil and doeth no wrong;  
In love she ne'er faileth to speak out her mind  
When the good of another has loosened her tongue.

Faith is the first of the fair sisters three,  
And she dwells with the true saint wher-ever he be,

Hope comes the next; let our covenant be  
With these sisters united by sweet charity.

## Mothers' Home Column.

EDITED BY FRANCES.

"An ear that waits to catch  
A hand upon the latch;  
A step that hastens its sweet rest to win;  
A world of care without.  
A world of strife shut out  
A world of love shut in."

### SELECT READING FOR MAY MEETINGS OF DAUGHTERS OF ZION.

#### TEMPERANCE.

"BUILD well." Without temperance no character can be pure and strong. Temperance, in the wide Bible sense, means control of all the appetites and passions, the persistent subjection of all "fleshly lusts which war against the soul." It is one of the fruits of the Spirit; the golden sheaf consists of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Temperance is the band binding the precious sheaf together—it unites the virtues into a symmetrical character; without it they would all crumble into dust.

"Know ye not that your bodies are the temple of the Holy Ghost? Whosoever defileth the temple of God, him will God destroy." Because this beautiful temple of God is defiled through gluttony, through drink and tobacco, destruction is coming to thousands to-day. This is no arbitrary law, but one based in nature, and therefore immutable. The body was made for purity; the law written in its members by its Maker is violated by every impure act, by all excesses, and the penalty of this violated law is death; death from the destruction of the tissues, the disordered action of its organs—a self-inflicted death.

All poisons do not act alike; some kill instantaneously, like a stroke of lightning; others lead to death through long torturous ways of agony, as the leprosy does, and others through just as torturous ways, but their agony is dulled by stupefaction; this is the

case with tobacco. Against nothing does the human system revolt more stoutly than against tobacco. This is shown by the deathly sickness which accompanies all first attempts to use it. "But papa and other men smoke and chew; it must be manly, so I'll learn," thinks the boy, and he does learn. The habit once fixed, is harder to break up than even the drink habit. And what does it do for the boy after he has formed it? If he is young it tends to stunt his growth and decrease muscular strength. Germany strictly interdicts the use of tobacco to all youth, and bases the prohibition on the fact that "tobacco lessens the future capacity of service to the State, especially in military life." If it deserves interdiction because it unfits for military duty, it surely deserves it on higher grounds.

It tends to produce cancerous affections of the mouth and throat. Senator Hill, of Georgia, a man honored and respected by the nation, died from this cause; General Grant died before his time from the effects of his cigar.

Concerning this vice, as concerning drunkenness, the first safeguard parents can throw around their children is to keep themselves pure. Next to parental purity and a right inheritance, we rank as a step in temperance character building such living and training as tends to secure to your children healthy bodies; over such, temptation has little power. See that all the conditions of health are fulfilled in your household; let cleanliness and fresh air reign there. Especially see to it that your children have plenty of wholesome, nutritious, simple food, at regular times, and are not pampered with dainties. Keep from them condiments, highly-seasoned foods, tea and coffee. Such foods unnaturally stimulate the digestive organs and thus arouse or create a craving for something stronger. Tea and coffee tend to nervousness, and disordered nerves sometimes open the gateways of temptation.

Next to physical health, cultivate self-control in your children. He that ruleth his own spirit is stronger against temptation than he that taketh a city. Alexander conquered the world, but he could not conquer himself. The boy who in childhood has every whim humored and is indulged in fits of passion, is much more likely to become a drunkard than he who early learns obedience and self-control. While fortifying your children against danger by these means, do not neglect direct instruction. Teach them the well-established facts concerning the action of alcohol and tobacco. Commence this while they are little, and continue it, varied to suit their advancing age, till they become thoroughly rooted and grounded in the truth. We emphasize commencing with the little children; they understand much more than we give them credit for, and this subject may be so presented that they will understand it and profit by it.

In teaching and training for temperance, stories and incidents have a place, but do not depend upon them for laying foundations. I think a mistake has been made just here. The staple of so-called "temperance talk" used to be stories illustrating the evils of

hard drinking, often showed up in ridiculous light. The world is growing wiser now concerning this matter, and is striking down to bed-rock foundations. A few stories as illustrations may not be amiss, provided they are illustrations and not caricatures; but the investigations of Christian and philanthropic scientists like Dr. Benjamin Ward Richardson and Dr. Carpenter, of England, Axel Gustafson of Sweden, Dr. Willard Parker and Dr. N. S. Davis, of America, have shown us a more excellent way. They have brought to light facts and principles concerning the physiology of alcoholics and narcotics which lay a firm foundation for temperance teaching, and have given the results of their investigations to the world in such simple, inexpensive form, that every family can both purchase and profit by them. Dr. Richardson's Temperance Lesson Book, which can be procured in its best binding for half a dollar, and in paper covers for a quarter, studied around the winter fireside would lay temperance foundations not easily shaken.

Says Dr. J. G. Holland, whose wise words as "Timothy Titcomb" have benefited thousands: "It is a cruel thing to send a boy out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relations of temperance to his own safety and prosperity, and to the safety and prosperity of society.

"What we want is to do away with the force of a pernicious example and a long-cherished error, by making the children thoroughly intelligent on this subject of alcohol. They should be taught the natural effect of alcohol upon the processes of animal life. (1) They should be taught that it can add nothing whatever to the vital forces or to the vital tissues, that it never enters into the elements of structure, and that, in the healthy organism, it is always a burden or disturbing force. (2) They should be taught that it invariably disturbs the operation of the brain, and that the mind can get nothing from alcohol of help that is to be relied upon. (3) They should be taught that alcohol inflames the baser passions, blunts the sensibilities, and debases the feelings. (4) They should be taught that an appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive of health of body and peace of mind, and in millions of instances ruinous to fortune and to all the high interests of the soul. (5) They should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause. (6) They should be taught that drink is the responsible cause of most of the poverty and want of the world. So long as six hundred million dollars are annually spent for drink in this country, every ounce of which was made by the destruction of bread, and not one ounce of which has ever entered into the sum of national wealth, having nothing to show for its

cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, these boys should understand the facts and be able to act upon them in their first responsible conduct."

We echo this sentiment heartily, but would add "or girl" to his "a boy." The alarming increase of drunkenness and opium-eating among fashionable women shows there is work to be done on that side of the house. Even if there were no danger of girls becoming drunkards, they need the instruction to save them from the sadder, if not so hopeless, fate—that of drunkards' wives. If girls really knew the danger there is in the first glass, they would never offer it; if they at all comprehended what will be the harvest from a sowing of wild oats, they would never dare link their lives with men engaged in that kind of agriculture.

O, youths who are sowing wild oats, do you know  
That the terrible seed you are sowing will grow?

The physiological effects of self-indulgence are not the only ones to which you should direct the attention of your children. There are others growing out of them which should be kept in mind, as they have to do very largely with success in life. Bad habits shut the door of lucrative, honorable employment. If a boy applies for almost any position with a cigarette in his mouth, he will be refused, even though the one refusing will have a quid of tobacco in his mouth.

Another argument which appeals to boys is the economic one. "Can you afford to spend your money on either liquor or tobacco? Especially, can you afford to fix upon yourselves habits which will eat up a large part of your earnings, without leaving any good thing to show for it, and which, once formed, are so difficult to break?" Give the children such examples as these to figure out around the fire on winter evenings: How much land at ten dollars an acre could a man buy with the money he wastes on tobacco by smoking three five-cent cigars each day, from the time he is twenty-one till he is fifty? Vary it to illustrate the waste by drink. Show them that this is a low estimate, as self-indulgence grows with what it feeds upon, and exacts constantly increasing offerings at its shrine. Then ask them which they would prefer to have, tobacco and liquor, or the money they cost invested in something to make life better and happier?

Thus, here a little, and there a little, by example, by precept, by incentive, you are building temperance into the character of your children. Thus builded, it becomes as a house founded on a rock, against which the storms of appetite, the waves of temptation, dash in vain. In this building, ever remember that you are to build up yourselves and your children upon holy faith in God who is able and willing in every temptation to make a way of escape. Being rooted and grounded in this faith, go on to that most glorious sum in addition, "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness brotherly kindness; and to brotherly kindness, charity."—*Childhood: Its Care and Culture.*

#### PROGRAM FOR MAY MEETINGS OF DAUGHTERS OF ZION.

HYMN 475 Saints' Harp. Prayer. Scripture reading, James 2: 1-26. Select reading from Home Column with discussion. General remarks on mothers' work. Roll call. Business. Closing hymn.

### Letter Department.

BRUSH CREEK, Idaho, 1897.

*Editors Herald:*—My husband, two daughters, and I were baptized and my two youngest children blessed October 16, 1896, by Elder R. J. Anthony. On the Sunday following our baptism we went twenty miles to Little Blackfoot to attend meeting. Bro. Anthony preached a real good sermon and had good attendance.

I am quite deaf and had no idea that I would hear the sermon, but to my great joy I heard it distinctly, which did me more good than I can tell you.

I am very thankful that we are members of the church, and ask an interest in your prayers that we may continue faithful and endure to the end.

I pray that God will bless you all, dear saints, and if we are not all privileged to attend meeting and enjoy each other's company, we can at least be greatly benefited through reading the *Herald* and other church publications.

I hope Bro. Anthony or some of the elders may soon come this way, as I wish to be administered to. They will find us located eight miles north of Blackfoot City, on the main road, near Snake River. Praying that this glorious gospel may spread and prosper, I remain,  
Your sister in Christ,  
JANE HEATON.

TAKAROA, March 1.

*Editors Herald:*—On February 26 we left the island of HICKUERU bound for KAUKURA on the schooner "Teavaroa." On Saturday we stopped at a little island, TAIARO and got from there some "bufa" or dried cocoanut. A man and his wife are the only residents of that island.

From there we shaped our course for this place, and arrived last night, and as there is a pass through which vessels may enter the lake here, we are all ashore—some sixty natives and we five missionaries: Bro. and Sr. Case, Bro. Janssen, Emma, and myself. We leave again to-morrow morning, and after stopping at three other islands we will stop at KAUKURA for conference.

The saints are preparing for a grand feast there which will begin April 1 and last until conference ends. They have a very long building made in which forty-five tables will be placed in two rows. They expect to expend three hundred and fifty dollars for each table. I have seen some of the dishes; beautiful, heavy, gilt-edged platters and fine cut glass dishes—everything very nice.

They make extraordinary wages while at the shell islands. The largest I heard of was three hundred and seventy-five dollars

in two days. When the restriction of the government is first removed they make easily fifty dollars a day, but after a few months it is reduced to from five to ten dollars per day, and food is very dear. These shell islands are more valuable than gold mines for the people, for every two or three years they are open for diving, the shells grow so fast. Our people built a chapel in Hikueru; cost about seventeen hundred and fifty dollars or a ton of shells. It was paid for and sixty-five dollars on hand more than enough, the day of dedication. Many of them are in debt to the traders, although they make such big wages, as they do not seem to know anything at all of restraining their desires, and buy the best of everything they can get. You may see sisters dressed in fine silks, satins, and velvets, who live in niau huts, and in some things are somewhat behind in civilization. They are very kind to the missionaries and try to make them comfortable. According to the secretary's book here there are fifteen hundred and seventy members of the church here on twenty-three islands, and generally seem to be very kindhearted and generous.

Bro. and Sr. Case speak the native language nicely and are very much respected and beloved by the brethren and sisters. We all are fairly well. In peace,

J. F. BURTON.

GALLAND'S GROVE, Iowa, April 3.

*Editors Herald:*—I am interested in the work, for I know it is the work of God. We as a family have received many blessings from him in time of great need, and for this I could never doubt the work.

I think that we as young people ought to be more prayerful. We ought to be thinking of what lies before us and trying to live to meet our God. Did we ever stop to think that we are in this life laying the foundation of character for eternity? The Bible says the seed we sow, that we shall also reap, and don't you think we ought to be sowing good seed and showing to the outer world that we are preparing for the life to come—that we should live pure and upright lives so that when our Savior comes to claim his own we may be among them?

We do not realize now as we will by and by that we are making a daily record as boys and girls, young men and young women, and one that is being read daily by those around us. They can see whether we are shaping and modeling our lives for the good or for the evil. By what we say, we are known as being truthful or untruthful; by what we speak as being pure or impure; by the acts we perform as being honest or dishonest, noble or mean. God is watching us continually, and when we do or say anything that is not right we know it, and so does he; so we ought to be very careful never to do or say things that we would be ashamed to have him see or hear.

Young saints, we must remember that the old are fast passing away. We know not when our time will come, and we ought to be preparing ourselves so that when we are called we will be ready and willing to go; and

to do this we will have to put forth more of an effort to serve God.

Dear saints, let us press onward and upward until we reach that great prize of eternal life that our dear Savior has bought by the shedding of his precious blood. Let us do to-day what our hands find to do, with patience and with care, for the unknown tomorrow may not be ours in which to work.

I ask an interest in the prayers of all, for I am both young in years and in the work.

Your sister,

RENA BLACK.

EUREKA, Utah, March 23.

*Editors Herald:*—Will you kindly insert the following questions in your columns, so that the brethren may see and reply. By so doing you and they will do me a great favor.

I have been crossing swords somewhat with one of Brigham Young's followers, and I cornered him tighter than he could stand, so he gently called me a liar. But the end is not yet. I referred him to the books and to the teachings of the so-called leaders, giving him chapter and verse. He asked me where our temples were. I pointed him to where the Lord had a say so in temple building. At the same time I asked him if he believed Orson Pratt to have been a truthful man. He said he had always understood him to be a reliable man. I recited to him what Orson Pratt said in regard to the temples in Utah, in the seventeenth ward meetinghouse, Salt Lake City, December 10, 1876, and President Joseph Smith to L. O. Littlefield, page 8. He replied by saying he did not believe a word of it, or that he made such a statement. Other points also came up, and I again referred him to his leaders, and where to find such and such things. He asked me if I had the works referred to. I am sorry to say that I had to say no; but I told him that I gathered them from reliable sources, and gave him the names, that he might inquire of them for himself. He said such items had been refuted time and again, through the *Deseret News*, but he neither told me what volume or date, so that I could see the refutation for myself; so I doubt his word also.

Now, the questions are these, to the following brethren; namely, R. J. Anthony, Peter Anderson, and R. Etzenhouser: When you took notes as you have quoted in "Crooked Paths," and "Utah Mormonism," and the "Books in Contrast;" as also, "Mormonism, the true and the false," as written in *Ensign*; did you actually see and handle the following publications, from which you have frequently quoted, as given in the above articles; to wit, *Historical Record*; *Millennial Star*, vol. 15; *Deseret News*, July 1, 1874; *The Seer*, published by Orson Pratt; *Times and Seasons*, vol. 3; "Representative Women of Deseret," *Millennial Star*, vol. 21; *Times and Seasons* vol. 5; "Orson Pratt's Works;" *Millennial Star*, vol. 10; *Salt Lake City Weekly Herald*, of February 9, 1882; *Journal of Discourses*, vol. 14?

The above works are frequently quoted in "Crooked Paths" as written by Brethren Anthony and Anderson. The following quotations are taken by Bro. R. Etzenhouser;

namely, *Journal of Discourses*, vols. 1, 2, 3, 4, 7, 8; *Millennial Star*, vols. 10, 15, 16, 17; *Deseret News*, vol. 6; and "A discourse by Abraham H. Cannon," Salt Lake City, October, 1894, *Daily News*.

If the brethren will make a short reply they will greatly oblige. I would not bother them only I know not where to get the different works referred to.

Respectfully,

JAMES SHEEN.

GUILFORD, Mo., April 10.

*Editors Herald:*—I do not want to flatter the *Herald*, but must say as sure as the day comes you are here with all the news one can carry. I have been reading the *Herald* for twenty-five years, now going on twenty-six years, and in that many years you have taught me many good things and gospel truths, and I think I have been well paid for your visits. And I wish every saint would tell you to come.

There are now 31,814 members in the church you represent. If even one third of that number would read your news it would make over 11,000; and if that many could take the *Herald* and read the news it brings I think they would be well paid.

I have never heard of anyone that has ever lost any money in reading the news you bring. The two dollars you cost I think is well spent, and I would like to see the time that all members would take the *Herald* and see what it has to say. I know you could do better, and those who read it would feel better and be more advanced in the church.

I find many things in the *Herald* that I like, and sometimes it brings news I don't like. I found one article in *Herald* of April 14; the heading of it is, "Two Suggestions." It suggests new ideas to what the Lord has said. If the Lord wanted a different way or form I believe he is able to speak. Let not the foot say to the head, "I have no need of thee;" but the admonition is, Let everyone work in the calling whereunto they are called.

Now, if the Bishop should make a mistake, I am sure I don't have to answer for it; but there is one thing that I and many others will have to answer for, and that will be for not placing money in the Bishop's hands so that he can do. I believe we have Bishop's agents enough to the money that is had.

May the Lord bless all his saints that they may see aright, do right, think right, and live right, and the reward is sure.

Yours for truth,

ROBERT NELSON.

GORDON, Ala., April 4.

*Editors Herald:*—I wish to say a word to the saints through your columns, and especially to those of the Alabama district.

I come with shame, confessing my sins and unbecoming conduct before the Lord and the saints; and as I have fully resolved to live a better life and try to do some good, I ask forgiveness of all those who know me, and especially the saints, as my influence may have been felt for evil. I am sorry for having giving way to the tempter, and trust and

pray and ask all the saints everywhere to pray for me, that I be faithful and do some good while passing through this vale of tears.

With hope of final redemption of Zion, I am,

Yours in hope, for truth,

A. J. VICKERY.

WESCOTT, Neb., April 20.

*Editors Herald:*—It is with feeling of gratitude to God that I drop you a line this morning. I am just home from a point near Arcadia, where I have been contending for the truth periodically all winter, and must say that the means resorted to by the enemies of all righteousness have been of a very low type, trickery and falsehoods being the principal weapons. We have been aggressive, hoping to raise them to a more honorable issue, but they persist in keeping in the old ruts; but notwithstanding all this, God is with us and is blessing our labors, crowning our efforts with shining sheaves.

The thinking, intelligent part of the community give us credit for teaching the truth. It is "certain lewd fellows of the baser sort" that make trouble, being full of zeal of a Congregational type. We have baptized some of the very best of the community and more are believing. We baptized one there last Sunday and three the Sunday before. These are all married people and we expect and believe they will be a great support to the work there.

I am glad to say God has been with me during the past year, manifesting his parental care for me, blessing me at times with information that he alone could give. All praise to God be given for his great condescension in answering the prayers of his dear people, giving directions for the filling of the quorums of the church, so that she may shine forth as she did when Paul said, "Now ye are the body of Christ." Thanks be to his holy name, he doeth all things well.

Through the mercy of God I can say I am in the faith, and as I look back over the work of the past year I feel a thrill of satisfaction, realizing that the work has moved forward with tremendous strides. I have on the gospel armor for life, and though John Eaton may write and other heathen may rage, and Utah send on her ten thousand, I expect to be found standing under the banner of King Immanuel; nor do I expect to ever see or hear of that banner being hauled down to any of these forces, for I feel assured the great hastening time has come and the great march of the people of God is onward; no time now for halting or surrender. God is in the work and if we humbly and persistently strive to stand in our station victory is ours.

The saints here are doing well as a rule and are very earnest and hopeful.

Yours in hope of eternal life,

C. W. PRETTYMAN.

NEBRASKA CITY, Neb., April 21.

*Editors Herald:*—This afternoon I write to you, because twenty-five years ago this afternoon I went and was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. That day has always been kept and remembered by me as a holy and sacred day, as

I then believed I was making the most sacred vow of my life, in that I should henceforth belong to God alone and walk in newness of life while my life should last upon this earth. And upon that day God baptized me with fire and the Holy Spirit, that I can feel its influence burn within me now when I think of its effects upon me that same hour I was baptized, here in this city, April 21, 1872.

I rejoice that my life has been spared to see this twenty-fifth anniversary, which brought such joy and innocence to my soul, that I was hardly able to contain myself from singing aloud before the others who were along to witness the baptism of my departed husband, Neils Neilsen, and myself. Truly God had heard my prayers and brought me into his sacred fold and kingdom, and that I had not been deceived by joining this church.

I was young and ignorant of the things pertaining to spiritual gifts, consequently had no knowledge of the Spirit of God or its working, as I had never felt such a power working upon me as I did after being baptized into this church; therefore it gave me a witness for life that this was God's power alone bestowed upon me, and that I could comprehend it and was not afraid or beside myself, but innocent as a child in that moment. And I have never regretted I made that covenant to serve God the residue of my life, and I have kept true to that vow up to this day, and I have been blessed and upheld by God according as I have conducted myself; and I have never made another vow to draw me away from the church for to bow to the shrine of the world for those things that glitter or shall be so beneficial to human beings in cases of sickness or poverty. I have had full belief in the gospel, that God would provide for me both temporally and spiritually, according to my need here, and so far I have received from God's hand all there was needed of both, so I never have had any need of joining in with the world for temporal help; and if I have had any money to pay out, this church has been the first to get a share of it, and none else, for the purpose I should get temporal remunerations in return when some relations might die from me. I have believed in the gospel as it teaches that God will provide for all our needs here, and eternal life hereafter, when I comply strictly to his law.

I felt glad to be at our late General Conference in Lamoni, Iowa, to see such a concourse of saints as there were from all parts of this country and hear them sing, pray, testify, and preach of the power of the gospel of Christ the Son of God. Many I had not seen or heard for several years, and all true to the gospel, which made me glad. I for the first time saw and heard Sr. Salisbury, the sister of the martyr, bear her testimony to this latter-day work; and I talked with her. She is a tall lady, aged about eighty-four years, and possesses all the faculties of mind and shows that the hand of God has been over her to preserve her, as she is not weak and helpless looking, but could help herself, and looked as if she could yet live many years.

I also witnessed the ordination of the martyr's son, Apostle Alexander H. Smith, to

the office of the first Patriarch in this church; also the ordination of three of the elders to be apostles, others to be seventies. I had never seen any ordained to apostles before. The Spirit of God was present and that vast congregation arose as one to their feet to sanction the revelation there had been received from God by the Prophet, and which was read by the Secretary. It was a grand conference all through, and it was said the largest this church has ever held.

The saints were kind and loving one towards another while there, and I felt glad and proud to see the great numbers there had joined during these past twenty-five years of my life in this church, and that I with the saints there could also bear my testimonies of the truthfulness of this glorious latter-day work, as it was nearly fifteen years ago when I first bore testimony at the General Conference, held in Lamoni, in 1882—never been there since till this conference. I felt glad to see we have as noble and intelligent a ministry as any can show up or present, as a church, and I pray the Lord will bless his work till the end of time.

Your sister in the gospel,

ANNA NIELSEN.

BRADFORD, England, March, 1897.

*Editors Herald:*—It is some time now since I wrote to our beloved *Herald*, but to-night I feel drawn to my beloved brothers and sisters more than usual. I want to tell you of a dream I had about a week ago, and which has been present in my thoughts very often. Please give the interpretation if possible.

I thought I was in a church where I had never been before, and I stood up with the congregation to sing what is called the *Te Deum*, a psalm beginning with "We praise thee, O God, we acknowledge thee to be the Lord," etc.; but instead of singing that, all the people began to sing, "God save the Queen." I lifted up my head in astonishment and saw where the communion table usually stands a throne chair with Queen Victoria sitting thereon. Beside her on the wall was a bracket with a large bust of the Queen, on the other side a very large picture, also of the Queen. I thought in my dream, "Well, this is strange; I came here to worship God, but instead they are worshipping a creature unto themselves!"

While I pondered some one touched me on the shoulder and said, "You are one of those who have to get the dinner ready." I followed the guide but did not see him. We passed the end of a number of dirty narrow streets, each of which had a bridge spanning it in a slanting direction. We came to one and the guide said, "Down here." We passed along this street, dirty like the rest, and on the left hand I saw shops. The first was full of old iron; the second contained broken clocks, old shoes, and clogs, and other useless rubbish; the next had old clothing of all kinds in all stages of dilapidation; not one thing did I see which I could have worn. Here occurs a gap in which I knew nothing. I then found myself coming back along this same street, carrying a large dish containing the dinner; still the mysterious presence was with me, though I saw him not.

We met a man who told us it was no use, as the dinner was not wanted. I asked the reason, and he said, "She has gone." I said to the man, "How is that? she should have bestowed honor on the mayor by knighthood." He said, "No, she has done nothing but grumble." I asked, "What for?" He said: "She has lost the center jewel out of her pendant and is greatly troubled!" I said, "Did she not seek it?" He said, "No, she did nothing but grumble." I then said, "Well, I think it is better to look diligently till it is found, and not waste time in complaints." The guide said, "Yes." I awoke and immediately I thought, "Why, the Queen corresponds with the church; all the people were praising the church instead of her Master and King, the jewel was the manifestations in large measure of the gifts and blessings of the gospel, and if we have them not we should search diligently in prayer and fasting until the favor of our almighty Friend be restored to us.

Our conference is near at hand. O, may God in his infinite goodness stoop down to his weak, wayward children and take us in his arms of love and mercy, comfort us, and send on our way rejoicing. May he put far from us pride, vain glory, and hypocrisy, and cleanse the hearts of all his people in order that he may speak peace to our souls. May God grant this prayer, which has risen in my heart many times that God will send upon our bishops, priests, teachers, and deacons the healthful Spirit of his grace; and that they may truly please him, to pour on them the continual dew of his blessing, that they remembering whose servants they are may walk before him in holiness and lowliness of life to the honor and praise of his holy name through Jesus Christ our Lord. Amen.

Your sister in the gospel,  
ELIZA A. RHODES.

CRESCENT Iowa.—

*Editors Herald:*—In contemplation of the various ways we may individually forward the work of the gospel, under our various circumstances that may be our lot, I resolved that it would be a noble effort for me to heed the law of tithing. While I am but young in the work, and young in years, I believe that to commence while young to observe the laws of God is far better than in after years. We cannot take upon us to do good too young. "It is written, 'Remember thy Creator in thy youth' and also: 'Obedience is better than sacrifice' and to hearken to the law of the Lord, than the fat of rams, and it is written, 'Whatsoever a man soweth that shall he also reap.'" I understand that the forwarding of the work of the Lord cannot be accomplished but by temporal means. Shall we that are engaged in temporal work neglect our duty, and let the few poor servants that have sacrificed the comforts of this life go ahead and do it all? When the day shall come when our Master shall inquire into our stewardship, can we justly demand the same reward that these few ministers have arduously earned? Beloved Saints, life is but short; "penniless we came into the world and penniless we leave the world." What we possess and what we will

possess God gives us. Should we not appreciate his kindness by returning our just dues? This world belongs to God; we are simply renting our portion of it. If the tenth part of what we accumulate on our portion is our rent, are we paying it? If not will we not have to answer for it? God is just. While men may exact rent whether we accumulate anything on their property or not, God does not demand of us when we have nothing, but I do believe that of what we have as our property, providing we have not paid tithing previously, the tenth part is justly the Lord's, and afterwards the tenth of our surplus.

To make our duty in this respect more plain, let me call your attention to the fact (and pardon me for it) that while some of us frail mortals have more than others, who gave it to us? If God does not give us health, and strength, and faculty of mind, how many of us are able to get it? And while some of us are not thus blessed is it our fault? God metes out to the children of men according to his abundant wisdom, as is for their welfare here below. And are there any of us that dare to point the finger at a brother or sister because they are poor, when they cannot help it (drones not included)? In the Book of Mormon King Benjamin informs the people thus: "Behold, are we not all beggars?"

Let us have brotherly kindness; let those that have not so much pay of their small means, and those that have more, of their abundance. If we all do our part according to what God has blessed us with, God will reward us, and his work will prosper. And as a suggestion to the young saints, which I feel confident is approved of the Lord, in whatever vocation you undertake to make a living honestly, let your eye be single to this one thing, Of my earnings, I will observe the law of tithing, to forward the work of the Lord throughout the earth. I believe our efforts will be crowned with great success; we have his promises for it. Let us commence and trust him.

Your brother,  
A. E. MADISON.

## Original Articles.

### REPENTANCE AND OBEDIENCE.

MAN was placed in this world to do good; our mission in life is to bring this mortal man, this "outer man," in subjection to the laws of life, the laws of life and the laws of the gospel being the same. When "law" is mentioned, whatever others may refer to, I have reference to that law which was formed and fixed in the council of heaven before the worlds were created, to which man must be obedient in order to obtain happiness in this life and salvation in the next. People are generally annoyed by criticism, they don't like to be criticised. Man's nature is such

that he regrets to be found in the wrong. He not only regrets to be found in the wrong, but he so often refuses to yield when he discovers he is in the wrong. This very principle is what the Lord told Joseph Smith to "preach to this generation."

The world had wandered so far from God that it was necessary for him to send his only Son into the world, endowed with the powers of heaven, clothed with humility and meekness, walking in perfect obedience and in the most trying ordeal of life, bow in submission to his Father and say, "Thy will be done." He came not to do his own will, but the will of him that sent him. As he was the great teacher he taught the principle of repentance so perfectly that he refrained, "turned away from," sin during his life.

He also taught obedience to the extent that he stood like the Rock of Gibraltar against all inducement to disobey.

When the opportunity came for him to be tried, he stood so firm, the mighty magnet of temptation so strong, that it drew from him "great drops of blood." But yet he never yielded. He was our example. After Jesus, the Christ, had finished his ministry, he could look back and say, "I do always those things that please my Father." Had he not had the disposition to repent, he would no doubt have changed the statement. If he had not been clothed with humility, meekness, and obedience his effect upon the world would not have been proper. "As my Father hath sent me, even so send I you."

Paul says, "I have begotten you by the word of truth."

How can we in this age of the world expect men and women to be begotten sons and daughters of God in any other way? And how can we be in possession of the truth unless we are willing to repent of our mistakes and bow in submission to God—clothe ourselves in humility and meekness? I do not pretend to say that I have reached that standard. It would seem very inconsistent in a critic to expect one to refrain from teaching until they had accomplished all there is revealed in the law of perfection. But I do say this: According to my belief and knowledge of this latter-day

work, that the time has come when the servants of God, from the leading ones in charge down to the most humble ones in the rank of the ministry, should clothe themselves with humility and meekness; living in perfect obedience to the mind and will of God and learn as our Master did to say, "Father, thy will be done, not mine."

According to my way of thinking we will reach that point when we find ourselves willing to "become a fool," that we may be taught of God, and not be contending for our own way in the matter. "Be ye reconciled to God" is a glorious thought!

My heart has been pained to see and hear of the discord among the servants of God. God will bear me witness that I have wept and prayed till my eyes have sent forth streams of tears, because of the inharmony which I have seen among the brethren. I consider the manner in which I handle this ministry of everlasting importance, not only to myself, but to humanity in general.

As my Father hath sent me so send I you. I came not to call the righteous but sinners to repentance.

I cannot call sinners to repentance unless I am willing myself to repent when I am in the wrong.

It is very noticeable most every day to hear people speak of the way other people live. While on the way from preaching we hear people say, "O, didn't it make Brother — squirm!" "Wasn't it a scorcher on Sister C—!" "Didn't he make it plain, looks like anyone could see that?" Others will say, "I wish I could do more to carry on this work. Yes, I'd be willing to make any sacrifice in the world, just to see this beloved cause prosper. O, I do love this work; yes, I do." At the same time they have their bodies stinking with tobacco and if you notice the Bishop's agent's book their names are not there.

At other times you may hear them quarreling with their neighbors, and their own families and brethren. And if some of their manners of life are referred to, they look injured and say, "O you stop; you're finding fault with me and you ought to know that is not the Spirit of Christ." It is Satan's purpose to intimidate the servants of God by just such squeaking songs as that. The evil one don't

like to be discovered in his trickery.

When a man is in the right, and he has the evidence of it, he has no fear of investigation. When a man has the truth and he meets with opposition, he has no disposition to puff himself up and get angry. He is in the wrong who does that. And the remedy is the golden principle of repentance, and except ye repent ye shall perish.

We may hide our thoughts from men and our acts be unknown to mortals but "He who searcheth the heart" and the very motive of the mind will give us our just reward.

Man cannot reach that condition of humility and meekness without the gospel ladder. In that ladder is the round of "inspiration" which alone can enable us to discover what is truth and what is not. No matter if we be in possession of the best brain that was ever inclosed in human skull, if we lack inspiration we will fail.

That inspiration comes only to those who have obeyed the gospel of Christ and then been devoted to God, and prayed the prayer—lived the prayer, and acted it in the affairs of life.

Father, *thy* will be done.

When you think that sermon, whenever it was delivered or whoever preached it, was not intended for *you*, but for your neighbor, you are in need of some one to lead you; for blind people need guides. You need to repent. I cannot, since having a knowledge of this latter-day work, afford to lose "so great a salvation," just to cherish my own mind. I realize perhaps as well as others, the great trial it is to surrender a point after it has once been established in the mind. But it is evident that some one is mistaken. And each one in turn says, "It is not me." Well, it is some of us just as sure as gospel.

I speak for myself; I am willing to "become a fool" that I may find out. Repentance of heart and soul seasoned with meekness and humility will be a good indication that we are willing to be united and work in peace and love with one another, so that God's Spirit may do its work within us and the victory gained for the latter-day work.

As teachers of men—as "saviors of men"—for one, I hope to labor ac-

ceptably unto God, so that my ministry may meet with his approbation. For the world has a great attraction for people; pride and popularity seem to be in the way of many. The angel's message calls on men to repent and turn from evil. And according to the case so must the remedy be. In this late age when the kingdom has been established for the last time (Daniel 2: 44), and the promise of God is that it shall roll forth and fill the whole earth and "consume these other kingdoms," we can look for people to come to us; knock at the door of the church in this the "hastening time," asking for admission as did the people who came to John the Baptist. (Matthew 3.)

When this church becomes more established in different parts of the world and gains prestige with the people, men will come forward to join us who will not need to make any sacrifice so far as popularity is concerned, and who will join us for the same reason and motives that many join other churches, simply to "join a church."

And the Lord added to the church daily such as should be saved."

All men are not fit to join the church simply because they will not repent before coming in nor after they get in. And to be on safe ground it seems quite plain to me that it would be well to be on the watch for just such people.

Now I do not think to be premature in my judgment, but I do think it well to preach repentance before baptism and if a man will not repent, tell him it is in violation to the gospel of Christ to baptize him unless he does repent.

I have known persons to be baptized who were tinctured with Spiritualism, and where it took two elders to baptize them and the sequel proved that they should not have been baptized, not then at least.

The elder should have the spirit of his office with him, so he can understand his business; and the church will prosper notwithstanding his list of baptisms may not be so great. I write this because I know the time is short, when the church is to be robed in righteousness, so she may be accepted by the Son of God. I have the testimony that the God of heaven is ruling this work; and as one of his

servants laboring in the name of his Son I hope to be up and doing what is for me to do and do it in humility.

Notwithstanding some may have made many efforts to break away from the evils of life and have fallen back into the ways of discouragement and doubt, there is sweet relief found in repentance and obedience to God, for he has promised to bless us if we only try. Though effort after effort has failed yet there is consolation in the gospel anchor; for,

Hope is a shining jewel,  
Given to us by God,  
To cheer us on our pathway,  
While through this life we tread.

After we have reached the summit then we will be able to glance back and see the valleys and swamps, rocks and hills, the canyons and gulches that have marked our pathway and wonder why we did not select a smoother road; but while we are now in the valleys and "bad lands" of our journey, let us give attention to our friendly guide who says,

Oh weary soul arise and see,  
Shake off thy fears and come with me;  
I'll guide thee to that peaceful rest  
Where you'll ever be a welcome guest.

The way that leads to that abode  
Is not the world—the broader road;  
The path is clear though very straight,  
You cannot enter but by the gate.

The gate is guided day and night  
By angels from the throne of light,  
And if in there you would be found,  
You must first provide a golden crown.

Arise, and I will help you mould  
That crown from gems of shining gold,  
Then when the race of his is run,  
You'll find the victory you have won.

Yours in hope of eternal life,  
R. M. MALONEY.

NORMAN, Okla., July 18, 1895.

#### AUTHORITY AND ITS LIMIT.

WE frequently converse with people who are apparently unable to comprehend this subject, as applied to the latter-day work.

"Having been commissioned of Jesus Christ," says the minister of our faith when about to immerse the candidate; and some who witness the ceremony do not give this portion of it a second thought, simply because they do not realize its import or its reality, which to us is so full of meaning and binding power.

Webster says "to commission" is to "empower or authorize," to "send out

with a charge." So if it can be shown that those who taught the gospel anciently were *sent* before so doing, and those who were not sent were not recognized in that capacity, our position will be recognized as the only one which can be occupied as being in conformity with the practice of the church of *former-day saints*.

As proof that Jesus *sent* his disciples, we find recorded in Mark 3: 14, the ordination of twelve by Jesus, that he might "send them forth to preach," also in Matthew 28: 19, Jesus sends his disciples to *teach* and *baptize*. And this particular passage is referred to by some of the popular ministers of our day, as also another one in Mark 16: 15, as being their commission. Why do they not quote from Luke 9: 1, 2, instead of the former, seeing Jesus was speaking to the same personages upon both occasions; simply because in this place, they were commissioned to do more than man is capable of performing; neither would they care to take *nothing* for their *journey*. It is singular that none of the disciples, anciently, took this method of being called; it certainly was easier. We find, however, there were seventy others who did not attempt to construe this commission as referring to them, but however much they may have desired to be sent, they waited until the wisdom of the divine Master directed. (Luke 10: 1.)

Whenever a person took this honor unto themselves, their work was ineffectual, as seen in the example of Apollos, who was a *fervent* man and taught diligently the things of the Lord. However, when Paul, a commissioned minister of Christ, came among them, he found it necessary to baptize them *in the name* of Jesus; and our dictionary informs us, "in the name of" means, "by the authority of." Apollos had to be instructed more thoroughly the way of God, after which, the disciples received him. (Acts, chapters 18, 19.)

Again, it is not always those who desire to be called, that succeed, as we find evidenced in Matthew 8: 19—a certain scribe wished to follow the Lord, but was given plainly to understand that he was not wanted; and yet, when a certain disciple asked for even a temporary release, it was re-

fused him. To officiate in a divine office requires a divine calling, hence Paul says, "No man taketh this honor unto himself, but he that is called of God as was Aaron," (Heb. 5: 4,) and we find an instance recorded in Acts 19: 14 of seven sons of chief of the priests, who attempted to take this honor unto themselves, and used the name of Jesus without authority, attempting to cast out an evil spirit, but were compelled to flee naked and wounded.

In order to have ratified in heaven that which is done on earth, we can see the necessity of direct commission from Christ, who has declared that *he* will build his church, which statement leaves man to act only as directed by *him*, and this makes plain the promise to Peter by Christ, that "whatsoever thou shalt bind on earth shall be bound in heaven;" because his acts would be by divine authority, and it cannot be said this referred simply to Peter, as we find this promise repeated to all the disciples upon another occasion. (Matt. 18: 18.)

Having been commissioned of Jesus Christ, we are enabled to act for him in the building of his church, and the acts thus done under his direction will be "bound in heaven." "How can they preach except they be sent," says Paul, for "He whom God hath sent speaketh the words of God," and if man shall live by "every word that proceedeth from the mouth of God," we see the need of some one called of God to deliver the words that may emanate from him, unless he has ceased to reveal himself to man, in which case he has ceased to act, for the prophet Amos 3: 7 says:—

*Surely* the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

Therefore, if God works, it must be according to the faith of men, that he may reveal it through prophets. From this consideration, we know of no reason why it should be considered a marvelous thing that God has spoken again in these days; and if the revelations to *us* foretell certain events to be brought about by God, is it not in harmony with his method of dealing with his people in the past?

"Enter ye in at the straight gate," must apply to the present as much as the past, if God is unchangeable; and how "straight" and "narrow" indeed



is the way that leads to life; and how "few" indeed there are that are willing to enter in by being "born of water, and of the Spirit." Baptized by one called of God that it may be "bound in heaven." But if we did not teach this, it would be because we were not sent of God, for Isaiah 8: 20, says:—

If they speak not according to this word, it is because there is no *light* in them.

If we examine we shall find that although Jesus gave his disciples much power, he did not upon any occasion give them authority, save it was to do and to teach whatsoever he had commanded them; and John says, if anyone brings not "this doctrine," "receive him not." Paul more emphatically states, "Though *we*, or an *angel from heaven*, preach any other gospel," "let him be accursed," knowing that even he with all his power and authority, would bring upon himself the anathema of God, should he deviate from that which Jesus taught. Even Jesus, the scriptures inform us, took not the authority of himself, but was *called of God*. Yet some dare attempt to officiate for God, who do not claim to have been commissioned of him, and who would look with indignation upon anyone attempting a like fraud upon the civil government of our land.

The miracles performed in the times of the apostles, we find were not performed by the will of man, but Paul says, *God bore them witness* "with divers miracles," according to "*his own will*." (Heb. 24.)

Previous to the diffusion of light into the world in the meridian of time, the record informs us, "There was a man sent of God," and ringing in beautiful harmony with that statement in these *last days*, the world has again been startled with that sublime declaration. Both were sent to reveal God's will, and work pursuant with law; and both, while performing that mission, were recognized of God. Does anyone question the result if they had refused to work by their commission?

We might multiply infallible proofs that man must not only be called, but even then can legitimately act only in harmony with law. But, having the law, and believing it sufficiently plain to every honest soul, let us go on unto

perfection, keeping in mind the statement:—

That which is governed by law, is also preserved by law, and perfected and sanctified by the same. (D. C. 85:8.)

A. B. PHILLIPS.

#### "DUTY TO THE POOR AND DESTITUTE."

AN article in a late *Herald* on the above subject has awakened thoughts in my mind, and in harmony with the views of the writer, and as a continuation of those thoughts, I wish to express my ideas if I may be enabled to make myself understood. When we view the works of nature, throughout the earth we can readily see that the wise Creator did not allow a necessity without creating a means for supplying the demands of that necessity, for instance; for thirst, there is water; for hunger, food in abundance and in great variety; for cold, material for clothing and materials for making suitable shelter, and also the means whereby these materials and foods may be continually produced from one year to another, whereby our needs may be continually supplied.

Then if God has so abundantly provided the earth with all things for the comforts of its creatures, why is it that some have such an abundance of the things of this life and others are so poor and destitute? I will tell you the cause: it is the *selfishness* of man with his fellow man. In Paul's letter to Timothy, we read these words:—

This know, also, that in the last days perilous times shall come.

Why, Brother Paul, should perilous times come in the last days any more than in any other period of time?

*For* [because] men shall be lovers of their *own selves*, covetous, boasters, proud, . . . lovers of pleasures more than lovers of God.

Now take into consideration the words of Jesus in that great and grand sermon where he seemingly summarizes the whole matter by the word "therefore" in that oft-repeated and I think but little understood golden rule,

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

When the millionaire looks upon the suffering thousands whom his wealth might relieve by giving them employment, and he greedily holds his gold to obtain still greater gain,

what will be his reward, in the final judgment day, when Jesus has said the words he spake should judge us in the last day? And not only the millionaire, but the men of thousands down to those who have only their hundreds?

Freely ye have received, freely give.

The Lord loveth a cheerful giver.

He that giveth to the poor lendeth to the Lord.

MRS. D. E. WOOD.

SANDY, Utah, April 7, 1897.

#### COPY OF A LETTER.

NEWPORT, N. S., June 26.

DEAR FRIEND:—You asked me once why we deemed it necessary to accept the Book of Mormon as a part of the "fullness of the gospel" or the restored Christian faith. I do not know whether I made it clear in the brief reply that I made you, or not. This morning I feel like stating a few of our reasons for it, for your consideration.

First, because the book itself bears unmistakable evidences, in fact has proved itself to be, an inspired history of a part of God's people, in which is contained the words of God to man, especially to the former inhabitants of this continent; nevertheless largely applicable to mankind in any age of the world and in any condition of life. It is precisely like the Old Testament in that it was written primarily and essentially in the interests of the Hebrew people of Asia. Notwithstanding, those books which record the dealings of God with that ancient people in which is made a revelation of himself and his precepts to man, are profitable for doctrine, for reproof, for correction in righteousness, that the man of God in any age of the world may be thoroughly furnished to every good work. Thus no book coming to us bearing evidences of divine inspiration can be rejected with impunity, no matter to whom it was originally written.

The proof of the divinity of the Book of Mormon consists in the character and effects of its teaching, its fulfillment of prophecy, and its harmony with archæological research. It matters not as to the number of books that we accept, nor as to the time of their presentation to us; as the mandatory words of the angel of Revelation 22: 18 refer not to God continuing to reveal himself to man,

but rather to man altering, that is, adding to or taking from, that revelation when it is presented.

God has set no bounds as to the number of books that should be written by his dictation and offered to man for his profit; but to the contrary has taught most distinctly that man should expect line upon line, precept upon precept, here a little and there a little, and also that man should live, grow, and develop by every word that proceedeth (continues to proceed) from the mouth of God. It may be true that one could by the study of the delicate, perfect beauty of a flower, or the wonderful mechanism displayed in the construction of the human anatomy, be led to believe in God; but only as a creator. One might read the book of Matthew and become a believer in Christ; but as the growing, developing child calls for more than the once sufficient nourishment from the maternal breast, so the growing, expanding soul makes a demand that can only be supplied upon the principle of line upon line, etc. Only by feeding upon green pastures that may spring up in any part of God's footstool, and drinking of the water of life whose streams are being directed in numerous channels to make glad the dry and thirsty regions, can one be *thoroughly furnished* to every good work. The simple message that Christ can save is gospel so far as it goes; but the fullness of the gospel and true Christianity is more, yea, easily more than that. Who, how, when, and where are all necessary information to the reclaiming of the race.

Second. It is a part of true Christianity to believe the prophetic declarations contained in the Old Testament Scriptures, since Christ himself indorsed them and enjoined the same upon his followers. Isaiah predicts that a book shall come forth (Isaiah 29); true believers should expect one. He also predicts that it would come forth in a peculiar way; true believers ought not to expect it to come in any ordinary way, but a "marvelous work and a wonder." He further prophesied that in the reading of the book the eyes of the blind should see out of obscurity; also they that erred in spirit should come to understanding; and they that murmur should learn

doctrine. The true believer will expect the reader of that book to have their minds wonderfully enlightened upon doctrinal matters which in itself is essential to salvation. See 1 Tim. 4:16. Isaiah furthermore prophesied as to the time when this book should come forth; viz., "a very little while" prior to the restoration of the Holy Land to its former fertility, which event began to take place upon the return of the regular rains in the year 1853. The true believer will not look for that prophesy to be fulfilled in the future, after that date.

Hence our position. We cannot be true followers of Christ without being in line with him. We cannot be in line with him without accepting "the prophets." We cannot accept the prophets without accepting their predictions. The Book of Mormon fills the predictions of the twenty-ninth chapter of Isaiah as nothing else possibly can at this date. Therefore we cannot be true believers in the fullness of God's works since we know this without accepting and incorporating it into our system of faith.

Third. We find all the way through the Old Testament and also in the New, especially in the eleventh chapter of Romans, the doctrine of the gathering of the Hebrew family into the gospel covenant distinctly taught, and the instrumentality to be used for their conversion is the Gentiles. Nearly nineteen hundred years have elapsed since the rejection of the Jews took place, and with the exception of an occasional individual case, the work of converting that race has been a failure with the means at our disposal; that is, the parts that have come down to us of the Old Testament scriptures together with the New. The reason for this is, The New they totally reject, the Old they, in their blindness, have so "spiritualized" that the plain and vital teachings which it contains are buried deep in mystical obscurity, and the light of life which it holds is shrouded in darkness which indeed can be felt.

This darkness was only to remain, however, until "the fulness of the Gentiles be come in" (Romans 11: 25). The very language itself indicates that the Gentiles should at a certain time accept more than they had hitherto received; or, in other

words, they should allow something of importance to "come in" which would constitute or complete their fulness. Now this fulness of the Gentiles could not possibly have reference to their reception of truth at the hands of the apostles in the early years of the Christian era, as that was the day of the Jews' rejection and not of their acceptance. And, besides, we learn that Jacob shall be roused to the truths of redemption by this "marvelous work" of the latter days in connection with the reading of the "sealed book" of the 29th chapter of Isaiah.

Now since it is the intention of Jehovah of Israel to redeem him through the "fulness" that should first come to the Gentiles, you can readily see how indispensably necessary it is that the Gentiles should permit or admit of their "fulness." So that with a threefold cord they may be able to draw the wandering Jew to his father's house. These are some of the reasons why the Book of Mormon becomes a part of our faith.

I might enlarge but perhaps the foregoing is sufficient for the present.

Yours truly,

HOLMES J. DAVISON.

## Selected Articles.

### THE ISRAELITES IN EGYPT. SKEPTICISM AGAIN CONFUTED THROUGH RECENT DIS- COVERY.

LAST winter, Professor Flinders Petrie, that most successful of excavators, made a discovery the importance of which, to biblical students, can hardly be overestimated. On the western bank of the Nile, at Thebes, he disinterred the ruined temple of Meneptah, the son and successor of the great Egyptian Pharaoh, Ramses II. Ramses II reigned for sixty-seven years over the valley of the Nile,—according to Dr. Mahler, from 1348 to 1281 B. C. Canaan and Ethiopia obeyed his rule, and he covered Egypt from one end to the other with his buildings. Among the cities he founded, as the excavations of Dr. Naville have shown, was Pa-Tum, the Pithom of Exodus, and Egyptologists have agreed to see in him the Pharaoh of the oppression.

The temple disinterred by Professor

Petrie lies a little to the south of the "Ramsesum," or temple of Ramses IV. It has long been supposed that it was erected by Amenophis III, of the eighteenth dynasty. But Professor Petrie's labors have shown that this supposition is a mistake, due to the fact that Menepthah dismantled the temple of Amenophis III, and used the stones he brought from it in building his own sanctuary. Among these stones was a large slab or stela of granite more than ten feet in length, upon which Amenophis had given a history of his architectural labors. Menepthah built the stela into the wall of his temple, with its inscribed side turned inwards, and upon the uninscribed side of it he engraved a new inscription of his own.

This consisted of a hymn of triumph composed by some court poet, and celebrating the overthrow of the Libyans, who had invaded and overrun Egypt in the fifth year of the king's reign. At the end of it the poet rapidly sums up the other successes of the Pharaoh. It is in these lines that the Israelites are mentioned, and it is the first time that their name has been found upon an Egyptian monument. The name is written *I-s-(y)-r-a-e-l-u*, and is followed by the determinatives of "man" and "woman," showing that they were a tribe, and not a settled people.

The first copy of the text was made by Professor Petrie and Dr. Spiegelberg under unfavorable conditions. It is not, therefore, always right, and the translation of it published by Professor Petrie in the Contemporary Review will, accordingly, have to be corrected in several points. The stela, however, has now arrived at the Gizeh Museum, where it can be studied at leisure, and excellent photographs of the inscriptions upon it have been taken by Brugsch-Bey. Hence it is now possible to tell what it really does say about the children of Israel.

The passage in which the reference to them occurs reads as follows: "Vanquished [?] is the land of the Libyans, the land of the Hittites is tranquilized; captured is the land of Pa-Kana'na [Canaan] with all violence [?]; carried away is the land of Ashkelon; overpowered is the land of Gezer; the land of Innuâm [in the north of Palestine]

is brought to nothing; the Israelites are minished [?] so that they have no seed; the land of Khar is become like the widows of Egypt; all the world is at peace." The land of Khar was Southern Palestine, and the name is identified by Professor Maspero with that of the Horites of Scripture.

The word rendered "minished [?]" is *fekt*, which has not been found elsewhere. But the determinative of "smallness," "badness," is attached to it, so that it seems to signify "minished," or something similar. And Dr. Spiegelberg remarks upon the word translated "seed" that it is used in the sense of "offspring."

Now there are two facts which strike us in reading the text. The first is that the name of the Israelites alone is without the determinative of "land" or "city." Either, therefore, the Israelites were a wandering tribe, moving from district to district, and consequently without any fixed habitation, or else they were settled in the land of Egypt itself. There is no other alternative.

The second fact is the striking parallelism between the language used of them by the Egyptian poet, and what we read in Exodus 1:10-22. Here, too, we are told that the Pharaoh ordered his people to "deal wisely" with the children of Israel "lest they multiply," that the midwives were commanded to kill all the male children, and that when this order was evaded the king "charged all his people, saying, Every son that is born ye shall cast into the river." The parallelism between the two narratives could scarcely be closer.

So far as we can see at present, therefore, there appears to be a direct allusion in the words of the Egyptian poet to the events which took place just before the exodus. In the usual spirit of Egyptian flattery, the efforts made by the Pharaoh to exterminate the Israelites are enumerated among the successes of his reign. Whether or not the exodus had already occurred we cannot tell. Over that event the court poet would naturally draw a discreet veil of silence. Like Sennacherib, who, in his account of his campaign against Hezekiah, makes no allusion to the disaster which drove him out of Judea, and describes only his defeat of the Egyptians, the pres-

ents he had received from the Jewish king, and the spoil he had obtained in Judah; so too the stela of Menepthah speaks only of the measures that had been taken to destroy the "seed" of Israel. But, in the light of the Book of Exodus it seems more probable to suppose that the "Israelites" were still in Egypt when the inscription was engraved.

At any rate, the theory which saw in Menepthah the Pharaoh of the exodus has received a confirmation. The theory was supported by the witness of Manetho, the Egyptian historian, who has left us the Egyptian legend of the expulsion of the Israelites out of Egypt. The Egyptian legend ascribed the event to Menepthah's reign, though the story is largely mixed with fable. Moreover, the rash dogmatizing of "criticism" so called has received another check. It has been said that the name of "Israelite" was unknown in the age to which the exodus is assigned, and that the Israelites themselves were never in Egypt. But once more the monuments have risen up to confute the skepticism of the nineteenth century.

—*Sunday School Times*, July 11, 1896.  
QUEEN'S COLLEGE, Oxford, England.

## Conference Minutes.

### CENTRAL CALIFORNIA.

Conference convened at Tulare City, April 16, 17, and 18. J. M. Putney president, Mary A. Twaddie secretary. Branch reports: Lone 44, Jefferson 24, San Benito 55, Santa Cruz 62. Deer Creek branch declared disorganized on account of death of the president and moving away of officers and most of the members. President and secretary of the district were instructed to issue letters of removal to the members. Albert Page, Bishop's agent, reported: Cash on hand March 28, 1896, \$111; received \$329.44; paid out \$412.50; due church \$27.94. Elders reporting: D. L. Harris baptized several, W. Scott baptized 1, E. Holt, J. Flory, D. Brown, J. M. Putney, E. S. Burton, J. H. Lawn; Priests L. Cook, J. E. Clark, C. W. Duell; Teacher M. Clark; Deacons A. Page, and J. Clark. Preaching during the session by E. Holt, D. L. Harris, J. M. Putney, and E. S. Burton. Three children were blessed and seven sick and afflicted were administered to. The presence of the Spirit was felt. The ministry were requested to be diligent. Eugene Holt was elected president of the district, J. M. Range sustained as district clerk. Adjourned to meet in April, 1898, with the Jefferson branch, at San Benito, subject to call of president.

## Sunday School Associations.

### CONVENTION NOTICES.

Sunday school convention and district conference of the Northern Nebraska district will be held May 28, 29, and 30, near Waterloo, Nebraska, with the Platte Valley branch. Convention begins at two p. m., the 28th, and the conference at ten a. m. of the 29th. Convention program: Opening exercise, two p. m. Report of officials; report of Sunday schools; appointment of credentials committee; report of teachers; short speeches; business and instruction. Evening exercise, seven p. m. Literary program by the Platte Valley Sunday school; instruction by district superintendent.

J. F. MINTUN, Supt.

J. M. STUBBART, Pres.

The Galland's Grove Sunday school association will convene at Deloit, Iowa, May 28, at 10:30 a. m. There will be election of officers for the coming year. The afternoon session will be devoted to Sunday school work, and in the evening an entertainment. We hope each school will be reported and represented.

WM. MCKIM, Supt.

## Miscellaneous Department.

### HIGH COUNCIL.

Held four meetings at the residence of Alex. H. Smith.

The peace and unity of God's Spirit made the sessions a blessing to the council in the transaction of the business. Present Joseph Smith, President, and Bro. Alex. H. Smith Acting Counselor to the President, Charles Derry, David Dancer, James C. Crabb, Calvin A. Beebe, James H. Peters, John Chisnall, William Anderson, John A. Robinson, Asa S. Cochran, Robert M. Elvin, and Frederick G. Pitt, also High Priest Charles E. Butterworth to fill the place of Bro. David Chambers deceased.

After drawing numbers, patient attention was given to a case, the papers were found to be all *ex parte* and the case was left awaiting further evidence. The Secretary authorized to write the parties.

Southwest Missouri district, through C. M. Bootman, president, Henry Sparling, secretary pro tem., asked for action in relation to Elder S. T. Maloch and others uniting with the "Church of Christ" and returning.

The answer and action of the High Council: When persons are expelled from the church for cause and desire to return, they are required to receive baptism. See acts of the General Conference: *Herald*, vol. 26, p. 139, also *Herald*, vol. 31, p. 299, Minutes of General Conference for 1892, p. 69. As no official action was had in the case of Elder S. T. Maloch, therefore these rules cited do not apply to him.

Counselors Asa S. Cochran and Charles Derry were appointed to draft resolution on the death of Bro. David Chambers. They prepared the following:—

"Whereas, it has pleased God in his good providence to remove from our midst our worthy brother and colaborer, David Chambers; and

"Whereas, in him we recognized a good and efficient member of the High Council, as also, an efficient, faithful worker in every department of the church wherein he was called to act, be it

"Resolved, that we as President and members of the Standing High Council of the Reorganized Church of Jesus Christ of Latter Day Saints take this means of expressing, so far as our meager language can, our deep regret at the loss from our number of this our departed brother; but while we mourn our loss, we rejoice in the blessed assurance afforded in the gospel that our heavenly Father doeth all things well, and that our brother has, in infinite wisdom, been taken to the paradise of God, preparatory to his receiving a glorious reward, which is laid up for all those who love the appearance of the Lord Jesus Christ; and we hereby extend our deepest sympathy with his bereaved but faithful widow, praying that God may bless, comfort, and sustain her through life, and in the end give unto her an abundant entrance into the rest that remains for the people of God."

President Joseph Smith nominated High Priest Charles E. Butterworth to fill vacancy caused by the death of Bro. David Chambers. On motion the Council affirmed the nomination and requested the General Conference to provide for the ordination.

April 14, in open conference High Priest Charles E. Butterworth was ordained a member of the High Council under the hands of Patriarch Alex. H. Smith, President Joseph Smith, Bishop Edmund L. Kelley, and Charles Derry, President of the High Priests' Quorum.

Present roll of the High Council according to age, stands as follows:—

1. Charles Derry.
2. David Dancer.
3. James C. Crabb.
4. Calvin A. Beebe.
5. James H. Peters.
6. William Anderson.
7. John A. Robinson.
8. John Chisnall.
9. Asa S. Cochran.
10. Robert M. Elvin.
11. Charles E. Butterworth.
12. Frederick G. Pitt.

On motion adjourned, subject to the call of the president.

JOSEPH SMITH, Pres.

ROBT. M. ELVIN, Sec.

### PASTORAL.

*To the Ministry and Saints in Western Nebraska, Colorado, Eastern Wyoming, and New Mexico; Greeting:—*Having been continued in charge of this mission, I earnestly desire the hearty coöperation of all; but especially of the traveling and local ministry throughout the entire field. And in order that there may be a proper understanding, and the work carried on systematically, and the best results obtained I have placed D. M. Rudd in charge

of Western Nebraska, and O. B. Thomas in charge of Colorado and New Mexico. The ministry in their respective fields are urged to give prompt attention to their reports as required by the conference of 1893, and for the benefit of those who may have forgotten those rules and have not the conference minutes for that year, I will submit them. 1. . . . These reports should be brief, but sufficiently explicit to indicate, as plainly as possible, the labor performed, time spent in actual ministerial work, prospects, etc. 2. All ministers who are not in charge are required to report on or about the first day of the months of July, October, January, and March, the reports to be made out and sent to the minister who is in charge of the "fields of labor" where the work is performed. All who are in charge of such "fields of labor," are required to report on or about the tenth day of the above-named months, such reports to be made out and sent to the general missionary in charge. . . . 3. In the March report all the items required by the quorum as a prerequisite to missionary appointment must be furnished. (See *Herald* for June 4, 1892.)

It should be the duty of the missionary in charge of a "field of labor" to secure proper reports from all General Conference appointees in his field, summaries of which together with his own report must be sent to the missionary in charge. 4. In all cases where assistance from those in charge is needed, reference should be had directly to the one in charge of the "field of labor," and if further counsel or help is required it should be applied for, by him, to the general missionary in charge.

Let us earnestly labor, hope, and pray, that the present year may be one of unparalleled success to the cause we so dearly love, in which we are enlisted for life.

Your colaborer in Christ,

J. W. GILLEN.

### SOUTHWESTERN MISSION.

It has pleased the church to again appoint your humble servant in charge of the mission, and while we realize the responsibility of the position we also realize that he whom we serve is able to give the wisdom necessary to the success of the mission.

I greatly desire the earnest coöperation of all the ministry and membership of the mission. In unity there is strength, and if we labor earnestly and zealously and so live as to receive the approbation of the Master we shall succeed. While we have not as many missionaries as we could desire, yet there are more in some parts of the mission than we have had, and the demands are urgent and frequent. There is much opposition to be met of various kinds and the servant of the Lord needs to be humble and watchful and avoid the very appearance of evil. I hope for good results by those in the field this coming year. Brethren, let us see to it that no more time is wasted, but that each moment that can be, is used to forward the Master's work.

Bro. I. P. Baggerly will take charge of the work in Texas and Western Louisiana. For the present the brethren in Arkansas, Indian Territory, and Oklahoma may report to

me in person. May a loving Lord bless the diligent workers. Hoping to hear from you all, I remain,

Your brother and fellow laborer,  
GEO. MONTAGUE.

#### PACIFIC SLOPE MISSION.

By the wisdom of the body I have been returned to the above-named mission, and, in accordance with instructions received, have subdivided the territory into "fields of labor," over which the following named brethren are placed in charge, to-wit: Washington and Oregon, Hiram L. Holt; Nevada, J. Arthur Davies; Southern California, David L. Harris; Central California, Thomas Daly; Northern California, A. C. Barmore.

All concerned will please notice and act in harmony with the above appointments, and render all possible aid to make the new conference year one of excellent record. The brethren named will please, at as early a date as possible, publish their mission addresses in the *Herald* and *Ensign*, so that all wishing to correspond with them, may be able to reach them readily through the mail. If saints in whose localities there are fair prospects for getting the gospel before the people, or where schoolhouses can be obtained, will notify those in charge, they can thus help to make the work lighter on the missionary.

Except when otherwise instructed by the missionary in general charge, it will be well for those under general conference appointment to confine their labors within the subdivisions assigned them as far as practicable.

Where necessity exists for labor within branches, let due respect be shown to those in local charge, that the work may proceed without friction. Let the local workers render all the aid possible.

The church presents a stronger front to the world than ever before, since the work of the Reorganization began. The influences going out from the late General Conference will be manifest to the great advantage of the work, and if the general and local workers will combine their forces and diligently apply themselves, with a view to purification within and proselyting without, the present year will eclipse former ones and present cause for universal rejoicing at its close.

In prosecuting missionary work, let us earnestly seek to *convert* men and women before baptizing them. This is frequently easier than to convert them afterward, and much more in accord with the character of our work. This is not dictatorial but suggestive. We work not for the praise of men, but the glory of God, and God is not glorified so much in the number baptized as in the number *saved*.

My present intention is to visit the several States composing the mission, during the year, if possible, and my hearty cooperation in all work being done regularly may be safely counted on.

Let every saint consider the character of the obligation assumed by him or her, when receiving baptism or ordination, and then

apply him or herself to the discharge of that obligation, as in the immediate sight of God and Christ. In short, let us do *all we can* to advance the cause. This, of course, will make a draft on our financial store as well as our time and literary talent. This is a day of sacrifice, a day of self-denial, and our love is seen in what we do. If we love little we will do little; but if our love is akin to Christ's, we will tax ourselves to the extent of our ability, and our means and talents will flow forth for the maintenance of the object of our affection. If the Bishop has not received from us what the law justifies him in expecting, let us act so that the law may no longer condemn us. We cannot truthfully say that we are not hindering the intended progress of the work, if we have been and are withholding the tithes and offerings due the church under the law given. Let us be not only teachers of and believers in the gospel law. Let us be *doers* from henceforth. Let every saint resolve and act this year, so that, whatever failures occur, the blame will not be theirs.

My address for the present is Independence, Missouri, from whence all mail will be forwarded to me till I settle upon a mission address after removing into the field assigned. I hope to move forth in a few days.

Hoping that we may be found true to every trust confided of God, and that peace and good will may abound, I am,

Yours in gospel hope,  
JOSEPH LUFF.

#### ROCKY MOUNTAIN MISSION.

*To Whom it May Concern:*—As noted in the list of appointments Bro. A. B. Moore will labor in Montana. As the failure to mention Bro. Moore's name in the late pastoral was an oversight, I take this means to correct it.

Hopefully,  
J. W. WIGHT.

LAMONI, Iowa, April 30, 1897.

#### NOTICES.

The general reunion of the Reorganized Church of Jesus Christ of Latter Day Saints to be held at Woodbine, Iowa, will convene September 3, 1897, at ten a. m. By order of the committee,

S. C. DIGGLE, Secretary.

#### SISTERS' AID SOCIETY REPORT.

Report of the sisters' aid society, of Galland's Grove, Iowa: During the last three years we have met forty-three times. Have held two sociables, that cleared \$75.69. Pieced and quilted two quilts, made twenty-eight yards of carpet and done considerable charity work. Srs. M. A. Jenkins president, Ellen Crandell vice president, Martha Black secretary and treasurer, Lenora Crandell assistant.

#### CONFERENCE NOTICES.

The Des Moines district conference will convene on the second Saturday in June, at Richland Creek, at ten a. m. Let all the branches be represented, as important business will be transacted. It is the time to elect district officers. Please forward reports to

William Johnson, Angus, Iowa. Brethren, let us meet bringing the Spirit with us.

WILLIAM JOHNSON, Sec.

The Northeastern Kansas district conference will convene the 12th and 13th of June, 1897, at Netawaka, Kansas. We pray that all that can will attend, and all officers will report their labors. Would like to see reports from all branches. Praying that we will have a good attendance and the Spirit of the Lord,

PHINEAS CADWELL, Pres.  
JAMES W. BURNS, Clerk.

#### MARRIED.

VAIL—SMITH.—At the home of the bride's parents, at St. Joseph, April 6, 1897, Bro. William L. Vail and Sr. Louisa M. Smith, Elder William Lawrenson officiating.

#### DIED.

PRUYN.—Margaret Mather was born February 28, 1819, Northumberland, England; died April 23, 1897, at her home, Davis City, Iowa, after a short illness, passing away without a struggle. Her first husband was Dr. John Gibson, a native of Scotland. After his decease she remained a widow until Thanksgiving Day, 1891, when she was married to Bro. Matthew Pruyn, who still lives at the advanced age of eighty-three years. Being dissatisfied with a previous baptism, she was rebaptized by Elder M. H. Forscutt, February 25, 1889. Though religiously inclined from childhood she never united with any church until as above. Of a "meek and quiet" disposition she had a very large circle of friends. Of her it can truthfully be said that she was a model of womanly virtue and moral excellence. "Precious in the sight of the Lord is the death of his saints." She was the eldest of a family of twelve children, seven of whom survive her. The funeral services were from the saints' church, Davis City, Iowa, April 24, Elder J. W. Wight preaching the sermon from Revelation 14: 13. Members from the Methodist and saints' choirs rendered the music and the prayer was by Elder Bailey.

JENKENS.—Sr. Mary Ann Jenkins was born at Marion, Indiana, October 16, 1828; baptized October, 1842, at Kirtland, Ohio, by Elder Alex. Badham; baptized into the Reorganized Church October 7, 1860, by Elder John A. McIntosh, at Galland's Grove, Iowa; died February 17, 1897. The funeral occurred February 19, 1897, consisting of prayer at the house by Elder O. E. Holcomb, when her mortal remains were laid away in the church cemetery at Galland's Grove, Iowa, there to await the call of her Creator to come forth in the first resurrection. There was no sermon preached because of sickness of the near relatives. To Sr. Jenkins were born three children. One died in infancy in Texas. Two survive her, a son and daughter; the son, Elder R. H. Wight, resides at Durango, Colorado; the daughter, Sr. A. Crandall, resides at Galland's Grove, Iowa. In the loss of Sr. Jenkins from our midst, where she has resided since August, 1860, the church has lost a faithful worker and one that always stood firm and unshaken in the faith, yet in a modest, unassuming way. She had no

enemies, but was loved and respected by all, both in and out of the church, by old and young, and with the children she was an especial favorite. She was untiring in her efforts to alleviate the care of those that were sick and in trouble. Where duty called and danger she was never wanting there. Her place at church was never vacant only when sick, or caring for others in distress compelled her absence. After the disruption of the church at the death of the martyrs she with her parents went to Texas, following after the fortunes of Lyman Wight. She returned to Iowa in 1860 and her heart was again cheered and made glad to hear that God had not deserted his people, but that a legally appointed successor had taken his place, and that the work began by his father was being completed by his son. The call had no uncertain sound and she readily accepted and devoted the remaining part of her life to its service. About the year 1864 or '65 she became united in marriage to Elder R. Jenkens, who, in his old age (which at present writing is 81 years), is left to mourn her departure. They had traveled life's pathway together for thirty-two years, and when the separation came and he left alone, he was lonely indeed. However, Bro. Jenkens feels that what is his loss is her gain, and he calmly awaits the pale reaper's summons to come to the other side and receive his reward. Her life was not all sunshine; the blight of sorrow and trouble often crossed her pathway, yet she bore it patiently, and when the grim monster, death, called a halt, she went peacefully to her rest without a murmur, and now awaits the trump of God to call into being her spiritual body and she be crowned and enjoy the rest prepared for God's people. Sainted one, rest in peace. Written by one that she has reared from early infancy to manhood and who reveres her memory. R. WIGHT.

MOSS.—At Crescent City, Iowa, April 27, 1897, Bro. Jacob Moss, after a long, lingering illness. He was born in Vermillion County, Illinois, in 1834; was baptized in 1859 by Bro. W. W. Blair in Decatur County, Iowa. He died in hope of a glorious resurrection. Wife, one daughter, and four sons mourn. Funeral sermon by C. G. McIntosh, to a large and attentive congregation.

GINN.—At Lucas, Iowa, March 27, 1897, Hazel, daughter of Mr. and Mrs. William Ginn, aged 3 years, 10 months, and 7 days. Funeral sermon by Elder W. H. Kephart.

BENTLEY.—At St. Thomas, Ontario, March 29, 1897, Bro. James Bentley, aged 76 years. Bro. Bentley was a native of England; was baptized twenty years ago April 14, and was one of the first to start the work in St. Thomas. Wife and four children mourn. There was a large funeral March 30; services conducted by Elder Phillips and Priest Sherman.

MADISON.—At Bedison, Missouri, April 2, 1897, Sr. Hannah E. Madison, aged 19 years, 6 months, and 8 days. Deceased was baptized when eight years old. Married to the late Elder M. P. Madison, February 20, 1895. Her maiden name was Hannah E. Jensen. While preparing some varnish on the stove, her

clothing caught fire, and no help being at hand, she was terribly burned, death resulting in eight hours after the accident. She was a faithful Latter Day Saint, but made perfect, doubtless, through her final sufferings. Funeral sermon by Elder M. F. Gowell, at the Union church, Bedison.

OLSEN.—April 21, 1897, John E. Olsen, of Decatur, Nebraska, aged 27 years, 8 months, and 13 days. He united with the church in March, 1895, and was a faithful member until death. He had many friends and was loved by all. Funeral services at the M. E. church; sermon by Geo. W. Walter.

RICHTER.—Sr. Lydia C. Richter, wife of Bro. Adolph H. Richter, died at her late home on Sunnyside Avenue, Burlington, Iowa, March 21, 1897. Her illness was short, being of only eight days' duration. Lydia C. Richter was born in Germany, September 13, 1849, and was married to Ad. H. Richter in Burlington, December 7, 1871. They celebrated their silver wedding last December. The funeral service was held Tuesday afternoon, March 23, at two o'clock, at the residence. She was buried at Aspen Grove cemetery. She was the mother of thirteen children, of whom six died when small. Seven of them, Marie, Johanna, Frederick, Adolph, George, Rudolph, and Enoch, are at home. She died firm in the faith of the gospel, and in the hope of a glorious resurrection. Funeral conducted by G. H. Hilliard and C. Swanson. Sermon by G. H. Hilliard.

LINCH.—At the residence of his daughter, in Dorchester, Massachusetts, March 29, 1897, Mr. William Henry Linch. Deceased was born in the town of Cherryfield, Maine, February 11, 1826; married Miss Sharlotte B. Kelley forty-eight years ago, to whom were born six children, three of whom survive him. He followed the misfortunes of G. J. Adams in his expedition to the Holy Land, there learning the deception practiced by Elder Adams. He became disheartened, returned to his former home and occupation, faith forever lost in religion, but believing there was a kind and a loving God who would reward all men according to their works. He was much respected by all who knew him. Funeral services were conducted by S. O. Foss, at Indian River, Maine, April 4, 1897.

DERBY.—Nettie, wife of Elder M. F. Derby, of Selkirk, Ontario. Sr. Derby was born in Selkirk, Ontario, March 3, 1865. Receiving a good education, and being of a kindly disposition, she won the respect of all who knew her. She married M. F. Derby, January 9, 1883. The result of this union was a life of happiness and peace. She was a prominent member of the Disciple Church for years; but she heard the way of the Lord more perfectly, and as a result was baptized by Elder J. Shields, January 29, 1892. After an illness of three weeks, on the morning of March 21, 1897, she touched the hem of the Master's garment, and was made whole from that hour. She died as she had lived, honored and respected by all who knew her. Elder R. C. Evans preached her funeral sermon in the

Disciple church. He was assisted by Rev. Mr. Tricky, of the Baptist Church. Many were unable to obtain even standing room. Husband, five children, one sister, and her father mourn their loss.

WYMAN.—At her home in Bay Port, Michigan, March 21, 1897, Sr. Elizabeth Wyman. Sr. Wyman was born at Hartland, Michigan, October 11, 1858; baptized into the Reorganized Church in 1887; married to Mr. Charles Wyman, November 9, 1881. Husband and six children, mother, one brother, and two sisters, besides a large circle of friends, mourn. She was well known and highly respected in the community where she lived. Funeral services at the M. E. chapel; sermon by Elder J. A. Grant, assisted by Elders William Davis and William Dowker.

#### THEOSOPHY IS PLAYED OUT IN INDIA.

J. M. Thoburn, Bishop of the Methodist Church in India, said today:—

"Theosophy is a thing of the past in India. It was dropped there about the time it was taken up in America. The native papers denounced Blavatsky in the most decisive way in the hope that she would sue them for libel and thus give them a chance to expose her in court, but she never would sue, and when finally they got a case in court where they could force her to the witness stand she fled the country. They were prepared to prove from her own lips that she never was in the mountains of India gathering wisdom, as she claimed, but that at the time she claimed she was there she was in fact keeping house in Egypt. Blavatsky's telegram miracle was simple. You can by paying double rates have a telegram sent 'urgent' and calculate to within a minute when it will be delivered. I am in Bombay. I write to you in Calcutta saying that next Sunday at 8 o'clock I shall be at dinner party here and at 8:10 I shall say so and so. The statement will be combatted, and at 8:15 I shall say so and so in support of my position. It is the simplest thing in the world to time the telegram supporting my position to arrive at the critical moment."—*Ex.*

More than a year ago orders were issued that prohibited smoking in the corridors and elevators of the senate wing of the capitol in Washington. This applies to every floor in that wing. Of course, smoking can be indulged in in committee rooms and cloak rooms. The disgusting cigarette habit had become so prevalent in that wing of the Capitol and many complaints had been made, that a strict prohibition had become necessary. The rule was enforced with great strictness, and the improvement was so apparent that Speaker Reed, who rules the remainder of the capitol, decided to institute the reform in his domain. Within the past ten days, notices have been posted in the corridors and elevators and Statuary hall, stating that smoking is positively prohibited.

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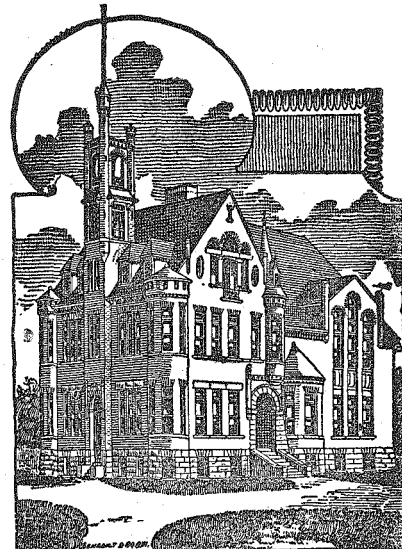
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# THE SAINTS' HERALD.

Flora L. Scott

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

Vol. 44.

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IS THERE HERESY IN THE CONGREGATIONAL CHURCH?

THERE is not a drop of ecclesiasticism in me; but I believe in historical Christianity. I believe there is such a thing as apostolic doctrine, firmly rooted in the New Testament scriptures. And, if I have read aright the history of Congregationalism, especially in New England, it has always been the sturdy advocate and expounder of a thoroughly scriptural faith. The Westminster Confession, in its origin and history, is as much our own as it belongs to the Presbyterian Church. We have freely criticised and dissented from some of its phrases, but we have never repudiated it. But, unless my eyes and ears deceive me, we are drifting far away from its great landmarks. The doctrine of the Trinity is reduced to a form of logic. The incarnation is so formulated as to reduce it to the pantheistic statement of a universal indwelling of God in all men. Inspiration is reduced to intuition. Atonement dwindles down into a rhetorical expression. Expiation and propitiation have become figures of speech. Our ranks seem to be honeycombed with universalism and annihilationism. The reality of the fall is boldly denied, and the most extreme doctrines of natural evolution are openly advocated in our pulpits. Sin is declared to be only the remnant of our animal ancestry, which we are gradually sloughing off. The revolutionary theories of Wellhausen are invested with infallible authority,

and the narratives of the Old Testament are reduced to a mass of fables and forgeries.

Such seems to me the present situation. Meanwhile, what is being done? Nothing. There is a good deal of restlessness. There is no sharp challenge from those to whom the people have a right to look for guidance. We comfort each other by saying that it will all blow over, and that the good old Book will survive. And I believe that. But I also believe that the good old Book and the good old gospel may survive by swamping us. Congregationalism cannot live on its past. Its past history is associated with the most vigorous defense of the historic faith. When that historic faith is abandoned the grave of Congregationalism will have been dug. And the old faith will march over that grave to final and glorious victory. Others will rally under the banner which we have deserted and in the triumph we may have no share. The gospel can do without us, and our decadence and disappearance would not be an anomaly in history. We are urging increased activity along denominational lines. Our most imperative need is a revival of evangelical doctrine. A scriptural faith will make us mighty, and without that we shall waste away, slowly but surely. Is it only an eddy, or is it more? I cannot help asking the question. I hope that it is only an eddy, and that my fears are groundless. But sometimes I fear that it is more than an eddy, that it is a rising and destructive flood, not for Christianity but for Congregationalism, for Congregationalism seems to have yielded most to doctrinal vagueness and disintegration.—*Rev. A. J. F. Behrends, in the Congregationalist, Boston.*

We are aware that there are reasons for apprehension. But we believe we have good evidence that the essentials of Christian faith are not less tenaciously held to-day than they were a generation ago; that the incarnation, the atonement, the resurrection, the judgment of all men by Jesus Christ, the inspiration of the Holy Spirit, his

indwelling in the church and in the individual believer, the revelation of God through the scriptures, his providential government of the world and guidance of his children, are vital realities with many millions of believers in this country. We do not believe that these truths have less weight with Congregationalists than with those of other denominations, nor that the conception of them is changing more among us than in other religious bodies led by thinking men. We trust that our leaders who will prevail in shaping the thought of the church are seeking to be led by the Holy Spirit, and that they will not seek in vain, and we wait with interest, but not without confidence, the answer to the question, Is it only an eddy or is it more?—*Congregationalist Boston.*

That the statements of Dr. Behrends describe in general the condition of things in some particular churches, no discerning person doubts; that the existence of the looseness indicated lowers the tone everywhere is also true. It is a long time now since a clean Unitarian or Universalist has found it difficult to have a council so constituted as to ordain him or install him for a Congregational pulpit. But we still maintain, notwithstanding these humiliating exceptions, that the body of the Congregational churches is doctrinally sound and staunch. Nevertheless we have no right to treat lightly warnings that come from so respectable a source. Dr. Behrends cannot be accused of forming his judgments under some premillennial bias, nor of lack of knowledge and spiritual insight. The occurrence of his warning, therefore, may properly lead us to serious reflection.—*Advance (Cong.), Chicago.*

A RECONSTRUCTED THEOLOGY.

NOT long ago we sat at table with a distinguished scholar, a theological professor in a school of unsuspected orthodoxy; and he said, in perfect keeping with the general course of his remarks, "Unitarians ought to feel very happy in these days." "Why so?" was asked; and he replied, "Be-

cause everything is going their way." If not everything, a great many things. In Biblical criticism there is no line of demarkation between Unitarianism and the other sects. Individuals differ as they have always differed; but they differ as individuals simply and purely, and not as Unitarians and Episcopalians, and so on. Whether the enormous changes which have taken place in Biblical criticism portend much, or anything, of theological change is a matter of much interest. Those who are inimical to these changes no doubt exaggerate their theological importance. As time goes on, men find a *modus vivendi* under changed conditions which at first seems impossible. But, if those inimical to this criticism are too pessimistic as to the effect of its conclusions, even the most obvious of them, on the traditional theology, surely those who cordially or grudgingly accept these conclusions, in their wide significance from the first book in the Old Testament to the last book in the New, are much too optimistic when they assure us that not one jot or tittle has in any wise passed from the traditional theology. It would be very strange, indeed miraculous, if this were so. If you should take the letters that make up the several words that indicate the several doctrines of the traditional theology, and diligently shuffle them, and then throw these letters on the table only to find them spelling, just as before, "supernatural revelation," "infallible inspiration," "Biblical authority," "trinity," "deity of Christ," "the fall of man," "original sin," "vicarious atonement," "election," "reprobation," and "eternal punishment," this wonderful phenomenon would not begin to be so strange as it would be to find that the immense disintegration, displacement, rearrangement, which has resulted from the scientific criticism of the Bible, had left all the old meanings exactly as they were at the outset of the process, all the old inferences as secure as ever. The prophetic soul of the old-school theologian, brooding on things to come, was much wiser in its fears and doleful threatenings than is the progressive orthodoxy of the present time, assuring us that the Bible as critically understood, means just the same, or just about the same, as the Bible of infallible inspiration. Nothing is plainer to

the unprejudiced mind than that it does not.

Meantime the new theology is miserably handicapped for the race it has to run, with reason and with science, by the whole tenor of the defense of the Bible and the traditional dogma heretofore. Said a great orthodox writer, who forty years ago was hailed more rapturously by orthodox people than Kidd or Drummond or Balfour latterly, "Never was there a book which presented greater obstacles to its recognition than the Bible, morally and intellectually." As with the Bible, so with the creeds. We were assured that their substance was superior to reason or devoid of reason, and that, nevertheless, we must accept them because of their inherence in or inference from the supernatural authority of Holy Writ. How then? Do all those doctrines which had no rational foundations, so long as they were supposed to have a supernatural sanction, suddenly become intrinsically rational when the supernatural sanction is forever swept away? If not, those who propose to hold fast to the traditional dogmas have a big job upon their hands,—nothing less than to prove the rationality of a whole system of belief which, until recently, they flaunted as irrational, and by that sign, more certainly, a thing of God.—*Christian Register (Unit.), Boston. Condensed for Public Opinion.*

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# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, May 12, 1897.

No. 19.

## The Saints' Herald.

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

LAMONI, IOWA, MAY 12, 1897.

### THAT NEPHITE.

WE sometimes see references in letters and articles sent to the HERALD, to Bro. Leabo, and the alleged visit of Nephi to him, as stated by him. And in connection with some of these references, we have been appealed to by letter and in person by brethren asking what we thought about Bro. Leabo's statement and the appearance of Nephi as claimed.

The only reply we could make, or can now make is, that we know nothing about the affair more than was stated by letter from Bro. Leabo, as published, and do not presume to express an opinion as to whether Nephi or one of the three Nephites had really appeared to Bro. Leabo or not. We have patiently waited for developments, believing that if it was a genuine visitation intended for the good of the work, it would be soon confirmed by succeeding events; and we have not yet changed in that belief.

It may be as well, however, to state that Brn. I. N. White, of Independence, Missouri, and John H. Lake, of Temple, Ohio, agreed with each other on an inquiry to be prosecuted by Bro. White. The latter began a correspondence, the conclusion of which was that there should take place at Kirtland at conference there a year ago this spring, such a manifestation as would be satisfactory to all. No such manifestation, concerning the visit of Nephi, or the testimony of Bro. Leabo occurred there. And, if anybody is still curious about it, Bro. I. N. White may be inquired of by addressing him at Independence, Missouri.

We refer to this as we learn that some unnecessary comment is being made upon the silence of the HERALD on the subject, to the effect that such

silence was the result of fear of loss of prestige, place, or power, entertained by some. It ought to be needless for us to make a disclaimer of any such fear on the part of ourself, or any other of the brethren. For we are, all of us, just as willing that the three Nephites, believed to be still keeping the life of the flesh, or Nephi, or any other of the prophets of the Book of Mormon times, should be sent on missions of love from God and the Master to men, as we are to believe that Moroni came, as the history of the faith shows. But, there have been, and are now so many men wandering here and there representing themselves to be one, or the other of the men of the past, including Jesus Christ, that it is the part of proper wisdom to be quite sure of the evidences of identity before building much of a fabric of belief upon an alleged appearance of one of them.

It must be understood that we do not in this writing either affirm or deny Bro. Leabo's statement, or the identity of Nephi, as stated.

### DEFY THE CHURCH MARRIAGE RULES.

St. LOUIS, Mo., March 30.—Exclusive society folk of St. Louis are agitated over a decided disposition on the part of certain young men and women to lead a revolt in the Catholic Church along matrimonial lines. Four prominent couples have within the last few weeks defied the church and incurred its severest sentence—excommunication—by marrying contrary to its decrees against the consent of Archbishop Kain. Here are the names of the four society girls who have disregarded the church regulations: Miss Josephine Rowley, now Mrs. Will L. Whipple; Miss Fannie J. Homes, now Mrs. Max R. Orthwein; Miss Birdell Doyle, now Mrs. William E. Corby; Miss Lalitta Bauduy, now Mrs. William M. Reedy.

Three of these were Catholics, Miss Rowley, Miss Homes, and Miss Bauduy. Miss Doyle was not, but her husband was.

Miss Bauduy's was the most serious case. Mr. Reedy who is a Catholic, was a divorced man. Such persons cannot marry in the Catholic Church while the other party to the divorce lives.

The foregoing indicates the growing tendency toward independence of church dictation in personal matters,

and furnishes additional ground for belief that the Catholic Church must relax the rigor of some of its rules or be defied by the growing liberal element possessing the American spirit in the Catholic Church.

If the Catholic faith was the true faith—the faith pure and simple, a recommendation to its membership to avoid intermarriage with those outside its communion might be justifiable and advisable; but even then more than this would amount to practical dictation and be beyond its proper province.

She has been able to control the relationships of her devotees in this respect to a large degree in Catholic countries, but will find it difficult to pursue such a policy in free America. She will hardly dare to execute the threat of excommunication should the practice of disregarding her counsel in the matter stated become widespread.

It is well that the people are disposed to resent efforts to restrain them from the exercise of lawful rights in religious and social as well as political matters. The principles of liberty are sacred and the same whether running through church or state. Properly interpreted they interfere with neither, though they do test the character and undermine the foundations of institutions based upon principles foreign and antagonistic to both national and personal liberty.

### L. D. HICKEY DEAD.

BY letter from Bro. C. G. Lewis, who writes from Spring Prairie, Wisconsin, April 29, 1897, we learn of the departure from this life of the last survivor of the Twelve Apostles under the leadership of James J. Strang, the prophet and king of Voree, Wisconsin, and Beaver Island, Michigan, Lorenzo Dow Hickey, who died at his home in Coldwater, Michigan, April 25, last, at 9:45, a. m. He was born at Palmyra, New York, February 15, 1817; married his second wife, Sarah Linnel, in 1852, on Beaver Island, Michigan, who with thirteen children

survive him. The funeral services were conducted at the house, Tuesday afternoon, April 27, by Rev. H. P. Collins.

These items were taken from the Coldwater, daily, *Reporter*, and we give them place in the *HERALD* for the reason that Elder Hickey was connected with the latter-day work in some form from 1842 until his death. He was a singular and positive character, and opposed the Reorganization, as a whole, while admitting the right of the President of it to hold the presidency. He was a man of impetuous impulses, often rash, and at times bitter in the denunciation of what he opposed. He clung to his adherence to the claims of the prophet J. J. Strang to the last; and at his last visit to Lamoni, roundly denounced us because we declined to assist him to present Mr. Strang's position and claims to the people of our congregation here. He was fearless in presenting his views, regarding neither man nor place, when opportunity was offered him; being loyal to his convictions. His steadfast devotion to his views of Mr. Strang's claims and persistence in advocating them through so many years of apparently adverse fortune, are worthy of commendation, no matter what opinion we may hold as to the correctness of those views and the rightfulness of the claims of Mr. Strang.

Bro. Lewis adds at the close of his letter, "Thus passes away the last of the apostles of J. J. Strang."

WE see by the issue of the *Dreadnaught*, published at Springfield, Nebraska, by the one-time Advent-Christians, or Christian-Advents, that our old time friend and occupant of the Advent pulpit at Leon, Iowa, Elder F. C. Watkins, has decided to change his name. In refuting what the *Christian Advocate* has evidently published about him as regards his faith and having "joined the Campbellites," he writes thus:—

I have dropped the name Adventist, and henceforth will be known only as a Christian—a member of Christ's body. My membership is still with the church at Springfield, Nebraska, where I was last pastor.

"Straws show which way the wind is blowing; and it is a little comforting to us lookers on to see how easily

men can dodge the idea of the unity of "Christ's body," and accept the idea that a man may break loose from any and all churches called the body of Christ, and exist as a "Christian—a member of Christ's body," and yet stand alone in belief, on an idea or two, of dogma or theory. Well, we wish success to Elder Watkins in seeking for the truth, though it may possibly lead him from his present anchorage.

#### SENATOR BLAKESLEE.

BRO. E. A. BLAKESLEE, of Galien, Berrien County, Michigan, who was elected to the upper house of the Michigan Legislature, by a late action of the Senate in which he bore a part, has won pleasant opinion of many of the lawmakers, both in the Senate and House, and with the people of the State at large. The story is told in a pleasant way in a copy of the *Galien Advocate*, for April 23, which reaches us incidentally. We give the extract below:—

When House Bill No. 148, introduced in the lower house by Rep. Stewart, late candidate for mayor of Detroit, reached the senate, it passed into the hands of the committee on State Affairs, was recommended favorably by that committee and seemed a very ordinary measure, until it went to the committee on Finance and Appropriations.

The committee on finance and appropriations, for some reason or other, have contracted a habit this session of carefully dissecting all measures that look like drafts upon the people. Upon its face the Stewart bill bore no evidence of an appropriation of public moneys, but when it again appeared before the senate it bore the stamp of disapproval of the Finance committee and the startling disclosure that it asked for the small sum of \$68,000 to assist in the establishment of a marine hospital at Sault Ste Marie, for the care of sick and disabled seamen. The amount asked for was the surplus accruing from the operation of the Saint Mary's Ship Canal while the property of the State of Michigan and placed in the state treasury at the time of the transfer of the canal to the United States by the state. The liveliest discussion followed the final reading of the bill, and resulted in the development of the greatest number of orators of any measure that has come up before the senate during the session.

Senator Mason, of Gladstone, championed the bill and spoke for over two hours in favor of its passage. He took the position that the money was placed in the treasury in trust and did not belong to the State, and its withdrawal would not necessitate its consideration in the general tax levy for 1897-8. His appeal in the interest of the sea-faring people, in whose interest the measure was

created, was eloquent, and portrayed a noble and patriotic character. His speech was a masterly effort and very effective. He was heartily congratulated at the close of his remarks.

Several forceful arguments were presented against the passage of the bill by some of the most able men in the senate, but to the young statesman from Berrien, Senator Blakeslee, is due the credit of making the most eloquent and by all odds the most logical speech of the occasion. Senator Blakeslee is a member of the committee on Finance and Appropriations, and is always alert when any measure is up calling for an expenditure of public money. He began by calling attention to the great demands made upon the people for the maintenance of the various State institutions and the regular running expenses of the State government. He said the people stood ready to meet every obligation in that direction, but they protested against any unnecessary outlay of money. Owing to the distressingly hard times they had experienced during the past two or three years they were compelled to caution their financial agents, the members of the legislature, to exercise the closest economy in the distribution of regular appropriations. The farmers of the State, who bear a larger share of the burden of taxation demand an economical administration of their affairs, continued the senator, and I for one do not propose to go to them with an extra draft for \$68,000.

Senator Blakeslee then referred to the cleverness of Senator Mason in trying to make it appear that the money was simply held in trust by the State. He could not understand why the State should place in trust \$68,000 of the people's money.

The facts are, he continued, that this money is a surplus accrued from tolls collected while the canal was the property of the State, and at the time of the transfer of the canal to the United States was turned into the treasury as the result of a paying business enterprise. He said from what he had heard some of the senators say, he was of the opinion that they did not fully understand the situation. He cautioned them against entering into any agreement that they did not fully understand. The proposition of Senator Mason that no future demands would be made upon the State for the maintenance of the institution might be made in good faith by the senator, but his responsibility was simply a moral one, and in case the \$68,000 was appropriated, and future demands were made for appropriations Senator Mason could not be expected to pay the freight.

In closing, Senator Blakeslee called attention to the fact that the finance committee had carefully considered the bill and had unanimously decided to report adversely to its passage. He further called attention to the fact that the condition of the State finances at this time would not warrant the withdrawal of so large an amount of money from the State treasury, particularly in the face of the urgent demands of the people to confine to the minimum the expenditure of public moneys. At the close of his speech

the senator was loudly cheered and heartily congratulated upon the effort he made to turn the tide of popular favor which followed the able address of Senator Mason. A roll call of the Senate was then taken on the passage of the bill and it failed to pass by a large majority vote. The Warner resolution to transfer the \$68,000 in question to the general fund was then taken up and passed, thus securing to the State the undisputed possession of the money. BERK.

Those of the saints who know Bro. Blakeslee will be pleased to read of his success. It is not often that a man is taken from among the people, and without previous political aspirations, training, or preferment chosen to the high office of State Senator; and that Bro. Blakeslee was so chosen is very much to his credit, and shows the high estimate placed on him by his neighbors. It is for us to hope that Bro. Blakeslee may ever be equal to the emergencies in which he may be called to act.

#### "BARLEY FOR MILD DRINKS."

PERSONS interested in obtaining for and furnishing their families with a nourishing and palatable table drink, and a worthy successor to tea and coffee will find "unhulled" barley just what they want.

Browned but not burnt, and ground and steeped, it furnishes a wholesome and palatable drink, and with good cream or milk has a decidedly rich flavor. Get the unhulled, not the pearl barley.

It commends itself to Latter Day Saints because suggested to them for such use in the Word of Wisdom. It is the basis of health foods prepared for infants and invalids by physicians and physiologists, because of its peculiar adaptability to human physical needs. It thus has both divine recommendation and scientific indorsement.

Use the *unhulled* barley, brown it well, use good cream, and you will find its flavor rich, appetizing, and health-giving, and be in harmony with the counsel of the Lord in the Word of Wisdom, given for the physical and spiritual salvation of his people. It is both good and cheap, and superior to the manufactured substitutes for tea and coffee.

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This is suggested in answer to the inquiry, "What shall we substitute for tea and coffee at our tables?"

The question of proper food or drink is an important one; so much so that the Father of the people saw fit, in his wisdom and condescension to speak concerning it. We have, therefore, thus written concerning a portion of it, believing that it, with "every word that proceedeth from the mouth of God" should be heeded, that in the fullest sense God's people may say, "In him [God] we *live*."

#### THE LATE REVELATION.

COPIES of the late revelation, printed in proper size for insertion in the Book of Covenants, may be had on application, accompanied by a two-cent stamp to cover cost of publication and postage. Address orders to Frank Criley, Business Manager, Lamoni, Iowa.

THE names of Hubert Case and wife were unintentionally omitted in the list of appointees presented to conference at the late session. The pardon of Bro. and Sr. Case is asked, and they are hereby notified that their mission is sustained.

The church will also take notice of such appointment and sustaining of the mission of Bro. Hubert and Sr. Alice Case, to the Society Islands field. They are noble aids to the work there, and Bro. Joseph F. Burton will find them efficient helps in the work there.

JOSEPH SMITH,  
ALEX. H. SMITH,  
E. L. KELLEY,  
Of the Presidency.

May 7, 1897.

#### EXTRACTS FROM LETTERS.

BRO. C. G. LEWIS, Spring Prairie, Wisconsin, late date:—

I feel to rejoice more day by day in this the Reorganized Church, and think I can say I am proud of it. I was made to rejoice in no small degree while reading the late *Herald* and *Ensign* of the doings of the conference; while reading the speeches of Elders E. C. Briggs, A. H. Smith, J. W. Wight, I. N. White, and R. C. Evans I thought myself in divine presence at the conference. Thanks be to God for his favor.

Bro. C. J. Spurlock, of Missouri, sends us an article on diet reform, of which he says:—

I send you an article from the Mammoth Springs *Democrat* on the necessity of using whole grain wheat for bread, which I highly indorse. When the Lord said in the Word of Wisdom that "wheat" was for man, I for one believe that he meant more than the

white or starchy part of it. Latter Day Saints are to be the light to the world; then let us lead in reforms of every kind.

#### EDITORIAL ITEMS.

THE Business Manager directs us to say that owing to the pressure of the conference minutes and the History, there has been a delay in getting the tracts in the Scandinavian language into print. And that the manuscripts are in hand and will be got out as soon as practicable, and all orders will then be filled. He is receiving letters asking about the tracts and why they are not sent, and cannot fill the order for the reason stated above, delay in getting them printed. Patience, brethren, all will come in its time.

The reunion at Woodbine, Iowa, is set for September 3-13 inclusive. Bear this in mind those who are arranging the times for reunions, provided you desire to accommodate others wishing to attend those held by you and this one too.

The Merced, California, *Express*, of April 30, contains a half-column article written in defense of the faith by Bro. Albert Haws; a good article and written in a spirit of fairness and candor.

Departures for the missionary field during the week of the 2d include the following-named brethren: I. P. Baggerly, Texas; A. C. Barmore, California; E. C. Briggs, Michigan; F. M. Weld, Nauvoo district.

Bro. John Gillespie and daughter Mary, of Cleveland, Ohio, left Lamoni for home, via St. Louis, on the 5th. Bro. Gillespie will be remembered by many as a model usher; having had years of experience in providing for the comfort of his congregations at Pittsburg, Cleveland, at the Kirtland Temple, and with others during the late conference at Lamoni.

A clipping from the Aylmer, Ontario, *Express* (date not given) informs us that Bro. S. W. Tomlinson was holding meetings in the Catholic church and seemed to "draw the crowd."

Bro. Thomas Daley announces himself ready for work in the Central California district, his appointed field. He baptized eight persons in April. He wrote from Irvington, California, the 1st inst.

Bro. Robert M. Elvin, president of

Decatur district, reports fifty baptisms in the district during the past five weeks. Somebody is "hearing and obeying" certainly. Let the good work go on.

The Tennessee Centennial and International Exposition was opened at Nashville on Saturday, May 1. The Exposition is almost national in importance; but is of especial interest to the entire South. Many great organizations throughout the country will hold their sessions or conventions at the Exposition, now the White City of the South.

The late British-American arbitration treaty, negotiated under the Cleveland and Salisbury administrations, has been rejected by the United States Senate by a vote of 43 to 26. It is said that this action will lose or nullify England's recognition of the Monroe doctrine, so strongly reasserted by President Cleveland, which was practically recognized by Great Britain in her agreement to enter upon a general arbitration treaty, and under which the Venezuelan dispute was to be passed upon. The defeat of the treaty was followed by the introduction of a resolution which provides that arbitration treaties be concluded with all nations. It has not yet been acted upon.

Gay Paris, the city of pleasure, has been sorely afflicted by a terrible visitation which has caused the death of some of her brightest society lights, people of rank and national fame. Between one and two hundred persons, mostly women, were killed and many more injured in a fire and panic at four o'clock in the afternoon of Tuesday, May 4, in a crowded charitable bazaar in the Rue Jean Goujon, presided over by the leaders of Parisian Society. The building was a temporary one constructed of wood and other inflammable material and poorly provided with exits and protection against fire, and filled with booths and exhibits that burned rapidly, once they were ignited. It was densely crowded and the fire progressing very rapidly reached the roof, heavily impregnated with tar, which burned fiercely and fell in upon the imprisoned people struggling and trampling one another in a frenzied effort to escape. The bazaar became a burning sea of flame in which over one hun-

dred were burned to death. It is now estimated that there were about 1,200 persons in the building when the fire broke out, about one half of whom escaped unhurt. The dead are estimated at 143. The affair is regarded as the most terrible of its kind that ever befell a European city. The Bazaar was under the patronage of the Duchess d' Uzes. The Duchess d' Alencon, a sister of the Empress of Austria and many others of the most distinguished families of France perished in the flames. All Paris and many of the European capitals are in mourning. The details of the disaster are appalling.

The Maysville, Missouri, *Pilot*, of April 29, sent us by Bro. C. P. Faul, has good words for our people in that region, whom it designates as some of the best citizens of the State.

Elder Columbus Scott departed for the Des Moines district on the 7th inst.

Henry O. Havemeyer and John E. Searles, respectively President and Secretary of the Sugar Trust, must appear in the Federal Court at Washington, May 17, to be tried for refusing to furnish required information to an investigating committee of the United States Senate in 1896.

The third annual session of the National Municipal League—for the reform of city governments opened at Louisville, Kentucky, May 5.

Chicago has contributed twenty-five car loads of corn and \$10,000 in cash for relief of the India famine sufferers.

Great loss of life, caused by earthquakes, is reported, in the Leeward Islands.

The Turkish army has steadily continued its series of successes, defeating the Greeks and pressing them backward in retreat. Valesino has been occupied and burned, Volo has been taken, and the Turks are pressing forward to Domokos. The Greeks under General Smolentz have fought well and in some battles have withstood the Turks for a time. Mediation by the great powers is expected. It is said that in the settlement of the dispute "Turkey will certainly claim a fair allowance of the rights of a victor, and in this claim she will be supported by Russia and Germany." The resources of Turkey have astonished most of the statesmen of Europe.

## Mothers' Home Column.

EDITED BY FRANCES.

"Let us gather up the sunbeams,  
Lying all around our path;  
Let us keep the wheat and roses,  
Casting out the thorns and chaff.  
Let us find our sweetest comfort  
In the blessing of to-day,  
With a patient hand removing  
All the briars round the way."

### DAUGHTERS OF ZION.

At the business meeting of the general society of the Daughters of Zion held in Lamon on the 10th of April, some amendments were made to the constitution, and provision made that it be published in the Home Column, as revised. Those holding copies of the constitution would do well to note therein the changes.

A motion prevailed that the clause in the constitution making the payment of dues obligatory be stricken out, and that hereafter contributions be voluntary and that when necessary the general society shall make a call for funds.

It was also resolved that no one within the limits of a local organization can withdraw from the local society and still remain a member of the general society.

The following officers were elected: Mrs. M. E. Hulmes, B. C. Smith, Hattie Griffiths, Audie Anderson, and B. A. Greer, advisory committee, Sr. C. B. Stebbins, recording secretary, Sr. Viola Blair, treasurer.

### CONSTITUTION.

#### ARTICLE I.—NAME.

The name of the organization shall be Daughters of Zion.

#### ARTICLE II.—OBJECTS.

The objects of the organization shall be:—

First, To unite for mutual benefit and to increase love for the sanctuary of home: to study to educate our children in the principles of the gospel, to prepare them to resist the evils of the world, and to become active agents for good.

Second, To promote social purity and teach the sisters the great responsibility of motherhood, that they may be mothers indeed, guarding the interests not only of their own children, but of the children of others.

Third, To extend a helping hand to erring ones and to do all in our power to win them to paths of righteousness.

Fourth, To be ready to sustain every good work, that our influence may assist in the establishment of Zion, the pure in heart.

#### ARTICLE III.—OFFICERS AND ELECTION.

The officers shall consist of an advisory committee, a recording secretary, and a treasurer, to be elected at each General Conference time. The advisory committee shall consist of five members and shall choose from among themselves a chairman and a corresponding secretary.

#### ARTICLE IV.—DUTIES OF OFFICERS.

*Advisory Committee.*—In this committee is vested the executive power of the society, and they shall have general supervision of the work. The chairman shall also be chairman

of the organization. She shall preside over all general meetings and shall prepare a report for each general assembly.

The advisory committee shall provide a program for each meeting of local organizations.

*Corresponding Secretary.*—This secretary shall furnish necessary information and advice to those desiring to form local societies and to persons desiring to enter the general organization. She shall also seek to awaken interest in those not yet engaged in the work.

*Recording Secretary.*—This secretary shall keep a record of the organization by reports from the local societies and prepare a report for the general assembly. She shall also keep the minutes of the general meetings.

*Treasurer.*—The treasurer shall receive and account for all moneys of the society and shall report the same to the general assembly. She shall expend funds only by order of society, or with the consent of the advisory committee.

ARTICLE V.—ELIGIBILITY.

*For Office.*—Latter Day Saints in good standing who are members of the society shall be eligible to the office of chairman. Members who are not Latter Day Saints may hold other offices.

*For Membership.*—All women and girls who desire to increase in wisdom and usefulness shall be eligible to membership.

Those remote from local societies may become members by being received in the nearest local society, as per constitution.

ARTICLE VI.—LOCAL SOCIETIES.

*Officers.*—The officers of a local society shall consist of a chairman, a secretary, and a treasurer, who shall perform the duties belonging to the offices named.

*Admission to Local Societies.*—Candidates for membership shall be received upon presenting their names for membership.

*Time of Meeting.*—Local societies shall meet monthly, the day of meeting being determined by themselves.

*Young Daughters of Zion.*—The classes formed among the young sisters and known as "Young Daughters of Zion" shall be considered members of the local branches of this society and shall be so enrolled. They shall have a voice in the business meetings of the society. Their leader shall be elected from among the Daughters of Zion.

CALLIE B. STEBBINS, Sec.

ANGUS, Iowa.

*Dear Sisters of the Prayer Union.*—Will you open your doors and let me have a place with you once more? I have been one of your members for a long time, but will confess that I have been very slack in my duty. I have many times thought to write you, then the thought would come that I had nothing to say that would be edifying, and so would lay down my pen. But I have tried to keep the day with you, and have many times felt the comforting, holy influence of God, and was made to feel that our spirits communed together though we were far apart. I have passed through the greatest sorrow of my life within the past year, in the losing of my

dear husband, and have sometimes felt that I sink under my afflictions, but the "Father of all" has been merciful and has sustained me so far, and will if I continue to trust him.

I realize I have much to be thankful for. I have friends kind and true, and the comforting words I have received from them, as well as through letters from those absent, though none the less dear, have been like "balm to the bleeding heart." I truly thank you all, and God bless you all, is my prayer. I want to tell you that I rejoice in this latter-day work and know it is the work of God. I feel that there is nothing that could shake my belief or turn me from it. I have had too many evidences of its truth. I ask you to continue to pray for me, that I may be sustained and held by his hand.

I am as ever your sister,  
MRS. PAULINE RUBY.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. HENRY HANNA, of Virginia City, Minnesota, requests your earnest prayers in behalf of his wife who is very ill and not likely to live unless the Lord sees fit to raise her up. Please remember his request.

Sr. A. L. Davis, of Leighton, Iowa, writes in behalf of her husband, D. J. Davis, desiring the prayers of the union that should it be pleasing unto the Father he might be relieved of the disease now afflicting him.

Please pray for me that my sins may be forgiven, that I may overcome evil with good; and O, dear sisters, that God will be pleased to grant the desire of my heart!

Your sister in Christ,

Letter Department.

KEWANEE, Ill., April 29.

*Editors Herald.*—Elder John Davis paid us a week's visit after the close of the General Conference, to see his loving, aged mother and two sisters, Watkins and Willets, mothers of large families of children, and in the faith; and who have become residents of ours for quite awhile now. Bro. John kept the restored gospel bell ringing during the whole of his stay, dealing out inspiratively some of its soul elevating pearls, that none but those that have put on Christ at the regenerative waters of baptism can fully appreciate. Indeed his manner of reasoning was grand in portraying to the outsider the unchangeableness of God—the narrowness and straightness of his way to gain an entrance into the celestial glory of Christ. Contrasting it so beautifully, almost beyond description by my feeble pen, with the fabulous, nonsensical, and ridiculous views of sectarianism, the more proper term given by the inspired record—spiritual Babylon. The conclusion of many being that God can make preachers out of coal miners, as well as tax gatherers, tent-makers, and fishermen. Come again, Brother John.

The city of Kewanee has proffered us some one thousand dollars and a lot in exchange

for the one we occupy, if we will move our church edifice, so that Tremont Street can be extended farther north, improving the looks as well as being a benefit to all concerned. The saints, ever ready to admit and help improvements, have consented. Our Sabbath school is in line with the other flourishing schools of the saints. J. H. Harris on the lead, with the watchword, "come," and not go. Our branch preaching officials are about to branch out in preaching tours or circles, for the ensuing summer. Which may God grant is our ascending prayer.

JOHN D. JONES.

ELDON, Iowa, April 25.

*Editors Herald.*—I first heard John H. Lake, Mark H. Forscutt, and Jason Briggs preach the gospel; that these signs should follow them that believe. I then commenced to fast and pray to know that God had a visible church and kingdom on earth, and said, O, Lord God, if thou hast the church, let it be Catholic, Methodist, Baptist or Campbellite, what ever thou dost show me, that will I join. I kept up this fasting and prayer for eight months, and there was pointed out to me in a vision a house twenty miles distant from Farmington, near a body of water and boats on it, and there appeared something like a white lake. The house that I saw was a very peculiar one, with the door cut out in the side, situated on the bank of the Mississippi River, at the town of Montrose. The white lake was the Mississippi River, frozen over with ice about eighteen inches thick. Well, there was a man going down to Montrose; I started down with him, and when I got to the town, there I saw the very house that I saw in the vision, and I knew it was the same. In that house there was preaching, and I arose for baptism. They chopped a hole in the ice and I was buried in baptism, arose from the liquid grave, as my blessed Redeemer rose from his literal grave. While I was fasting for wisdom to know the truth of God's visible church a voice spake in audible tone, and said, "When thou fast, anoint thy head." I immediately went to search for the passage of scripture on fasting, and found it to be correct, as the voice had said. After I joined the church, I was raised to my feet by an unseen power, my eyes were closed, and these words were put into my mouth, "Joseph Smith of old was a prophet of the most High God." I then dropped back into my seat, and another vision appeared in the manner of a warning voice from heaven. Two persons were to approach me, with a book, saying, "Read this and be convinced of this infamous doctrine." One sat on my right hand and the other on my left. Both appeared as dark omens. I said, No. The book was ridiculing and stamping the latter-day work as infamous and polygamous in its nature; but God, not man, warned me not to heed to its teachings. I believe the book was entitled Annie Lee; anyhow, I was warned that it was a book of the Devil. After I had joined the church, for three days I saw the Devil just as plain as midday; half bent, making fun of prayer with a grin, and his teeth showed plain. He

was dressed as beautiful as any young man; his hair was dark; clothes dark and beautiful. This continued for three days, and then disappeared.

Look, dear brethren, and learn and be wise, for these angels of the bottomless pit are fast depositing their blasted seed in the hearts of the fallen race of man, trying to stop the mighty depths of God's love to fallen man; and if you keep in mind and heart the depths, heights, widths, and breadths, your names will stand on the statute books of life in the world to come.

B. S. SHAUP, M. D.

SAN FRANCISCO, April 27.

*Editors Herald:*—All the saints as far as I can learn are highly pleased with the news of late General Conference. Our hearts were made to rejoice as we read the new revelation, and were brought to realize more than ever that God's loving watchcare is over the work, and that he still chooses the men he desires to have as his representatives. It may be encouraging to my brethren and sisters to state that away off here, in this part of the Lord's vineyard, the Holy Spirit bears testimony to the saints of the truthfulness of the revelation, and that it was of God. I have read it several times, earnestly and prayerfully, and every time the Holy Spirit has come upon me in power, filling my entire being with that heavenly influence, and bearing witness to my spirit that it is of God. Others of my brethren here testify to the same. So we heartily concur in all that was done, and we rejoice with you that the quorums are now full, and we congratulate our brethren who have been called of God to fill them. We are thankful that we have the honor of representing the church of which our Lord and Savior is the head, and to which God, our heavenly Father, condescends to speak. We are thankful for a prophet's voice, and that we live in the day of present revelation.

All is moving fairly well with us. Our branch is all right; we hold two preaching services and Sunday school every Sunday; also prayer meeting and literary and prayer union, during the week. There are always some strangers present at our services, as a rule, and they appear to be interested. One young man was baptized here recently, so we are gathering souls into the fold occasionally. The faith of the saints here is strong, and the future looks bright before us. Ever praying for the welfare of Zion,

Yours in bonds,

GEO. S. LINCOLN.

GREGVILLE, Alabama.

*Editors Herald:*—Death has again visited our community of late, taking two of our sisters from our midst. Dear old Sister Wadsworth complained for some time, but seemed to be improving until the 17th of April; she was about her daily duties as well as usual, when about eight o'clock she called to her husband to come. He looked and saw her in the yard; before he reached her she fell to the ground. He carried her to the house and summoned help, but her spirit had taken

its flight—life was no more. Sr. Mary E. Wadsworth was born August 2, 1842, in Coffee County, Alabama; was baptized by Elder J. D. Erwin, April 26, 1896, near Gregville, Alabama. Her remains were laid to rest at Flat Rock, by brothers, sisters, and friends. We ask the saints to remember Bro. Wadsworth in their prayers, as his health is very low. Pray for him, saints, that he may have strength to overcome his trials and troubles. That the Spirit may dwell richly in him is the prayer of your sister in Christ,

S. I. AMERSON.

SAC CITY, Iowa, May 5.

*Editors Herald:*—Since last writing have had the opportunity to discourse in eight different places, thirty-five times in all. Have many times realized that more than human power dictated these words (uttered by Bro. J. F. McDowell, God's mouthpiece, speaking individually) if faithful and very diligent "your tongue shall be loosed, making you able to declare the truth." Many have listened patiently while we tried to tell of the blessings that accrue to those in the kingdom. Have also realized to our sorrow that we are mortal, liable to make mistakes. God help us to arise to the standard of perfection. May we have mercy for each other, seeing that we need the same from above.

JOS. CARLSON.

SAN MIGUEL, Del Mezquital Estado, Zacatecas, Mexico, April 26.

*Editors Herald:*—It has been some time since I last bore my testimony in regard to the truth of this latter-day gospel, and I was pleased to know that while I was deprived of hearing the gospel proclaimed during conference by those appointed of God, that it was having its desired effect upon those in attendance; some obeying the gospel and accepting the truth, and others renewing their obligations to God, with a desire of doing more in his service, and during all the sessions of conference my prayers were with the saints, that much good might be accomplished; and I am thankful to heaven that my prayers have not been in vain, and feel that I cannot be thankful enough for the blessings bestowed upon me, and at many times since coming to this country, have felt God's Holy Spirit striving with me.

Dear brothers and sisters, I feel strong in this glorious latter-day work, and have occupied more time in reading the Doctrine and Covenants and Bible than ever before in my life; and more that, I can understand them better—everything seems clear to my mind, and I have thought many times since coming here, if I could only hear a gospel sermon once in a month I would be satisfied, and it seems hard for one who loves the services of God's house and its privileges to be deprived of them; and from one who feels that we are in possession of the true gospel, and who has had evidences of the truth of the work, let me admonish you while you are where you can enjoy the privileges and blessings of God's house that you use every possible opportunity of doing good; and it affords me great pleasure to read the letters in the *Her-*

*ald* of the progress of the work in different parts of God's vineyard. My prayers are continually for the church, and especially for Brother Joseph, whom God has called to be leader of his people. I feel that we cannot be thankful enough to God for the blessing bestowed upon his church, and I find in reading the Doctrine and Covenants in all the revelations given to our brother and prophet, Joseph Smith, we find him obedient in everything and leading his church and people as he directed; and my prayer is that God may still continue to bless him with health and strength and spiritual wisdom.

Trusting that you will remember me in your prayers, I am

Your brother in the gospel,

JOHN E. RITTER.

INDEPENDENCE, Mo., May 4.

*Editors Herald:*—It may be interesting to know that the written debate I had with Elder C. W. Sewell, of Dot, Texas, through the *Saints' Herald* and the *Gospel Advocate*, of Nashville, Tennessee, has created quite an interest among the readers of the *Advocate*. I had a written contract by letters from both Elder Sewell and the editor of *Advocate* before entering into the debate to the effect that the debate would be published in their church journal at Nashville, provided our church journal would publish the same. I laid the matter before the editor of the *Herald* and got a reply to send the manuscript and it would be published. It came out in the early numbers of the *Herald* for January; but, for some reason, better known to themselves, the editor of the *Advocate* saw fit not to publish the debate till along up in April; and then not until I had written Elder Sewell twice—asking reasons why, and urging a compliance with the agreement. However, tardy as it is, it is out; and letters of inquiry are pouring in from parties in Iowa, Mississippi, and Tennessee.

One lady, (presumably a member of the Church by the way she writes,) sends about twelve large pages of manuscript, closely written, and commences it by saying: "I have read, read with interest the discussion in the *Advocate* between yourself and Elder Sewell, and I feel prompted to write you a line, although a stranger,—I must say that I feel somewhat strengthened by the discussion." Further along she says: "But what I feel most rejoiced over is this: to know that others believe, in regard to the Spirit, as I do, and have always claimed; but I did not know (except by faith) that there was anyone in the wide world who believed as I do in regard to the gifts, reception and working of the Spirit."

She further states of being severely criticised by others for her belief on the points named, and while passing through such trials she had the following vision or dream:—

"I saw a ladder, one end standing on the earth, the other went up past the clouds and into the sky. I saw a concourse of people standing at its foot; all, it seemed, hesitated to climb it; it was a dangerous looking ladder, very narrow, and it had stood for ages. Many of the rounds were already gone where



other parties had attempted to ascend, and from some cause had fallen. When I discovered myself I was near the foot of this ladder, and I cannot say for certain that some one from behind did not give me a shove and have me to climb; but anyway I said that I would climb the ladder; I knew that some one in that crowd would climb successfully, and before I hardly knew what I was doing I was considerably up on the ladder; there was little peril at first and I got on quite rapidly; but at length I found myself in the midst of great danger, and hard work it was to keep a footing, and the further I went the more perilous it seemed; in some instances the rounds were gone entirely for a great distance; and those that remained, many of them, were weak and looked unsafe.

"I remember to have looked down on the people every few steps till I was a great distance from the earth. The people seemed all looking at me with intense expectation; at length the task became so hard, and it was fraught with such danger, I wondered that I should have undertaken it; but soon I decided to stop looking behind and fix my eyes on the other end of the ladder. So I gazed aloft and above me, never looking down except to get a firm footing, and so I climbed up, up until I came to and passed through the clouds; it made me shudder when I thought of what I had undertaken—to climb a ladder like that, and did not know what the object was, only that it was a ladder that some one must climb.

About this time I realized that I was doing a work for others, and a thrill of happiness passed through me, and I understood that I would reach the top, and that my success was due to three things mainly—first, to patient perseverance; second, I looked neither to the right nor the left; and, third, I kept my eyes heavenward. I reached up to get another hold; the way I climbed was by pulling myself up by main strength; it was a *hard* pull, too, and sometimes I felt almost exhausted, but I found that whenever I could get my consent to make the effort, the necessary strength came; at length tired and almost exhausted I reached for the last round and drew myself up; when I did so my fingers went to work to untie a knot (it seemed by intuition), I knew not what it was for; but when I had untied it, a most beautiful ladder like the one I had ascended on, except this one was new and perfect, rolled out and down beneath the old one. As soon as I saw it I understood that the new one was to take the place of the old one, and that all might ascend on this one who wished. When the people at the foot of the old ladder saw the new one coming down they raised a great shout and I awoke."

To say the least, this dream is a very significant one. I have written this lady giving her some light in regard to her dream; also sent her my sermon on "What we believe and why we believe it," and also a copy of the Voice of Warning.

I have just received a letter from a young student in Tennessee, saying: "Dear Sir; I read with interest the discussion in the *Advocate*, between you and Mr. Sewell, and I see there

is a difference between you (the Reorganized Church, I believe) and the Utah Mormons on the very important subject of marriage; one teaching that monogamy is the divine plan while the other contends that polygamy is the 'celestial law'. Now, both sides claim that no scripture is of 'private interpretation'. The Utah Mormons quote scripture to prove their system to be right, while you do likewise; so the question arises: How am I to know which is right? (if either). I also understand that you have twelve apostles which direct the affairs of the church. Now, I want to know if both sects are subject to the same set, or do each sect have a different set of officers—apostles, prophets, etc."

These very significant questions have been answered by me—with many more. I also sent this young student three tracts—"One wife or many;" "Bible vs. Polygamy;" "Was polygamy a tenet of the church," etc. Also, "What we believe," etc. Others have written, asking questions upon the Book of Mormon, Inspired Translation, etc., etc. All of this takes time to answer; but I would not dare to discourage such. I would rather wear out than to rust out. The work is of God; *this I do know.*

Elder Sewell and myself are still corresponding, and he has continued to ask me to furnish him an apostle to debate with. Well, the Lord has furnished one, and Elder Sewell writes of him (after having read in the *Herald* of our late conference): "By the way, I notice you have been called to the apostolic office. Accept my congratulations. I also feel like congratulating Uncle Joe. I doubt if he could have found a more wily assistant among your 'whole fraternity.'"

Well! It is some consolation at times to be noticed, though it is only in an ironical way. I will try patiently to endure such and such things that I cannot help. By the way, Elder Sewell has agreed that the following question is all "O. K." and can he secure one of his church journals (one in the north preferable he says, which will suit me as well), we will possibly debate through our respective journals the following; to wit: "Is the Church of Christ (commonly called Christian or Campbellite Church) the true church of God, and identical in organization, doctrine, and practice with the church of Christ as described in the New Testament Scriptures?"

I have also agreed with Elder Sewell to debate the following sometime in the future, after his church question is debated: "Is the canon of Scripture full?" Should Mr. Sewell be successful in securing one of his church journals to carry him in the debate, I shall feel at liberty to ask for the same honor from ours. Sometime ago I made similar arrangements with Elder J. H. D. Tomson, of the Christian Church, to debate church questions. He agreed to furnish one of his journals and I was to furnish *Zion's Ensign*. The editor and publisher of the *Ensign* entered into a written agreement to give us ten affirmatives with their negatives of fifteen hundred words each, for each church proposition; but, Elder Tomson and the editor of his journal (*The Primitive Christian*) both flew the track and had the

audacity to offer to furnish their journal for three affirmatives and their negatives of about eight hundred words on each proposition! The editor then wrote me that I could accept this or "*we shall pay no more attention to you.*"

I feel thankful, happy, and glad that I have the honor bestowed upon me from God to represent the TRUTH that need have no fear to appear in any respectable church journal side by side with the tact and talent of its enemy. Let Elder Sewell and his editors take notice.

Yours in defense of the gospel work,  
I. N. WHITE.

LAMONI, Iowa, May 5.

*Editors Herald:*—In answer to Bro. James Sheen's question in *Herald* of May 5, I will say that all the quotations in "Crooked Paths" were copied directly from the books and papers cited. We were in possession of all those works, and we feel sure they are correct. Bro. Peter Anderson copied the manuscript, and we carefully compared the quotations to be sure they were correct, before we sent to the Herald Office.

I have had similar experience to that of Bro. Sheen. I have met men in Utah with the books in my hand containing the utterances of their leading men, but they remained steadfast in their traditions. The *Deseret News* has never refuted those statements, nor can they. The position occupied by the Reorganized Church is impregnable. It is in harmony with the revelations of God and the true history of the latter-day work, and will stand till Jesus comes.

Anyone may use those quotations with safety. Yours in bonds,

R. J. ANTHONY.

ST. MARY'S, Ont., April 19.

*Editors Herald:*—I arrived home on the 10th after a three months' tour in my mission field—Walsingham and vicinity. I made three new openings, one at Vienna, which we feel will prove successful. I will inclose a clipping from the *Aylmer Express*. By the assistance of Bro. Isaac Pearson, of Houghton, I secured the Catholic Church there and had it well filled for seven nights, and left a splendid feeling. Was cared for whilst there by some of the wealthiest citizens of the town, Mr. Z. H. Balcome and Sons, who carry on an extensive business, a saw mill, sash and door factory, and furniture store, and also undertaking. They are fine people and made me as one of their own, with a strong welcome to make my home there when I return. Many friends were made towards us while there, and I think quite a number will embrace the gospel. I propose to return there in May to resume my labors.

At Houghton Center I secured the English church, from Squire Aulton, and made quite a number of friends, with the promise of the church whenever we needed it. Truly God is fulfilling his promises, wherein he said he would send his angels before his servants to open the way.

I also labored at Watson Center, and vicinity. Nine were baptized there; five by

the branch officers and four by the writer. One old brother I baptized was supposed to be dying with cancer, which had eaten the under part of his jaw clear around from ear to ear, nearly through to the windpipe. The odor from it was so disagreeable I could scarcely endure it while preaching and would get out as soon as possible after the service was over. After the priest of the branch and the writer had held several meetings there the old gentleman demanded baptism, and we secured Bro. H. Thompson's team and sleigh and proceeded to the water. Many outsiders said he would never come out of the water alive. "Why," they said, "they are just going to murder the poor old man!" "Oh," I thought, "how little faith they have in God!" We muffled the old gentleman up with bed covers, as it was a cold night, being the 5th of March and he had not been able to be out of the house for several months, and we got him in the sleigh and drove to the water. The team and sleigh were driven right into the water and I lifted the poor old man out and buried him with Christ in the cold watery grave. He arose praising God. That evening I confirmed and administered to him according to the injunctions given in James 5: 14. Three days afterward he walked four miles to see some of his friends, and when I returned in two weeks to fill my appointment in his house the aged brother exclaimed, "Thank God, Elder, God is healing me; my cancer is most all healed!" This he said in the presence of a goodly number who had just come to meeting; and that unpleasant odor was entirely gone. O, how I felt to praise God for his marvelous work and a wonder!

I also baptized a gentleman at Bookton, who was given up by the doctors. They said they could do no more for him. Elder Longhurst and the writer administered to him twice before his baptism and the writer twice after, and on the fifth of this month, Elder R. C. Longhurst and the writer called to see this brother and found him able to be up and around. We again administered to him and felt blessed. His wife and daughter promised to obey in the near future.

I was called from Walsingham Center by telegram to conduct the funeral services of Sr. Eddie Wyett.

On March 31 I was called to Vanessa to conduct the funeral services of Miss Nellie Smith, an adopted child of Bro. and Sr. Coats. This dear girl died very suddenly. She was not in the church, but was a constant attendant of the saints' Sunday school at Vanessa. She was a good, kind girl, and was beloved by all. Whilst there I was cared for by our worthy district president, Bro. R. C. Longhurst and his wife. I was quite under the weather while there, but have nicely recovered. Since I have been home I have visited and talked with some outside the church and preached for the saints here and assisted the president of the branch, Bro. George C. Tomlinson, in caring for the sick, and have been greatly blessed in our labors here.

I was pleased to learn through the *Herald* of the church being more fully organized,

and felt like singing, "Praise God from whom all blessings flow." We feel there are great blessings in store for the faithful. I leave to-morrow for Norwich. Will labor there some, then on to my field.

Asking an interest in the prayers of God's people in my behalf, for the work's sake, I remain,

Yours truly,  
S. W. TOMLINSON.

TEMPLE, Ohio, May 6.

*Editors Herald:*—Brn. I. M. Smith and George Robley have just started for Fagundus, Pennsylvania, and Bro. W. W. Blanchard for East Pharsalia, New York. Bro. F. M. Sheehy will leave here to-morrow for Cohocton, New York. Bro. G. T. Griffiths and self intend reaching Detroit, Michigan, next Monday; anyway by Tuesday morning.

Excellent meetings here last Sunday, Brn. F. M. Sheehy and George W. Robley occupying the stand morning and evening, Brn. Lake and Griffiths assisting. Saints are feeling well in the work. Bro. Lake is ailing physically, and is at home yet. The gentle breezes of spring are blowing, and gladness is manifest all around.

WM. H. KELLEY.

## Original Articles.

### THE KINGDOM OF GOD.

Sermon delivered by Bishop E. L. Kelley, at Lamoni, Iowa, March 11, 1894.

It has been very difficult for me to select a passage of scripture as a basis for the evening's remarks that was even satisfactory to myself. However, I will call your attention to a familiar text, a statement made by the Apostle Paul regarding the kingdom of God:—

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Romans 14: 17.

The apt discourse this morning called our attention to the fact of the culmination of certain events in the near future relative to the work of Christ and the church. And, possibly, it may not be out of place this evening to touch upon portions of that work, and discuss in our own minds some things that particularly distinguish it from any other work that may be found in the world; for if we should fail to properly comprehend just what the work of God is to be in the last days, we may fail of being partakers therein, as truly as did the Jews in their time fail in becoming identified with the kingdom of God sent to them.

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

This language of the Apostle to the saints was occasioned by reason of the actions of certain brethren in that

time, showing that they were caring simply for this world. When they went to the sacramental service it was for the purpose of eating to be filled, or drinking to satisfy the natural thirst. They had become almost gormands under the idea that this was the work of the kingdom of God to satisfy the earthly nature and all that belonged thereto, in contradistinction to the idea uttered in the language of the text.

The text is comprehensive in very many things. It includes the work of righteousness; the righteousness of God, as it is revealed in the gospel to the human family. This is fulfilled under the work of the law of the spiritual kingdom known as the gospel. The kingdom of God certainly has laws to control and direct those who become attached thereto as members, and those who officiate in its offices. These and all of them of whatever class or condition are partakers of it from having drank into the spiritual and for having performed the works of righteousness revealed in the law rather than for having followed their own selfish or peculiar inclinations, or wrought for works, those things of their own choosing. In the language of the Apostle it is the good works, which God hath before ordained that we should walk in them.—Ephesians 2: 10.

The identity of membership in the church or kingdom is not one of formal union by the profession of the lips, or the handing of the name for record, if it is a membership in the true gospel sense; but the candidate must have thrown off the ways of evil in which he walked, accepted the message that set forth a belief and hope in the risen Christ, performing for duty the works enjoined by this Christ under the law that he may receive the Spirit of adoption, whereby we cry, Abba, Father.

Full compliance with the law revealed for our adoption is the means by which we may change our state, and having thus changed, become citizens and partakers of the spiritual condition indicated in the language of the text, "Righteousness, and peace, and joy in the Holy Ghost."

The Apostle Paul, speaking with reference to the work of righteousness places it under the work of the gospel. He says:—

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the *righteousness of God* revealed from faith to faith: as it is written, The just shall live by faith.—Rom. 1:16, 17.

The same thought that is expressed in the language of the text, "Not meat and drink." Not things that we may take hold of after the desires of natural life here; the kingdom of God is not received after that way nor so realized. And if we have been looking for it in that manner we have doubtless overlooked it. It did me considerable good this morning to hear our President state that the work of the Reorganization had been to present the law of this kingdom to the Gentiles, with all its promises and blessings to the Gentiles, as well as to the Jews or the adopted children themselves, if the Gentiles would do the works of righteousness and accept the conditions. This is the special work of the kingdom of God, and if we have been so building we ought to take assurance by reason of the signs of the times and the conditions of society in the time in which we live.

The time of the setting up of the kingdom of God spoken of here has been variously placed in the first, and the nineteenth centuries, and during the millennial reign, by individuals as they have understood certain texts in the Bible; some claiming that it never would take place until after the ushering in of the millennial reign; others that it was set up in the time of the Savior or soon afterwards, and it was never to be overthrown; that this kingdom has been in existence from the days of John the Baptist and has not been overthrown but has continued right along on down the history of the world to the present. While still another class claims that the kingdom of God, as it was set up in the beginning of the Christian era was by the wicked taken by force and that there was an apostasy therefrom, many being turned from the faith and forsaking the organization, certain features of the organization, the seed, going into the wilderness, and that a restoration had to, and did, take place sometime after such apostasy. To the latter class belong the people that are represented here this evening.

Confusion in reference to the set-

ting up of the kingdom as understood by the churches of the world has been on account of the fact that they have misunderstood or misinterpreted the prophetic statements of Daniel that are found in the second chapter of the Book of Daniel. It is there clearly shown that the kingdom of God would have place and existence in a certain day and age of the world, and in the interpretation of the dream Daniel says:—

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.—Dan. 2:44.

In the interpretation of this text, men, theologians, have tried to interpret the setting up referred to, to have taken place in the time of the Savior's personal ministry in the first century, and from the fact that Daniel says it should never be thrown down or "left to other people," the argument has been drawn that it must have continued down unto the present day.

If you will turn to the twenty-first chapter of the Gospel of Matthew, and the forty-third verse, and read, you will note that the statement of the Savior is so contrary to this view that it need not be argued at length at all. He says:—

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

But Daniel said that the kingdom to which he referred touching the time of the setting up or establishing should not be left to another people. So that setting up as having taken place in the time of the Savior could not have been that which was spoken of by the Prophet Daniel. And here has entered one of the leading errors that has been preached in the world for the last three hundred years by many ministers, and which has been taught for the last twelve hundred years by one of the leading societies of the world known as Christian. Jesus, when speaking with reference to the kingdom of heaven in his time, said:—

From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—Matt. 11:12.

It was a prediction of the Master himself with reference to the end of that state of things that had begun with the preaching of John the Baptist. It was a statement that was eminently prophetic with reference to

the results of the setting up of the work in his own time, and the history of the world proves conclusively the truth of the prophecy; how that by violent hands the early disciples were taken and put to death and that the prediction was literally fulfilled. That kingdom was taken by force. If there were no other texts in the Bible to show the condition and state of the kingdom of God in those early times, and what became of it, except these two from the lips of the Savior, it ought to be sufficient for thinking men and women. That is, that the kingdom of God was set up, to a certain extent, in the time of the Savior, as represented there, but was overthrown by reason of the wickedness of the people; and you turn to the nineteenth chapter of Luke's Gospel, and to the twenty-second of Matthew's Gospel, and read the parable with reference to a certain king who made a marriage for his son, you will see further evidence of the manner the kingdom was rejected, and those to whom it had been sent would not consent for the king's son to be ruler.

It may be truly said, as illustrated in the parable:—

What will the king do with those wicked servants? He will send and he will burn their city, and destroy it, and scatter them.

It was literally done with reference to the people to whom the kingdom came in the days of the Savior. Their city was burned and the people destroyed or taken captive.

So that the settling up of the kingdom as represented first by the preaching of John the Baptist, who was the sower that went out to sow good seed in the field, teach the word of God as Jesus represents, the kingdom of heaven unto a "sower who went forth to sow," was not the work or the time spoken of by Daniel. This kingdom was preached, however, by John the Baptist at the beginning. Afterwards it was added to in the personage of Jesus; and later he began the organization by the calling of the twelve, and after they were sent the seventy were called and commissioned so that the kingdom began to take form at that early age, but soon went into apostasy, and the results are known to the readers of the nineteenth century.

The apostasy occurred more than

any other one thing on account of the fact that the people did not understand the nature of the kingdom. They were looking for a temporal kingdom. They could not rise to the plane upon which is based the statement of the Apostle Paul. They were not living according to the spiritual kingdom. They were looking for ease and indulgence in this world. They were longing for a selfish triumph here over their enemies; a triumph that God has never permitted his people to have as yet in this world, and we really have no right to think that we shall ever have such a triumph as that of selfishness and ambition either in this world or in the next; that is not the work of the church in which we are engaged today. We ought not to wish, we ought not to seek for these triumphs here. Pray that, "Thy kingdom come, thy will be done on earth as it is done in heaven." Pray for the spiritual light and blessing, for this is what proves salvation unto the people. The kingdom of Christ is for the purpose of saving men and women from their sins and is what we have been called to do in our work in the nineteenth century. Not the building of a temporal kingdom, nor the setting up of something of an earthly nature, that will enable us to overcome somebody else in this world. Do we undertake to do that, what different is our work to that of others of whom it may be truly said, "They lord it over each other as do the Gentiles?" But instructing his disciples with reference to the work that should claim their attention, Jesus says:—

It shall not be so among you.

It is very easy, then, to determine whether a person by his work is in line with the kingdom of God or not, by noticing what he does and what he says. It is not enough that we *claim* to be in line with the building up of Christ's work that actually makes true building; that which is in harmony with the word of God; that which is founded in "righteousness, and peace, and joy in the Holy Ghost." The kingdom of God is to be built up of these principles and essentials, and he who undertakes to build and does not work accordingly fails, and must ever fail because God is not with him

nor can he be unless a change is made to God's plan of work.

It is singular that so many persons permit themselves to be deceived touching the examination of the character of the kingdom; its character and work is as clearly marked in the world's experiences if we may believe the history, as that of any civil government. There is no other like unto the kingdom of God. It ought not to be surprising to us, here or hereafter, if we are condemned for a failure on our part, to receive and become citizens therein; for it is easy to distinguish the works of righteousness and peace from those of sin and hostility.

It is impossible for men and women to have place in the kingdom of God and be acceptable to the great King, who is the head, unless they live strictly according to the law of the kingdom, which is the Gospel. And there is no one in the church or kingdom, or out of it, who can break or violate the law without putting himself at variance with the great head of the church and Creator of all, of the greatness and glory of whom the Apostle says:—

For in him dwelleth all the fullness of the godhead bodily. And ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.—Colossians 2: 9-11.

We are complete in him. How? He is the head of the church; he is the one who supplies to the church its nourishment.

In whom all the building fitly framed together groweth unto a holy temple in the Lord.—Ephesians 2: 21.

And hence it is that we look to him, as a people and as a body, for that peace and comfort, the Holy Spirit of promise, which is mentioned by the Apostle as being especially characteristic of the kingdom. Further speaking of this same head of the church the Apostle says:—

Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, which are after the doctrines and

commandments of men, who teach you to touch not; taste not; handle not; all these things which are to perish with the using?—Colossians 2: 18-21. I. T.

This thought brings us a little higher. The Apostle has reference to the kingdom of God in contradistinction to the kingdoms of this world. We are not to look at it as some earthly thing in which we are to do as we please, and then expect commendation of this great one, who is the head. We cannot be supplied with that nourishment that fills all and supplies every part which is in keeping with the law, if we live according to the things of this world and of which, the Apostle again gives warning:—

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Beware lest any man spoil you through philosophy. The philosophy of this world is not always in the road of understanding and wisdom. A short time ago I happened to hear Dr. Snow, Chancellor of the University of Kansas, lecture before a class of several hundred in Kansas City, upon the development theory. And this passage occurred to me. Those who listened to this lecture and viewed the illustrations by a magic lantern, really thought that they had gained something that was wonderful and doubtless many felt wise, when in fact they had only seen something they did not understand or comprehend. Of course they thought that they did. And I will give you an illustration to show more particularly what I mean. In describing the development from the star fish, the dog, and man beginning with the egg life, it was shown that this development occurred gradually, until one came out a star fish, another a dog, and another a man. "Originally," the lecturer stated, "the egg life of these are alike; but what makes one come out a man we cannot tell. Why the other will come out a fish we cannot tell. Why it is a fact that one will come out one kind of a star fish, and another will come out another kind of a star fish, we don't know that. But this development is wonderful."

A gentleman in the audience sent up this question, or as near as I am able to state from memory: "Since

you conclude that mankind originally developed from egg life and that the race exists by reason of this evolution, how is it that in the egg life of the human being we have different races from the same egg; particularly, the African; European; the Malay, and the American races?"

"O, that is easy enough," the lecturer explained; and he asked, "Why is it that, in the development of the bovine, the buffalo of Europe is so different from the buffalo of America? Do you not know that there is a wide difference between them?"

"Why, yes."

"Well, in the same way mankind may differ."

This was the best answer the lecturer could give; but who knew in fact any more after his answer than they did before? The why as to the difference was just as far lacking in the explanation touching the bovine kind as was the first regarding the diversity of the human race. This should lead to the conclusion that the development theory in many phases is not only wrong as to the man, but in its application to the lower animals it is likely to come short also. It was easy to see that the people thought it was wonderful. And I thought of what Paul said:—

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—Col. 2: 8.

The great object and aim of the lecturer seemed to be to follow the line of those who had essayed to account for the origin of man in some other way than had been revealed by the Creator. I do not believe that every feature of the development theory is so vague as to be easily torn to pieces, but very many of them are; but I do not propose to stop here and discuss that.

The kingdom of God is the principal thing that men and women have had their attention called to all along the ages, and it is that which you and I ought to think of in shaping the first act in life as it is first of all that is profitable to us. Now I like to represent this heavenly kingdom, its orders and powers, for the reason that in this there is no disparagement of worth and merit, but each and all have justice and equity meted from the basis of a correct judgment.

There is no possibility in that kingdom of one man treading on the toes of another, as the saying is; everyone must have his rights. The safety of one is the safety of all and the wisdom and justice of the kingdom must recognize this. If the great head of the church could not violate any laws of this kingdom, certainly you and I could not. The agency that was given to the human family at the beginning forms one of the laws of this kingdom. The people are free.

Men and women often wonder how it is that God does not put forth his hand and save this one or that one whether or not; why he is the head of this kingdom, the governor; and as such it ought not to be expected that he would transgress the law or interfere with the rights of any member of the kingdom. If the president of the United States, because he is president, should assume to send out an order contrary to our liberties, demanding that the people of the United States obey, without the sanction of the two houses of Congress, you know how quickly we would shoulder our muskets and go up to Washington. And it would not be for the purpose of sustaining the president, either. And who would not approve of such a course who loves liberty and right?

It ought not to be expected that even with a finite ruler who is liable to err and be misled that a violation of the law by him will often occur. His duties as well as those of the humblest citizen are made clear, and the rights of each are guaranteed. But how much more is this true in the kingdom of God. And I was pleased with the decision of the court touching the case that was called to your attention this morning, in the fact that the judge gathered this idea so readily as to the action in this church; and although acknowledging the fact of a governing head, he says:—

The rule of action in this church is by common consent in the church, and nothing could be imposed upon the members of this church without their consent.

That is a truth embodied in divine law, and is well set out in the findings of the Federal Court. The people of this church, the membership, need not be scared or afraid that somebody will trample upon their rights, if they will only look to the law and to the testimony. I have never been afraid

of the President of the church, or the Quorum of Twelve, or the Quorum of Seventy, or the Quorum of High Priests, or any other quorum of the church, trampling upon the rights of the people of this church unless they go so far as to disregard and violate the constitutional law. That is where all the trouble lies. There is no possibility so long as we keep within the bounds of the law of the church, of any one of these individuals or quorums, or all, injuring you, or interfering with your rights, or liberties, or property, or life, or anything else. It is impossible. So I have never been alarmed, as I have heard some express themselves. I know there was such a thing done in the past; but it was done by reason of a violation of the law and constitution of the church; it was done by usurpation; it was done through setting aside that law we are bound to obey and follow if we would have acceptance with God; and there can be no lawful substitution for this either by a new law adverse to what we have or by a "living priesthood;" for God cannot change, neither his law. He does not leave his children to be guided by the caprice of men, but has called them to obey his law which is certain and true. There is no man who has ever lived to whom God has said that we should follow. It was taught, Follow me as I follow Christ, by the great Apostle; but God never placed himself at the disposition of humanity here below.

If God should say to an individual in this world, "You follow that man," then whatever the man did would be to compromise God and thus God might be compromised with evil. Don't you see the reason of it? God deals in principles; fixes the standard in truth and asks us to think. And when a few years ago I heard persons who used to belong to what was termed the Original Church of the Latter Day Saints, get up and testify that they knew that Brigham Young was a prophet, it was a puzzle to me until I discovered the secret of their error. The secret of it was simply that they had forgotten God's law and looked at the man, having closed their eyes to the law; and if an individual does that in the Church of Christ, he shows himself an unworthy member of that

great body, because we are not cited to men; but the truth. We are to be judged by the law. Whoever shall overcome and keep this law,—he it is who will stand approved in the last day. No wonder that we are instructed by the Apostle to

try the spirits whether they are of God: because many false prophets are gone out into the world.—1 John 4:1.

How shall we try them, you ask? I answer, By the word of God, the law which we have received.

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.—1 Cor. 14:37.

In other words, let his teaching be in harmony with the law. Not adverse as was this man's to whom I have referred.

I am aware that many think that the leading men of the Reorganization are not so strong as those of the old organization. I do not so read them. I look at the First Presidency of the Reorganization as abler men in many ways than the First Presidency of the old organization. They are more careful and considerate as well as spiritual men. They may not be as gifted in certain directions, in revelations and prophetic utterances; that may not be their work as it was with some of the First Presidency in the old organization; but in other ways, in the understanding of the law of Christ, and correctness of interpretation, I do not think the original Presidency was any further ahead than the present Presidency of the church. And so it is with the Quorum of Twelve. There has never been a stronger Quorum of Twelve Apostles in the nineteenth century than those that belong to the present Reorganization of the church, mentally, morally, or spiritually. Never. I say it without fear of contradiction, and without any desire to compliment the present Quorum, either; because what they are they have gained by reason of hard work and labor, and the blessing and favor as well as the chastisement of the hand of God from time to time when they did not live as they should have lived. The honor is the Lord's. The honor is due to him who is the great Head of the church. I may say the same with reference to the Quorums of Seventy. There were good men in the Quorums

of Seventy in the old church; and when we say but few were the equal of the Seventy of the present day, it is all that you can say in fact in my opinion. I have been privileged to converse upon the religious question with these men, and have had the privilege of meeting some of the Twelve of the old or original organization, and comparing them with the present ones. The Twelve that are now living that belonged to the original organization do not near compare to-day with many of the Seventy of the Reorganization. Do not compare mentally or spiritually with the Seventy of the Reorganization. I only refer to this because there has an idea been entertained of some superiority of those of the old among the people, and it is a deceiver.

There is no danger to the body if we will move forward without hesitation and perform the work the Lord has asked us to do, push the preaching of the gospel in all the world and "live by every word that proceedeth from the mouth of God." Now I want somebody to begin to think about these duties and not think somebody else is in apostasy, and that he is about ready to fall, and that another has about given up the faith because he does not happen to indorse our hobbies. Just give due credit to your brother or sister as you would have them give credit to you in this great work of the Reorganization, and trust that He who has guided the work thus far is able to continue, and the work, if we will but adhere to the principles that should govern, will overcome by and by, and salvation and redemption will come and the kingdom of God will be here. And when it comes it will not be in that we are rejoicing over the downfall of the Gentiles. I am glad President Smith made the statement touching that this morning; but when this time comes the Gentiles and everybody else will be heard saying, "Honor, and praise, and glory forever and ever to Him who sitteth upon the throne, and who hath redeemed us." Why, salvation is not just for this people, but it is for all peoples. It is not for us to say that we will isolate ourselves, and that we are going to do this in our way, and go to heaven according to our plan. We must be willing to teach and will-

ing to hear. Be ready to do good to all men, and so perform without respect of persons.

A few mornings ago a brother rode hastily up to the sidewalk, jumped off his horse, and said,

"Brother Kelley, I want to ask you a question."

"Well, all right."

"I have heard a great many statements as to what parties had heard and I thought I would ask you. A brother told me yesterday that you said that you could interpret revelations as well as Brother Joseph Smith, and that you had just as good a right to receive revelations as the President of the church."

You may imagine my surprise, for I had never thought of such a thing, let alone saying it. The canvass of such an idea had never entered my head. It had never entered my mind that I could interpret a revelation at all. In thinking over it since I am prepared to say that I have no recollection of ever canvassing the thought in my own mind that I could interpret a revelation better than or equal to Brother Joseph, or Brother Cochran, or any other brother or sister before me. God knows I never had that thought in my mind. I have this in my mind, that neither Joseph Smith nor myself can interpret a revelation properly unless we have the Spirit of God to aid or qualify us for the work. It is a matter which does not belong to man, but to God, and man may only properly act as he is qualified by God's Spirit.

For this cause and for many others it is necessary that men should become citizens of the kingdom of God and abide its conditions:—

Righteousness, and peace, and joy in the Holy Ghost. So let us abide and work, trusting in the Lord for help to overcome.

#### PROPHETS VINDICATED.

IN an able article on "Men who claim divine missions," in *Herald*, page 122, current volume, we find two items made to do duty in a manner which we think if carefully weighed by the good brother would not have been so used.

The first item referred to is the case of Jacob represented as a deceiver imposing upon his aged father Isaac, and fraudulently dispossessing Esau of his

birthright; which, if carried to its legitimate issue, must of necessity implicate Rebekah in the practice of deceit upon her husband, and wilfully defrauding her eldest son Esau out of his paternal blessing, and placing it unjustly upon the head of her younger son Jacob, which has been done by many persons through mistaken zeal or misunderstanding of the texts.

This line of argument would lead to the unhappy conclusion, not only that the Prophet and Patriarch Isaac was deceived, notwithstanding he was in possession of the spirit of prophecy and revelation, but might be damaging to all other prophecies; and still further, it would make the Almighty a party to the transaction, and if carried to its legitimate conclusion would bring the Almighty down to the level of capricious and intriguing man, and overturn the whole theory of divine interposition in the affairs of men, as well as take the very foundation from the plan of salvation revealed from Adam to Christ.

The fact is the story of Jacob and Esau is a beautiful allegory, in which no injustice was practiced upon Esau or deceit upon Isaac, and neither deceit nor fraud practiced by Rebekah or Jacob; but that the purpose of God might stand as was declared, that "The elder shall serve the younger." If not so that Jacob was designed by the Almighty to fill the station that he did in life, even to the manner of his birth, why was he not born first? and thus avoid the necessity of a visible manifestation of an election or choice on the part of the Almighty.

We are informed in Doctrine and Covenants, section 2, that the works, designs, and purposes of the Almighty never fail; therefore, that man might learn to bend his will to the decrees of heaven this and other allegories in the Scriptures were given. We might further reason, why was a Reuben first born to Jacob, and why was he displaced by the seed of Joseph? Surely his life was foreseen by the Almighty. As to the seed of Joseph, we might ask, why was Ephraim set before Manasseh? We have in the case of Jacob and Esau endeavored to give our views briefly in *Herald*, September 16, 1896, and will therefore not further enlarge upon it here.

The second item to which we wish

to call attention is the reference had to the character of the prophet that lived near Bethel, as found in 1 Kings, chapter 13, verses 7 to 19, of whom it is said, he was a false prophet. The eighteenth verse of said chapter King James' translation reads as follows:—

He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

From the reading of this chapter from the seventh to the thirty-second verses inclusive, if nothing else was given upon the subject, we would be driven to the conclusion that the prophet, calling the man back was not a false prophet, for he not only holds the prophet from Judah in great reverence, but he also prophesied in the name of the Lord concerning him saying:—

Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.—1 Kings 13: 21, 22.

All of which literally came to pass. It is evident, however, that a mistake somewhere exists. By turning to the Inspired Translation we find it declared in the eighteenth verse that he was directed by the angel of the Lord to try or prove him, and he so informs him of the fact. But the prophet from Judah no doubt thought the test was ended when he refused to turn aside, or to eat by the way, and felt himself at liberty (after proving himself to the prophet) to turn aside before his journey was completed, which we think will appear from the determination of the prophet, as at first shown, to fulfill the word of the Lord, and from the eighteenth verse, according to the Inspired Translation, which reads thus:—

He said unto him, I am a prophet also, even as thou, and an angel spake unto me by the word of the Lord, saying, Bring him back with thee unto thine house, that he may eat bread and drink water, that I may prove him; and he lied not unto him.

I. N. W. COOPER.

Dictated March 6, 1897.

LAMONI, Iowa.

The just are true and right; the right are just and true.

## Sunday School Associations.

### CONVENTION NOTICES.

Members of Des Moines district who contemplate attending Sabbath school convention, June 11, to be held at Richland Creek, will be met at Chelsea, on the Northwestern from the east; and at Long Point, from the west on the C. M. & St. P. They will be met at Gadstone from the Rock Island road. Bro. Lyke will meet all that come on that route; the first station east of Grinnell. This program will be carried out to those attending district conference as well, which convenes on the 12th of June.

WM. JOHNSON, Sec.

The Little Sioux district Sunday school convention will convene at Magnolia, Iowa, June 4, 1897. Schools please see that delegates are appointed, as we have our annual election of officers.

MRS. LENNA STRAND, Sec.

The Nauvoo district Sunday school convention will meet at Farmington, Friday morning, June 4, at 10:30. The program for the day will be as follows: Morning hour business session. Afternoon, 2:30, essay, How our bodies influence our souls, Daniel 1: 8-21. Every delegate present is expected to read a verse from the Bible, Book of Mormon, or Doctrine and Covenants on the subject. Bring your Bibles, Sunday school *Quarterlies*, and Winnowed Songs with you, as you will need them in your work. We hope to have a teachers' meeting during the time, that all may be benefited, and that the Spirit of God may direct us. There will be preaching at night by some one of the missionaries, to the teachers and Sunday school workers.

In gospel bonds,

HATTIE MCKIERNAN, Supt.

The Kewanee district Sunday school association will meet at Millersburg, Illinois, June 4, 1897, at two p. m. We hope each school in the district will be fully reported and represented. Please send reports to secretary, so his report may be made representing the strength and number of schools of the district. The officers as per last resolution are preparing an entertainment, and instructive papers will be read in the evening.

S. A. WHITEHOUSE, Secretary.

KEWANEE, Illinois.

## Miscellaneous Department.

### PASTORAL.

ILLINOIS AND WISCONSIN.

*To the Saints of the Northern Illinois and Wisconsin Mission; Greeting:—*Having been placed in charge of the above mission, I take this means of forming a better acquaintance with all the saints and friends in the mission. Dear saints, there has a new era dawned upon the history of the Reorganized Church of Jesus Christ of Latter Day Saints, that I and many others have hoped and prayed for so many years. It was witnessed on the 12th

of April in the conference at Lamoni, Iowa, that the church was no longer a remnant; the leading quorums were filled, and the Spirit of God resting on the congregation, bearing witness to many that God was well pleased with his servants and the position they occupied before him. And it is to be hoped all will take new courage and arise and shake the coals from our garments, and seek to do something that will help to move the cause of Zion, that the mission year before us may be a successful one, and many be added to the church. To that end I shall labor, hope, and pray. Those who have been appointed as laborers with me in the mission are strangers to each other in mission work; but I trust our acquaintance will be pleasant, and for the good of all. I have no personal feelings to be gratified; all my desire is that all should be respected and dealt with in mercy and in accordance with the law and order and usages of the church.

I have placed in charge of Wisconsin Bro. W. A. McDowell; all laborers in that part of the mission will please report to him and he to me, as rules of reporting demand. Bro. F. M. Cooper will have charge of missionary work in Northern Illinois district, devoting as much time in the city of Chicago as circumstances may demand or wisdom direct. All missionary laborers in the above-named district will please report to him. Bro. T. J. Sheldon will have charge of the missionary work in the Kewanee district, and all of Northern Illinois that may not be included in above-named district; all associated laborers to report to him.

We ask for the cooperation of all local laborers of the districts and branches, saints and friends, to assist in the great missionary work now before us, that much good may come to the church. I expect to be in the mission as soon as circumstances will permit; hope to meet with the saints at as many conferences as I can and become better acquainted with the saints and mission. I do not expect to locate at any one place, but travel and labor in the mission as the Spirit and wisdom may direct.

Dear saints, let us labor together as one, that success may attend.

Your servant and fellow laborer for final triumph,  
JOHN H. LAKE.

TEMPLE P. O., Ohio, home address.

WESTERN PENNSYLVANIA, OHIO, ETC.

*To the Officers and Members of Western Pennsylvania, Ohio, Virginia, West Virginia, and Northeastern Kentucky; Greeting:*—Having been reappointed in charge of the above-named mission, I herewith invite your hearty support and cooperation during the current year. The recent General Conference and its grand results is indeed very gratifying and comforting to those of us who for many years have been fasting and praying and looking forward with anticipation to the day when our heavenly Father would complete the organization of the church by filling up the vacancies in the leading quorums. The fact that our prayers have been answered and the desires of our hearts have been realized, should infuse new life in us and inspire us to sacrifice and labor with greater

diligence to bring our fellow men to a knowledge of God and his Christ through the preaching of the gospel.

Truly the field is white and ready to harvest. Therefore, let us thrust in our sickle and reap with a will to gather in the golden grain. We sincerely hope that the local officers will ably second the efforts of the traveling ministry, that together we may be colaborers with Christ. The traveling missionaries are hereby admonished not to interfere with local affairs, only when directed to regulate district and branch affairs by the proper authorities. Let us all strive to work in harmony with the divine injunction which says, "The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—the Twelve and the Seventy, under their direction, together with such High Priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers."—Book of Doctrine and Covenants, page 355.

It will require temporal means to successfully carry on the work committed to our care; hence, send your tithes and free-will offerings to the Bishop's agents in your respective districts, as the Lord shall prosper you. The most of you have done nobly in the past, but let us all try to do better the present year. The following faithful brethren have been assigned to labor in the mission: R. Etzenhouser, J. C. Foss, James Moler, L. R. Devore, D. L. Shinn, H. E. Moler, J. L. Goodrich, G. H. Godbey, F. J. Ebeling, F. C. Smith, S. J. Jeffers, and Joseph Biggs. The missionaries and the missionary in charge have labored harmoniously together in the past, and we hope that the pleasant relationship will continue in future. I shall expect a report from the ministry as heretofore, once every quarter. All those who desire preaching, notify me by addressing me at Temple, Lake County, Ohio.

Dear saints, let us all labor with renewed diligence the present conference year, and let us pray earnestly that great success attend our weak efforts.

Yours in the conflict,

GOMER T. GRIFFITHS.

NORTHEAST AND NORTHWEST KANSAS.

*To the Ministry and Saints in Northeast and Northwest Kansas Districts; Greeting:*—Having been reappointed in charge in the above mission, I wish to call the attention of those concerned to a few matters of importance pertaining to our work.

First, you will notice by report of annual conference that the number of General Conference appointees has been reduced to three, Brn. E. A. Davis, L. F. Johnson, and the writer. This weakening of our ministerial force is partly and happily condoned for by the generous offer of Brn. J. W. Hudgens and N. S. Dunnington to put in their entire time in the work.

Second, respecting the purchase of a tent

by and for the Northeast Kansas district, this will be impracticable at the present time, for two reasons: first, the amount donated, \$50, is insufficient; second, the number of laborers assigned us is too few to conduct tent work. By another year, we may hope the tent fund and the numbers of workers may increase so that we may procure and use a tent.

Third, Brn. E. A. Davis and J. W. Hudgens will be associated together in Northeast Kansas district, with the understanding that Bro. Davis shall continue, as previously arranged, to labor in Atchison and vicinity, and that Bro. J. W. Hudgens hold himself in readiness to respond to requests for preaching in the various parts of the district. Bro. P. Cadwell, president of district, and others interested, will please note. Bro. J. W. Hudgens' address is Baker, Kansas.

Bro. N. S. Dunnington and the writer will reach the Northwest Kansas district as early in June as possible, with the expectation of working with the tent. We wish to use it where the labor done will be most effective. We wait determination of this until consultation can be had with Bro. H. Hart, president of the district, and further information is received as to what place or places would best be worked.

Bro. L. F. Johnson will be left at liberty to continue his labors in Northwest Kansas district and answer such calls as may be made to him for preaching in that district.

April 19 the writer came to Maysville, Missouri, at the solicitation of Elder J. M. Terry, to defend the cause against the attack of Mr. William Kirby. To-night we begin a debate of nine evenings in the Latter Day Saints' church near Maysville. This detention from my own field seemed unavoidable. In justice to the saints and faith here, a defense was demanded. I hope, however, Missouri, in the matter of ministerial aid, will accept the doctrine of "reciprocity" and practice it, by giving us help sometime.

Mail sent to Fanning, Kansas, any time, will reach me.

Very truly,

W. S. PENDER

FREMONT DISTRICT.

*To the Saints of Fremont District, Greeting; Dear Brethren and Sisters in the Lord:*—Having been returned by the direction of the leading authorities of the church to labor with you in the interest of this great work that is so dear to our hearts, and that we so much love, I greet you again with joy, and call upon you once more in the name of our loving Master, to come forward to the help of his cause; let us labor together in love and unity, as in the past fourteen years. God has wonderfully blessed us, and poured out his Spirit upon us, filling our hearts with joy, and has added many precious souls to our number, who have nobly and willingly stepped out and assisted us as best they could, both by precept and example to move the work along.

There has never been any conflict or jar between us and the authorities of the district. We have labored harmoniously together all these years; and trust that in



future there shall not anything take place to mar our peace; nothing interdictory to hinder the onward march of the work; and to this end let us labor together in the spirit of the Master. And when we pray, let us pray from the heart, as the great preceptor taught, saying, "Father forgive us our trespasses, as we forgive those that trespass against us."

What we have done in the past has been in all "good conscience before God," and toward all; having in view only the good of the work, and the general good of all my brothers and sisters. Thanking you for your support in past years, still trusting that I may through the grace of God be able to merit your confidence and love in the coming years. And I herewith tender my sincere thanks to the dear saints of the Nodaway district, and shall ever remember the good times had with you in heavenly places in Christ Jesus, for your good desires towards me, and liberality in administering to my temporal necessities. May God our Father reward you both here and in the hereafter, is my earnest prayer.

We met Bro. D. Hougas, the president of this district, with Brn. W. N. Gaylord and James Roberts, of Shenandoah, with Elder William Leeka and wife, of Thurman, here yesterday, Sunday, May 3, to attend the dedication of the church bought by the saints of this place. Some of the leading brethren of the branch, with the advise and consent of all, have assumed the responsibility; and have a clear deed to the Reorganized Church of Jesus Christ of Latter Day Saints. And many, by their works and good intentions manifested yesterday, showed that they were determined to stand by these brethren, and thus help to shoulder the burden.

The sermon in the morning was by Elder D. Hougas; it was timely, fitting, and opportune. Dedicatory prayer by Elder H. Kemp. The Spirit of the Master was present in power. In the afternoon fellowship meeting; all seemed to be imbued with God's Holy Spirit, and as they rose one after the other, and spoke of the goodness of God to them, tears of gratitude coursed down the cheeks of nearly all in the house, thanking our heavenly Father for his matchless goodness and infinite wisdom in opening up the way for them to get a house in which to worship the Lord their God. Many not of the church rejoiced with us, and congratulated us in being so fortunate, and expressed themselves better satisfied with our work, and hoped to know both us and the work better in the future.

Thus the work moves on. God is moving amidst the people by the power of his spirit; and we are hopeful for the work in this place. We shall stay and do what we can, preaching the word in this house.

God will speed the work in all the land and nations of the earth.

Yours most truly,  
HENRY KEMP.

*To the Saints of Decatur District; Greeting:—* Beloved in the Lord, permit me to salute you in the grace of our blessed Master, and to assure you of my deep anxiety for the spread and establishment of our holy cause

in righteousness. I felt at the time your vote was given, and still feel the weight and grave responsibility of the office of pastor over such an important charge as this district; and especially so on coming into touch with all parts or sections of the district, and discovering so much that is of an unfavorable character to prosperity, demanding immediate attention in regulating that the ill may be removed and the good have ample opportunity of developing. My success in accomplishing the needed work in this district will largely depend upon the liberty and privileges granted in the discharge of duty and the assistance and cooperation of both members and officers within the limits of the district, and the guidance of the Holy Spirit. I feel somewhat keenly embarrassments not experienced by my predecessor in office; however, I shall seek to freely, earnestly, and humbly give to this important work my undivided time and the full benefit of my long and active service in the cause of Christ.

The Lord having kindly spoken to us in the law concerning the care and government of branches and districts as follows: "In the meantime, branches and their officers, and districts and their officers, are to be considered as provided for by my law to carry on the work of the ministry in caring for the membership of the church, and to relieve the Twelve and Seventy from the vexation and anxiety of looking after local organizations when affected."—D. C. p. 347.

Again: "In matters of personal importance and conduct arising in branches or districts, the authorities of those branches or districts should be authorized and permitted to settle them."—D. C. p. 349.

I cheerfully assent to the provisions of the law, and if "permitted" will try to faithfully comply with its requirements. When ministerial assistance is required by the branches (or other localities of the district), and timely notice is given me, I will make the effort to supply the needed help promptly upon the application.

All local ministers are respectfully urged to thoughtfully and carefully consider the necessity and importance of employing their time in teaching and preaching the gospel in their several localities, that their friends and neighbors shall have ample opportunity of hearing the angel's message and prepare themselves for the kingdom and coming of the Son of God.

Those who have been chosen as branch officers will find it of great benefit in their labor of love that they shall avoid hasty or harsh expressions, so that in all their ministrations they shall be kindly disposed and considerate of the feelings of all, even of those who need to be chided for folly, or those whose acts have to be rebuked for sinful actions. Those having the watchcare of branches will seek to be diligent and self-sacrificing in providing for all the regular meetings, and to see that proper persons who are prompt, faithful, and spiritual are in charge; that whenever the celebration of the sacrament is to be observed, that bread and wine, as required, be provided, and that a

qualified officer is present to administer. No branch officer should neglect his duties and requirements in his branch to fill outside calls. Let me impress upon the attention of branch officers the paramount importance and great responsibility that rests upon them to see that the household of faith shall be constantly and fully taught in all the principles of the gospel, as also the necessity of the several duties required of the individual member. There would be consistency and wisdom in those ministers who teach, either in public or in private, that they should be examples of purity and cleanliness; for the Lord hath counseled: "Be ye clean that bear the vessels of the Lord."—D. C. p. 137. This includes all pertaining to mind and body, act and conversation. We cannot be too careful about this matter, for lately the Lord said: "Be clean."—D. C. p. 346. In the rise of the church the Word of Wisdom was: "And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."—D. C. p. 245. The latest word of advice to us reads, "Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco, and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example."—D. C. p. 344. I assure one and all that it is pleasing to our heavenly Father that we hear him in all things and abide his counsel and instruction.

Ordination is not a badge of reward for dress parade exhibition, but is a means of usefulness to the uplifting of humanity and doing good in the church of the living God.

Should there arise misunderstanding, observe the following: "Let not the sun go down upon your wrath."—Eph. 4:26; see also Matt. 5:21-26. In this connection observe God's direction: "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."—D. and C. p. 192. In trouble have not confidants; talk first with the offender plainly but kindly, if you are not successful of amicable settlement, call in another (the teacher) to aid you; if still no adjustment, you may lay it before the elders; but it is both unwise and unlawful to spread one's trouble. Be not guilty of doing that which you are commanded not to do; and be equally sure that you do not omit to do that which is commanded you to do.

I feel the premonition of the Spirit, that the promise—the hastening time is near, yea, very near; and that the saints are beginning to be obedient to the invitation, "Come up higher." I would therefore exhort that one and all seek to have part in the Lord's wonderful work; "faith without works is dead."

All can be helpers by sending your tithes or freewill offering to David Dancer or E. L. Kelley, Lamoni, Iowa, or hand the same to me; it would be an exhibition of our confidence in the work, if the two thousand names

of this district should appear upon the Bishop's report for this year. Do not hesitate on account of the smallness that shall appear opposite your name, so that the gift is all that you can afford, and it is done with an eye single to the service of God.

It would be advisable that all meetings and ministrations in branches be with the consent and knowledge of those in charge; however, let not there be too particular straining for authority; let not the work suffer because of red-ribbon practice or iron-clad rule; but adopt the ancient usage "with love; in honor preferring one another," for all are "equally honorable."

I heartily indorse the fifth paragraph of J. R. Lambert's "pastoral" in *Herald*, for April 28, 1897, and trust that none will go contrary to instruction as to "*fitness and preparation*" for baptism; trouble and shame can be saved to the church by being careful and obedient.

To all saints let me urge: "See that you love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come."—D. C. p. 242.

We are entitled to the blessings of God only on condition that we keep his law, not otherwise. Let the men of the church avoid familiarity with females, likewise let the women of the church avoid familiarity with men; then the church will be saved mortification by lapses from virtue, and the sin of the world rebuked. Vie not with each other in what is done for place, or praise of men, but the reverse, that you may please God, and like Moroni, say in your soul, "I seek not for power, but to pull it down." Let the uplifting and sustaining of "all truth" be the sole object of your labor. As a servant of Christ I bid you God speed.

ROBT. M. ELVIN, Dist. Pres.

LUCAS, Iowa, May 5.

#### BISHOP'S AGENT'S NOTICES.

##### NORTHERN CALIFORNIA.

To the Saints in Northern District of California; Greeting:—No doubt you are all rejoicing over the complete organization and our Father's love and watchcare. You may justly feel proud of the church, and more so that you are members of the true and only true church "upon the face of the whole earth." I rejoice exceedingly with you that God heard our prayers, respected our fasting, and granted that which we sought. Do we appreciate enough our privileges? While thousands are in doubt and uncertainty, wrapped in midnight darkness, we are permitted to bask in his true light and listen to his guiding voice.

While the world cries, "Delusion," "False prophet," we are like the old lady who dropped a bundle of bills wrapped in "straw" paper on Broadway, New York, on April

first. Because none knew the contents of that paper, they kicked it from side to side of the sidewalk, and when she picked it up, *knowing* what it contained, they cried, "April fool." But who was fooled? And that is our position to-day spiritually; we *know* what we have. Proper investigation would have revealed the contents of the "straw paper" SURE, and so with this work of God. "If any man will *do his will* he SHALL KNOW." We have a work to do to acquit ourselves before God.

We need funds to supply the ministers' families, and also the needy, worthy poor. Let us not act like the world, let us walk in the light of our Father.

I have been placed here by the Bishop of God's true church to look after the poor among us, and also the families of the ministers. Will you help me to do so?

I thank you for the response you have made to my appeals before, and I now urge you to aid me in the performance of this solemn trust.

May God bless and prosper you, and give you needed grace to walk as he would have you.

In bonds,

CHAS. A. PARKIN,  
Bishop's Agent.

3010 16th St., SAN FRANCISCO, Cal.

#### CONFERENCE NOTICES.

Birmingham district, England, annual conference will convene in the Middle Class schoolroom, Priestly Road, Birmingham, Saturday, June 5, 1897, at 7:30 p. m. All intending visitors are requested to notify Bro. T. Taylor, the Grove, Bournbrook Road, Selly Park, one week before conference convenes. Elders and priests (otherwise than presiding priests of branches) should report by letter or in person, if by letter inclosing their license for indorsement. Brethren are hereby reminded of notice given at 1896 conference, that as many of the brethren had become lax in giving in reports and forwarding licenses for indorsement, that such action next year (this 1897) be dealt with strictly by law of said district, and will not be indorsed unless rules be complied with. Reports and licenses to be sent secretary, Brighton House, Institute Road, King's Heath, Birmingham.

C. H. CATON, Pres.

C. WALTON, Sec.

The district conference of Montana will convene at Reese Creek, Gallatin County, Montana, on Saturday, June 5, 1897, at eleven a. m. Come all that can, and bring the Spirit of peace, and we will have a spiritual time. Branches will please have their reports ready and in the hands of the secretary on the aforesaid date. We are expecting some of the brethren from the east to be present.

A. B. MOORE, Dist. Pres.

The Spring River district conference will convene with the Columbus branch at Sherwin, Kansas, June 11, at eight p. m. Branch presidents and clerks will please take notice, have your branch reports properly filled out, and in time, lest they be returned for corrections. By looking over the heading of your

blank reports you can readily see what is required to make the report complete. Be sure to have the correct date and month of birth, baptisms, ordination, marriage, place, and by whom, when received or removed, died or expelled; also remember your quarterly collections in favor of district. Branches that have not already responded will please take notice, that the district owes seventeen dollars on the district tent, and are requested to collect six dollars as per resolution. Forward all moneys, reports, and communications to me, at Jasper City, Missouri, or hand them to me on the 11th or morning of the 12th, so as to give me ample time to make out my own report. Come and bring the Spirit of the Master with you.

J. C. CHRESTENSEN,  
Clerk and treasurer.

Quarterly conference of the Little Sioux district will convene at Magnolia, Iowa, on Saturday, June 5. Send your reports as early as possible.

ALMA M. FYRANDO, Sec.

The conference of the Fremont, Iowa, district will convene at the Farm Creek chapel, Henderson, Iowa, Saturday, June 12, 1897, at ten a. m.. The Sunday school convention to meet eight p. m., Thursday preceding. Elders, priests, teachers, and deacons please remember their written reports. Send all reports to the secretary at Henderson, Iowa. Come one and all for a good and profitable time.

D. HOUHAS, Dist. Pres.

The Kewanee district conference will convene at Millersburg, Illinois, June 5 and 6, 1897. This conference will be the time for election of officers, and as many as possible should be in attendance, so that the district will be fully represented.

S. A. WHITEHOUSE, Sec.

KEWANEE, Illinois.

The Mobile district conference will convene June 12 and 13 with Three Rivers branch. Branches will be provided with blanks upon which to make their reports. Branch presidents are requested to see that reports are properly made out and sent to conference by delegate, or if no delegate goes, send report by mail to district secretary, C. I. Carpenter, at Escatawpa, Mississippi, after June 1. It is hoped that every branch may be well represented, as officers are to be elected and important business to be done. Come, everybody, and let's have a good time.

W. L. BOOKER, Pres.

C. I. CARPENTER, Sec.

The Clinton, Missouri, district conference will convene at Rich Hill, June 12 and 13. Remember this is the conference at which new officers are chosen. Send all branch reports so they may reach my address not later than June 9, and as much earlier as possible. Fill out blank reports, as conference does not accept any other. Let us have full attendance. Come with the Spirit of the Master and we shall return home rejoicing.

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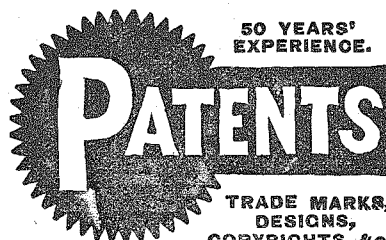
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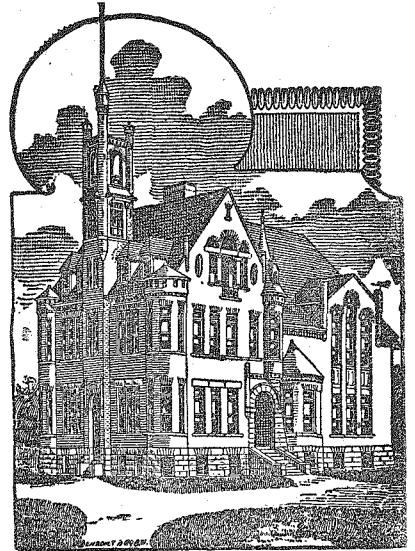
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# THE SAINTS' HERALD.

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

Vol. 44.

Lamoni, Iowa, May 19, 1897.

No. 20.

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## AZTEC WRITINGS IN IOWA.

### ANOTHER MANUSCRIPT LEFT BY THAT HISTORICAL RACE.

THE archæological museum at the Ohio State University has been enriched by a find of great rarity and value. A fortunate chance has placed it in possession of an Aztec manuscript, the fifth so far as known in existence in the entire world, and the only one now in America, the others all being in European museums.

The story of the unearthing of this remarkable relic and the manner in which it came into the hands of the university is highly interesting. On September 2 last [1896], J. T. Griffith, a laboring man of Fairfield, Iowa, in the employ of the water works of that city while engaged in excavating, brought to light what was apparently an ordinary chunk of wood, except that its surface was encrusted with a coating of pitch. The object was found about three feet below the surface, the dimensions being a foot in length by eight inches in width and five or six inches in thickness. A stroke with the pick caused it to break open, revealing a space that had been scooped out of the center, in which lay a shell of birch bark, covered on one side with strange looking hieroglyphics.

The laborer was intelligent enough

to realize that the find was of some value, and refrained from the vandalism of which many uneducated workmen might have been guilty. He carefully preserved the curious object, and later it was brought to the attention of Miss Emma Clarke of the same city, who became interested in having scientific judgment passed upon it. She laid the matter before Professor Edwin Sparks of the University of Chicago. The latter gentleman, knowing of the valuable collection in the possession of the Ohio Archæological Society and the State University, and of the zeal of the curator of the same, Professor Warren Moorehead, to secure additions to the museum, referred Miss Clarke to him.

From the description which the lady sent to Professor Moorehead, he concluded that the find was nothing less than an Aztec manuscript, and with the instinct of the true archæologist, his fingers itched to get hold of the treasure. Several letters passed between the curator and Miss Clarke, with the result that the relic was finally forwarded to the Ohio Archæological Society, being received at the college a few days ago.

The bark is of extreme thinness, and is of the character which was ordinarily employed by the Aztecs in their writings. The hieroglyphics are made with reed pigment, and remain fresh and distinct. The natural color of the bark is also well preserved. The three pieces into which the manuscript is divided are from three to four inches long and from two to three inches wide. The edges are broken in two or three places, impairing a portion of the writing. As soon as Professor Moorehead received the relic he telegraphed to Mr. Griffith, asking him to dig again and see if he could not find the missing fragments. The latter replied that he had made a search for them at the time of the discovery, but without success.

The wooden case in which the manuscript was inclosed is in a fair state of preservation. It is of hickory and the inside is charred. It had been rudely fashioned with a stone ax. But

for the coating of pitch it must have long since gone to decay and its precious contents with it. Accompanying the relic were two photographs of the spot on which it was found. The scene is an open prairie, evidently the extreme suburbs of the little city. All doubt is set at rest as to the character of the relic. Its Aztec origin was speedily determined upon examination by Professor Moorehead, whose extensive researches in archæology in connection with the Smithsonian Institution at Washington, D. C., makes him familiar with the signs employed by this race in their writings. Lest any suspicion should attach to the genuineness of the manuscript a letter was received with the latter, signed by a number of prominent citizens of Fairfield, testifying to Mr. Griffith's veracity and trustworthiness. This is unnecessary, however, as the relic on the face of it is what it purports to be. In order to have perpetrated such a fraud Mr. Griffith must have been an Aztec scholar. There are but three works extant upon this branch of archæological science, and the copies are very rare and expensive. It is unlikely that any laboring man would have had the knowledge of the existence of these books let alone access to them. However, this point does not need to be discussed, as imposture is removed beyond the bounds of possibility.

Many interesting questions are aroused at sight of this fragmentary reminder of an extinct people. The one that most naturally suggests itself is in regard to the translation of the strange characters. What does the writing say? The most learned scholar is obliged to shake his head at this inquiry. The sad fate of an eminent archæologist of Philadelphia is recalled. Dr. H. D. Cresson was a graduate of two schools of medicine and a painter of rare ability, who had exhibited and won recognition as an artist in Paris. He was also interested in other branches of science and art, and was connected with the Smithsonian Institution at the time Professor Moorehead was there. The

doctor took up the study of an Aztec manuscript and spent years in the vain attempt to decipher it. Too close application to the work finally unbalanced his mind, and while suffering from mental aberration he shot himself in Central Park, New York, in 1884.

Professor Moorehead will send the manuscript to the Smithsonian Institution and have it passed upon by the archaeological authorities there. He does not expect, though, that they will be able to read it, as this feat has not been accomplished in the case of any of the other Aztec manuscripts in existence. He believes that the time is coming, however, when they will give up their secret. It will be remembered that it has only been within recent years that scholars have been able to read the Egyptian hieroglyphics. Dr. Daniel G. Brinton, of the museum of the University of Pennsylvania, the greatest living Aztec student, gives it as his opinion that instead of consisting of an alphabet the language is phonetic, like the Chinese, each character signifying an idea.

A gleam of light is thrown upon the manuscript in question by Professor Moorehead. It is no doubt of religious significance. The circle of spots which surrounds the human figure is known to be the sun symbol. The figure is evidently meant to signify a priest of the sun or a chief protected by the sun. On the upper fragment is a house-like figure, which denotes a temple. The semi-circle of spots above it shows that it is a temple of the sun.

As to the probable age of the manuscript, it cannot be less than 400 years. At the time of the Spanish conquest, in 1500, the Aztec civilization in Mexico was stamped out, their records were destroyed by the fanatical priests and no vestige of their nationality allowed to remain. All the literature, as far as known, except the few fragments of which mention has been made, were sacrificed. No writing was done by the Aztecs after they were crushed by the Spanish conquerors. How much the manuscript in question may have antedated this event is a matter of conjecture.

Another question that may be asked is as to how the manuscript came to be found as far north as Iowa, when the

scene of the old Aztec civilization was no nearer to the spot than the present boundary line of Mexico. This might be accounted for in two ways. It was either carried by an expedition of Aztecs into the present territory of Southern Iowa, or was captured and borne away by Indian tribes during their wars with this semi-civilized nation. In whatever manner it came to the location in which it lay buried for centuries, it must have been carried a distance of not less than 2,000 miles. The Indians employed picture writing in recording their deeds, using for the purpose buffalo skins, bark and other substances. The Aztec manuscript is not to be confused, however, with this class of relics, as it belongs to a higher civilization, and in the discerning eye of the archaeological scholar has nothing in common with Indian records.

The find is in every way a unique one, adding, as has already been stated, a fifth Aztec manuscript to the possessions of the world. The others are all larger than this one, although Professor Moorehead regards it as a very fine specimen. The characters are the same as the manuscripts in possession of the famous Trocadero Museum at Paris, the Vatican Museum at Rome, and the Berlin Museum. This new piece of Aztec writing is placed under an air-tight glass and inclosed in a frame. In this manner it will be sent to the Smithsonian Institution, and after its return will be preserved in the archaeological museum of the State University at Orton Hall.—*Columbus Dispatch.*

#### USEFUL INFORMATION ABOUT GREECE.

It had a population of 2,187,208 at the census of 1890.

It is called "Hellas" by its people.

The mean temperature of Greece is 64° Fahrenheit, but it is hot there in summer.

No part of Greece is forty miles from the sea or ten from the hills.

About one-half of the population are agriculturists and shepherds.

It has an area of 25,000 square miles, or less than half that of Illinois, with about the present population of Indiana, or less.

The Greek flag is a white cross on a blue ground—the Bavarian colors and the Greek cross.

Greece has few rivers and many hills. None of the former is navigable, and many of the latter are fortified.

Its boundary limits were determined by an arrangement among Great Britain, France, Russia, and Turkey, concluded at Constantinople on July 21, 1832, but the Turks never surrendered all of the territory that treaty calls for by 5,000 square miles and half a million of Greek people.

Only about 70,000 of the inhabitants speak any language other than Greek, and only about 20,000 profess any religion other than the orthodox Greek Church.

The chief characteristics of the average Greek are his inquisitiveness, fondness for excitement, love of discussion, desire for knowledge, an aptitude for learning, and aggressive patriotism.

The climate has two striking peculiarities—the heat in summer and the cold in winter are far more intense than those of any other country in the world lying in the same latitude. Gell once remarked that in traveling through the Morea in March he found "summer in Messenia, spring in Laconia, and winter in Arcadia, without having moved beyond a radius of fifty miles."

Greece is now engaged in a war struggle with her deadly enemy, who outnumbers her more than twelve to one in population.—*Ex.*

#### CHARITY IN JUDGING CHARACTER.

Hasty judgment of the actions of others is dangerous and often unjust. We measure too much by some superficial appearance, and condemn hastily, when, if we but knew and understood the motives and reasons, we would warmly approve. We sometimes say of some one, "That pain, sorrow or loss has not deeply affected him." But we do not know. It is like the death of a few of the soldiers in front of a regiment. The broken ranks close up again into the solid phalanx and the loss is not apparent. There may be no disorganization, no surrender, no craving for pity, no display of despair. It is like the calm, dazzling play of the waves warmed by the morning's sun after a night of storm and disaster. There is no sign of the wreck; the tide has carried the debris away far out on the ocean; the treacherous water has swallowed all signs and tokens of the night's awful work. We see only the fairness of the morning, not the suffering of the night. Let us be charitable in our judgment and condemn not when we do not know.—*Ladies' Home Journal.*

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, May 19, 1897.

No. 20.

## The Saints' Herald.

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

LAMONI, IOWA, MAY 19, 1897.

### OLIVER COWDERY.

OLIVER COWDERY was called of God, and by choosing and ordination, was an elder and an apostle in the church; which office and calling we suppose he would have continued to hold, had he remained faithful, to the end of his life.

In June, 1829, the Lord by revelation said to him and to David Whitmer: "By the way of commandment; . . . I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called."

The Lord here called Paul his "apostle," and states quite clearly that both Oliver Cowdery and David Whitmer were called to the same calling.

In section seventeen, Doctrine and Covenants, paragraph one, it is stated that both Joseph Smith and Oliver Cowdery were called apostles; Joseph to be the first elder, and Oliver to be the second elder of the church. Section nineteen, paragraph three, it is stated of Joseph Smith that he should be ordained by "Oliver Cowdery, mine apostle," that each having been ordained under the hand of the other, by the grace and command of Jesus Christ, should be an elder unto the church. In section twenty-seven, paragraph three, the revelation states that Peter, James, and John had been sent to Joseph and Oliver, thus:—

By whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry.

Oliver Cowdery was for a time a writer for Joseph Smith, as well as an associate elder and minister in preaching the word. By revelation given March, 1831, John Whitmer was selected to be the recorder and historian, and Oliver relieved of that duty, and

directed to engage in some other work, which was to do selecting, writing, and printing books for the church. (Sec. 55, par. 2.) Afterward he was to assist W. W. Phelps in that work. (Sec. 57, par. 5.) Still later, he was connected with Bishop Newel K. Whitney, assisting him in the temporal affairs of the church.

At the organization of the High Council, in 1834, Oliver Cowdery, with others, was chosen one of the standing High Council of High Priests; hence he was then an high priest, as well as elder and apostle.

The revelation of 1841 states that William Law was put in the place once occupied by Oliver Cowdery. From all this we conclude that Oliver Cowdery was an elder, apostle, high priest, and counselor, acting in places of trust and usefulness in the church; but was never one of the Twelve Disciples, or Quorum of the Twelve. He was a preacher, scribe, historian, printer, and recorder, and labored in the Bishopric as an assistant. By command of God he with David Whitmer were associated in selecting the Twelve. Martin Harris acted with them, but by what authority is not stated. This command to choose other apostles did not affect the calling and authority which Joseph and Oliver held as apostles, special witnesses, sent of God. They were commanded to select twelve to form the Quorum of Twelve, the Traveling High Council.

### NAUVOO REUNION.

WE are advised by Bro. F. M. Weld, President of the Nauvoo district and chairman of the Nauvoo reunion committee, that the Bluff Park reunion grounds have been obtained for the coming Nauvoo reunion, and that it will be held from August 19 to September 2, at Bluff Park, Montrose, Iowa, opposite Nauvoo.

The committee has done well in selecting a location for this reunion. The grounds are well located, high and dry, beautiful for situation, overlooking the Mississippi River and

Nauvoo, the beautiful city. All who attended last year were delighted with the scenery and surroundings and well pleased with the ample accommodations and general facilities afforded for quiet and healthful recreation. The visits of the saints and the preaching of the elders had good effect and left impressions far-reaching for good.

We trust that the Bluff Park reunion will receive a fair share of the patronage of those who contemplate spending a portion of the warm season of the year in attendance at some of the reunion camp meetings. Room will be provided in abundance, in tent or cottage, and all who go may be assured of a good time. The scenery from the Bluff is among the finest on the continent, and one never tires of the magnificent view afforded by the wide sweep of the winding river basin surrounded by hills on every side, and rendered doubly interesting by the sight and history of Nauvoo.

The committee's announcement will appear in due time. Look out for it.

### QUESTIONS AND ANSWERS.

QUES.—Please harmonize Book of Mormon, chapter 4:8, where it is written "that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof;" with the statement found on page 19, Church History, where Martin Harris said Anthon gave him a certificate certifying that the translation was correct and offered to translate the book, evidently believing he could do so from the characters he had seen and examined the translation. In Isaiah the learned is to say, when asked to read the words of the book, "I cannot;" but according to Harris he did.

Ans.—We see nothing in the passages cited calling for an attempt to reconcile them.

The statement in the Book of Mormon, is to the effect that at that time there were none except the people whom the prophet represented who knew the language. It is in the present tense. Notwithstanding this, there was to be a "means prepared" for the interpretation of the plates when the time came. Professor Anthon stated that the characters were a

composite of four,—Egyptian, Chaldaic, Assyrian, and Arabic, and that the translation shown him was more correct than any he had seen. The plates were written in the reformed Egyptian by the recorder. Professor Anthon's statement corroborates this.

The Prophecy of Isaiah does not say that the learned man should not know the nature of the characters, the hieroglyphics of the book, but that he could not read a sealed book. Martin Harris states on this same nineteenth page of the history that Anthon said to him, "I cannot read a sealed book."

With the motive of Mr. Anthon in requesting Martin Harris to bring the "book" to him, or make the presumption that he could have read the book, or that he believed he could, we have nothing to do.

We do not know that things which have occurred could have been different, or that what did not occur, might have been. The providences of God have shaped the world; but we finite beings have no means of determining why such and such things were not different. We may speculate about them, raise queries about them, worry and fret over them, but they remain unexplained and inexorable just the same. To us it is evident that the part performed by the visit of Martin Harris to Professor Anthon, was one of the things referred to in the Book of Mormon as included in the things called "means" named in the passage referred to, with that we are contented, because we see no way now to believe it otherwise intended.

#### DISASTERS.

STORMS, earthquakes, plagues, etc., are added to the news of war, intrigue, commotion, and general disaster, and of which we can make but very incomplete statements in passing notices. Who and what shall be able to stand—to abide the tests that are to determinate the character and fate of men and their institutions?

London, May 13.—The continent is suffering severely from a heavy snowfall, frosts, and storms. In all the mountain districts of Austria and Germany the damage to fruit trees has been very great. On Tuesday a heavy snowstorm swept over Hamburg, Cologne, and Nancy. Widespread injury has been done to the vineyards in the districts of Bordeaux, Angoulême, and Burgundy. In

most of these sections the temperature this season has been 11 degrees below the average.

Paris, May 13.—A dispatch from Auxerre, the center of the wine-growing district of the Department of Yonne, says there was a general and sudden frost last night and the night before, destroying the crops of vines, fruit, and vegetables. The amount of damage done in the Department of Yonne is estimated at 20,000,000 francs (\$4,000,000). The inhabitants are in consternation.

London, May 13.—A dispatch to the Daily Mail from Bombay says that the bubonic plague is making fearful ravages in the Cutchmandvi district, where there have been 2,000 deaths in a fortnight. Half the population has fled.

Melbourne, May 10.—A severe seismic disturbance took place to-day in South Australia and Victoria. The shock was intermittent, and continued for several minutes.

Simla, British India, May 10.—A British officer and thirty coolies have been killed by an avalanche on the Sprinagarleh road.

HOWEVER widely we may differ with doctrines taught by Utah Mormon elders, we agree with them in belief that they have rights in common with others under the law; also with Governor Johnston, of Alabama, who has promised them protection under the State Constitution. He has qualifications for the office that some governors have not had:—

Montgomery, Ala., May 4.—One night last week some residents of Jackson County carried into the woods, stripped, and severely whipped two Mormon elders. The elders subsequently appealed to Governor Johnston for protection, saying that they had been threatened with death if they remained in the State. The Governor has promised to protect them, and has instructed the sheriff of the county to make them his special charge. The Governor says the Constitution of the State guarantees religious liberty and that the Mormons are entitled to it.

#### EDITORIAL ITEMS.

PRESIDENT JOSEPH SMITH left home on Wednesday, the 12th, for East Delavan, Wisconsin, stopping enroute at Plano and Sandwich, Illinois.

Bro. L. P. Hansen, of Manti, Utah, writes that we did not give his meaning correctly in stating in HERALD of the 28th that he desired the saints to pray for the Scandinavian people "in the United States and in the Fatherland." Bro. Hansen thinks the people in Denmark, Sweden, and Norway, who have not one ministerial representative of the church and who have been sorely deceived by the Brighamites, need to be especially remembered before the Lord, that he may send

shepherds to lead them into the true fold and to feed and care for them. His heart is turned toward his brethren and sisters in Europe, and he would gladly go and teach them the true way, were it possible for him to do so. We trust that Bro. Hansen's desires for the good of his brethren abroad will be realized; and we doubt not that again the truth will spread among the Scandinavian people abroad. Truth crushed to earth in America has risen, phoenix like, from the errors that seemed for a time almost to destroy it. We doubt not that we shall see Scandinavia again alive with faithful shepherds and abundant flocks of the sheep of Israel. God will bring it to pass in his own good time, we believe. Bro. Hansen's request should be heeded and prayer be made that the Lord may prepare the way and again establish the work in the lands where once it was triumphant.

Bro. F. M. Weld wrote from Montrose, Iowa, the 13th. He had been looking after some Utah elders, of whom he would write later. It seems that with them as with others the battle is on. Success for our cause and defeat for them is in their favor, because we bring them truth.

Bro. R. J. Anthony started for the Rocky Mountain mission on Tuesday, the 11th, going directly to Salt Lake City, Utah. Bro. Anthony located his family at headquarters early in April, just previous to the late conference, hence his permanent address is now Lamoni, Iowa. We are glad to welcome him and his family to citizenship in the city of the saints.

Bro. J. W. Wight left home on the 14th inst. for his field, the Rocky Mountain mission, going via Western Iowa points, where he will make brief stops enroute. The good wishes of many go with and follow him into the difficult mission over which he has been given charge.

From the Maysville, Missouri, *Pilot*, of the 6th inst, sent us by Bro. C. P. Faul, we learn that Bro. W. S. Pender was successfully defending the work from attacks upon it by Kirby, the so-called exposé of Mormonism. The editor thinks Mr. Kirby has a task before him in his undertaking to place the Reorganization in the light in which he seeks to place it before the people. But some men are persistent for a



long time, even in the face of repeated series of failures, so persistent indeed that the conclusion that enmity actuates them seems sometimes hard to resist.

Bro. J. D. Erwin was at Steadham, Alabama, last writing, May 6, and was feeling well in the work. He states that the Utah elders in that region flatly refuse to discuss the issues with our representative men, which is curious to Bro. J. D. who thinks somewhat as we do that if their cause was defensible, they surely ought to stand by it.

Brn. W. H. Kelley and J. H. Lake had slight attacks of the "grippe," after conference, owing largely to the reaction after the session closed. The tension of feeling during conference was great; many were affected by reaction.

Bro. R. C. Evans stopped over Sunday in Chicago, on his way returning to Canada. He thinks judicious care will result in a good work being done there. Bro. Evans also spoke three times in Detroit, staying there over a Sunday, also. He reports prospects favorable for successful work in his field; and feels much encouraged. The wave of spiritual uprising and advancement so richly enjoyed at conference reached the Queen's western dominions also. May the good Queen live long, and her subjects become the subjects of the Prince of Peace, in due time.

Washington advices of late date state that President McKinley has about decided to send a message to Congress recommending an appropriation to provide for distribution of supplies among the starving noncombatants in Cuba, who under the war policy of General Weyler, the Spanish commander; have been driven into and kept in the cities, that he might devastate the outlying districts in order to cut off the supplies of the Cuban insurgents. Under this policy large numbers of people have been huddled in Cuban cities, where starvation and Spanish barbarities have caused the death of thousands. Reports from United States consuls are said to be the basis of these statements. It is stated that of 10,000 people concentrated at Sancti Spiritus, 5,000 are absolutely in want; while Consul Brice at Mantanzas reports 7,000 people in

the country covered by his jurisdiction who are starving to death. It is said to be President's McKinley's plan to provide for prompt relief in the manner described. The Spanish Minister at Washington has intimated that Spain would not object to relief being furnished those not supporting the Cuban cause. On the other hand it is said that General Weyler and his troops would resist any effort to distributed relief except through the specific agency of Spanish military authorities. President McKinley has delayed final action until Monday, pending later reports from Consul Lee and other American officials in Cuba. Latest reports state that General Fitzhugh Lee's reports of Spanish atrocities have incensed General Weyler and his associates to that degree that it may be necessary to send a war vessel to Havana to protect the United States Consulate. Altogether the Cuban situation is serious and may involve the United States and Spain in diplomatic if not in open conflict.

General Gomez, the Cuban commander-in-chief, states, in an address to the American people, that Weyler's atrocities are equal to the butcheries by the Turks in Armenia, and that if his warfare was long continued the island would be depopulated.

General Garcia and his Cubans gained an important victory of late over General Lono, commanding the Spanish troops in the Manzanillo division. The battle is considered the most momentous of the war.

China has borrowed \$80,000,000 from a British syndicate; whether for peaceful improvements or for war material is not stated.

Bro. Edwin S. Allen, of Chicago, employed by an elevator manufacturing company, and who will be remembered by many as one of the ushers at the late General Conference, lost his life by falling down an elevator shaft in the city of Chicago, about two weeks ago. His skull was fractured, causing death, after he had lingered about a week in an unconscious state. His sorely afflicted family have the sympathy and prayers of saints and friends.

**CORRECTION.**—In the late conference minutes, page 21, paragraph 3, under date of Friday, April 9, it should read, "President Joseph Smith

presiding." The name Smith was erroneously omitted by the typesetter, and overlooked in proofreading.

Bro. H. A. Stebbins is with the saints of Beaver, Wichita County, Texas, where we understand he is to deliver a number of lectures on the Book of Mormon and do other ministerial work.

In response to the request of the Greek government the powers have agreed to undertake arrangement of a basis of settlement between Greece and Turkey. The Sultan's troops have steadily advanced and now are concentrating upon Domokos, a natural stronghold, occupied by the Greeks. Advices dated May 16 state that the Porte has replied officially to the note of the Powers and declines to agree upon an armistice until conditions are accepted providing for the annexation of Thessaly, an indemnity of £10,000,000 (Turkish), and the permanent keeping open of certain Greek ports for vessels with food supplies for Turkish soldiers. The reply has occasioned great surprise to European statesmen, and it is expected that it will be difficult to induce the Sultan to modify his demands; failure to do which would cause serious diplomatic difficulties and possibly rupture, imperiling the peace of the Balkan states.

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## Original Poetry.

A YEAR AGO.

BY E. M. FIFER.

Calm Night unfolds her sable wings  
And spreads them wide from east to west  
Deep quiet reigns o'er all the land  
And weary day has gone to rest.  
Fair Luna robed in splendor bright  
Floats proudly on through clouds of foam,  
While myriads of glittering stars  
Like gems bedeck Heaven's azure dome.

The hills lie bathed in tender light,  
And in the quiet town below  
Hundreds of lights like mimic stars  
Flash brightly out with radiant glow.  
Fair Mississippi's waters broad  
Lie icebound 'neath a silvery sheet,  
While over on our sister shore  
The hills and blue sky seem to meet.

O lovely Night, my senses, rapt,  
Drink in thy beauties sweet and rare;  
The wind that murmurs soft and low,  
An inspiration seems to bear!

O, calm, fair night, a year ago  
 You wore a darker, sterner mien;  
 You had not then this balmy breeze  
 Nor fairy moonbeam's silver sheen.

O, what a change has come since then:  
 That gloomy night, how dark and drear!  
 The sleet beat pitilessly down;  
 The winds weird wail was sad to hear!  
 But yet within our little home,  
 Safe sheltered from the bitter blast;  
 We heeded not the night's wild wind,  
 Nor dreary shadows darkly cast.

The firelight gleamed upon the hearth,  
 A ruddy, cheerful, pleasant glow;  
 Diffusing light and warmth around,  
 Defying winter's sleet and snow.  
 Within the cosy room we sat,  
 My husband dear, both he and I;  
 And while he read I swiftly wrote;  
 The truant moments fast did fly.

Within a little chamber snug,  
 In childhood's slumber, still and sweet,  
 Our darlings lay, their bright eyes closed,  
 And quiet little hands and feet.  
 O what a pretty sight was that,—  
 Three little faces, fresh and bright,—  
 Three bonny little heads, that pressed  
 With loving touch the pillows white!

Yes, we were happy on that night,  
 Though owned we neither lands nor gold;  
 Yet in those little children's love  
 Our hearts were blessed with wealth untold.  
 We "recked" not of the bitter woe  
 That future days might to us bring;  
 We little knew life e'er would seem  
 To us a worthless, joyless thing.

But ah! alas! but three short months  
 Had drifted on and joined the past,  
 Ere death bereft our hearts and home,  
 And we in sorrows deep were cast.  
 Oh, deep and bitter was the cup;  
 Which Heaven decreed that we must drain!  
 Oh, piteous thought, but one frail link  
 Is left us of our broken chain!

Our little boys, their loving hearts  
 Knew naught of sin nor sorrows dark.  
 Bright, fair and stainless were their lives;  
 Death ever seeks a shining mark.  
 Yes; they are gone. It was not theirs  
 To win renown or worldly fame;  
 Transplanted by the Father's hand,  
 In paradise they praise his name.

He called them home to that dear land  
 From whence their spirits bright were sent;  
 We must not murmur, for we know  
 They were not given, but only lent.  
 O, may their spirits watch our feet,  
 Through "pastures green," by "waters  
 still,"

That purer thoughts be in our hearts,  
 And better deeds our short lives fill.

O, Thou, in whom we safely trust,  
 In pity look upon our woe!  
 Great Searcher of our inmost hearts,  
 May we thy sweetest mercies know.  
 Help us to say "Thy will be done;"  
 O, lead our souls through this dark night,  
 Though tempest-tossed on grief's dark sea,  
 May faith be still "our beacon light."

FORT MADISON, Iowa, December, 1880.

## Mothers' Home Column.

EDITED BY FRANCES.

The mind has a thousand eyes,  
 And the heart but one,  
 Yet the light of a whole life dies  
 When love is done.—*Bourdillon.*

29 Bromehead Street, Commercial  
 Road, LONDON, England.

*Dear Sisters:*—It is a long time since the London sisters paid a visit to the much-loved Home Column, but we have not been asleep for all that, and now I fear we shall want to tell you more than we shall be able. Our hearts are so full, yes, full of love and gratitude to our Father in heaven, that he has given us the desire of our hearts. It is just a year since our little chapel was dedicated to God, by our beloved brother Caffall; since which time we have had many glorious meetings in it, notwithstanding the fact that the branch has had to pass through a severe trial; but praise the Lord, he has brought us through, and now we are rejoicing in bright prospects for the future. As we have a testimony to bear regarding the above-named building, we send it to the Column to interest and encourage some of the sisters' societies, who are seeking in various ways the general interest of the cause we love.

When the building fund was started, the branch entered into it heartily, and we sisters decided to let our weekly donations go to swell the fund. All went well for some time, but within two years and a half some of the members of the branch became somewhat weary in well-doing, some, who had supported the fund, had left us, and matters looked very discouraging; so much so that some strongly urged the advisability of letting the whole scheme fall through,—the contributions to be returned to the donors. A church meeting was called to decide the matter, meanwhile the sisters had made the matter a subject of much prayer and fasting, and the Lord spoke to us in one of our meetings and told us to doubt not, for there should be a house built to his name, and we should worship therein; with many other words encouraging us to go on in faith, assuring us that our sacrifices were pleasing and acceptable unto him, and that none of our prayers were unheard, O, what a blessed privilege to be thus spoken to and cheered; but, during the time between the promise and its fulfillment, there was much that was calculated to cause doubt,—many times of darkness and perplexity. The sisters' meetings were almost deserted; Sr. Bradshaw being almost tempted to give up the meetings; sometimes one, or perhaps two or three would attend, and sometimes more. The writer will never forget one night. I had not been able to attend for a few weeks because of sickness, and when I entered, Sr. Bradshaw was very much cast down; no one else came, and as the meetings had been unattended for some weeks, she expressed her intention to give them up entirely. Branch affairs were under a cloud at the time; we both gave way to murmuring and wondering why these things should be. Just then Sr.

Bradshaw had to answer a knock at the door, and I took up a Saints' Harp that lay on the table and opened to the seventy-seventh hymn. As she returned I exclaimed, Sr. Bradshaw, here is something for us; I read it through, and we both felt the inspiration of the Spirit. The cloud was lifted, we bowed before God in prayer, and we can both truly testify that our spiritual strength was renewed, and we parted rejoicing in the hope of a brighter future. This hope is now being realized; we have six sisters added to our number, and are having some very happy times.

Shortly after the above mentioned prophesy in our sisters' meeting, the Lord spoke in a branch meeting, saying we should build and build again; and the same promise has been repeated under the roof of our new building. I think we have good reasons to believe that God is about to move upon the hearts of the people in this city. May his richest blessings attend the efforts of Brother Caffall, who is to begin a series of discourses here about the middle of January. We hail his coming with no small degree of pleasure, as we have benefited so much by his able teachings while with us before, and he always seems to have a supply of fresh food, wherewith to feed the hungry. The last Sunday he was here he explained the law of tithing in a way that I had never heard of. I have often prayed the time would come when I could live by that law, little thinking the poorest can live by it. We have need to be thankful that God has sent us such an able and faithful exponent of the pure gospel as our aged brother. Ever praying for the welfare of the cause of Christ,

I remain your humble sister,  
 ESTHER FURNESS,  
 Secretary of the Sisters' Mission.

*Dear Sister Walker:*—Having just returned home from choir practice, and wishing to read a short time before retiring, I took up the *Saints' Herald*, of January 27, and proceeding in my reading, gladly fastened my eyes upon what appeared under the caption "Mothers' Home Column," for we know *there* is always to be found something interesting to us. We are indeed to be congratulated that it devolved upon our sister with the clear insight to notice that the "Column" should be supported as well by the the strong arm and ready pen, the help and sympathy of the brethren as by us.

Be assured, Sister Green, that your letter will be appreciated by many, and among them some of these noble brethren who have, since the organization of the Daughters of Zion, been always ready to speak and labor in defense of the "sanctuary of home," and all the pure and hallowed influences that should cluster around that sacred name and place.

There are some very pleasant memories connected with the beginning of the organization mentioned, and one is that one of the originators was a brother; and another happy thought is that when we first started out on the mission of arresting the attention of the mothers in the work of discovering the best and proper method of "raising" their

children, and of preparing them for the arduous duties of life, several of the brethren stood bravely in readiness to support and strengthen the good work. These are unassuming brethren, and so we will not mention names, only Bro. Joseph's.

We are all aware that he is not only a defender and exponent of every good word and work, but also is well used to see his name in print. May that name, to his life's end, continue to be associated with everything that is pure and good both in religious and social life.

We have faith to believe that the many young men, also older ones of the church who are using much of their energy to establish principles of purity of life and conduct among the Sons of Zion, are instruments of good to themselves and to the homes which the faithful mothers and daughters are trying to make a "little heaven on earth."

These thoughts presented we are aware are all harmonious with our highest hopes—that the good Lord would raise up brethren among us whose sympathies would be in unison with the movement of the Daughters of Zion. They strike a cheerful chord; but to complete the simile, according to the ways of the world (and a Supreme Intelligence permits it), there must be sounded forth both within and without the sacred fold the minor note, the sad refrain, and even the strain discordant and harsh.

We sometimes hear, even in the homes of the saints, of discontent and fault-finding; and the gruff, unrefined, and unkind words of the scrupulous church member we refuse to listen to, and we turn away.

The little tender babe at its mother's knee listens and looks with wide-open eyes, the boys and girls with shamed faces try to hide from the scene, and the sons and daughters go out into a world full of the enticements to sin and wickedness. But we join in the responsive: "All this is not for us: domestic life has shown for us no failure like this; in these sacred relationships, the sowing and the reaping in our life's endeavor has been a success: in knowledge, and wisdom, and love to rear, direct, and lead our children to true happiness below, our minds are content and satisfied." So may it be with all; and we desire that to our faith, knowledge, and all its power to bless may be added; and God's people abound in temperance, virtue, brotherly kindness, and charity. As Sister Green intimates, there is much for fathers as well as mothers to do, and let us watch, and labor, and pray that the Spirit of truth may lend to our earnest devoted lives its holy aid and influence.

The sisters' idea that the father's efforts should be united with the mother's in training the child is in accordance with the teachings of Trumbull, which have with few exceptions been generally indorsed. These exceptions have been among good sisters too. This class is no doubt in the right in cases where the father's influence and example are baneful—who right in the face of teaching from the sacred desk, and of the testimonies of the saints, speak lightly of the Word of Wisdom, speak reproachfully of those in au-

thority. Before their families they are generally morose, complaining, contrary-minded, addicted to bad habits, and do not scruple even to use words profane and decidedly unrefined; make no attempt towards obeying the temporal law, and decline to ask blessing before meals, or to engage in family prayer.

We think the sister would not be in favor of asking such to unite their efforts with the mothers in training the little ones around them. She asks, "What is a home without a father's influence?" What is home with it in such a case as has just been described? But where both parents are faithful and strive to discharge their duties, at church and home, no one could with reason oppose their mutual authority in the household and their united and parental care. Because the father is the stronger and more robust, should he be ignored in the education of his children, and in all those kindly ministrations which in sickness and health are necessary?

Sister Green says she hopes others will write on this subject, and after this humble effort in looking at the home as it is, it seems to point to the conclusion that some of the most effectual steps have already been taken to the end in view, namely: the organization of the Sons and Daughters of Zion, the establishing of Sunday schools, where both parents and children receive such helps to the perfecting or developing of character through the study of "the books," and through the ministrations of loving, prayerful, and efficient teachers. Then there are the prayer meetings and educational societies.

Colleges and schools we must have, and the sooner we begin to establish them without the evils commonly attendant, the better. As a general thing we older ones have not had the needed privileges of education in its fullest sense, but the children nowadays are better provided for. After knowledge, follow meditation, then a consciousness of higher possibilities, and in all our righteous attainments we have the promise of the Holy Spirit's aid.

Your sister in the faith,  
ABBIE A. HORTON.

#### NOTICE TO DAUGHTERS OF ZION.

FOR the use of those locals which do not find enough in our regular line of work to occupy the entire time, an addition has been made to our programs for monthly meetings. This feature will be an instructive series of topics for thought and discussion; and in order that the Advisory Committee may make such selection as would be of the greatest service to the majority, invitation is hereby extended to each local to send in lists of such questions or topics as it would find most interesting.

Any local society desiring further alteration in program or which have anything of value to suggest concerning the line of study to be pursued, or anything else pertaining to the work of the Daughters of Zion, will confer a favor upon the Advisory Committee by corresponding with them as they will at all times welcome any helpful criticism or suggestion. Address,

AUDENTIA ANDERSON,  
Corresponding Secretary.

LAMONI, Iowa, May 17, 1897.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien County, Michigan.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

AFTER a somewhat lengthy vacation we feel that our department should again return to duty. Many good thoughts have found their way into our columns during the past year, and we feel that many more are waiting to be clothed upon with words. We trust that we may soon be overrun with good articles and Sunday school notes.

Who will be the first to contribute?

What are some of your ways of making temperance Sunday interesting to the primary class? Bro. J. F. Mintun, please answer.

In what ways do you vary the opening exercises? F. G. Pitt, answer.

Do you have any set form of primary class prayer? Why? Sr. Dora Young, answer.

Amy D. James says:—

"In beginning the primary lesson do not always say, 'What was last Sunday's lesson about?' Children like a change.

"2. Use the blackboard. If the lesson is about the wise men, draw a star as you talk. If about the crucifixion, draw a cross; something to hold attention.

"3. If they act tired, give them a little exercise or a motion song.

"4. Be animated; a dull teacher seldom holds attention. Children like life. Even a small baby likes a noise, lively company, and bright colors.

"5. Love your work, and you will have little trouble in making the children love it."

Mrs. W. J. Semelroth, State Superintendent of primary work of Missouri, at a convention held in Kansas City, delivered an address on "The six points of preparation." She illustrated by means of a wheel. The teacher, the hub from which radiate five spokes: "Approach," "Lesson study," "Teaching Plain," "Questions," and "Testing." These she holds firmly to the hub by a rim called "application." She has a Bible which she calls a knock-down Bible, because it comes all to pieces. The big book, representing the entire Bible, is a shell, and in it two smaller shells—the old and the new testaments. Then the books in pamphlet form she groups according as they belong to history, law, etc. Thus she gives the class an idea of the construction of the Bible.

Extracts from *Sunday School Quarterly Review*, of Independence, Missouri; Mrs. Abbie Horton, Ed.

One year ago the association gave the church \$400.00, last year \$1,000.00 was gathered by the penny collection for the noble cause for which it was used. There is still \$1,000.00 on hand.

Some may think we could not get a person who would devote his entire time to the work. I believe our present incumbent, who has our utmost confidence, would be willing to drop everything else, and go as an

elder goes, in the interest of the work. He suggested a similar thought in his first report.

Our association has an enrollment of 10,000 scholars, all of whom would be filled with new energy by a visit from the Superintendent.

Were our Superintendent traveling he could get out into those districts where there is no organization, and by a little work cause enough more to fall in line to offset his extra expenses on the association.

We frequently say we want to do more for the Lord, and is there not opportunity along this line? What say we all?

In relation to the subject of a "traveling general superintendent," Bro. F. J. Ebeling, of Wheeling, West Virginia, wishes to present the following thoughts:—

No society can reach its highest possibilities and have its chief executive incumbered by work foreign to its planning.

While attending the late convention we heard such expressions as these from thoughtful, conservative men: "The church is largely dependent upon the Sunday school." "The Sunday school is but a stepping stone to the church," etc. Now if the school is of such importance, should we not deem it wise to support at least one with a constant eye to the needs of the work?

The expense would, no doubt, be the greatest objection raised by many; but could not the greater part of his expenses be raised the same as an elder's, by the community in which he labored? Would not any school gladly raise a small sum for the benefits derived from a visit from the Superintendent? Could not the association afford to pay the lacking amount?

## Letter Department.

WIRT, Ind., May 2.

*Editors Herald.*—Good news has reached these parts, of the love, joy, union, peace, harmony, and the blessings of God's Holy Spirit that attended the dear saints at our conference session. We feel to praise God from whom all blessings flow. We trust the saints in general will heed the lesson and warning there given, and renew their energies, be more faithful, more humble, more closely devoted to God's work, more obedient to the law of the church, and put on the whole armor of God, that we may be able to understand the fiery darts of the wicked.

Do we realize the importance of being a saint, not only professedly, but possessedly. Can we rejoice that our names are recorded in that book of life, according to knowledge? If not, why not? Have we believed in vain? Did the angel not bring the gospel or are we neglecting our duties, living beneath our privileges, not showing our faith by our works? Remember, it is not the hearers of the law that are purified, but the doers. Let us bear in mind and cease not the conflict, "till the summons home be heard."

When we enter the waters of baptism, we covenant (contract) with the Lord to work in

the vineyard as long as the day (our probation) continues. If we cease to work we have no assurance of pay. Do we not know that we all (none excepted), rich or poor, great or small, the ones that have ten talents and the ones that only have one talent,—have something to do in raising this great building? Illustratively, some may weather-board, some may shingle, some may plaster, some may lay flooring, and some may carry water and food to others while at work. By so doing, a united effort and the building will soon be completed, and we receive an inheritance, the fruits of our labor.

Let us be careful and have our names on the committee's book, as participants in this great work. One may say, "I am doing all I can for this great work." If so, then you are all right. Query, Are you a minister, laboring to bring souls to Christ?

Answer, "No."

Are you a priest of a branch?

"No."

Are you teacher?

"No."

Do you attend your meetings?

"O, yes, when its not raining or too dark or nights too short."

How much have you given this year to support the elder's family while he is taking the gospel to some other one?

"O, I have all I can do to feed my babies; the elder is no better than I am; let him work."

Are you sorry you heard the gospel?

"O, I'm so glad."

Where did you first hear this that makes you so glad?

"Bro. A. preached over here at the school-house"

Well, don't you think he had better have been home working for his babies?

So dear saints, you see the consistency. If all stay at home, how many will get the bread of life? So, dear saints, take courage.

To the saints of the southern Indiana district, I would say: In making my report to the bishop I found some improvement over the previous year; still there is room. Some branches have done fairly well, while others have done nothing scarcely. Let me kindly and firmly ask you, Can't we all give something this year, much or little, and show to the world that we are determined to let our light shine? We are aware this is a marvelous work, but is not enough so to be proclaimed altogether without some means. We all know that; accordingly let us work together. Brothers, can't we give one dollar of that ten we have in our pocket? God is a good landlord; all he asks is one tenth—much more liberal than our fellowman. When we sell our corn can we not give one bushel from every ten for his work. That leaves you nine. Would you have had that if God had withheld the dews and the showers? When we sell our pigs, can't we give one tenth of that? When we get one dollar for a day's work, can't we give ten cents? There are many ways that we might aid if we so determined.

Sisters, you are also on the list, when you sell your chickens, butter, eggs, etc., can't

you give one tenth of that to the Lord. The answer sounds, the echo rings, "Yes, we surely can do that much." I think so. Then I trust and pray God that we may.

We want to leave our missionaries without excuse; they know what Bro. Hilliard's instruction to me is, "If they idle away their time at home, their allowances stop." And also the missionary in charge has written me, if anything of that character takes place, to notify him. The missionaries will understand and also the dear saints that I will endeavor to carry out instructions given me.

I will not be able to visit many of the branches before autumn; will have to raise a crop to supply family needs. I design to visit the entire district during fall and winter. I hope to hear from many of you before that time.

I request branch presidents and collectors to work in this line energetically. Have your weekly contributions every time you meet (and meeting together should not be neglected), hand your five cents, your dimes, your quarters, your dollars, to the collector, and the solicitor will forward to me from time to time. Will you please do this? Then our elders can go, our light will shine, the gospel will spread to the ends of the earth, and Jesus Christ will come to reward the faithful, and then we shall all gather home where parting will be no more, all toils and trials shall have ceased, and we shall walk the streets of the New Jerusalem praising God forevermore. Amen.

Your servant for Christ's sake,

WILLIAM C. MARSHALL.

MONTICELLO, Ill., May 10.

*Editors Herald.*—For the encouragement of those who may be drooping in spirit, and for the active elders in the field I write.

Eleven years ago I preached one sermon at Argenta, Illinois. I came back for the first time on Friday. Many remembered me and at once began to discuss with me the merits of that eleven year old sermon.

I was invited to preach again. I accepted the invitation and did so on Saturday night and Sunday. If ever God stood by his servant he did so Saturday night. I wondered afterwards why it was I should have such unusual liberty and power, but I learned last night the cause. Men came declaring that they were enlightened as never before. At the close of the discourse a Christian minister announced that he would review me.

On Sunday night I by special request preached on the final restoration of all things. This morning the Christian preacher came, confessing it was the greatest, most profound discourse he had ever heard. He could not sleep, and now he has no desire to review me.

The seed sown in weakness and by the Spirit of truth eleven years ago God did not permit to die, although I thought it was gone "wasted". Now I hope to see someone gather the fruit.

Fraternally yours,

J. A. ROBINSON.

OSKALOOSA, Iowa, May 9.

*Editors Herald:*—I expect to close meetings here to-night and go home to-morrow. It is three months and nine days since I left home. The Lord has truly blessed me in my work. By request I stopped at Hiteman from April 17 to May 5; preached about twenty-five times, baptized eleven, and several more are ready, but don't know what they are waiting on. There is a noble class of saints there; they don't forget that an elder can't ride on the cars without money, even at half fare, and several of the outsiders remembered me kindly in the same line.

I got to Beacon on the 5th inst.; arrived at good old Bro. and Sr. Kramer's just in time to stop Miss Sylvia, one of the seven noble daughters of Bro. and Sr. Kramer, from wondering "where Mr. Roth is, for I want him here to-morrow sure." Just then, unexpectedly to all, I stepped into the house, to the great joy of all and the sure relief of Sylvia's mind. I soon learned that she wanted me the next day to speak the solemn words that would make her and the one of her choice (a Mr. Madison) one for life. At 8:30 the next day a large crowd of relatives and friends witnessed the ceremony. Some said it was a nice ceremony.

The saints here have a good Sunday school, and this afternoon we had a very spiritual testimony meeting; the holy influence of God was made manifest in holy joy. At the close nine were administered to and some were wonderfully blessed. Will they all lie? Brigham's statement made November 9, 1856, as recorded on page 38 of "Books and Utah Mormonism in contrast:" "We have the greatest and the smoothest liars in the world," has been proven true again. Two Utah elders, James D. Coon and Myron Holgate, were bumming around here. They would tell the people that they were "elders of the reorganized Latter Day Saints church," so they could get lodging and food. But when their trickery was exposed, they left; so you need not answer the question, for the saints here and at Beacon say that they (Coon and Holgate) did lie; and I believe that if I should ask our worthy brother, P. Shimel, of Richland, he would say that he believed that the villain or "Vilers" that nearly killed him with the neck-yoke will lie, and murder too, if he gets half a chance. I hope Bro. Shimel will get over it, for he is too fine a man to be slaughtered by a villain. May the Lord open their blind eyes.

I am still in the faith,

J. E. ROTH.

ST. LOUIS, Mo., May 10.

*Editors Herald:*—Leaving Lamoni April 17 for Shenandoah, Iowa, and bearing with us most pleasant memories of the great church conference of 1897, across the prairie—a new experience for Sr. B.—in carriage conveyance to Beaconsfield, twenty miles away, thence by train to the old scenes of our first gospel experience in Western Iowa, where we were received with a warm welcome among the old friends and relatives, and from whom it proved so hard a task to get away the following week.

Meetings had been appointed, and ministerial work for the coming year was begun in the saints' chapel that night.

On Sunday—Easter day—with songs and flowers and Spirit accompaniment and power, a glad day was spent; preaching every night during our stay.

The following Thursday found us on our return homeward via St. Joseph, where we were met at the station by Bro. Robley, of Providence, Rhode Island.

On Sunday, by invitation of our congenial Bro. Terry, we occupied the stand in their beautiful church in St. Joseph, speaking to good audiences morning and evening.

Tuesday, on to Independence, carrying with us more pleasant memories of the kind hands and loving hearts we met in St. Joseph. Tarrying in Independence, the city of future hopes, beautiful indeed for situation, where there are slowly gathering, as at Lamoni, many of the salt of the earth, pleasant people to dwell among, inspired with the greatest of hopes and stimulated toward high endeavor by the great latter-day revelation.

Sunday, May 2, found us back among the saints in St. Louis, and with our good welcome, good attendance, and excellent spirit all day, left us at the close of the day's labor in grateful frame of mind toward the Father of all mercy and all good. Yesterday was a repetition of the Sunday before, with the addition of three by baptism, one of whom was a Bro. Sylvester Bartlett, who came from Beardstown, Illinois, yesterday morning one hundred and ten miles to be baptized, and went away, like the eunuch of old, rejoicing in the new-found light. This conversion was due chiefly to the faithful efforts of Bro. Shoemaker, of Beardstown. Bro. Bartlett who was a respected member and officer of the Congregational society, having heard but two Latter Day Saint sermons; one by Bro. John Robinson, of Independence, and one by Bro. Stafford. Beardstown will hear more of the gospel hereafter.

If the spiritual aid given since the very first ministerial effort subsequent to close of our Annual Conference may be considered as an indication or prophecy of the coming year, we may look for the fullest and best results ever experienced. May the good Lord strip us from every unhallowed, and untoward influence, every sinister, selfish, or unworthy motive, and enable us to form and maintain such a character as shall meet the approbation of and finally merit association and fellowship with our great Master and Leader, Jesus Christ, is the prayer and daily petition of

Your brother in Christ,

M. H. BOND.

MILTON, Fla., May 10.

*Editors Herald:*—Our quarterly conference closed yesterday and was one of the best we have had for many years. The saints were made to rejoice, and all were built up and strengthened. There was a marked tendency toward progressing and "coming up higher," and we can safely say the district is entering upon an era of healthy growth.

At two o'clock p. m., as Bro. D. E. Tucker

and a large concourse of people wended their way to a neighboring stream to attend to the rite of baptism, the writer hitched team and started for home, more than twenty miles away, to be with loved ones who were unable to attend conference. There were two applications for baptism, with a strong tendency for others to follow.

Bro. Tucker is doing a good work, and the district is fortunate in having his services, also the services of some recently ordained priests, teachers, and deacons, who are alive and energetic in their duties. We desire the prayers of the saints that we may continue to grow in humbleness, purity, and spirituality. In bonds,

S. D. ALLEN.

CORRECT, Ind., May 6.

*Editors Herald:*—When I last penned you I was here, holding forth in a union church. Splendid interest prevailed throughout. Since then I have labored at Auler Village, Foltz, and Canaan. At Foltz I was sent for to meet a Campbellite divine who had attacked every organization, but when I answered the challenge in person the reverend gentleman informed his congregation ("a vast throng of people") that he knew too much to meet the Latter Day Saints, commonly called "Mormons." This has thrown the prestige of the people in our favor. He held up a tract with the portrait of the Utah temple on the back thereof, and said, "there is the doctrine of that people;" they and our church are "one." I kindly informed the congregation that if Mr. Harrison ascertained through fair investigation of that "tract" that those it represented and his order were one, to give the congratulation to the Brighamites' Heterodox, for we of the Reorganization denied the divinity of either, and that I considered them as Heterodox, that is, contrary to an acknowledged standard.

At Canaan we held forth in the high school building. I was assisted by Bro. J. D. Porter. He has informed me that the M. E. people had challenged us for a religious contest. Arrangements are being made for the debate. At this place some are absorbed in deep meditation and are giving our claims a critical investigation.

I was called to the Olive branch on the 4th inst. to look after Utah workers. They worked among the saints, announced themselves as harbingers of a better way, as messengers of a true successor in the prophetic office and presidency of the church, and contend yet for polygamy. They have several of their presbytery in Indiana, and a number of others will soon join them. They still labor under a guardian, and consider priestly rule superior, higher, greater, preferable to law. They prefer to abide the behest of their high and lofty presbytery and obey their mandate, "Don't debate with the Josephites." If I was laboring for an institution too secret to investigate, and the leaders thereof would not allow me the privilege to grant criticism, I would be forced to the conclusion that something was wrong. I love to see the divine test applied. "Prove all things; hold fast that which is good."

I have made the Utah claims a study since my early training, and now I can see the necessity of my parental instructions. The privilege of reading the publications of the Reorganized and Utah churches are proving beneficial now. And while they may increase their number of preachers, unless they change the mandate, one Josephite well informed, laboring under the influence of the Spirit of God, can by law and testimony put to flight all their workers in Indiana. In nothing is the wisdom, goodness, and greatness of God manifested to his saints more clearly than in his showing to them the future, the things that are to come, pointing out with unfailing accuracy what should happen, declaring to them events, their time and nature, before they spring forth. Such are God's dealings with his people. We may therefore look into the prophetic revelation of God to his people and find facts relative to the latter-day apostasy. His revelations will prove a lamp to our feet and a light to our path. "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."—D. C. 1:7. We can see readily that as a logical sequence, the prophecies and promises with reference to the status of the church shall be fulfilled.

The question of lineage as set forth in the Doctrine and Covenants, Book of Mormon, and Bible prove clearly the right of the one who presented himself to the conference April 6, 1860, at Amboy, Illinois. He said: "I came not here of myself, but by the influence of the Spirit." God worked like himself, sent the proper one whom he had previously spoken of: "I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God." This is so grand. It portrays that the Lord God would do the sending, and the one who was sent did not get exalted in himself, was meek like others whom God had sent; for instance, John and Christ were willing to do God's will rather than the will of self or men. Note the eternal words, "shall be dictated by the power that sent me;" and again, "I do not propose to assume this position in order to amass wealth out of it; neither have I sought it as a profit." Why did he go to Amboy, Illinois, April 6, 1860? Because the Spirit directed him. "Hath God said and shall he not do it?" "God works by means best known to himself." The one sent had the right by lineage, had come in at the gate, was the one prophesied of, and in order for God to make the prophecies and commandments good, must work by means and send the one spoken of. This God has done. Praise the Lord, O my soul!

Let us of the Reorganization take courage and keep pace with the general march of the church, and come up higher; and while we may be encompassed by Brighamites this year, let us keep ourselves posted so as to show their heterodoxy or heresy.

Let us watch the movements of the Utah

church, test their actions and doings by what is written. Let their ministry know we are ready to meet them privately and publicly, tell them such history of their doings as what took place the sixth day of August, 1847, of Brigham rebaptizing his body of men in City Creek, and of Heber C. Kimball baptizing, confirming, and ordaining Brigham. Let them know you are acquainted with their Adam-God and blood-atonement doctrine, which to some are "eye openers." Such testimonies as Lyman Wight's, Charles Derry's, William Clayton's, W. W. Phelps', Arthur Milliken's, Sr. Lucy Smith, and others who spoke in relation to the man of God who would lead the church, are soul-cheering, and would prove before any court of jurisprudence the authenticity or genuineness of the official position of the present president of the Reorganized Church.

Why in the light of history and all that has come to us by way of observation in the light of all that has furnished us information or knowledge in regard to this great latter-day work should we not be encouraged?

In line and at work,

M. R. SCOTT, JR.

HIGBY, W. Va., May 5.

*Editors Herald:*—I came here last evening to minister to Sr. Moore, and she is much better this morning, and she requested me to write to the saints through the *Herald* and ask them to fast and pray to the Lord that she may be restored to health. Sr. Moore is a faithful saint and her house has been the home of Brn. Moler, Matthews, Shinn, and all the elders that have labored in the West Virginia district.

There seems to be a desire in all the saints that I have talked with since General Conference to get up higher. It seems that the holy influence that was present there has spread everywhere, and I hope that it will continue to spread until its divine influence is felt by all.

I will start in a few days to visit the branches of the district, which covers a distance of about two hundred miles.

Your brother,

G. H. GODBEY.

JOHNSTOWN, Wis., May 11.

*Editors Herald:*—I am now in my field of labor, looking up the interests of the work. I have visited Hanover and Limer to ascertain if possible whether there was sufficient interest to justify us in setting up the gospel tent again in these places. I find quite a number at each of these points who seem very much interested, and I believe some more will obey the restored gospel of Christ. Some were baptized at each of these places last year and quite a number of others were almost persuaded.

I regretted very much that I did not have the means to attend the recent General Conference, but my heart was there, and when the day of fasting and prayer came my wife and I observed the fasting and sought the Lord earnestly in prayer that he would hear the pleadings of his people and speak through his prophet, and give such instructions to

the church as would enable them to complete the organization. The question has often been asked me by outsiders as well as by members of the church, "Why do you not fill up your leading quorums of your church? If a complete and perfect organization is necessary to constitute the body of Christ—the church, why do you people lack in this point?" This question was not always easy to answer to the satisfaction of the questioner, but now, thank God, we can with pride point to the true Church of Christ as a perfect body lacking nothing in its organization.

Like my old brother, E. C. Briggs, I am one of the charter members of the Reorganization; was with it in its beginning and first movement, and have long looked and prayed and labored for this result. O, how my heart did bound with joy and thanksgiving when I read the glad news, that the Master had spoken and pointed out the men who should fill these responsible positions! My heart went out in prayer to God, for these my brethren that they might be faithful to the trust whereunto they have been called.

And when Elders C. H. Barr and W. A. McDowell, who have been associated with me in the ministry for the last five years, called on me at my home at Plano, Illinois, on their return from the conference, they seemed to bring that same spirit with them that characterized the conference. I felt like doubling my diligence and pushing out with renewed energy to gather souls into the kingdom of Christ. Brethren, it is the Lord's work, and we will be held responsible in the great day of judgment for how we perform the part of this work that he has intrusted to our care. May God bless his people.

In gospel bonds,

E. M. WILDERMUTH.

NEBRASKA CITY, Neb., May 12.

*Editors Herald:*—I arrived in my field on the 8th inst., and find plenty to do; but the laborers are few. However we hope to do the best we can, and ask the local brethren to make a special effort this year to strengthen the branches and do as much missionary work as possible.

Elder J. T. Davis left home for the Rocky Mountain mission on the 6th inst. The evening before leaving he led three of his grandchildren and E. A. Davis' stepson into the waters of baptism. My oldest daughter, Maud, was among them. It did us good to see them have a true desire to enter the church so young. The Spirit witnessed at their confirmation that they were accepted. Our prayer is that they may grow to be of use in the church.

I was appointed to a mission that was several hundred miles from home when Maud was a little over a year old; before I started Sr. Hart prophesied that her life would "be spared to be a comfort to her mother and she will grow up to be an honor to her parents.

I am holding meetings here at present and expect to work my way to the western part of the district soon.

Yours truly,

W. E. PEAK.

FAGUNDUS, Pa., May 10.

*Editors Herald:*—At present writing Bro. Robley and myself are trying to sound the "glad tidings of great joy" in the vicinity of Fagundus, Warren County, Pennsylvania. It is a dreary, desolate, forsaken looking country, but we find some liberal-minded, generous-hearted, intelligent people here who are willing to hear, and who insist on thinking for themselves. And, on the other hand, we find here, as elsewhere, that class of people who insist on thinking for the entire community, not willing for the people to hear anything outside of their own creed.

Some of our friends here asked for the use of the Methodist church, but their minister, although quite gentlemanly, seemed to have the idea that if he could not reach and save the people here, it would be better to let them go to hades than to give us a chance to do something for them. He attended our meeting in the afternoon yesterday and listened to me, for an hour or more, on the organization of the Church of Christ. And, after the meeting was over, he stayed and talked for quite a long while; seemed to think it strange that we could not recognize the Methodist Church as a branch of the Church of Christ, and him as a minister of Christ; said he could recognize us as being saved, and as ministers of Christ, even though he thought our judgment at fault, and was willing to fellowship us. That is, looking at it from our standpoint, he could concede that a man might be saved, might be a minister of Christ worthy of Christian fellowship, might be fit for the kingdom of God and for heaven, and yet not fit to preach in the Methodist church. Funny, isn't it? He was quite gentlemanly all through our conversation, and seemed to want to do right, but it was easy to see that he was afraid for the members of his church to "prove all things" as commanded by the Apostle Paul. The church that has the truth, and knows it has the truth, is not afraid for its members to hear anything that comes along. I am glad that I belong to a church that says to its members, "Hear all, and if you find any new light, any new truth that you don't find with us, accept it." Truth has nothing to fear from investigation, while error always dreads to have the light turned on.

We are making our home with Bro. George H. Parker and wife, who obeyed the gospel somewhere in the Far West district, Missouri. They are alive in the work, and willing to make any reasonable sacrifice to get the glad tidings before their neighbors, friends, and relatives. Bro. Parker's father and mother, although not of our faith, and old in years, are willing and anxious to do their part towards keeping up the incidental expenses of the meetings, and in making them a success.

I feel to rejoice with my brethren and sisters over the grand outpouring of the Spirit, and the great work that was done at our late conference. I feel to go forth to the battle this year with renewed zeal, greater confidence, and a stronger determination to help push the work on to success and victory.

For the first few months of the season my

work will likely be in Western New York and, as there is no branch of the church anywhere in the western part of the State, my work is likely to be where it should be—to the world.

While Bro. E. C. Briggs was away from his field, attending General Conference, I slipped over into Southern Michigan and Northern Indiana and put in a month's work, baptizing two at Clear Lake, Indiana. The visit was a pleasant one, to me, and I trust that good was done. The saints there are brothers and sisters to me, indeed, and it filled my soul with joy to have the privilege of once more taking them by the hand and getting another look into their honest faces. May the kind Father's care be over them! Not only are they brothers and sisters, but many of them, both at Clear Lake and South Scott, are my own children in the gospel. Bro. E. C. will please forgive me for trespassing on his territory during his absence.

May the Lord bless his people everywhere, and hasten his work in his own good time.

Yours in gospel bonds,

ISAAC M. SMITH.

COUNCIL BLUFFS, Iowa, May 10.

*Editors Herald:*—Church work onward; interest increasing. With three weekly prayer meetings, history class, choral and sisters' aid societies, together with our Sunday services our people are kept busy. Our boys and girls are acquitting themselves nobly in the song service. The social services are more spiritual than of late, the Lord confirming with signs following. Cottage prayer meetings are a success.

Yesterday, by invitation, I addressed a patriotic association of this city. Am expected to repeat the effort. Several requests for memorial services have been received; cannot say aye to more than one.

I go to Harlan to-night, by special request, returning Thursday. Indications are bright for a busy and prosperous year. Expect to reap some of the seed sown in Fontanelle ere long. Health has been very poor for some time; am slowly recuperating.

Fraternally,

T. W. WILLIAMS.

FLINTVILLE, Wis., April 25.

*Editors Herald:*—I was brought up by Latter Day Saints, that is, my parents were saints and their teachings always remained with me. I will also say that I am in the dark; there used to be a church of the saints here, but a good many have gone to rest, but as I was young at the time I am still left to fight the battles of life. I never had a chance to be baptized, but feel that the Lord will give me the opportunity in his own due time.

I wish to ask the saints one question: Are they keeping the day that God commanded us to keep? If we are not, why didn't the Lord instruct Joseph Smith concerning it when he organized his church? The Adventists claim we are keeping the wrong day.

Well, friends, I have had my prayers answered many times so I know that my Re-

deemer liveth and will answer my prayers. I wish this presented to the church, and I wish an answer. I had a dream or a vision, I hardly know which, it was so real, and I will relate it; may it be of interest to some of the saints.

I had been searching the Scriptures to see if I could not find something to enlighten me on the Sabbath question, but was not satisfied, and I asked God to show me the right in his own due time; so I went to bed contented, and I dreamed that I stood in a field, when all at once I looked to the northeast and saw a queer shaped cloud about as big as a man's hand, and all at once it took the form of a man and his face was as bright as the sun. As soon as I saw the cloud I said, There is the Son of Man, and I started to run and was lifted off my feet into the air, all the time singing. I was taken up over the housetops, and looking down saw one stood gazing at the sight, and immediately I was on my feet. But no pen can describe the happiness I experienced when I was raised from the ground. Immediately I was awake, and something seemed to tell me that if faithful I would take part in that great event. I ask the prayers of all the saints that I may.

Respectfully,

ED S. FRANKLIN.

DELOIT, Iowa, May 11.

*Editors Herald:*—After the close of General Conference, in company with my wife I visited my brother-in-law, L. Robbins and family, near Dudenville, Jasper County, Missouri. While there an effort was made to secure a churchhouse for the writer to preach in, but the trustees said, "No; you are not orthodox!" Being accustomed to that kind of an answer, we secured a good sized schoolhouse near by and held four meetings, with good attendance and interest. The first evening I gave permission to hand in written questions on doctrine, etc. The result was that thirty-seven questions were presented during the meetings.

It would have been a pleasure to have continued longer, but we were there only for a few days. I will write Bro. I. N. White, the one in charge of that mission.

The good results of the late conference are being realized by all the branches I have visited.

C. J. HUNT.

STILLWATER, O. T., May 2.

*Editors Herald:*—We arrived home from conference all safe. There have been terrible floods here from the recent rains, which have done much damage. West Guthrie was nearly all washed away, and one hundred and fifty are reported drowned.

We hope Bro. C. R. Duncan will reach us by the 9th; also Bro. W. S. Macrae. We expect some to be baptized then.

In bonds,

S. J. HINKLE.

"Our doubts are traitors,  
And make us lose the good we oft might win,  
By fearing to attempt."

## Original Articles.

## WAS IT DISORGANIZED?

"OUT of their own mouths shall they be judged."

The array of testimony presented, taken in connection with the law of the church as given in the revelations of God, clearly demonstrates that the Church of Jesus Christ of Latter Day Saints was not disorganized at the death of the prophets Joseph and Hyrum, that such a thing was never contemplated in the work of God in this dispensation, and since the church has never been disorganized, any organization claiming to be the "Reorganized Church of Jesus Christ of Latter Day Saints" is a counterfeit, and writes fraud in the very title of it.—B. H. Roberts.

The foregoing is copied from page 99 of a work entitled "Succession in the Presidency of the Church of Jesus Christ of Latter Day Saints," by Elder B. H. Roberts of the Utah Church. The writer therein assumes that there has not been a disorganization of the church since its organization on the sixth of April, 1830. Consequently the position of the Reorganized Church represented by Joseph Smith, of Lamoni, is an abortion, devoid alike of spiritual life and authority, apparently oblivious of the fact that the church represented by himself is the outcome of a reorganization affected under the auspices of the late Brigham Young, during the period comprised between the latter portion of 1847 and the beginning of 1849, as the church history of that period will abundantly confirm.

Walker, the English lexicographer, defines the word "disorganization" to mean "the act of destroying organic structure, or connected system, the act of destroying order." "Reorganization," he defines "to organize anew, to reduce again to a regular body, or to a system." That the former condition obtained is evinced in the fact that the followers of Brigham Young proceeded to act upon the alternative contained in the latter definition, and "organized anew," the proof of which will be found in the following extracts taken from their own church documents.

Since the murder of President Joseph Smith, many false prophets and false teachers have arisen, and tried to deceive many, during which time we have mostly tarried with the body of the church, or been seeking a new location, leaving those prophets and teachers to run their race undisturbed, who have died natural deaths, or committed sui-

cides; and we now, having it in contemplation soon to reorganize the church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel, and push the people, the honest in heart, together from the four quarters of the earth.—Epistle of the Twelve, from Council Bluffs, December 25, 1847; *Mill. Star*, vol. 10, page 86.

We have evidence that this "contemplation" was carried out, for we learn from the "compendium," published by Franklin D. Richards in 1857, page 227, that in December, 1847, a First Presidency of the church, consisting of a quorum of three was reorganized. And we further learn that, on the 12th of February, [1849], the Presidency and those of the Twelve who are here [Salt Lake City], met in council and proceeded to fill the vacancies of that quorum. Elders P. P. Pratt, John Taylor, and A. Lyman were present; and Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards were ordained to the Apostleship, and numbered among the Twelve, instead of the three who were called to the First Presidency, and Lyman Wight, of Texas, who was disfellowshipped. This accession increased the members here to a majority, and enabled them to act as a quorum. They were then instructed to assist in reorganizing the different quorums here, and in establishing righteousness. They met with the presidency and others almost daily and proceeded to organize and ordain the presidency of the High Priest's Quorum, viz.: John Young and his counselors, also Daniel Spencer as president of this stake, and his two counselors, David Fulmer and Willard Snow. They also ordained and set apart a High Council.—*Mill. Star*, vol. 11, page 246.

From the foregoing it is self-evident that the followers of Brigham Young were duly impressed with the fact of the disorganized condition of the church. Therefore they proceeded according to their understanding to reorganize the same. This is fully borne out, not by the statements of "Josephite history," but by the statements of those who affect to despise the action of the Reorganized Church in these matters; and who having themselves essayed to do the very thing that they charge upon us, have not the common honesty to admit it. For according to their own showing the Utah church is at best but an attempted reorganization of the church disorganized at the death of Joseph Smith and others. "But O," say they, "the church has been set up in these last days never more to be thrown

down or given to another people," with the accentuation placed upon the latter sentence. Oblivious of the fact that even this promise—if it be a promise—is like all other promises of the Lord, conditional upon obedience to the law and commandments, the Utah people seem to assume that any reconstructing process must come through themselves. That they are the people alluded to, consequently they must be the church, forgetful of the fact that obedience and loyalty to the law of God constitutes the only legal claim to the membership of the Church of Christ, and wherever there is wilful disobedience to the law of God, rejection and punishment inevitably follow either the church or the individual guilty of the same.

Joseph Smith writing of the church in Zion, on the 11th of January, 1833, said:—

I send you the olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us; for though our brethren in Zion indulge in feelings toward us, which are not according to the requirements of the new covenant, yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place from whence his word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things in his sight, *he will seek another people*; for his work will go on until Israel is gathered, and they who will not hear his voice must expect to feel his wrath.—*Mill. Star*, vol. 14, page 346.

The sentiment contained in this extract was afterwards approved of by a Council of Twelve High Priests, who noted the foregoing paragraph, as follows:—

There is one clause in Brother Joseph's letter which you may not understand; that is this, "If the people of Zion did not repent, the Lord would seek another place, and another people. Zion is the place where the temple will be built, and the people gathered, but all people on that holy land being under condemnation, *the Lord will cut off, if they repent not, and bring another race upon it that will serve him*. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before so say we again, Brother Joseph will not settle in Zion, except she repent and serve God, and obey the new covenant. With this explanation the conference sanctions Brother Joseph's letter.—*Mill. Star*, vol. 14, page 359.

We may here ask what constitutes the Church of Christ. The law says:—

Whosoever repenteth and cometh unto me,



the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church.—D. C. 9 (36):16.

Therefore, the adoption of the church by Christ is dependent upon the faithful discharge of the duties devolving upon her membership individually and collectively; wilful and persistent neglect of duty must result in her final rejection as a body, and the acceptance and adoption of those only who live according to the law. The church has no promise guaranteeing the acceptability of her administrations except so far as they shall be performed in agreement with the law and commandments of God. This claim is clearly established by the foregoing as well as the following declaration to the church:—

But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—D. C. 107, (103) 11.

The apostasy of the church in its collective capacity does not of necessity destroy the work of God. Men and women individually or collectively are but instrumental in the consummation of the purposes of Jehovah. They have an agency of their own; the power is with them to will to do, either good or evil; but their doing either the one or the other does not and cannot bring to naught the works and designs of God, only so far as those works and designs effect their own individual salvation. Therefore, the authority of that body, called the church, to act in the name of Christ, and acceptably administer in the ordinances of his church, will always remain dependent upon implicit and lawful obedience to that which he has commanded to be done in his name. The unfaithfulness of men does not alter the purposes of God, for

the works, and the designs, and the purposes of God can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round. Remember, remember, that it is not the work of God that is frustrated, but the work of men.—D. C. 2:1, 2.

The claim made by the members of the Utah Church that they by prom-

ise are the representatives of the Church of Christ, in perpetuity is false in fact, lacking foundation in either gospel, law, or equity. If as Elder B. H. Roberts claims:—

The array of testimony, taken in connection with the law of the church as given in the revelations of God, clearly demonstrate that the Church of Jesus Christ of Latter Day Saints, was not disorganized at the death of the prophets Joseph and Hyrum; that such a thing was never contemplated in the work of God in this dispensation.—page 99.

Why did the leaders of his church proceed to reorganize it, for if the statements presented in this short essay, as taken from their own official journals, are of any value whatever, they prove conclusively that the portion of the church that went out to Utah under the leadership of Brigham Young did in word and deed attempt to reorganize the church, thus by their own act they admit, perforce, that the Church of Jesus Christ, as organized on the 6th day of April, 1830, was disorganized by the death of Joseph and Hyrum Smith, and the subsequent confusion, division, and apostasy that ensued. And furthermore it can be proven by the laws of God, and the history of the Church of Jesus Christ of Latter Day Saints, that all this was foreseen and predicted, as well as provided for in the aforesaid law.

Therefore, we contend that the claim made by Elder B. H. Roberts, "That the Church of Jesus Christ of Latter Day Saints, was not disorganized at the death of the prophets Joseph and Hyrum Smith," is disproven by facts that cannot be controverted. Therefore, in the disorganization of the church, from the causes named, we have ample evidence that the church in Utah, represented by the author of "Succession in the Presidency of the Church of Jesus Christ of Latter Day Saints," is not what he has represented it to be, and is therefore "a counterfeit, and writes fraud in the very title of it." For out of their own mouths are they judged, and out of their own books do they stand condemned.

JOSEPH DEWSNUP, Sen.

#### PARTICULARLY FOR MEN.

THE Society of the Sons of Zion was organized during the General Conference held at Independence, Missouri, in 1895, its objects being:—

1. Mutual improvement.

2. To increase love for the sanctity of home.

3. To promote social purity.

4. To teach the responsibility of parenthood.

5. To save the rising generation from vice and ignorance.

6. To aid the erring and encourage the fallen.

7. To do in fact what the Y. M. C. A. is doing in the world at large. This will in time we hope mean—"open reading rooms, gymnasiums," etc., for our young and middle-aged men.

As yet but few are acquainted with our society. Where at all possible we would like to establish local organizations, and we hope that some one in each of the various branches of the church will interest themselves and write us for direction. Eight or ten members are enough to start a society. As it will be impossible, however, to have local societies everywhere, we invite every man young and old to enroll their names on our general record and thus, through written or printed communications, we can not only assist you in understanding self and God's laws as applied to the physical being, but also to enlist your services in instructing and reclaiming others.

Many objections are urged:—

1. "Too many societies." Possibly, but when the church or any other society will take up and push the work we herein propose, we will gladly disband. Until then we will observe the motto: "Whatsoever thy hand findeth to do, do it with thy might."

2. "It takes money which should go into the church treasury." There will be no expense for sometime, save for literature along these lines, which we can put in the hands of men and boys; and these they should have whether there is a society or not.

3. "Unless care is used you may do more harm than good." True, and we propose to use care; but as no overt act has ever yet been committed by us, and no evils resulted from our effort, it is best not to anticipate. It will be time enough to raise this objection when you find the wrong.

The advisory committee are J. A. Gunsolley, Lamoni, Iowa; M. H. Bond, St. Louis, Missouri; C. R. Duncan, Lebeck, Missouri; A. C. Barmore,

California; T. W. Williams, Council Bluffs, Iowa.

J. A. Gunsolley is the president and located at headquarters. Any communication will readily reach him and will meet with prompt attention.

Bro. J. F. Gunsolley, of Lamoni, Iowa, is recording secretary; and those desiring enrollment or information relative thereto, will write or send their names to him. Those desiring information as to the organization of locals, or any direction, will address me, at the address given below, and I will send all needed instruction.

If those engaged in this work will endeavor to be discreet and careful, we can but expect increased interest in our undertaking, which will eventuate in lasting good to many souls.

Sincerely yours,

T. W. WILLIAMS,

Corresponding Secretary.

206 Harmony St., COUNCIL BLUFFS, IOWA.

## Selected Articles.

### DIET REFORM.

A SEASON or so ago there visited this country a stalwart Englishman, Mr. Herbert W. Hart, who was interviewed by a representative of the *New York Herald*. Mr. Hart has been for many years an earnest advocate of diet reform, making investigations especially into the bread question.

"There is," he says, "no question of social economics as important as that of bread reform," and, he adds, "that applies particularly to America."

In showing the important relation of food reform to the health and well-being of all civilized communities, he quotes from Brillat-Savarin, who said, "The destiny of nations depends on the manner in which they feed themselves."

He made the startling announcement that "the scourge of all civilized countries is white bread," and went on:—

"I will go so far as to predict that unless there is a revolution in the bread-eating custom of this country the physical and mental condition of the people will get worse, and the children that are brought into the world will be inferior in type, weight, and physique, by reason of the deficiency of lime and silicic acid in the food,

which are absolutely essential to the normal growth of the bones, skulls, and teeth of the rising generation.

"If people are to be rendered healthy, first of all they must eat bread made from the whole grain of wheat, the same as eaten by the apostles, and which chiefly sustained them in their arduous work—the only kind that was capable of sustaining their bodies and brains in their task of impressing the multitudes of the truthfulness of their righteous cause.

"Bread made from the whole wheat was the kind of bread eaten by the ancient Romans, Greeks, Gauls, and Britons. Without this kind of bread the greatest men that have lived before or since the Christian era could not have accomplished what they did. The proper kind of bread should contain all the properties of the wheat, including lime, iron, and silicic acid, absolutely necessary to make pure, healthy blood, and for want of which the American people employ thousands of dentists to supply imperfect teeth, which would grow to perfection if nature were not handicapped by the ignorance of the natural laws of dietetics.

"The great poet Shakespeare ate the whole meal bread, for it is put on record by himself that he used to take the wheat grain to Lucy's mill to be ground for family use, and it would be well for the civilized communities of the world that all families discard at once and forever the sophisticated and adulterated white, spongy starch, so-called bread of the present generation, and partake of only that kind on which the great nations of the world chiefly relied for their strength, and which produced the greatest architects, poets, artists, and generally the strongest and most handsome men and the most beautiful and accomplished women."—*Phrenological Journal*.

## Conference Minutes.

### EASTERN DISTRICT SOUTH WALES.

Conference met at six p. m., April 24, in the Board schoolroom, Porth. Bro. Caffall called to preside, Thomas Jones secretary. Elders reporting: A. N. Bishop, T. Gould, J. G. Jenkins, J. D. Jenkins, J. Jenkins, D. Davies, J. Lewis, T. Jones, J. Jones, J. O. Evans, T. S. Griffiths. Priests: D. Edmunds, D. Morris, J. Salathiel, C. J. Williams, E. J. Trapp, H. Ellis. Teacher: D. Jones. Deacon:

Hyrum White. Branches reporting: Nantyglo, Nantymock, Penygraig, Cardiff, Aberaman, and Lydney. A recommendation was sent from Nantymock branch that Bro. E. Morgan be ordained an elder; deferred until next conference. Recommendations received from Lydney branch, and concurred in, that Bro. H. Ellis be ordained an elder, Bro. Hyrum White a priest, Bro. Charles Kellsley a teacher, Bro. Powell a deacon. A letter was read from secretary of Western District of Wales, and tabled. Bro. Caffall submitted his report. At this juncture correspondence between Bro. Caffall and Brn. A. N. Bishop, Thomas Gould, and J. D. Jenkins was read. Moved that we sustain Bro. J. D. Jenkins as missionary, on the distinct understanding that the Penygraig and Ogmores branches pay half his allowance, and that Bro. Caffall write Bishop Kelley asking him to instruct his agent, Bro. Thomas Taylor, of Birmingham, to pay the other half. Bro. A. M. Bishop tendered his resignation as secretary of the district, was accepted, and a vote of thanks given him for his past labors. Elder A. N. Bishop tendered his resignation as president of the district, was accepted, and a vote of thanks given him for the labor performed. Elder A. N. Bishop was presented with a Bible as a token of esteem and regard for his services as president of the district for the past three years. Preaching at eleven a. m. by Elder Caffall. At two p. m. H. Ellis was ordained an elder and H. White a Priest and C. Kellsley a teacher. Elder Thomas Griffiths was chosen president of district, with Elders Thomas Gould and J. D. Jenkins as assistants. Elder Thomas Jones chosen secretary and H. Ellis treasurer. A motion prevailed that the traveling expenses of the president and incidental expenses of the secretary and half the expenses of conference sessions be paid out of the district fund. Moved that we sustain by our faith and prayers all the authorities of the church in America and Elder J. Caffall as president of the European mission. Adjourned to meet at Lydney the Saturday and Sunday preceding the first Monday in November, 1897.

### MANCHESTER.

Annual conference of said district was held April 17-19 in the saints meeting room, Manchester, England. Sabbath services held in the Hulme town hall. Presidents of conference, James Caffall and Joseph Dewsnup, Sr.; James Baty secretary. Leader of singing, John Foden. Deacons for conference, all the deacons of the several branches, under the supervision of Simon Clarke. Auditors, J. Dewsnup, Jr., and George Baty. The solemnization of marriage between Bro. James Clark and Sr. Emily Baggoley, was performed by Elder J. Dewsnup, Sr. The following elders reported: James Caffall, J. Dewsnup, Sr., H. Greenwood, James Baty, W. R. Armstrong, S. F. Mather, Joseph Harper, James Moir, G. W. Leggott, James Baty, Thomas Taylor, James Spargo, David Hope, W. A. Seekins, Tom Roberts, Job Dalley, Thomas Paxton, J. W. Rushton, W. Eccleston, W. R. Roberts, Thomas Brien,

J. Dewsnup, Jr., W. H. Greenwood, Thomas Mills, C. H. Barton, Fred Bruton, George Baty. The following recommendations were presented for ordination and upon thorough examination were confirmed: For elders: Priests Edwin Nixon and George Towers. For priests: Albert Hall and Arthur Mayne. For teacher: George Bolton. For deacon: Fred Clark. A letter from President Joseph Smith was read, acknowledging receipt of letter from the district offering condolence under his recent bereavement, etc. It was ordered to be spread upon the minutes. Financial secretary's report showed a balance in hand of £5 4s. 6d. The Sunday services were of a very inspirational character. Preaching in the forenoon and evening by Bro. Caffall. 2:30 p. m., fellowship and testimony; the testimonies were numerous, quickly succeeding each other, and all very elevating and encouraging; a very happy spirit prevailed. Business of conference resumed Monday morning. The chairman drew the attention of the elders to Rules of Order, section 25. The president of the district tendered his resignation, so as to test the acceptance of his policy in the past or rejection of the same. It was unanimously resolved that we continue to sustain the president of the district. During its discussion much confidence was expressed and sympathy evinced in the arduous tasks which had in the past fallen into his hands. The elders of the district assured him that he might depend on them for their loyalty and support. The following resolutions were passed: 1. That as a district we affirm our unabated confidence in the authorities of the church, and pledge ourselves to so support them in everything that may be lawful and conducive to the righteous advancement of the work of the Lord. 2. That the thanks of the conference be accorded to the South Manchester branch for the use of their meeting room during the sittings of the conference; and also to the officers and members comprising the several branches for the financial and other aid given, which has contributed largely to the success of the annual gathering. 3, 4, 5. Resolutions thanking the sisters for "catering to the physical wants of the people during conference;" the "choir for their very efficient services;" and "the deacons for their good work," were passed. 6. Resolved that the best thanks of the meeting be tendered to our respected missionary in charge, Elder James Caffall, for his kind and efficient counsel and assistance which has been so ungrudgingly placed at our disposal during the whole of this conference. 7. Resolved that we express sympathy and condolence with Bro. and Sr. Taylor, of the South Salford branch, in the loss of their eldest son, and commend them to our heavenly Father for his consolation and peace; also referring them to the glorious hope which we entertain under such circumstances, through the gospel of Jesus Christ. The condition of the Leeds branch was considered, and it was decided to refuse to indorse the licenses of Elders W. H. Seekins and Tom Roberts, also Priest William Rudd, and Teacher Henry Warren, until a court of elders had fully examined specific charges laid against them.

The branch was shown to be in a very unsettled condition, despite the repeated efforts of the missionary in charge and the president of the district to effect peace and harmony. Despite the fact that some of the conference business was very irksome and trying, a very good spirit prevailed throughout; much instruction was to be obtained, and all parted fully prepared to exercise themselves as diligently as possible during the conference year.

#### FLORIDA DISTRICT.

Conference convened with Calhoun branch, May 8; S. D. Allen presiding. Branches reporting: Calhoun 24. Coldwater 68; gain 15. Edendale 18. Pleasant View 23. Greenwood 29. Elders reporting: D. E. Tucker, S. D. Allen. Priests: V. S. Jernigan, John P. Calhoun, C. Dixon. Teacher: J. L. Rice. Deacon: B. L. Jernigan. Bishop's agent reported: On hand last report \$44.65; received since \$12.79; paid out \$45; on hand \$12.44. Audited and found correct. On motion the license of Elder J. N. Hawkins was revoked. Adjourned to meet with Edendale branch the first Saturday in October, 1897, at ten o'clock a. m. Preaching by D. E. Tucker, V. S. Jernigan, and S. D. Allen.

### Sunday School Associations.

#### CONVENTION NOTICES.

Convention of the Decatur district Sunday school association will convene at Allendale, Missouri, on the evening of Thursday, June 10, continuing over Friday, the 11th, previous to district conference, which convenes Saturday, the 12th. We would like to see as good a representation as possible. Will the secretaries please report their schools to the district secretary on blanks furnished by him. Please make your reports as complete as possible. See program next week.

WILBUR B. PAUL, Supt.

Sunday school association of Southern Michigan and Northern Indiana will hold its semiannual convention at Hartford, Michigan, June 4, beginning at ten a. m. All parts of the district should make an effort to have their best workers come prepared to assist in making this a profitable meeting. Hartford workers need our help, and we need theirs. Can we not afford to make some sacrifice of time, even in this busy season, if the work will be strengthened thereby? Shall we look for you there?

MRS. J. H. ROYCE, Dist. Supt.

BARODA, Michigan.

Mobile district Sunday school association will meet in convention at Three Rivers, Mississippi, at two p. m., Friday, June 11. The election of officers and other important business will come before the body, so it is quite important that every school be represented. Superintendents and secretaries will see that their schools are properly reported to the district secretary on blanks furnished by him. It is expected that an entertainment

will be given in the evening. Come and bring the Spirit of the Master, and an enjoyable time may be had.

C. I. CARPENTER, Supt.

J. L. BOOKER, Sec.

Northeast Kansas district Sunday school association will convene at Netawaka June 11 at half past ten a. m. All Sunday schools in the district will send delegates, as there has to be an election of officers. We would like to see every school represented.

MRS. SARAH A. PARKER, Supt.

MRS. MARY HUDGENS, Sec.

To the saints and others of the Northeastern Illinois district Sunday school association, notice is hereby given that our next convention will be held with the Mission school, June 11, the day previous to district conference. Business will begin promptly at two p. m.; and in the evening at 7:30 will be given an entertainment, devoted to the interest of Sunday school work. We kindly invite all to come; bring your Winnowed Song books.

LEONARD HOUGHTON, Dist. Supt.

### Miscellaneous Department.

#### CONFERENCE NOTICES.

Northeast Missouri district conference will convene with the branch at Higbee, Missouri, June 19, at nine a. m. for prayer service. Business session to begin at ten a. m. prompt. Conference to continue over Sunday the 20th. We would like to have a full attendance; the election of officers will take place at this meeting. Bro. I. N. White, of the Twelve, will be with us. All reports should be forwarded to district clerk, Louise Palfrey, Macon, Missouri. We have set the 13th day of June as a day of fast and prayer, for the success of our conference and the work in general throughout the district, and we kindly ask all who consistently can to observe the day set apart.

J. A. TANNER, Dist. Pres.

Decatur district conference will convene at Allendale, Missouri, June 12, ten a. m., continuing over the 13th. Branch presidents and clerks will please take notice and see that their branches are correctly reported. A good representation is desired.

B. M. ANDERSON, Sec.

Nodaway district conference will convene the second Saturday in June, at the Union church, Nodaway County, Missouri, at ten a. m. It is hoped that a good representation will be in attendance, not only to renew acquaintance, eat pie and cake, but for devout worship.

WILLIAM WOODHEAD.

Conference of Chatham district will convene with Buxton branch June 12 and 13. Officers of branches will please see that their branches are represented and reported, also that their reports contain all necessary items, and in this way save time and expense afterwards.

We have not had word from the president of the mission, but expect he will be present with us. We hope the spirit of peace and love will prevail throughout.

GEORGE GREEN, Pres.  
RICHARD COBURN, Sec.

The officers and members of the Pittsburg, Wheeling, Glen Easton, Fayette City, and Bannings branches, are hereby notified that a special conference will be held at Pittsburg, Pennsylvania, on June 19 and 20, to organize a new district. We sincerely hope that all the saints who are interested in God's work will put forth a special effort to be present.

GOMER T. GRIFFITHS,  
Missionary in Charge.

Southern Michigan and Northern Indiana district conference will convene at Hartford, Michigan, June 5 and 6, at 10:30 a. m. Branches will please send in full and complete reports. Arrange such items of business as pertain to the conference that they may be properly presented and considered. The missionary force is expected (as appointed), missionary in charge, *et al.* Come with a view to aid in the good work, to help as well as be helped, that benefit may accrue in business, spiritual, and moral lines.

S. W. L. SCOTT, Dist. Pres.

Eastern Michigan district conference will be held June 12 and 13 in Huron Center branch, town of Huron, Michigan. Branch officers and clerks, please send full reports addressed to William Davis, Grindstone City, Michigan. President of the mission, E. C. Briggs, is expected to be with us. Let us come together bringing the Spirit of the Master with us, and we will be blessed.

A. BARR, Dist. Pres.

The Nauvoo district conference will convene at Farmington, Iowa, June 5, 1897, at 10:30 a. m. A large delegation and full reports are desirable.

By order of President,  
F. M. WELD.  
R. WARNOCK, Sec.

The saints and officers in Northern Ohio and the Sharon and Conneautville branches in Pennsylvania, and are hereby notified that a special conference will be held at Kirtland, July 3 and 4, to organize a new district. Business will begin at ten a. m. Saturday. We will expect delegates from Toledo, Cleveland, Akron, Youngstown, Washingtonville, Blake Mills, Sharon and Conneautville. We would be pleased to have the scattered saints at Neshannock, Catawba Island, Diamond and Loraine to attend the conference.

There will be low rates on all roads running into Cleveland, July 3, 4 and 5. Electric cars leave Cleveland public square every hour for Willoughby and Painsville; return fare fifty cents. We desire that all those who expect to attend the conference to send word to Bro. Frank Steffe.

GOMER T. GRIFFITHS,  
Missionary in charge.

#### AN APPEAL.

Having now on hand about one half enough to purchase a tent for the Utah mission, and believing that by its use we can reach more people and to better advantage than under present conditions, I take this means of appealing to *all* to assist in raising enough to assure the purchase.

Fifty, by sending one dollar each, will do the work. Five hundred, at ten cents each, or one thousand, at even five cents each, will make it an accomplished fact. Send in your muckles and your *miles* then, and *do it at once*, and thus confer on that mission and people a lasting favor, by thus showing your faith by your *works*. Do not be backward in sending small amounts if you cannot afford to do more.

Please remember that delay on *your* part means a delay in getting the tent at work, and it should be in use *now*.

Two things should be remembered; viz., that it is difficult to get places in which to preach the word in Utah, because of the opposition of the church leaders, and that our people are few in numbers and should be aided financially to sustain the work. Hence the necessity for a tent and the reason for asking contributions. Please aid us in the good cause and help to reach the people of Utah.

Send contributions to the undersigned, addressing me at No. 532 East Second South Street, Salt Lake City, Utah.

In bonds,

J. W. WIGHT,  
Pres. Rocky Mountain mission.

May 13, 1897.

#### PASTORAL.

*To the Saints of the Canada Mission, Dear Brothers and Sisters:*—Having been appointed to labor in Canada I embrace this opportunity to address you through the church paper. As a servant of God, anxious for the peace and happiness of this mission; eager to promote its welfare and greatness, and to see all its saints laboring together in unity and good will, I request your hearty coöperation, that "the work intrusted to all" now before us to perform, may be accomplished in that peace that follows work done according to the law.

I am glad that God and the church has permitted me to return to my native land—and to the people for and with whom I have labored in the dear dead past; may uninterrupted concord, firmly grounded on mutual affections and respect between missionaries, local officers, and laity, ever reign.

On bended knee I thank God that I find the mission in so good a condition—that there is no burning questions to disturb our peace or strain our relationship as saints. This happy condition is, in a great measure, due to the prudent guidance of our venerable predecessor, Apostle John H. Lake; may sweet peace be his, now and ever. In losing Elder Lake this mission has met with a great loss—this his successor feels deeply; but believing that God has promised additional light, wisdom, and strength to the faithful toilers, may we struggle to attain to condi-

tions under which we may obtain the promised blessings.

For the present it is thought best that the missionaries remain in their present fields of labor assigned them by Elder Lake; should it be thought wise to effect any change, this can be arranged at the June conferences of each district. It is desired that the missionaries will push out into new fields, so far as practicable, leaving the burden of care in branches to the local authorities. In your labor for the Master, exercise unbounded confidence even in the midst of danger, and look to the Lord Omnipotent when no means of escape is manifest. We should look for his protection and fear no evil when walking in the sunny way of duty; always remember that you are on God's errand, and that not even a sparrow in the dell falls without your Father, and that the very hairs of your head are numbered. No difficulty need heavily oppress us if carried to "Our Father." Always honor God's claims upon you; see that the law is observed, and yet pity the weakness of those who go astray. "Deal gently with the erring one." Be patient and kind in your administration of the law, weighing matters before God ere you act before men. Work, work, work, the time is short, the end is near, the coming of the Master draws nigh; sound aloud the gospel trump, that the people in every hamlet and city of this Dominion may be warned.

Now a word with regard to tithing and offerings. There are a number of elders and priests who have offered themselves for the mission field if they can obtain partial support from the church for the loved ones at home. But the Bishop had to warn the Twelve not to send any more to the field, for there was no money for the support of their families. No one, who was not present in those councils can know the feelings of the Twelve and Bishop when compelled to inform those men that they were unable to put them in the field. Canada has several good men, among them two who were formerly prominent Baptist ministers, who have made application for a mission. Will the saints arise to duty and do their part in "the work entrusted to all," by putting forth an effort to pay their tithing, and thus bring great blessings upon themselves, and help to open the way for an increase of the missionary force. Start *now*; send in your mite *at once*. Do not wait till you can pay a large amount; send what you can to the agents of your respective districts.

I hope you will remember me at the altar of prayer, that I may do my part, and with you, at last be permitted to dwell with Christ.

Those wishing to write me may send all mail to 474 Adelaide Street, London, Ontario.

Your fellow laborer,

R. C. EVANS.

TORONTO Ont., May 10.

*To all the Saints of the Southeastern Mission, Greeting:*—I see by the list of appointments that I am to be associated for another year in laboring for the great cause of truth, in this part of the Master's vineyard. In entering upon the labors of another year I feel a little more hopeful as to the success of

the work in this mission, as I think I can see some improvement along the line; but let us remember that we are invited "up higher," and that unless we give heed to the invitation, and accept it in a practical way, we will be very liable to fall below our present standing, which we can not afford to do.

The opportunities for preaching the gospel in new places are constantly increasing, and calls are heard in different directions from the people, asking for the "bread of life." Is there one who realizes what this work is, who can or will fail to do his or her part in giving the people a chance to hear the message of truth? Is there one who has received the priesthood who will "come under my condemnation, by reason of neglecting to lift up their voices in my cause?" If so "for such there is tribulation and anguish."—D. C. 116:2.

Brethren, do not bury your talents, but use them righteously, and your reward shall be great. And that the good that may be accomplished by the elders and others holding the priesthood be not hindered, let all the brethren and sisters, be diligent in using every legitimate means to assist them, inasmuch as the work is "entrusted to all." No one can afford to fail in doing his or her part, for the reason that it will entail a corresponding loss on them in the day of awards.

In the late revelation to the church, the Lord tells us that "many of the sacrifices made by the church have been acceptable" to him. This is encouraging. But to whom does the encouragement belong? Undoubtedly to those who *have made*, and not to those who have *not* made the sacrifices referred to. Who receives the benefits of baptism? Those who are baptized, evidently. Who receives the benefits of faith? Those who exercise it, certainly. Who receives the benefits of confirmation? He who is confirmed, is it not? Now who has been benefited by the sacrifices which the Lord says have been acceptable to him? There can be but one answer, *Those who made them*. "Gather my saints together unto me, those who have made covenant with me by sacrifice."—Psalms 50:5. If any have failed in doing their part, will they now take courage and at once commence the work thus far neglected? Who can say no?

To the brethren who have been appointed to do mission work in this field I feel to say: God bless you in your labors and give you abundant success. I trust that none but the kindest feelings toward each other may have place in our hearts, and that each and all of us may so live and labor as to receive the approbation of our Father in heaven. Please don't forget your reports at the times required by the Twelve.

Bro. D. E. Tucker will have charge of the work in Florida, Georgia, and the following counties in Alabama: Henry, Geneva, Dale, Barbour, Pike, and Coffee.

Bro. T. W. Chatburn will be in charge of the work in Tennessee and Kentucky.

All labor done in these subdivisions by others of the missionary force should be reported to the brethren named, and not to

me. Also calls for preaching, propositions for debate, etc. In short anything that should be reported to the missionary in charge, report it to them, and not directly to me. I think I can safely recommend Bro. Chatburn to the saints of Tennessee and Kentucky as an efficient laborer, and worthy of their confidence and support. Also Bro. J. F. Henson, who will likely spend most of the year with them. Bro. Tucker is already well known in his field, and therefore needs no recommendation there.

Will branch officers please see to the settlement of any difficulties that may arise in the branches without calling on the traveling missionaries when it is not an absolute necessity for them to assist? I think it unwise, to say the least, to appoint the general missionaries to sit on elders' courts, etc., in the settlement of branch or personal difficulties, when local elders may be secured just as easily. Why should this extra burden be laid on the missionary, thus hindering him in his work? Doctrine and Covenants 122:7 says that, "The Twelve and the Seventy under their direction, together with such high priests and elders as can travel and preach as *missionaries*, shall be *free* to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected, to the *care and administration* of the *standing ministers*, high priests, elders, priests, teachers, and deacons," etc. Do "ye all" see?

Again: "In matters of personal importance and conduct arising in branches and districts, the authorities of those branches and districts should be *authorized and permitted to settle them*, the traveling councils taking cognizance of those only in which the law and usages of the church are involved and the *general interests* of the church are concerned."—D. C. 120:7.

This is plain enough. The local authorities are invited to make special efforts to assist in pushing the work into new fields or places during the year. Sometimes an elder or even a member can work up meetings in adjoining neighborhoods, where they are acquainted, to better advantage than the missionary who is entirely unacquainted. There is room for all who will occupy wisely. The work is worthy of the best efforts of all to sustain and extend it. The Lord does not demand unreasonable sacrifices of any. None can afford to refuse to make what he does demand. Let us have a united effort and push the work with vigor. Victory is waiting for all the faithful. "The *willing and obedient* shall eat the good of the land of Zion in these last days."—D. C. 64:6.

"Perilous times" are here. Hard times is the cry from every quarter. Plagues and pestilences are abroad in the land. War and famine are taking off their thousands. Storms and tempests, with the "fierce and vivid lightning," are making themselves felt and feared, and causing terror among the people. Earthquakes are causing "groanings in the midst of her." The "sea and the waves" are "roaring," and "upon the earth distress of nations with perplexity." These with other "signs of the times" indicate the

fact that the time of the coming of our Lord "is near, even at the door."

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and *cares of this life*, and so that day come upon you unawares. . . . Watch ye therefore, and pray *always*, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21:34, 36.

Saints, are we prepared to "escape" these things? Are we able to stand should the Lord come now?

My permanent address is Independence, Missouri. If any wish to write me and do not know my whereabouts, if they will write me there, letters will be forwarded.

T. C. KELLEY.

HARDIN, Ky., May 8.

As Bro. J. W. Gillen has placed me in charge of Western Nebraska again, I would like to say to the ministry and saints of the mission that my permanent address is Dow City, Iowa, and that I would like to hear from any in the mission who desire labor done in their locality. When you write don't forget to say what the prospect seems as to getting a place in which to preach and a hearing on the part of the people. The missionary force is small and we are anxious to do all the good we can.

For the present Brn. Porter and Payne will labor in the southeast part of the mission.

Brethren, the harvest truly is great and the laborers are few, therefore let all the local laborers do all they can. Don't wait for the missionary, but do what you can. What is of as much worth as the gospel and the salvation therein promised? What you can do to you may seem but little; but if you do that as well as you can God will bless you in so doing.

Your brother and colaborer in Christ,  
DAVID M. RUDD.

*To the Saints and Friends of Oregon and Washington; Greeting:*—Bro. A. M. Chase and the writer having been appointed to labor in the above mentioned field, desire the cooperation of all saints and friends in the work lying before us—the preaching of the gospel as far and widely as we can. All wishing us to labor in their neighborhoods please let us hear from them.

Bro. Chase is a fine singer and will be greatly appreciated as a worker in the cause. We have a tent that can be used if it is thought best. We want to hear from the saints. We are desirous of doing a good work this coming year; and we feel and fully realize that we must have the help of the saints. We will begin work at Drain, Douglass County, Oregon, and will be governed by calls and the promptings of the spirit from that on. Let us hear from you at that place. Yours to labor for the spread of the work.  
HIRAM L. HOLT.

#### REUNION NOTICES.

There will be a reunion at Mt. Eden, Indiana, June 6, of the family and relatives of John Scott, deceased, who was one of the

first settlers of Southern Indiana; he raised a family of eleven children, nine boys and two girls; six boys and one girl are living; all of whom at one time belonged to the Christian Church. Old Mt. Eden was first occupied by the Baptists, second by Christians, and third by Latter Day Saints. The day will be spent in religious service discussing the prominent religious questions of the day interspersed with oriental music. Robert, James, and Harbert, will occupy the forenoon, and Wesley, David, and M. R. the afternoon. All are cordially invited; a large crowd and a good time is expected.

M. R. SCOTT, SR.

*Ensign please copy.*

#### INMAN REUNION.

A reunion of the Central Nebraska district will be held at Inman, Holt County, Nebraska, June 3 to 6 inclusive. Inman is on the Black Hills line of the Fremont, Elkhorn, and Missouri Valley Railway, about 185 miles from Missouri Valley and Omaha. The place where the tent will be pitched is in a grove about one fourth of a mile east of the town, where will be found suitable places for camping. Fuel, hay, and pasturage will be free; corn and oats fifteen cents per bushel. One of the Bishopric, with several other prominent ministers will be present, which assures a pleasant and instructive reunion. Keep your eye on the date, and arrange your business so as to spend a few days in the association of saints, and in the enjoyment of a spiritual feast.

J. F. MINTUN,  
W. M. RUMEL,

Committee on Arrangements.

#### FOURTH QUORUM OF PRIESTS.

At our late General Conference, the Fourth Quorum of Priests, at one of their sessions held there, Bro. George Edwards asked release from the office of secretary, which was granted. Bro. Edwards was afterwards elected to the office of First Counselor to succeed Bro. F. J. Ebeling. Bro. Edwards has since been ordained to that office. A vote of thanks was tendered to Bro. Edwards for his services, and the work done by him was very highly appreciated. Bro. F. M. Pitt was elected secretary, and the members of the quorum will please remember to send reports or letters to him at the following address, F. M. Pitt, No. 277 Sheffield Avenue, Chicago, Illinois.

F. M. PITT, Sec.

#### NOTICES.

*To the Saints of the Northwest Kansas District, Greeting:*—You will see by the minutes of our last district conference, that it was made the duty of the district president to appoint a two days' meeting at each of the following places: Minersville and Blue Rapids, whenever notified that their respective church buildings were ready for dedication. Now to carry out my instructions, I will appoint June 12 and 13 for the meetings at Minersville, as I have been notified that that building is ready; and I am very glad to inform you that I have en-

couraging words from Brethren Joseph Smith and E. L. Kelley that (no preventing providence) they will be with us, and several others of the elders: so there will be plenty of good talent to make the occasion instructive and profitable for the cause. So we give you all a cordial invitation to be with us when the first church building in the district is dedicated to the service of our God.

On account of the extremely close times and the small number of saints in Minersville I would suggest to the friends to come with wagons and tents, all who can, so as to be prepared to care for yourselves. The saints there will do all in their power to accommodate visitors. Bring with you the Spirit of the Master and all will be right. We hope our missionary in charge will be with us, too; so come.

HENRY HART, Dist. Pres.

BROUGHTON, Kansas, May 15, 1897.

#### BORN.

MILLER.—At Ridge Prairie, Illinois, to Mr. and Mrs. Nathaniel Miller, February 6, 1897, a daughter. Blessed March 7 by Elder M. H. Bond, and named Irene Jane.

ROBERTS.—At Alma, Illinois, November 3, 1896, to Hiriam and Minnie Roberts, a daughter. Blessed March 7 by Elder M. H. Bond, and named Henrietta.

CORBIER.—At Alma, Illinois, October 19, 1894, to Mr. Charles and Sr. Lucretia Corbier, a son. Blessed March 7, 1887, by Elder M. H. Bond, and named Robert.

CORBIER.—At Alma, Illinois, to Mr. Charles and Sr. Lucretia Corbier, November 13, 1896, a daughter. Blessed March 7 by Elder M. H. Bond, and named Josephene.

ARCHIBALD.—At St. Louis, Missouri, January 16, 1897, to Bro. Russell and Sr. Pearl Archibald, a son. Blessed March 14 by Elders M. H. Bond and William Anderson, and named Clarence Lincoln.

CRANE.—Blessed at Lamoni, Iowa, April 14, 1897, a son of Bro. and Sr. D. F. Crane, and named William McKinley. Blessed by Elder Alexander H. Smith.

SMITH.—Blessed at Lamoni, Iowa, April 14, 1897, a daughter of Bro. Don A. and Sr. Zenetta Susan Smith, and named Velora Belle. Blessed by Elder William H. Kelley.

SMITH.—Blessed at Lamoni, Iowa, April 14, 1897, a son of Bro. Don A. and Sr. Z. S. Smith, and named Carlos McAllister. Blessed by Elder Heman C. Smith.

SMITH.—Blessed at Lamoni, Iowa, April 14, 1897, a daughter of Bro. Don A. and Sr. Z. S. Smith, and named Beatrice Adell. Blessed by Elder Alexander H. Smith.

BOX.—At Hiteman, Iowa, August 8, 1892, to Mr. and Sr. F. C. Box, a son, and named Freddie. Blessed April 28, 1897, by J. S. Roth and Wm. Loach.

BOX.—At Hiteman, Iowa, December 28, 1894, to Mr. and Sr. F. C. Box, a son, and named Charlie. Blessed April 28, 1897, by J. S. Roth and Wm. Loach.

BOX.—At Hiteman, Iowa, January 18, 1896, to Mr. and Sr. F. C. Box, a son, and named Daniel. Blessed April 28, 1897, by J. S. Roth and Wm. Loach.

ZIMMERMAN.—At Hiteman, Iowa, July 18, 1891, to Mr. D. M. and Sr. Amelia R. Zimmer-

man, a daughter, and named Genevie Magdaline. Blessed April 21, 1897, by J. S. Roth and Wm. Loach.

ZIMMERMAN.—At Hiteman, Iowa, November 29, 1893, to Mr. and Sr. D. M. Zimmerman, a daughter, and named Gracie. Blessed April 21, 1897, by J. S. Roth and Wm. Loach.

GRIFFITHS.—At Knoxville Junction, Iowa, September 21, 1895, to Mr. and Mrs. Thomas Griffiths, a daughter, and named Amelia. Blessed at Hiteman, Iowa, April 25, 1897, by J. S. Roth and Wm. Loach.

Thomas Daley, 746 Pervost Street, San Jose, California.

NEWBERRY.—At Lamoni, Iowa, December 14, 1896, to Bro. A. M. and Sr. Stella Newberry, a son; blessed April 25, 1897, by Elders H. A. Stebbins and A. S. Cochran, and named Arthur Benjamin.

HALL.—At Creston, Union County, Iowa, March 19, 1897, to Bro. Owen M. and Sr. Hattie H. Hall, a son; blessed at Lamoni, Iowa, May 5, by Pres. Joseph Smith, and named Willie Hudson.

BENEDICT.—At Terre Haute, Indiana, May 7, 1896, to Mr. Louis P. and Sister Effie A. Benedict, a daughter. Blessed at the home of her grandparents, Mr. and Mrs. Byron Adams, Logan, Harrison County, Iowa, by Elder Charles Derry, on the first of April, 1897, and named Esther Amy.

VAN BRUNT.—At Ludington, Michigan, March 21, 1897, to Bro. Albert P. and Sr. Elizabeth L. Van Brunt, a son, and named Albert Lewis. Blessed April 11, 1897, by Elder C. G. Lewis.

GROSSETT.—At South Arm, Michigan, December, 1896, to Bro. and Sr. Robert Grossett, a daughter, and named Alice Mary. Blessed February 27, 1897, by Elder C. G. Lewis.

SHIELDS.—At Ludington, Michigan, February 23, 1897, to Mr. Peter and Mrs. Lena Shields, a son, and named William Alexander. Blessed April 8, 1897, by Elder C. G. Lewis.

#### MARRIED.

BLACKMAN—HUDSON.—At the house of Bro. W. W. Scott, Lamoni, Iowa, May 5, 1897, Mr. John W. Blackman, of Humeston, Iowa, aged 27, and Sr. Minnie L. Hudson, of Lamoni, aged 19, fourth daughter of Bro. Wilson Hudson. President Joseph Smith celebrating the rite in the presence of a small company of the families of the contracting parties.

SHURWOOD—HODGES.—At Hartford, Michigan, May 3, 1897, at the residence of the bride, on West Main Street, Bro. Harlon S. Shurwood and Sr. Matilda Hodges, both of Hartford, Michigan. Ceremony performed by S. Bruce, priest.

MADISON—KRAMER.—at Beacon, Iowa, May 6, 1897, by Elder J. S. Roth, Mr. Milton Madison to Miss Silvia B. Kramer. A large number of relatives and friends were present to witness the happy occasion.

#### DIED.

WYATT.—At Vanessa, Ontario, March 28, 1897, Miss Eddie, daughter of J. Wyatt, and adopted daughter of Bro. and Sr. Coats, of Vanessa. Funeral services by Elder S. W. Tomlinson.

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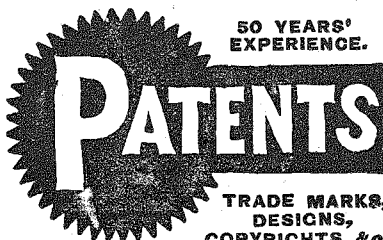
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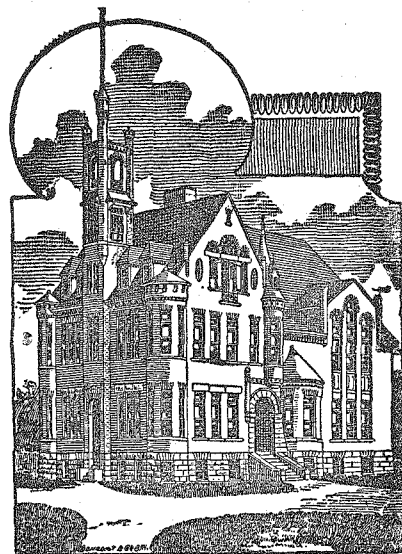
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# THE SAINTS' HERALD.

Flora L. Scott

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

Vol 44.

Lamoni, Iowa, May 26, 1897.

No. 21.

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HOLDS BY BIBLE LORE.

CHICAGO CLERGYMEN WRITES IN DEFENSE OF SACRED HISTORY.

In the *Tribune* of Sunday, in the review of "A history of the warfare of science with theology," Professor A. D. White's new book, appeared what seems a very formidable impeachment of the Bible as viewed from the evangelical standpoint. Will you allow a brief reply to the positions claimed by Professor White? I ask this to show that there is a sufficient reply possible from a conservative evangelical standpoint.

Professor White's argument is, in brief, that inasmuch as the ancient monuments of Assyria, Babylonia, and Egypt, and the sacred books of the Persians and others contain accounts of the events of the Bible and doctrines somewhat similar, therefore the Bible accounts are taken from these ancient monuments; that the narratives are mostly myths, and the doctrines the result of a natural evolution of belief. He brings in support of these positions the claimed results of higher criticism that the books of the Bible especially the pentateuch, are of far later composition than the times claimed for them, and still later than the events and records of the monuments and sacred books. I think I have stated his position fairly.

As to the Chaldean inscriptions, he states they long antedate "the time assigned in Genesis to the creation." I quote his words. Now, there is no date assigned in Genesis to creation. The Bible simply states: "In the beginning God created the heaven and the earth." He further says: "Probably 2,000 years before the scriptural date assigned to the migration of Abraham from Ur of the Chaldees this Chaldean civilization had bloomed forth in art, science, and literature."

Now, "probably" is a rather indefinite term to use as the basis of such sweeping claims as he puts forth. However, here is proof upon one vital point: There was such a state of literature as would educate men who could produce the Bible records and such a state of advanced civilization as would produce a people capable of the social, political, and religious economy of the Israelites.

PRIOR DATE INFERENTIAL.

Professor White mentions the fact that the Chaldean inscriptions contain accounts of the creation, the tree of life, the Sabbath, the deluge, the Tower of Babel, and other events, and that these long antedate the Bible accounts. Now, to begin with, this is confirmatory evidence of the truth of the (alleged) facts stated. Professor White's claim that the Bible accounts are copied from the Chaldean, or derived from them or from those who inscribed them, is wholly inferential. There is nothing of this kind stated in either record. The fact that the one may antedate the other is not of itself sufficient evidence that the latter is a copy of the former. There is another supposition possible—namely: that both were derived from the same source, or were records of the same general knowledge prevalent at the time in some form. If one is a copy of the other an examination and comparison of the two should show this. The original would show clearness, precision, and consistency, while the other would vary in these and other respects. Now, this is the fact. The records of the Bible show high literary excellence, insomuch that they are among our literary standards to-day.

The two records, when placed side by side, show at once the most glaring contrast. The biblical accounts are precise and consistent, and, as compared with the puerile and grossly grotesque narrative of either the monuments or the sacred books of the heathen, simple and credible. The Bible accounts read like carefully prepared and preserved records, while those of the monuments and sacred books of the ancients read like stories

which have accumulated the crude and improbable variations of orally transmitted traditions.

CONTRAST OF ETHICAL STANDARDS.

This contrast also appears when the Bible is compared doctrinally with the sacred books cited. There is little dispute as to the high ethical standard of the Bible. The Bible, and not the sacred books, is the source of our modern ethics. The results of the adoption of the Bible, either by an individual or a people, are too well known to need argument, while the nations which have the so-called sacred books are as they were or worse than centuries ago. Professor Max Mueller, when asked why he did not translate certain parts of the Shastas, replied, "They are too indecent for publication." It is not denied that the monuments and the books both contain much truth. The Bible represents mankind as beginning with the truth and as afterwards losing it. This agrees with the facts as shown by both monuments and sacred books. Why should not such early records show at least traces of this original knowledge, both historical and ethical? Mankind all once knew about these early events, such as creation, Eden, the deluge, and preserved this knowledge by tradition.

The dates and chronology of these ancient inscriptions are not at all of such established certainty as to warrant the weighty conclusions Professor White places upon them. It is to be borne in mind that 6,000 years is a very long time—nearly 200 successive generations—and this is the period claimed for the earliest events by Professor White. This is principally calculated from a single inscription made by Nabonidus, 554 B. C. It is as follows, as translated by Professor Sayce: "I dug down [for] the foundation stone of Naram-Sin, the son of Sargon, which for 3,200 years no King my predecessor had seen." Now, this is from one of the self-glorifying monuments by which all these ancient monarchs delighted, after the manner of Belshazzar, to magnify their doings and importance. They

especially delighted in long ancestry and dynasties, as is seen in the ridiculously extended ages claimed by the Chinese and Egyptians, and although this monarch was one of the most accurate, as Sayce shows, yet he is in this record magnifying to the utmost his greatness. In view of all this is it not unsafe at least to cast aside records so long received and so well approved in other respects as the Bible narratives for those of such a character? Yet this is what Professor White asks us to do. Surely such reliance upon so poorly attested records savors of credulity.

"TWO BROTHERS" LATER THAN JOSEPH.

As to the Egyptian story of the "Two Brothers," which Professor White declares was the basis of the biblical story of Joseph and Potipher's wife, Professor Sayce states it no older than the exodus, and other Egyptologists say a thousand years later. The first date is several centuries after Joseph's time. It also bears all the marks of a carelessly transmitted and exaggerated tradition and is full of crudities and grotesque narrations.

Professor White objects to the biblical story and doctrine of the fall, as do also Mr. Savage and Dr. Lyman Abbott and indeed all the so-called liberal school. But the fall is a fact, account for it as we please. Man is a fallen race. All sin, sorrow, and suffering attest this. Savage races are races in a state of decay and not of advance. The earlier peoples were more devout than their descendants. The primitive Romans and Greeks were more pious than the later generations. The ancient civilizations appeared at their best at or soon after beginning. The very inscriptions and ancient books, to which Professor White so confidently appeals as the origin of the Bible, are in themselves evidence of the early state of knowledge of divine truth. The descendants of these peoples would have been incapable of such thoughts or records. No race has ever lifted itself from the state of savagery save by an impulse from without and the present high state of civilized man is traceable, as all admit, to the religion of the book which Professor White so antagonizes. China and India and Persia are to-day no

better for all their sacred books than they were centuries ago.

The account which the higher critics give of the origin of the Pentateuch is incredible from any literary or historical standpoint. Here it is as given by the school of Wellhausen:—

In the fifth century, a thousand years after Moses, the priests composed the laws which are found in Exodus and Leviticus, weaving into them such rudimentary laws as the Ten Commandments, or a part of them which they found current among the people, and which some of them allow were made by Moses. In order to give the composition a savor of antiquity the priests used occasionally words and phrases of the age of Moses, and to further commend it to the people interlarded it with the legislative part the historical narrative of Israel's descent into Egypt, life there, and deliverance, and the subsequent life and wanderings in the wilderness, and conquest in the land of Canaan, and history there. They injected into the narrative such miracles as the plagues of Egypt, the opening of the Red Sea, the destruction of the Egyptians, the miracles of the wilderness, and the crossing of Jordan. They placed the name of Moses at the top as the author of the whole composition and gave it out to the people as his work. It was received by the Jews as being of olden time and the work of Moses. They swallowed the whole forgery, and have continued to believe through their whole history that this is the veritable and inspired law of God and true account of their past. Even so great students and critics as Hillel, who lived but a comparatively short time after, and Gamaliel, his great follower, received it as true. The most careful scrutiny of the Jews, who counted every word in their sacred writings, did not discover the forgery. Now, all this is simply incredible. Far more so than the old view.

STATEMENTS OF PROFESSOR SAYCE.

Professor White appeals to Professor Sayce in support of his theory. Let us hear what Sayce writes of the testimony of archæology to the claimed results of higher criticism: "The evidence of Oriental archæology is on the whole distinctly unfavorable to the position of the higher critics." (Higher Criticism and the Monuments,

Revell, p. 561.) He also adds on the same page: "The cuneiform inscriptions have restored the historical credit of certain passages of the Pentateuch which had been resolved into myth," and we may confidently expect the same testimony will yet be found to much more of the scriptural record.

As to the denials of Professor White of the truth of the books of Ezra and Nehemiah testimony just published is at hand. In the Expository Review for March is an article by Professor A. R. S. Kennedy of Edenburg University upon a work recently published by Dr. Eduard Meyer Halle, author of "History of Antiquity," a standard work. Both these scholars are of the critical school and of the highest rank. Dr. Meyer writes: "The documents preserved in the books of Ezra and Nehemiah are [substantially] genuine official documents and the chronology of the chronicler is correct in every particular. Ezra embodies, as scarcely another of antiquity, the very corner-stones of history royal rescripts and government archives."

The same magazine above referred to contains a review of a work by Professor Harnack of Leipsic, a scholar of wide and great reputation of the critical school, "The Chronology of Ancient Christian Literature," translated by Dr. Sanday. In this occurs this passage: "There was a time—the great mass of the public is still living in such a time—in which people felt obliged to regard the oldest Christian literature, including the New Testament, as a tissue of deception and falsification. That time is past. For science it was an episode in which she learned much and often, and after which she has much to forget. The results of the following investigations go in a reactionary direction still further beyond what may be called the middle position of the criticism of the day. The oldest literature of the church is in the main points and in most of its details from the point of view of literary history veracious and trustworthy."

CHRIST RECEIVED THE OLD TESTAMENT.

Christ himself received the Old Testament as true and quoted from it, preached from it, said of the law: "One jot and one tittle shall in no wise pass from the law until all be ful-

Continued on page three of cover.

# THE SAINTS' HERALD.

"If ye continue in my word, then shall ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, May 26, 1897.

No. 21.

## The Saints' Herald.

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

LAMONI, IOWA, MAY 26, 1897.

### E. D. HOWE'S WORK, "THE MANUSCRIPT FOUND," ETC.

THE following clipping is from the Cleveland, Ohio, *Recorder*, of May 18, sent us by Bro. J. W. Burgett, and will prove readable and useful to the ministry, as showing what some, practically on the grounds where the "Spalding Story" originated, think of the whole affair.

I was greatly surprised to see in the *World* of Sunday a long article on the Mormons, in which the old and long since exploded theory that Solomon Spalding wrote the Book of Mormon is again exploited. That theory was put forth by E. D. Howe, of Painesville, many years ago, in a book which was called "Mormonism Unveiled." The book was a lie from beginning to end, and it is now pretty certain that Howe knew that it was a lie when he published it. At any rate he had in his possession at the time, Spalding's silly story in manuscript and yet told a gauzy yarn about that manuscript having been lost in a printing office in Pittsburg. Howe's book stood as the history of the subject for many years. But about a decade ago, President Fairchild, of Oberlin College, while in Hawaii, discovered among the papers left to the daughter of Howe, who lives there, the original document. Knowing its great historic importance, President Fairchild brought it home with him, and it is now in the library at Oberlin College.

The Mormons, in collaboration with President Fairchild, have published the "Manuscript Found." There is not the least resemblance between that and the Book of Mormon. There is not a line or expression in the one book that is even similar to the other. There is not even an idea that is similar. All this is well known to anyone who has examined the subject and who has enough information in regard to the matter to make anything that he writes worth a moment's attention. The *World* was evidently imposed upon by some careless penny-a-liner.

Of course this discovery of Solomon Spalding's stupid book does not explain how the Book of Mormon did originate. It simply demonstrates beyond question, that it did not originate in the way Howe and all who have followed him have asserted that it did. The Mormons have made a great deal of the dis-

covery, and well they may. They assert that it was clearly an interposition of providence to protect their sacred book from its vilifiers. They regard it much in the same way as they do the fact that the temple at Kirtland, during the almost half century that it stood without an occupant, did not receive a crack in the walls or a bit of damage from frost or weather except that the shingles rotted away.

The clipping seems to be taken from the editorial correspondence columns of the *Recorder*; but of this we are not certain. The writer speaks positively and evidently because he knows whereof he affirms. We present his statements, evidently those of a live newspaper man, and one accustomed to getting at facts and quick to see points in evidence, and probably as well qualified to state them correctly as are the enemies of the latter-day work.

In addition to the fact and circumstances of the discovery, of the "Manuscript Found" of Solomon Spalding, which exposed the scheme of E. D. Howe, Hurlbut, and others, who tried to make it the basis of the Book of Mormon, it is well known and has been stated repeatedly by old residents in and about Kirtland, Painesville, and Willoughby, Ohio, that Howe himself confessed that there was nothing in said theory, and that the Book of Mormon could not be accounted for upon that ground. Indeed he is on record in a written statement practically to that effect.

One would think that the discovery of the "Spalding Manuscript," the complete refutation of the theory of which it was made the basis, by the elders right at Kirtland and all over the country, together with the proofs presented of the divine authenticity of the Book of Mormon, would put a stop to further efforts to connect it with the Spalding Story. However, it is probably well that the threadbare tale is occasionally retold, as it serves to bring out the facts concerning the origin of the Book of Mormon and the divinity of the latter-day work. The opposition is helping to correct the statements of those past

who have imagined vain things, and of those who in the present love to repeat them.

As the work is to increase the more opposed, we may look for continued opposition in the "hastening time."

### WORK AT NAUVOO.

BRN. WELD, Evans, and Snively, laboring in the Nauvoo district are having busy times in and active campaign against Brighamite elders, in Nauvoo and vicinity, and principally in Nauvoo itself. It appears that the old city and the outlying districts have been fixed upon by a large force of Utah missionaries, who are seeking to impress the people with their peculiar philosophy and claiming to be the proper and legal representatives of the faith taught by the Seer, but in such a way as to mislead the public upon many points which mark the lines of distinction between the Reorganization and the church of Utah.

The Nauvoo press has called attention to the labors of both churches. The brethren have set up the district tent and are at work in good form and evidently with a determination to draw the lines of distinction so plainly that all may see them, judging from their handbill, which we reprint, as follows:—

#### TENT MEETINGS.

In the city of Nauvoo, corner 13th and Knight Streets, Elders of the Reorganized Church of Jesus Christ of Latter Day Saints, will hold a series of tent meetings, beginning Tuesday evening, May 18, 1897.

The object of the meetings will be to set forth the faith of the church. Also, to show the distinction between the Utah Church under the presidency of Brigham Young and his successors, all of Salt Lake City, Utah, and the Reorganized Church under the presidency of Joseph Smith, of Lamoni, Iowa, son of the martyred Joseph.

Special invitation is extended to Elders O. O. Richins, M. M. Stookey, George A. Hill and Ezra Christianson or any other Utah elders, with privilege to occupy half the time as long as they wish. Everybody is cordially invited.

F. M. WELD,

Missionary in charge of Nauvoo district.

Judging from this effort and from what we hear of evasive and other

questionable methods employed by the Utah elders in the region of country named, it seems that the true position of the church is to be brought clearly and strongly to the attention of Nauvoo and its people. The Utah people will doubtless learn, if not already learned by them, that the statement of the angel that the work would "increase the more opposed," has an application to all forms of opposition to the truth, including their misrepresentation of Latter Day Saintism.

The reaction against their efforts will help the work of the Reorganized Church at Nauvoo and all through that region of country, if results are similar to what they have elsewhere been when the elders of the Reorganization have presented its work in contrast to Utah Mormonism. The letter, and spirit, and methods of the two are so different that the people cannot but see, and feel, and learn to know the superiority of the truth in contrast to the perversion of it. Success to the brethren in standing for the right. We believe the Lord will stand by them with abundant help in their work of maintaining the faith of the Master. Kirtland, Independence, Far West, Nauvoo, and adjoining regions have been occupied and the gospel standard replanted by the Reorganization, while the forces of the apostasy have been driven in and almost compelled to cease mission work in the States for years. There is no good reason to believe that their present efforts will result in anything but repeated repulse and defeat. There is hope, however, that the honest in heart in Utah will learn the causes of their trouble and abandon error for truth and find deliverance.

#### AUTUMN LEAVES — "RELIGIO'S ARENA," AND CURRENT EVENTS.

WITH the forthcoming June number of *Autumn Leaves* its readers will find some features that add considerably to the value of the magazine as a publication for the young people, and indeed for all classes of readers. We refer to the changed and enlarged department devoted to the general Religio work, which under the heading of "The Religio's Arena" will henceforth occupy from fourteen to sixteen pages

of the *Leaves*, and carry to its readers the matter formerly sought to be conveyed in the *Religio Program*.

The *Program* has been discontinued and the Religio department in the *Leaves* substituted therefor, and placed in the editorial charge of Sr. Louise Palfrey, of Macon, Missouri; who, with the several department editors appointed, has undertaken to supply religious, literary, and general matter required for the Religio-Literary wants of the young people composing the Religio organization.

The first installment of the work of Sr. Palfrey and her associates appears in the June number of the *Leaves*, and will be appreciated by those who realize the value of such efforts in behalf of our progressing young people. The work so well begun will be extended and improved as the appreciation of it increases the demand therefor. It is worthy the hearty support of every family, and we trust will meet with prompt and genuine encouragement in subscriptions to the publication. The young and older ones will find in this department a fund of valuable information connected with the general study of the latter-day work; will find it presented in desirable and in systematic manner and method. The energies and talents of many will be devoted to exploring the vast fields that have been but partially examined for confirmatory proofs of the work of the last days.

In addition to this improved feature still another important one is to be added, beginning with the July number. Bro. Duncan Campbell is to edit a department devoted to "current events," in which the leading items of importance connected with the passing events and history of our own times are to be given. This will prove both valuable and interesting. Bro. Campbell has been assigned from fourteen to sixteen pages for that purpose, and will no doubt fill the space with such matter as will prove very helpful to the student of world affairs connected with the work of the church and the individual work of its membership.

In order to place the magazine with its added attractions within the reach of all—Religio workers and others—the management has decided to make

the following offer: *Autumn Leaves* will be mailed in packages of five or more to any address at \$1.00 per year, payable in advance; or if preferred, any five or more persons may have the magazine sent to individual addresses of one post office at \$1.00 each, if paid in advance. Besides this, the offer of the HERALD and *Leaves* to one address at \$3.00 per year in advance is open to all.

Subscriptions solicited; address Bro. Frank Criley, Business Manager, Lamoni, Iowa.

#### EXTRACTS FROM LETTERS.

BRO. F. G. PITT, Chicago, May 17:—

I am kept very busy; last week at Sandwich, in the city Sunday, this week Piper City, and Peoria next Sunday. I baptized four at Chicago, Sunday, May 9. Four more have given their names for baptism for Sunday, May 30. I have enjoyed excellent liberty in presenting the word. Am trying to visit most of my field before I leave for Europe. I expect to leave Illinois about June 22, and board ship which leaves New York July 17. Am feeling well.

Bro. T. W. Williams, from Council Bluffs, Iowa, the 18th inst., gives notice of the coming conference of the Pottawattamie district, etc., as follows:—

Will you please state in your next week's issue that the Pottawattamie district conference convenes at Crescent, Iowa, May 29 and 30, and a large attendance from the district is expected. If any of the brethren enroute west could stop off and assist us then it would be fully appreciated. All goes well here. Visited Harlan, Tabor, and Thugman saints last week. At Tabor I preached a funeral sermon in the congregational church, receiving divine aid and human appreciation.

#### EDITORIAL ITEMS.

THE HERALD readers will find a study in finances in this issue—the Bishop's itemized report of receipts and expenditures. This leaves but little space for other matter, in the present number. However the statement of willing offerings received and of limited expenditure for the amount of work accomplished, will be found encouraging and profitable by all lovers of the work.

Bro. Quincy Anderson, of Ozark, Missouri, writes of his interest in the work. As an indication of it he subscribes for the HERALD, to keep posted on church movements, that he may be acquainted and in touch with

Continued on page 339.

**BISHOP'S ANNUAL REPORT OF RECEIPTS AND EXPENDITURES**

OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,

For the year ending March 15, 1897.

**SUMMARY STATEMENT.**

**RECEIPTS BY BISHOP.**

Cash on hand at last report.....	\$ 584 01
Received in tithes and offerings.....	13,182 06
" account with Herald Office.....	565 50
" on account G. H. Hilliard.....	300 00
" from bills receivable.....	601 07
" interest.....	142 79
" from Bishop's agents.....	4,541 22
" from bills payable.....	10,360 87
" real estate sale.....	100 00
" " rents.....	120 05
" " tax returned.....	2 12
" by sale of live stock, produce.....	99 49
" labor.....	28 20
" from Sunday School Association.....	400 00
" from Kirtland Temple fund.....	23 00
<b>Total.....</b>	<b>\$31,650 38</b>

**EXPENDITURES BY BISHOP.**

By accounts payable per report of 1896.....	\$ 3,500 00
" bills payable.....	6,519 15
" interest.....	622 69
" Bishop's agents for elders and families.....	3,061 55
" poor.....	1,009 61
" real estate.....	554 29
" " taxes.....	192 40
" expense, Bishop's Office.....	48 30
" " Church Secretary's Office.....	27 45
" " Recorder's Office.....	4 50
" " press, Society Islands.....	8 33
" " archaeological committee.....	5 00
" postage from July to March.....	41 12
" exchange.....	2 37
" book-keeper.....	\$ 350 00
" stenographers.....	301 00
" G. H. Hilliard account.....	300 00
" Herald Office in account.....	225 17
" elders' families.....	11,115 87
" " clothing and expenses.....	2,649 36
" balance on hand.....	1,112 22
<b>Total.....</b>	<b>\$31,650 38</b>

**ACCOUNTS WITH AGENTS.**

**RECEIPTS.**

On hand last report.....	\$ 3,923 14
Received from Bishop.....	3,061 55
Tithes and offerings.....	30,421 69
<b>Total.....</b>	<b>\$37,406 38</b>

**EXPENDED BY AGENTS.**

Paid amount due agents last report.....	\$ 60 25
Remitted to Bishop.....	4,541 22
Paid elders' families, elders, and poor.....	29,931 66
Balance due church.....	2,873 25
<b>Total.....</b>	<b>\$37,406 38</b>

**REPORT OF G. H. HILLIARD, COUNSELOR.**

**RECEIPTS.**

Tithes and offerings, itemized report.....	\$ 356 67
From Bishop.....	247 43
<b>Total.....</b>	<b>\$ 604 10</b>

**EXPENDITURES.**

To R. May, agent.....	\$ 18 50
Traveling expenses.....	198 00
Elders, families, and poor.....	387 60
<b>Total.....</b>	<b>\$ 604 10</b>

**REPORT OF ELDERS.**

**RECEIPTS.**

Offerings and donations.....	\$ 7,491 34
From Bishop and agents.....	3,967 92
Balance due elders.....	695 65
<b>Total.....</b>	<b>\$12,154 91</b>

**EXPENDED.**

For traveling expenses and clothing.....	\$11,654 58
Balance due church.....	500 33
<b>Total.....</b>	<b>\$12,154 91</b>

**ASSETS: TITHE AND OFFERING FUND.**

March 15, 1897.

Cash, Bishop's account.....	\$ 1,112 22
Cash, agents.....	2,873 25
Bills receivable.....	9,166 97
Abstract of evidence.....	319 50
Transcript of evidence.....	18 00
Library books.....	13 00
Boat fund account.....	1,004 18
2,000 bushels of corn.....	320 00
Live stock, (cattle).....	210 00
Hay.....	30 00
Four horses.....	135 00
Farming utensils.....	145 00
Real estate last report, less \$600 sold.....	37,600 57
Contributed, W. N. Ray.....	450 00
" S. V. Bailey.....	125 00
" Sarah J. Bailey.....	125 00
" C. F. and Ellen B. Hayer.....	200 00
" Eli and Belle Hayer.....	400 00
Due from clerk of courts.....	200 00
Due from Temple Lot account.....	304 21
<b>Total.....</b>	<b>\$54,751 90</b>

**LIABILITIES.**

Bills payable, less \$1,600 omitted in former report.....	\$16,875 24
Net assets.....	37,876 66
<b>Total.....</b>	<b>\$54,751 90</b>
Net assets last report.....	\$37,930 01
Net assets present.....	37,876 66
Decrease during year.....	\$ 53 35

**SAINTS' HOME AND RESERVE FUND.**

Balance due church March 15, 1896.....	\$ 6,802 03
Donations received.....	1,029 99
<b>Total.....</b>	<b>\$ 7,832 02</b>
Expended building.....	\$ 6,971 77
By balance.....	860 25
<b>Total.....</b>	<b>\$ 7,832 02</b>

**TEMPLE LOT SUIT FUND.**

Balance last report.....	\$235 19
Omission former report.....	106 77
Receipts for year.....	27 75
Due church.....	304 21
<b>Total.....</b>	<b>\$ 673 92</b>
Expended.....	\$ 673 92

**INDEPENDENCE CHURCH FUND.**

On hand last report.....	\$ 754 06
Collected.....	2,700 00
<b>Total.....</b>	<b>\$3,454 06</b>
Paid on account.....	\$1,400 00
Balance.....	2,054 06
<b>Total.....</b>	<b>\$3,454 06</b>

LAMONI, Iowa, April 6, 1897.

RECEIPTS.

Table of receipts listing names, amounts, and locations. Includes entries like 'A Brother, Io., t. 5 00', 'Davis, Bro. and Sr. John, Washington, t. 25 00', and 'Lancaster, Sr. Mo., t. 1 00'.



Table with columns for names and amounts, including entries like Smith, Henry C., f. 50 00; Scott, James G., a. 10 00; Scott, M. R., Jr., f. 55 00.

Total.....\$29 649 17

REPORT OF HERALD OFFICE. Receipts.

Table with columns for names and amounts, including entries like W. H. Farr, t. \$ 2 50; G. F. Barraclough, t. 25 00; Margaret Kyte, t. 1 00.

Table with columns for names and amounts, including entries like Ella R. Devore..... 2 16; Andrea Neilson..... 5 00; Laura E. Bell..... 2 00.

\$1,857 72

Expenditures.

Table with columns for descriptions and amounts, including entries like Stamps, Church Recorder.....\$ 5 00; Canada money..... 21 40; Stamps to President..... 5 00.

Table with columns for descriptions and amounts, including entries like 50 sheets bond paper, Bishop..... 25; 50 letters appointment Msn. and 400 Do..... 2 50; Circulars for Recorder..... 1 75.

REPORT OF G. H. HILLIARD, COUNSELOR. Receipts.

Table with columns for descriptions and amounts, including entries like East Delevan branch, Wis..... 2 50; Chris Jensen..... 1 00; Flora Loomis, t..... 40.

Table with columns for descriptions and amounts, including entries like Petrolia branch, o..... 1 20; Gus. Deppe, o..... 1 00; Emma Woodsworth, o..... 1 00.

Total.....\$604 10

Expenditures.

Table with columns for descriptions and amounts, including entries like Mrs. R. B. Hilliard..... 300 00; E. R. Grant, family..... 65 60; Poor, Springerton, Ill..... 5 00.

Total.....\$604 10

ACCOUNTS WITH BISHOP'S AGENTS. ALABAMA.

ALABAMA DISTRICT. G. O. Sellers, Agent.

Receipts.

Table with columns for descriptions and amounts, including entries like Due church Mar. 1, 1896 \$ 17 85; R. B. Booker..... 20 00; J. G. Barrow..... 2 00.

Total.....\$121 10

Expenditures.

Table with columns for descriptions and amounts, including entries like C. I. Carpenter.....\$ 5 00; J. D. Erwin..... 50 00; E. L. Kelley, Bishop..... 55 00.

Total.....\$110 00

Due church.....\$ 11 10



MOBILE DISTRICT.

G. T. Chute, Agent. Receipts. Bankester, Edwin A., t. \$ 1 00 Chute, G. T., stamps, t. 1 00

Expenditures. Bro King, \$ 2 50 Chute, G. T., stamps, 55

AUSTRALIA.

VICTORIA DISTRICT.

David Craig, Agent. Receipts. Due church, \$ 4 86 E. Ande son, o., 02

Expenditures. Sr. Butterworth, \$ 65 23 Sr McIntosh, 47 39

CALIFORNIA.

CENTRAL DISTRICT.

Albert Page, Agent. Receipts. Due church March 1, 1896, \$136 05 Daniel Brown, t., 15 00

Expenditures. D. L. Harris, \$ 20 00 Albert Haws, 2 50

N. California district, 50 00 Total, \$452 50 Due church, \$ 15 87

NORTHERN DISTRICT.

C. A. Parkin, Agent.

Receipts. Due church, Mar. 1, 1896, \$924 63 J. A. Anthony, 39 30

SOUTHERN DISTRICT.

Charles Baly, Agent.

Receipts. Due church, Mar. 1, 1896, \$ 55 16

COLORADO.

COLORADO DISTRICT.

James Kemp, Agent.

Receipts. Brannon, Ella L., t., 11 75 Bullard, Mary E., t., 10 00

Expenditures.

Due agent Mar. 1, 1896, \$ 21 59 Cnatburn, Frank J., 15 00

DAKOTA.

NORTHERN DISTRICT.

Thos. Leitch, Agent.

Receipts. Anderson, M. C., o., \$ 20 00 Hart, Geo., o., 25 25

Expenditures.

E. L. Kelley, Bishop, \$ 88 00 Total, \$ 88 00

ENGLISH MISSION.

Thos. Taylor, Agent.

Receipts. Due church March 1, 1896, \$ 23 68

A Brother and Sister, 120 00 Total, \$1,350 31 Expenditures. Sr. Nellie Holt, 375 00

COLORADO.

COLORADO DISTRICT.

James Kemp, Agent.

Receipts. Brannon, Ella L., t., 11 75 Bullard, Mary E., t., 10 00

Expenditures.

Due agent Mar. 1, 1896, \$ 21 59 Cnatburn, Frank J., 15 00

DAKOTA.

NORTHERN DISTRICT.

Thos. Taylor, Agent.

Receipts. Anderson, M. C., o., \$ 20 00 Hart, Geo., o., 25 25

Expenditures.

E. L. Kelley, Bishop, \$ 88 00 Total, \$ 88 00

ENGLISH MISSION.

Thos. Taylor, Agent.

Receipts. Due church March 1, 1896, \$ 23 68

John E. Meredith, 92 58 Ada A. Meredith, 24 35

COLORADO.

COLORADO DISTRICT.

James Kemp, Agent.

Receipts. Brannon, Ella L., t., 11 75 Bullard, Mary E., t., 10 00

Expenditures.

Due agent Mar. 1, 1896, \$ 21 59 Cnatburn, Frank J., 15 00

DAKOTA.

NORTHERN DISTRICT.

Thos. Taylor, Agent.

Receipts. Anderson, M. C., o., \$ 20 00 Hart, Geo., o., 25 25

Expenditures.

E. L. Kelley, Bishop, \$ 88 00 Total, \$ 88 00

ENGLISH MISSION.

Thos. Taylor, Agent.

Receipts. Due church March 1, 1896, \$ 23 68



Table with names and amounts: Stewart, Mary, 2 00; Shackley, Thos., 10 00; etc.

Total.....\$827 64

Expenditures.

Table with names and amounts: Balance due agent, March 1, 1896, \$ 13 03; E. L. Kelley, Bishop, \$27 61; etc.

Total.....\$827 64

EASTERN DISTRICT.

John Heide, Agent.

Receipts.

Table with names and amounts: Due church Mar. 1, 1896, \$154 38; James Bradley, t., 10 00; Carrie Bailey, 25; etc.

Total.....\$644 33

Expenditures.

Table with names and amounts: E. L. Kelley, Bishop, \$520 00; O. B. Thomas, 15 00; etc.

Total.....\$535 00

Due church.....\$109 33

FREMONT DISTRICT.

William Leeka, Agent.

Receipts.

Table with names and amounts: Badham, A. t., \$ 5 00; Branch, Elm Creek, Th. o., 7 20; etc.

Table with names and amounts: Goode, Frank and Carrie, t., 20 00; Goode, Charles, t., 10 00; etc.

Total.....\$605 00

Expenditures.

Table with names and amounts: Mrs. J. D. Wilfong, \$ 5 00; Sr. Sarah Kemp, 185 00; etc.

Total.....\$605 00

GALLAND'S GROVE DISTRICT.

John Pett, Agent.

Receipts.

Table with names and amounts: Due church Mar. 1, 1896, \$ 68 94; Geo. Richmond, o., 5 00; etc.

Total.....\$940 49

Expenditures.

Table with names and amounts: John M. Shaw, t., 1 00; C. L. and S. A. Carmichael, t., 10 00; etc.

Table with names and amounts: Jeddiah M. and Martha Franklin, t., 41 20; John Pett, t., 15 00; etc.

Total.....\$992 94

Expenditures.

Table with names and amounts: Worden W. Whiting, \$ 5 00; John A. McIntosh, 1 00; etc.

Total.....\$886 00

POTTAWATTAMIE DISTRICT.

J. P. Carlie, Agent.

Receipts.

Table with names and amounts: Due church Mar. 1, 1896, \$146 29; Allison, Thos. H., t., 12 00; Adams, Sr. E., t., 5 00; etc.

Total.....\$940 49

Table with names and amounts: Anderson, Jacobine, \$ 75 00; Allen, Andrew, 11 30; etc.

Total.....\$795 30

Due church.....\$145 19

LITTLE SIOUX DISTRICT.

David Chambers, Agent.

Receipts.

Table with names and amounts: Maria C. Scott, 50; Lenox Strand, 40; Ernest Outhouse and wife, 20; etc.

Total.....\$415 17

Expenditures.

Table with names and amounts: Buckley, James, \$ 1 00; Cairns, William, 50; Dunington, Noah S., 20 00; etc.

Total.....\$ 76 70

Table with names and amounts: Jos. Merchant, 50; Carrie A. Emerson, 2 00; R. A. Gunsolley, 60; etc.

Total.....\$1,017 85

Expenditures.

Table with names and amounts: Balance due agent March 1, 1896, \$ 7 89; Sr. J. F. Mintun, 225 00; etc.

Total.....\$959 26

IOWA AND ILLINOIS.

NAVUOO DISTRICT.

J. H. Lambert, Agent.

Table with names and amounts: Balance due church March 1, 1896, \$ 7 97; Brown, Emerson and wife, t., 13 00; Pitt, H. T., o., 5 00; etc.

Total.....\$415 17

Expenditures.

Table with names and amounts: McKiernan, James, family, \$275 95; Lambert, J. H., ex., 1 90; etc.

Total.....\$397 00

Due church.....\$ 18 17

KANSAS.

NORTHEASTERN DISTRICT.

John Cairns, Agent.

Receipts.

Table with names and amounts: Buckley, James, \$ 1 00; Cairns, William, 50; etc.

Total.....\$ 76 70

Expenditures.

Table with names and amounts: Balance due agent, March 1, 1896, \$ 1 55; etc.

Total.....\$ 1 55



Table listing names and amounts for various branches including Sarah J. Rushton, Rosilia Smith, Andrew Barr, Catharine A. Barr, Sarah E. Barr, Louis Conklan, Sigel Branch, Matilda Gager, Oliver Gager, John Morgan, Jane Morgan, Caleb Morgan, Pidgeon R Branch, Mary J. Corbett, Christopher Warren, Delderia Bates, Julius Carr, Nancy Welch, Juniata Branch, Fanny Baxter, Charles Boyer, Lotie Cole, Elizabeth Boyer, Clarence R. Covill, James Laur, Levi Phelps, Wm. Hartnell, Polly Hartnell, Marion Rich, Elizabeth Hartnell, John Hartnell, Agnes Sloat, Warren Phelps, Richard Hartnell, Lillian Hartnell, Sadie Reeves, Susan Kilburn, Benjamin Kilburn, Frank H. Baxter, Evergreen Branch, Miriam Clause, Osro J. Haun, Emil Mehlich, Robert S. McDonald, Sarah McInis, John L. Roark, Ann M. Shaw, Wm. H. Forbes, James Stuckney, J. A. Shanick, Joseph Dexter, Cynthia Cline, Geo. Cambridge, Mary Mathews, Lincoln Ward, William Watson, Edward Reeves, Mority Laur, Huron Center Branch, Calvin Ledsworth, William Coddington, Murdoch McDonald, John Breakie, Wm. Bartlett, Hatie Hewitt, Rosannah Richards, Mary Hunter, Arley Haun, Enoch Ledsworth, Mabel Stickney, Elizabeth Breakie, Robert Taggart, Ellen Coddington, Mary McDonald, Albert Ledsworth, Emma Ledsworth, Minnie Breakie, Wm. Hunter, Sr. James Watling, Jeanie Ledsworth, Elizabeth Taggart, Applegate Branch, Phebe Benedict, Andrew Benedict, Clark Vincent, Ada Vincent, Cora Brown, Calvin Blake, Sister Susie Mills, Emma Benedict, Peter Surbrook, Wm. Surbrook, John Mills, E. M. Mills, Minnie Maxwell, Abraham Burr, Isabella Montgomery, Effie Cudney, Annie Cudney, Jane Surbrook, Pearl Surbrook, Lydia Wideman, Bay Port Branch, Adeline Grant, Harve Dutcher, Nevada Harder, Frederick Miller, James Thompson, Anna Petty, Pearl Dutcher, Hannah Dowker, Wm. Dowker.

Table listing names and amounts for various branches including Emma Brackenbury, Ellen Dutcher, Elizabeth Perry, Rachel Dowker, John Brackenbury, Wm. H. Dowker, Elizabeth Jewell, Edwin Smith, Louisa Gager, Mary Letson, John A. Grant, Bert McCreedy, Eliza Harder, John Jewell, Robert Perry, Cass River Branch, Gertie Bonny, Aggie Brown, James Pangman, Sarah Pangman, Mattie Davis, Martha Bonny, George Pangman, Margaret Parrott, Sen, Jane Simmons, John Simmons, Revenah Parrott, Abraham Parrott, Enos Gilbert, Ira Kilborn, John Henry, Lizzie Larmer, David Larmer, Wm. J. O. Brian, Thos. O. Brian, Vincsom Case, Christiana Gilbert, Christopher Pangman, Florence Bonny, Charles Badgro, Sen, Charles Badgro, Jr., Ellen Badgro, Joseph Simmons, Christina Henry, Five Lakes Branch, Wm. Jenkinson, Martha Jenkinson, Hiram Avis, Geo. Jenkinson, Sen, Geo. Jenkinson, Jr., James Wolington, Elizabeth Jenkinson, Chas. Tedford, Mary Tedford, Sarah Chubb, Lena Depers, Lena Hastings, James Jenkinson, Varion Hastings, Asel Armstrong, Martha Wolington, Sheldon Hastings, Lesley Hastings, Frank Hastings, George Dalgleish, St. Thomas Branch, Thos. Rawson, Neil C. Whitney, Samuel Brown, Richard Rossor, Laura Rosser, Lewis Binder, Alfred Tucker, Hannah Tucker, Frederick Volz, Jacob Bugle, Alexander Trescott, Emma Whitney, Chas. Rawson, Mary E. Rawson, John Stocks, Jerry Moran, Joseph Rawson, Clara Binder, Isabella Nye, Magdaline Binder, Amelia Trescott, Lena Volz, Susannah Boyle, Myron Boyle, Michael Yager, Albert Barss, Lettie Barss, Lorenzo Yager, Maple Valley Branch, Amanda Young, Wm. Schell, Emeline Koyl, Joseph Koyl, C. E. Pearson, Julia Schell, Thomas Young, Jeanie Powell, Mathias Schell, Adie Vanduzer, Anna McKernan, John Cake, Estella Schell, Susan Koyl, Tena Schell, John Schell, Cora Johnson.

Table listing names and amounts for various branches including A. P. Dewolf, German Branch, Christian Stark, Otto Fetting, August Fetting, Jr., August Fetting, Sen., Herman Stark, Frederick Schoff, Wm. Fetting, Amelia Ricket, Wm. Stark, Jeanie Fetting, John Paton, Richard Smalldon, Henry Ricket, Emma Bettcher, August Fetting, Catharine Cadow, Geo. Schoff, Louisa Schoff, Wilhelm Schoff, Richard Schoff, Elizabeth Sample, Dora Stark, Vassar Branch, Ida Hocknell, Henry Hocknell, St. Johns' Branch, Minnie Sherman, Clara Sheffer, Hugh Campbell, Henry Sheffer, Maggie Sherman, Chas. Sherman, St. Gideon Branch, Robert Shiers, Eliza Davis, Thos. O. Brian, James Davis, Anna B. Davis, Henrietta Davis, Scattered Saints, Emma Beaman, Lucretia Cornish, Louisa Gamble, Geo. Hauver, Ida Cornish, Mary Becker, Zonie M. Stephenson, Egos Morell, Wm. O. Harrison, Anna McGeachy, L. S. Whitford, Geo. R. McCoucha, Grace Dempster, Ann Summers, Tennyson Summers, Chas. Whitford, Elgin Blain, Wm. Collins, Chas. H. Robertson, Sarah C. Robertson, Stella Whitford, Mary J. Young, John Cornish, Sen., Richard Cornish, James Reeves, Mary Terry, Lizzie Allan, Mary West, Amelia P. Hinds, Thos. Dempster, Josephine Cline, Albertine Cline, Geo. Cline, Mary Terry, F. M. Cooper, Wallace Diem, Frederick Diem, Geo. Fralick, Lost Registered letter found, Total, Expenditures, E. C. Briggs, F. M. Cooper, H. C. Bronson, John A. Grant, Wm. Davis, E. DeLong, A. Barr, R. E. Grant, Stationery and Postage, Total, Due church, NORTHERN DISTRICT, J. J. Cornish, Agent, Receipts, Due church Mar. 1, 1896, Adams, Catharine E., Aldrid, Charles, Aldrid, Perry, Aldrid, Carol, Aldrid, Wesley, Aldrid, Wesley, Ammerman, Geo. W., Anness, Geo. W., Anness, Rebecca H., Atkinson, Cynthia, Atkinson, George, Aylsworth, Bridet, Badder, Henry J., Badder, Thomas, Badder, Hannah, Bartz, Peter, Baily, Samuel S., Baily, John J., Barron, Charles, Bark, Celie, Barkley, James, Barkley, Mary, Barkley, Anna, Barkley, Anna, Bars, Wm. J., Bartlett, Enoch, Bartlett, Mrs. Enoch, Barber Jane, Beaman, Mrs. Wm., Beckley, James R., Beckley, Nancy A., Berve, Amos and wife, Beck, Wm., Beck, Lucy A., Beck, Fred, Beck, Carl and wife, Blue, Nancy, Blue, Nancy, Blood, Jessie K., Blackmore, Esther D., Blackmore, Mary A., Blackmore, Edward C., Blackmore, Edward C., Blasdell, Bessie, Blasdell, Mirtie, Blasdell, Frank, Blasdell, Frank, Blasdell, Lydie, Black, Nora, Bodi, Elvira, Brown, Hannah M., Brown, Ida, Brown, John W., Brown, John W., Brown, Mary, Brackenbury, Fred S. and wife, Brackenbury, Lovise, Brackenbury, Ella, Bronson, Moses, Burtch, Charley, Burtch, Emma, Burtch, Edith, Burtch, David, Burtch, Gafiel and wife, Burtch, James, Burdickville branch, Burrs, Nellie, Bartlee, Wm., Bracy, Wm., Bracy, Eliza, Byce, Anna, Campbell, Mary J., Campbell, Mary J., Campbell, Rich. B., Campbell, Rich. B., Campbell, Elizabeth A., Campbell, Willie, Campbell, Lewie, Campbell, Malcom, Cammel, Hugh, Carpenter, James A., Carpenter, James A., Carpenter, Jas. A. and wife, Carpenter, Frances, Carpenter, Wm., Casleton, Lizzie, Carleton, John, Carleton, Lizzie, Clark, Hugh, Conway, Victoria, Coons, Augustus, Coons, Amelia, Cooper, Philip, Cooper, Philip, Cooper, Philip and wife, Cooper, Elizabeth, Chase Branch, Chisem, Donald, Coddie, Eliza, Coddie, Eliza, Cole, Nellie P., Cornish, John J., Cornish, Mary J., Cornish, Wm. J., Cornish, Bertha, Cornish, Bertha, Cornish, Alma J., Crawford, Catharine, Crane, Vine, Crane, Bertha, Crouse, Blanch, Cummings, Mr. John, Davis, J. mes, Davis, Frank, Davi, Mailla, Dolson, Wm. L., Dolson, Elizabeth, Donaldson, Lizzie, Donley, Maggie, Donley, Jennie, Doty, H. A., Drake, Wm. E., Dudley, Leonard, Dudley, Caroline, Dutton, Wm. C., Eagle, Sarah J., Eagle, Sarah J., Eckhardt, Geo., Eckhardt, Geo., Eckhardt, Jennie A., Bark, Celie, Ellis, Lucian E., Ellis, Stella K., Ellis, Stella K., Elmes, Mary A., Elmes, Sarah, Emans, Wm. H., Emans, Wm. H., Emans, Eliza J., Emans, Mary A., Emans, Mary A., Beckley, James R., Emans, Annie, Emans, Charlie, Esseltine, Esther, Ferguson, Sarah, Ferguson, Sarah, Florence, Mary E., Frank, Alfred, Frank, Orlando, Fuller, Elizabeth, Fuller, Eliza J., Gardner, Orma, Gardner, Orma, Gardner, Geo. M., Gardner, Fern, Gardner, Frank, Garry, Eva, Gilbert, Devilo A., Gillard, Will, Gillard, Mabel, Gosh, Elvira, Goff, Abbie, Goodman, Cora, Goodwin, Christine M., Goodwin, Edward A., Goodenough, Calvin C. and wife, Green, Willard, Green, Mrs. Sarah, Graves, Frances, Graves, Frances, Granello, Lo etta, Gulienbo, John, Sen., Gulienbo, John, Jun., Gustin, Wm. L., Hackett, Charles E., Hackett, Charles E., Hackett, Sarah M., Hager, Jessie, Hager, Jennie, Hager, Phoebe, Hager, Mrs. John, Hager, Mrs. C. M., Hall, Peter, Hanson, John E., Hanson, John E., Hanson, Mary, Hanson, Ellen, Hanson, Etta, Harper, Thos. E., Harper, Robert, Harper, Eliza, Hastings, Fred D., Hastings, Carrie, Hastings, Catharine J., Heimsch, Loretta, Herron, Amy, Hill, Jos. ph., Hoag, Mary, Hoffman, Susan, Hoffman, Grace, Howard, Henry, Holmes, Lottie, Hollibaugh, Jonathan, Hollibaugh, Margaret, Hollibaugh, Harry and Lida, Horton, Eva J., Horton, Wm. B. and wife, Hugill, Rich. W., Hugill, Josephine, Hull, Dean A., Inslae, Wm. A., Inslae, Wm. A., Inslae, Nellie, Inslae, Nellie, Inslae, Pauline, Inslae, Pauline, Inslae, Daisy, Inslae, Even E., Jack, George, Jamison, Mattie, Jankinson, Geo., Jankinson, Lottie, Johnston, Alvah, Joyce, Chas. B., Joyce, Chas. B., Joyce, Alta, Joslynn, Alice M., Joslynn, Edna B., Joslynn, Howard, Joslynn, Millard, Jubinville, Alice.

Table listing names and amounts for the first column, including entries like 'Jubinville, Alice, o..... 10', 'Kaplinger, Jacob, t..... 7 50', and 'Paul, Charles, t..... 87'.

Table listing names and amounts for the second column, including entries like 'Thompson, Anna L., t. 1 00', 'Thompson, Maggie, t. 25', and 'Thompson, Chas. R., o. 50'.

Table listing names and amounts for the third column, including entries like 'Scattered Saints.', 'E. C. Briggs, for tent. 12 90', and 'Stroh, Samuel, per Dist. 3 11'.

Table listing names and amounts for the fourth column, including entries like 'Stroh, Alta L., t. 3 50', 'Stroh, Willie, t. 25', and 'Stroh, Samuel, per Dist. 3 11'.

Summary table for Expenditures, including 'Total..... \$1,050 44' and 'Due church..... \$ 24 92'.

Summary table for SOUTHERN DISTRICT, including 'Total..... \$1,025 52' and 'Due church..... \$ 24 92'.

Summary table for Expenditures, including 'Total..... \$625 51' and 'Due church..... \$ 37 34'.

Summary table for COLDWATER BRANCH, including 'Total..... \$625 51' and 'Due church..... \$ 37 34'.

Summary table for MISSOURI CLINTON DISTRICT, including 'Total..... \$625 51' and 'Due church..... \$ 37 34'.

Table listing names and amounts for the Far West District, including Goldsmith, Maude B., Goff, Ammon A., and others.

FAR WEST DISTRICT.

Table listing names and amounts for the Far West District, including Wm. Lewis, Agent, Jesse Lewis, H. G. Schmidt, and others.

Table listing names and amounts for the Independence District, including Bethnia Craven, C. J. Craven, and others.

INDEPENDENCE DISTRICT.

Table listing names and amounts for the Independence District, including R. May, Agent, Adams, Mary, and others.

INDEPENDENCE DISTRICT.

Table listing names and amounts for the Independence District, including R. May, Agent, Adams, Mary, and others.

Table listing names and amounts for the Independence District, including Harvey, J. J., Hatty, Sr. M. E., and others.

INDEPENDENCE DISTRICT.

Table listing names and amounts for the Independence District, including R. May, Agent, Adams, Mary, and others.

INDEPENDENCE DISTRICT.

Table listing names and amounts for the Independence District, including R. May, Agent, Adams, Mary, and others.

Table listing names and amounts for the Chelsea Park Branch, including Anderson, E. P., Branch Oblation, and others.

CHelsea Park Branch.

Table listing names and amounts for the Chelsea Park Branch, including Anderson, E. P., Branch Oblation, and others.

CHelsea Park Branch.

Table listing names and amounts for the Chelsea Park Branch, including Anderson, E. P., Branch Oblation, and others.

CHelsea Park Branch.

Table listing names and amounts for the Chelsea Park Branch, including Anderson, E. P., Branch Oblation, and others.

NORTHEASTERN DISTRICT.

J. T. Williams, Agent.

Receipts.

Table listing names and amounts for the Northeastern District, including Balance due church, Adkins, Geo. O., and others.

NORTHEASTERN DISTRICT.

Table listing names and amounts for the Northeastern District, including Balance due church, Adkins, Geo. O., and others.

NORTHEASTERN DISTRICT.

Table listing names and amounts for the Northeastern District, including Balance due church, Adkins, Geo. O., and others.





Table of financial entries for the first column, including names like Glasier, Green, and various amounts.

Table of financial entries for the second column, including names like Wellington, Green, and various amounts.

Table of financial entries for the third column, including names like Goheen, Hardey, and various amounts.

Table of financial entries for the fourth column, including names like Sherman, Simpson, and various amounts.

Table of financial entries for the fifth column, including names like Motteshed, More, and various amounts.

Expenditures. Jeanette A. Shields. 343 00 Catharine J. Tomlinson. 344 00

LONDON DISTRICT. R. C. Evans, Agent.

Table of financial entries for the LONDON DISTRICT, including names like Arnold, Anderson, and various amounts.

Total. \$1,413 84

Table of financial entries for the OREGON DISTRICT, including names like Geo. H. Hilliard, John H. Lake, and various amounts.

Total. \$1,201 11

OREGON DISTRICT. Alma Morris, Agent.

Table of financial entries for the OREGON DISTRICT, including names like Du church Mar. 1, 1896, and various amounts.

Total. \$88 73

Expenditures. John Davis. \$85 80 Orders. 77 J. C. Clapp. 2 16

Total. \$88 73

PENNSYLVANIA PHILADELPHIA DISTRICT. T. Lester, Agent.

Table of financial entries for the PHILADELPHIA DISTRICT, including names like To balance due church, March 1, 1896, and various amounts.

Total. \$629 21

Table of financial entries for the PENNSYLVANIA AND OHIO DISTRICT, including names like Gunn, Andrew R. D., and various amounts.

Total. \$629 21

PENNSYLVANIA AND OHIO. L. W. Powell, Agent.

Table of financial entries for the PENNSYLVANIA AND OHIO DISTRICT, including names like Balance on hand last report, and various amounts.

Total receipts. \$1,324 32

Total expenditures. \$1,322 95

Due church. \$1 37

Receipts. (Branches.) Pittsburg branch. \$657 83

Table of financial entries for the Receipts (Branches) section, including names like Mrs. Sedden, Sarah C. Thomas, and various amounts.

Total. \$1,324 32

Receipts. Du church Mar. 1, 1896. \$6 61

Table of financial entries for the Receipts section, including names like Mrs. Sedden, Sarah C. Thomas, and various amounts.

Table of names and amounts for various church branches including Mary Gillispie, Martha Scott, Guy Bortle, Thomas Gillispie, Bertha Murdock, E. E. Omohondro, E. Alma Thomas, Sr. W. S. Bortle, Nellie Gillispie, Abe Morgan, A. I. Long, Amelia Forsythe, Ella W. Murray, M. J. Thivet, Sr. Richardson, Lucy Lockland, Bro. and Sr. A. Benner, Sr. E. Evans, Chas. Bortle, Harry Thomas, Thos. Davis and mother, John Shotton, Wm. Shotton, Mary Irvine, Miss Lamb, E. Anna Thomas, E. Herbert Thomas, E. Harry Thomas, Kate Thomas, E. J. Farley and wife, C. Ed. Miller and wife, Sr. Uncafer, Clifford Rogers, Millie Russell, Sr. Lewis, Geo. H. and Alice Hulmes, Balance from last quarter, Kirtland Branch, John Gillispie, Mary Gillispie, Eben Curry, Nanny Curry, B. F. Hulmes, Emma Hulmes, Frank Steffe, R. C. Steffe, Caroline Smith, Jane Abbott, M. A. Richner, Eva Richner, Lulu Griffiths, Hattie Griffiths, Eben Miller, Maggie Miller, Mary Allen, Bro. and Sr. Louis Caldwell, Jessie Stewart, Mary Lewis, Lizzie Crawford, Ellen Kelley, John Abbott, Chas. Lake, Joseph Briggs, Martha Briggs, Belle Kelley, Mary Kelley, D. H. and Dollie Proper, Jennie Powell, D. H. Proper, Emily Torrence, Irvin Holt, Jennie H. Holt, Desie Holt, Chas. Holt, James Holt, Jennie Holt, Gomer Holt, Hattie Holt, Belle McMillin, Hazle McMillin, Maggie Allen, Geo. Richner, W. C. and Mary George, Edna George, L. W. Powell, Joel Allen, Geo. Kelley, Martha Lake, Cordelia Skinner, Naomi Briggs, Edna Curry, Anna Edwards, Frank Brockway, Eddie Miller, Thomas Abbott, Bro. and Sr. Frank Brockway, Isaac Richardson, Wheeling City Branch, O. J. Tarry, Maggie Ebeling, Branch Oblations, Louis Serig, Joseph E. Ebeling, Anna E. Smith, A. M. Thomas, J. F. A. Smith, Chas. Noice, J. F. and Amy Oliver, J. W. Martin, Catharine Linabarger, Sr. R. S. Hughes, Alva Logsdon.

Table of Expenditures for Cleveland Branch, including J. W. Burgett, Ed. Schmidt, Mary Gillispie, Catherine Hanna, Sr. W. Woolson, Emma Lutz, Sr. M. Hilliard, Wm. Rushton, Anna Hanna, John Gillispie, Sen., Mary Gillispie, Sen., Henry Culp, Jennie Culp, Sr. Hotchkiss, Belle McMillin, J. B. Gillispie, Sr. M. C. Gillispie, Ed. H. Garrett, Branch Oblation, Fairview Branch, Amos Dobbs, Joseph B. Wayt, Wm. H. Dobbs, Anna E. Dobbs, Jasper B. Wayt, Flora E. Wayt, Jas. B. Dobbs, Susan Threadway, Mary E. Birch, Arabella Redacar, Flora V. Blake, Caroline Wayt, Mary E. Harris, James E. Blake, Thomas Wayt, Effalinda Wayt, Jarad F. Dobbs, A. Friend, Wm. H. Richmond, Anna B. Clark, Lottie Richmond, Amos C. Dobbs, Wm. Carr, Nancy Harris, Blake Mills Branch, Robt. Robson, John H. Cramer, Cedora J. Cramer, Thos. Darst, V. S. McKinzie, Mary J. McKinzie, Margaret McMillin, Mary A. Wilcox, James Carlisle, Elizabeth Carlisle, Alex. Gordon, Agnes Gordon, Jane Gordon, Anna Darst, Rosabelle Strickmaker, Hector Robson, Fred Cramer, Wm. A. Hinkle, Edward Steinbaugh, Beesie Darst, Chas. Cramer, Sarah Whitman, Mary Senior, Chas. E. Warner, Belle McMillin, Ada Hostettler, Conneautville Branch, John G. Holman, Bro. and Sr. J. B. Judd, Ed. H. Garrett, Vania Mickle, L. S. Holman, Youngstown branch, By Sr. F. E. Richardson, Personal, Isaac True, Sr. Geo. Masters, Ella W. Murry, F. May, Chas. E. Warner, John Groff, Ed. H. Garrett, Henry and Mary Winship, Geo. and Ann Wallwork, Ida M. Hull, Geo. W. Hull, Lilly Martindale, Adolphus H. D. Edwards, Catharine Hanna, J. A. Hamilton, Lemuel Curry, Sr. C. A. Lucas.

SANDWICH ISLANDS.

Table of Receipts for Sandwich Islands, including Due church Mar. 1, 1896, Hoopili, J. G., Baker, H. P., Kaubane, Mahuka, John, Wahinealii, D. M., Wahinealii, Mrs., Kahanae, Mrs., Julia, Kuaialu, G. W., Ingham, Ed., Mahog, S. K., Mahog, Nohea, Maluae, O., Ah Su, Mahuka, Minnie, Stobron, Robert, Tell, Wm., Tell, Sr., Niau, J., Niau, Maria, Scrimgeour, R. S., Waller, G. J., Sales of Book of D. and C., Total, Expenditures, G. K. Poepeo, G. K. Poepeo, old acct., Kalai, Sr., Kaubane, Sr., Hoopili, G. J., Kaakuu, Kamakia, S. K., Ain, J., Barnes, Mrs., California and old acct., Loan Book D. and C., bal print, Kelley, E. L., Bishop, Total, Due church.

SOUTH SEA ISLANDS MISSION.

Table of Receipts for South Sea Islands Mission, including Balance due church, January 21, 1896, Tarava, Tefaito, Gake, Karoariki, Tamariki, Teata, Marutake, Tefau, Teatope, Puatua, Maiti, Hoiti, Mithoro, Tahua, Tahua, Matahiapo, Terika, Puahi, Paea, Moterauri, Teuu, Tahuka tamaiti, Teata tahuka, Fankura, Teua, Pou tena, Rogatoga, Tusia, Mituaro, Hotu, Pupuri, Teata, Puta, Total, Building fund collected, April 6, 1896, Anaa branch, Hao branch, Taurea branch, Takaboto branch, Manihi branch, Takatoa branch, Rotoava branch, Taega branch, Total, Total receipts, Expenditures, Paid debt on Evanelia, Recovering Evanelia, Three books for Evanelia, Food for Evanelia, Oil and paint for Evanelia, Sail cloth for Evanelia, Rope for Evanelia, Oakum, etc., Evanelia, Paid sailor, W. S. McGrath, Viriamu, Hotu, Pou, Paid debt on land in Tekaroa.

Table of Receipts for various church branches including Teanini, Tautu, Tohu tautu, Sisters' donations, Amanu branch, Tane taboro, Taia, rope for Evanelia, Sisters' donations, Hao branch, Farina, Temata, Tekari, Tevavaro, Teupoo, Tereva, Raroa, Sisters' donations, Maikemo branch, Kalkara, Topatari, Teahio, Tumatau, Kimitoma, Turepu, Kapua, Pekava, Tane puatau, Tereaha, Taihuka, Vaipouri, Punua, Sisters' donations, Raroia branch, Christmas offerings of the children gathered at Hikneru, Sisters' donations from Hikneru, Sisters' donations, Tauere branch, Hiriga, Paupuhi, Teaua, Tefau tauta, Teagai Tahuka, Teopogi, Tauaki, Sisters' donations, Manihi branch, Tane taua, Kanaho, Rauri, Tuhaqalo, Moeava, Temarama, Tapea, Tupakake, Rnaragi, Tagata, Sisters' donations, Takaboto branch, Taurua, Tutamahine, Roo, Mauri, Tahuri, Mere, Tekehuariki, Puatua, Maifano and wife, Paria, Haki, Maheata, Tara, Marama, Maheata, Tektorahi, Garagi, Tearere, Teuru, Total, Building fund collected, April 6, 1896, Anaa branch, Hao branch, Taurea branch, Takaboto branch, Manihi branch, Takatoa branch, Rotoava branch, Taega branch, Total, Total receipts, Expenditures, Paid debt on Evanelia, Recovering Evanelia, Three books for Evanelia, Food for Evanelia, Oil and paint for Evanelia, Sail cloth for Evanelia, Rope for Evanelia, Oakum, etc., Evanelia, Paid sailor, W. S. McGrath, Viriamu, Hotu, Pou, Paid debt on land in Tekaroa.

Table of Receipts for Sr. Alice Case, Herman Janssen, Total, Due church.

TENNESSEE AND KENTUCKY.

Table of Receipts for Tennessee and Kentucky, including Balance due church, March 1, 1896, Adair, Mary L., Adair, Turner, Adair, Mary H., Cook, David W., Cook, Mary E., Cook, Willie C., Cook, Eulah M., Dunlap, Ed., Griffin, Nancy, Griffin, Helle, Heathcoat, James M., Heathcoat, James M., Johnson, Messer W., Rossen, William, Rossen, Fanny A., Roberts, Anna E., Roberts, Ella N., Snow, Charles L., Snow, Rosa M., Snow, Eliza A., Sory, M. L., Total, Expenditures, Sr. Ether Bennett, Thos. C. Kelley, Chas. L. Snow, family, Chas. L. Snow, ex., William R. Smith, family, William R. Smith, ex., Daniel E. Tucker, Postage, Total, Due church.

TEXAS.

Table of Receipts for Texas, including Balance due church, Mar. 1, 1896, Hiram R. Stephens, Sr. L. T. Carroll, Adam Nunley, Sam R. Hay, Sallie A. Hay, Virgel A. Hereon, Frank Sanders, Total, Due church.

CENTRAL DISTRICT.

Table of Receipts for Central District, including Balance due church, Mar. 1, 1896, Hiram R. Stephens, Sr. L. T. Carroll, Adam Nunley, Sam R. Hay, Sallie A. Hay, Virgel A. Hereon, Frank Sanders, Total, Due church.

WESTERN DISTRICT.

Table of Receipts for Western District, including Balance due church, Mar. 1, 1896, Curtis, Sr. Lidia, Edwards, Elizabeth, Ferguson, Sophia, Gifford, Geo. L., Gifford, Ruth, Hay, Virginia, Johnson, O. D., Amount received of, Mineer, Harriet, Neel, Julia V., Wight, I. L., Wight, Sophia, Bishop E. L. Kelley Per H. O., Kelley, Bishop E. L., Total, Expenditures, Curtis, H. P., ex., Hay, Julia, aid, Wight, Levi L., ex., Wight, Sophia, f., Total, Balance due church.





Continued from page 322.

the developments in church work, and thus be qualified for his personal work as a member of the body.

Religio workers will recognize their opportunity in the reduced price of *Autumn Leaves*, offered to lists of five or more subscribers. See announcement.

Bro. I. N. White reports success in his late debate with one Rev. Leonard, of the Christian Church, at Scammon, Kansas. He was especially blessed in his efforts and gained the good will of the people, notwithstanding the abusive methods and misrepresentations of his opponent. Bro. White is feeling well over one of the most significant victories he has been permitted to win.

Bro. R. M. Elvin, of the Decatur district, came in from Lucas, Iowa, and adjacent territory, on Tuesday, the 18th.

Bro. and Sr. Henry C. Smith, of Lamoni, left home on the 20th for their mission field, New Mexico, where they will locate in the interests of the general mission work.

Bro. William Anderson left home on Saturday, the 15th, for his field of labor, the Nauvoo and St. Louis districts, expecting to visit Kansas City enroute.

**CORRECTION.**—On page 338 of present HERALD, in receipts and expenditures of the elders, the footings should read as follows: Individual receipts \$7,491.34; received from Bishop and agents \$3,967.92; total receipts \$11,459.26; expenditures \$11,654.58; balance due church \$500.33; balance due elders \$695.65. Several hundred HERALDS were printed before discovery of errors.

The following resolution, acknowledging the Cuban insurgents as belligerents, was passed by the United States Senate by a vote of 41 to 14: "Resolved, by the Senate and House of Representatives, that a condition of public war exists between the government of Spain and the government proclaimed and for some time maintained by force of arms by the people of Cuba, and that the United States of America shall maintain a strict neutrality between the contending powers according to each all the rights of belligerents in the ports and territory in the United States." The House

has not yet concurred in the resolution but has passed the bill appropriating \$50,000 for relief of distressed United States citizens in Cuba.

Recent dispatches from Melbourne, Australia, state that no less than ninety earthquakes shocks have been felt in South Australia from May 11 to 14. They were particularly severe at Kingston, where buildings were damaged and the inhabitants were living in tents for safety.

A seventeen days' armistice has been arranged between the Turkish and Grecian armies. This was done, it is said, through the influence of the Czar of Russia. While the Sultan firmly insists upon his demands for indemnity, it is thought that through the influence of the powers they will be modified.

Much matter of importance has been held over for next issue. Pastorals, letters, etc., delayed, will appear in our next number.

## Sunday School Associations.

### CONVENTION NOTICES.

The Des Moines district Sunday school convention will be held at Richland Creek, June 11, at 10:30 a. m. Morning session will be devoted to business pertaining to district. Afternoon to discussion of the following questions: (1.) What should be the primary object of the Latter Day Saints Sunday school? Opened by Brn. W. T. Maitland, W. J. Morgan, G. Shimmell, S. Armstrong, W. H. Kephart, and J. S. Roth. (2.) What else (if anything) should be taught besides the principles of the gospel, or the life and doctrine of Christ. W. Johnson, Sr. M. Hughes, Brethren H. A. McCoy, John Park, Bro. Morgan (one of the missionaries) and C. Scott; if any of those named cannot be present, please write a paper and send it to be read. Everyone is invited to take part. I am authorized to say that on Thursday, June 10, trains will be met at Long Point, going east at 10:20 a. m.; going west at 8:35 p. m., and on Friday at 3:40 p. m. going west. This is the C. & N. W. road. The Milwaukee train at Gladstone, going east only at 1:50 and 7:34 p. m. Those going to conference on Saturday had better notify either H. A. McCoy, Chelsea, Iowa, or C. E. Hand, Chelsea, Iowa. Trains will also be met at Chelsea, Iowa, which is on the C. & N. W. road.

MRS. ETTA SPRINGER, Dist. Supt.

Sunday school convention of the Fremont district will convene at Henderson, Iowa, June 10, at eight p. m. Program as follows: Address, Why Sunday school conventions, C. Fry. Paper: Libraries in our Sunday schools; (a) necessity of, (b) kinds of books,

(c) how obtained, by Ethel Skank. Discussion led by Emma Ross and Ida Skank. Sunday school newspaper, editors, Blanche Andrews and Clara Badham.

Friday 10 a. m. Business. Reports of officers; teachers, etc. Teachers' training work—in charge of general superintendent. (Bro. Hougas will suit this work to the needs of the district.) Two p. m. Discussion on Sunday school system: (a) Arrangement of classes; (1) in opening, (2) in recitation, (3) in review, H. F. Durfey. (b) Classes in marching, Mary E. Pace. (c) Number of pupils in each class, Blanche Andrews. (d) Time given to (1) opening, (2) recitation, (3) review; Ida Skank. (Outline of above developed and placed upon blackboard by district superintendent.) Paper: Sunday school picnics; (a) nature of, (b) benefits derived from; by Emma Hougas. Discussion by Mary E. Pace, Nettie Greene, and all. Eight p. m. Temperance. Essay: Gamblers and gambling, Roy Epperson. Song, chorus. Essay: Influence of associates, Emma Harrington. Vocal solo. Temperance Address, Elder H. Kemp. Recitation, Nora Gaylord. Quartet. Chalk talk, C. Fry. Committee on temperance music, Sr. Belle Gifford and Sr. Emma Hougas.

CHARLES FRY,  
EMMA HOUGAS,  
JOSEPH ROBERTS, } Com.

Clinton district Sunday school association will convene at Rich Hill chapel, Friday, June 11, at nine a. m. promptly. Program: morning: business session, including the annual election of officers. Afternoon: class drills, methods, object work, etc. Evening: music, recitations, addresses. Bro. W. N. Robinson, of the General Association is expected to be with us, and district workers are already preparing for interesting and instructive sessions. Come, praying that the wisdom and comfort of the Holy Spirit may be with us.

VINA H. GOFF, Dist. Supt.

Program of Decatur district convention, to be held at Allendale, Missouri: Thursday June 10, 8 p. m., teachers' meeting. Friday, June 11, 9 a. m., prayer meeting. At 10 a. m., business session. Afternoon, meeting at 2 o'clock devoted to class work. Sunday school experience meeting at 7:30.

WILBUR B. PAUL, Supt.

The next convention of the Spring River district association will convene at Sherwin, Kansas, June 14, at 9:30 a. m., for business. Let us have a report from every school and each superintendent of the district. Send them to Sr. Lillie Taylor, Sherwin, Kansas, as per resolution of convention, in time so no delay will be occasioned. There will be some important questions to be discussed and a teachers' normal training class in the afternoon. In the evening a literary program will be rendered by several of the schools. Let us come together with a desire to learn, bringing the Spirit of the work that we may have a profitable time. Let each and all of the officers and teachers and Sunday school workers of the district realize that we come to-

gether to learn; so bring all your new methods and difficulties with you, that we may all profit by a discussion of the same. Part 1 of "Teaching and Teachers" by H. Clay Trumbull, will be used as text book in the teachers' normal class.

MRS. MINA E. HART, Supt.

Sunday school convention of Eastern Michigan district will convene at Huron Center, June 11, at two p. m. There will be election of officers. The evening will be devoted to Sunday school work. Reports of the different schools may be sent to Sr. Addie Grant, Bay Port, or Grindstone City.

WM. DAVIS, Supt.

Northeast Missouri district convention will convene with the Sunday school at Higbee, Missouri, June 18, at nine a. m., for prayer service. Business session to begin at ten a. m. prompt. We would like to have a full attendance; the election of officers will take place at this meeting. We kindly ask all who have been studying the *Quarterly* to bring them along, also your Winnowed Songs. The program for the afternoon will be: 1, Discussion of questions. 2, Paper, "How can Superintendent make best use of his associate officers." 3, Echoes from General Convention. 4, Blackboard work. 5, Normal drill. The evening program will be a literary entertainment.

M. J. RICHARDS, District Sec.

## Miscellaneous Department.

### CONFERENCE NOTICES.

A special conference will be held June 19, 20, at Pittsburg, Pennsylvania. Business will begin at 1:30 p. m. on Saturday. It is desired that all the branches; namely, Wheeling and Glen Easton, West Virginia; Bannings and Fayette City, Pennsylvania, be represented by delegates at the conference.

Your in gospel bonds,

GOMER T. GRIFFITHS.

The Northeastern Illinois district conference will convene at Mission, LaSalle County, Illinois, June 12, at ten a. m. Please forward branch reports to W. Vickery, Plano, Illinois, in time to reach him not later than June 9. Inasmuch as Mission is located some distance from the railroad, all those who expect to come by rail should notify Elder Thomas Hougas, Stavanger, Illinois, as soon as possible, giving date and whether you intend coming via Sheridan or Seneca. Sheridan is on the C. B. and Q. railroad. Seneca on the Rock Island railroad. Elder J. H. Lake and Bishop E. L. Kelley are expected, and everybody is cordially invited.

F. G. PITT, President.

22-21

Chatham district conference will convene with Buxton branch, at Raleigh Town Hall Middle Road, two miles east of South Buxton, and three miles west of Charing Cross. Those coming by M. C. R. will be met at North Buxton, and those coming by L. E. D.

R. will be met at Sandison, and those driving will please drive to place of meeting, (Town Hall,) and horses will be provided for in the immediate vicinity. Those coming by rail are requested to notify J. A. Hackett, Box 55, Buxton, Ont.

JESSIE A. HACKETT, Sec.

Conference of the Nevada district will meet on June 20, at eleven a. m. in the Mottsville schoolhouse, Carson Valley. We hope the saints and all who may be interested will attend, and also the President of the Pacific Slope mission, if convenient, so that there will be a profitable session.

T. R. HAWKINS, Prcs.

The conference and reunion of the northern Minnesota district will be held at Fergus Falls, Minnesota, June 19; and we want to see every saint and friend that can possibly come, there. Those that have small tents can bring them. We will have the large tent for setting tables, and also for sleeping. Arrangements will be made for those desiring to board; and I wish those intending to board would write so we can make arrangements for them.

T. J. MARTIN, Sec.

Southeastern Illinois district conference will be held June 12, 13, in the Saints' chapel in the Brush Creek branch. Branch clerks are requested to send full reports.

ISAAC A. MORRIS, Dist. Pres.

Conference of Northern Minnesota district will be held at Fergus Falls, Otter Tail County, Saturday and Sunday, June 19, 20. Branch clerks are requested to procure blanks for their reports. These may be obtained from the Saints' Publishing House, Lamoni, Iowa, at the rate of three for ten cents. The conference is to be followed by a saints' reunion, to continue over two Sundays. Pres. Joseph Smith, Bishop E. L. Kelley, and the missionaries are expected to be present. Let all the saints come prepared to do their part toward making this conference and reunion a grand success. All who feel an interest in the cause of Jesus Christ and his gospel are cordially invited to attend.

G. L. JONES, Dist. Sec.

### NOTICES.

*To the Saints of Southern California District:*—Once more I will invite your attention to the fact, that the office of Church Historian for this district has simply been in name, only one article having been handed me for record during the two and one half years since my appointment. I take this method to inform you that I expect to be present at the coming annual reunion, and hereby request that articles for record may be handed me there. Unless there is more attention paid to this matter between now and our October conference, I shall resign as historian, and use my influence to have the office abolished.

Respectfully yours,

R. R. DANA, Historian.

University P. O., Los Angeles, May 16.

*To the Saints living in the Nauvoo District:*  
*Greeting:*—There are a great many Utah elders sent out through the States this season and of late a number have been working in different places in this district, and getting favors on our credit, because of not making a proper, if any distinction. Within the last few days some of the missionary force of the district have met four of them in the city of Nauvoo and found it necessary for the advancement of the truth and the good of the public to spend some time in showing the people the differences; at the same time extending to the Utah elders the use of our tent, with equal privileges of time, etc., to canvass the differences; which they have refused.

It will therefore make it necessary for us to pursue the same course all over the district.

Will the branch presidents and scattered saints please take notice, and see that all such elders make a proper explanation of the differences between them and us, also to notify me at once of their presence, that proper steps may be taken.

Those of the scattered saints who may not know the territory included in the Nauvoo district, will say it comprises the following counties: Davis, Wapello, Jefferson, Van Buren, Lee, Des Moines, and Louisa, in Iowa; Hancock, McDonough, Adams, Schuyler, Brown, and Pike, in Illinois; and Clark, Scotland, and Schuyler, in Missouri.

Yours for the advancement of truth,

F. M. WELD,

District President and

Missionary in charge.

Home address, Lamoni, Iowa.

Nauvoo, Illinois, May 20, 1897.

### INMAN REUNION.

Central Nebraska district reunion will be held at Inman, Holt County, Nebraska, June 3 to 6 inclusive. One of the Bishopric, F. A. Smith, H. O. Smith, and other prominent ministers will be present, nothing preventing, and this assures us a very instructive session. One afternoon will be devoted to Sunday school work, which we hope will be a very pleasant feature. As many as can will bring Winnowed Songs and the three *Quarterlies* with their Bibles; the latter being needed in the preaching services as well as the Sunday school work.

Fuel, hay, and pasturage will be free; corn and oats fifteen cents per bushel.

Inman is on the Black Hills line of the Fremont, Elkhart, and Missouri Valley Railroad, about 185 miles from Omaha and Missouri Valley. The place where the tent is to be pitched is in a grove about one fourth of a mile east of the town, where there is a pleasant place for camping.

Remember the date and arrange your business so as to be present that you may receive growth in the knowledge of the truth, and additional spiritual grace to make proper application of that knowledge. Come praying that God by his Spirit may be present to cheer and encourage the saints, and convert the sinner.

J. F. MINTUN,

W. M. RUMEL,

Committee on arrangements.

Continued from second page of cover.

filled." He verified the account of creation, the story of the murder of Abel, the flood, Abraham, the destruction of Sodom and Lot's wife, Moses and his miracles, Elisha and his miracles, David and the Psalms. Christ affirms the truth of Daniel's prophecies, and makes the story of Jonah a type of his own resurrection, and in one verse affirms the canonicity, authenticity, truth, and inspiration of the whole Old Testament. (Luke 24: 44, Rv.). "All things must needs be fulfilled which are written in the law of Moses, and the prophets, and the Psalms concerning me. Then opened their minds that they might understand the scriptures and said unto them: Thus it is written that the Christ should suffer and rise again from the dead the third day, and that repentance and remission of sins should be preached in his name among all the nations." Here Christ makes this, which the Outlook recently styled "a collection of anonymous oriental writings, composed at various times and in several places, altered and amended by many persons"—Christ takes this as the basis of all his work, rests his claims upon it, and sends his disciples out with this to affirm their gospel. If Professor White, Drs. Savage and Abbott are right, Jesus Christ was either mistaken or a guilty partaker in the most gigantic fraud of all history. Either of these suppositions is utterly at variance with his universally admitted character for wisdom, candor, and holiness. The issue narrows itself down to this: Who is right, these latter-day critics or the whole mass of Jewish testimony from the fifth century to our own day, backed by the express testimony of Christ and his apostles and the whole Christian church, Catholic, Greek, and Protestant? It further is condensed into this: Who is right, Jesus Christ or the higher critics?

Jesus is an admitted fact by all. His character is acknowledged by all. His testimony is therefore good. It has never been impeached. This matchless witness then stands between the Old Testament and the new. He places his hand upon the old and affirms its authenticity, its truthfulness, and its inspiration. He sends out his disciples and authorizes them to speak in his name, saying: "He that receiv-

eth you receiveth me." Jesus is therefore personally responsible for the whole Bible. The most profound argument for the Bible, the most simple, satisfying to the wisest, yet comprehended by the child, is this: We know the Bible is true because Jesus said so. ALEXANDER PATTERSON.

CHICAGO, March 25, 1897.



The Saints' Herald.

(Established 1860.)

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

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

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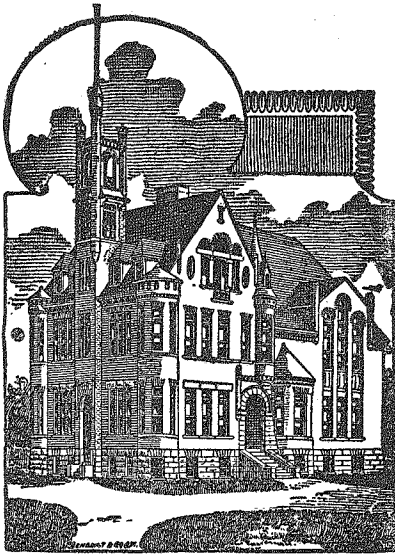
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# THE SAINTS' HERALD.

Eliza L. Scott

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

Vol 44.

Lamoni, Iowa, June 2, 1897.

No. 22.

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IS LIBERALISM ADVANCING?

FOR fifteen years I have been identified with, and interested in, liberal work. I watched carefully the methods employed in carrying on the work, both by the press and the rostrum, and upon the whole, the results are not what I hoped to have seen by this time. I hope this will not be taken as the wail of disappointment, for I am as much interested in the work as ever. Perhaps I have not that burning enthusiasm to turn the religious world upside down and play havoc with men's cherished opinions that I had a few years ago. I confess to a considerable "change of heart" in regard to methods of spreading the gospel. What is the reason of this general apathy among liberals? It seems to me to be obvious. We have proceeded on wrong lines of work. Our work has been almost entirely negative. Our entire energies are spent in showing what is not true, rather than in showing what is true. The assertion of our opponents that there is nothing in a negation to bind men together, nothing for them to rally around, is perfectly true, and the history of free-thought organizations during the past twenty years should convince us all of that fact. There is nothing in the mere intellectual conviction that a certain theory is wrong to make men put forth a prolonged or heroic effort. The mere exercise of the reasoning powers in the line of criticism is just as likely to lead us to unwarranted

conclusions as is the sole exercise of any one of the faculties likely to lead us astray. The emotional nature must be called into activity and the will power so cultivated as to give direction and purpose to our energies. Any system of philosophy that is purely critical, and negative at that, will always be barren of results. It can attract but few persons who may be critically inclined. The majority of mankind cannot content themselves with merely knowing that some doctrine or system is false, they want to feel that they know what is true. We can hardly understand how anyone can cling to erroneous beliefs when they are, themselves, almost satisfied of their falsity. Yet, nevertheless, they do feel that they are at sea without compass or rudder, and they will cling to what they have rather than forsake their faith for nothing. Man's notions are not based upon an accurate knowledge of objective realities; but they are his interpretations, and are therefore subjectively true to him. Society will only move from its position by a process of evolution—as it advances intellectually and can therefore safely lay aside its old forms of faith for new and more accurate opinions—it will do so. I say safely lay aside the old faith, because the old faith has been the daily guide of the multitudes for generations, and whether true or false, it has a tendency to hold in check the vices and crimes of men. Then to strip this faith from the masses before the mental development is such that something better can be grasped, and regulated according to reason and experience, is not safe. I do not condemn criticism, it is absolutely necessary at times. But why so much criticism with so little constructive work? For those who think the days of image-breaking are not passed, I would say, let the work be done more humanely, and according to the rules of evidence that our criticism do not degenerate to mere denunciations. Why use the invectives that we so often see printed? Malice is not argument.

I am not advocating the promulgation of a system of religion in the sense of worshipping the unknowable; or in personifying the unknowable, to make the philosophy clear to the multitudes. No religious system can ever again be established in a civilized society that will so powerfully stir the emotions through the imagination as has Christianity and Mohammedanism; nor is any such system in demand. But certainly, as man exists here and is a social being, he then has need of social and moral principles to guide him. It is no just criticism on the foregoing argument to say that we might, in building, incorporate just as many great errors as we are now endeavoring to destroy. The scientific acquirements of the present day have given us truth sufficient for a grand structure if we are but guided by philosophy in the construction. No doubt but we might incorporate some errors, but we fulfill our duty if we build the best we know. With the advancement of science and philosophy future generations would correct our errors, as we correct the errors of the past. Perhaps the time is not ripe for constructive work; perhaps a philosophical system may attract but the few. But it is evident that the ancient faith is losing its hold upon the minds of men and that liberalism is gaining nothing. The history of the world shows that at such times men even lose sight of the principles of morality that the faith, which is no longer their daily guide, has given them. Society becomes corrupted. A general decay of civilization follows for a time. Can we not trace here the cause for the rottenness of our present social fabric? It seems that the need of the time is a work of remuneration that will lead men clear of the pitfalls into which the history of the world shows they have ever fallen when the social fabric under which they have lived has given away. Why may not this be the work of liberalism?—*Geo. H. Dawes, in the Independent Pulpit, Waco, Texas. Condensed for Public Opinion.*

It is probable that Mr. Dawes had in mind only the idea of advancement in the direction of organization. I am conscious of the fact that in this direction we have made but little progress, though, I do not think we have lost any ground, in fact, we have never yet had much to lose. I do not regard organization, except in the matter of local clubs, as being very important. In our present stage of development, organization is of doubtful utility, and, unless wisely managed, even local clubs oftener bring peril than success to a struggling movement, not well understood by the general public. If Mr. Dawes or any other despondent liberal will call to mind the character of opposition it had to contend with fifteen years ago and compare it with that of to-day, he will find ground for encouragement. Then a liberal was ostracised on every hand, now he is not. Then a liberal idea rarely ever found its way into the secular press, now the press is full of liberalism. The Universalists and Unitarians were regarded as dangerous heretics, now they are reinforced by hundreds of liberal preachers. If the life of the church depends upon the perpetuation of traditional theology and Biblical supernaturalism, then it is doomed. But may not the church, as an ethical institution, live on and thrive after these have been repudiated? I am one of many who believe that it will, and in that case the church will be a liberal institution. Whenever the church repudiates superstition and becomes broad enough to cherish the truth on all subjects affecting its moral aims and purposes, it will be broad enough to take in liberalism with all for which it now contends, and he must be blind who cannot see that its tendency is in that direction.

From the Pacific to the Atlantic heretical ministers are springing up on every hand, and liberal ideas are being uttered in universities, newspapers, and ministerial associations. The simple fact that such ideas can find utterance in an orthodox pulpit and be discussed, even with their disapproval, by orthodox ministers of high standing, goes to show that liberal ideas are insinuating themselves into the churches, and in that proportion orthodox superstition is being repudiated. What is now called the

higher criticism school of thinkers is doing much to destroy superstition and bring rationalism into public favor. To all this it may be said, "but these people are not liberals." They do not so call themselves I grant, but what does that amount to if, as is the case, they are liberal? and if, as they do, they are liberalizing their congregations, the churches to which they belong and the general public? We can do no more, and I doubt if we can do that with as much success as are they. We do not seek to destroy the churches, but only to rationalize them, and that is what these men are doing. Whenever the churches abandon supernaturalism and throw open their doors to the truth the fighting period of liberalism will come to a close.—*Independent Pulpit (editorial).*

#### GOOD ADVICE TO THE CLERGY.

IN one of Dr. Burton's Yale lectures the following advice was given to the young ministers: "When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mid-fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability."

#### TO ENABLE DEAF FOLK TO HEAR WITH EASE.

A DISPATCH from London says: It is announced from Geneva that Prof. Dussaud of the university there has invented an apparatus to enable the deaf to hear. The microphonograph he has just issued magnifies the human voice in the same way that a lens magnifies. It is simply a telephone connected electrically with a phono-

graph, but a far more sensitive phonograph than Edison's ordinary model. A battery of one cell to sixty, according to the degree of deafness, is used. Of course, the apparatus is useless in the case of absolute deafness, but such an infirmity is far rarer than is suspected. Ninety-five per cent of so-called stone-deaf persons can be made to hear and understand by Dussaud's invention. You speak into the phonograph; you make it repeat the words which are transmitted by a sort of microphone and speaking tube into the deaf ear. Prof. Dussaud is preparing for the 1900 exhibition an apparatus which will enable 10,000 people who may all be deaf to follow a lecture.

The latest exploit with the Roentgen rays is reported from Lisbon. It was at the instance of the Queen of Portugal, who takes a keen interest in science, that the ladies of her court submitted themselves to the searching action of these vibrations. The ladies have been startled at the sight of their distorted ribs and bones, the result of tight lacing. Henceforth they have determined to be free women. Corsets are to be cast aside.

Queen's Empire—A Retrospect of Sixty Years," by W. T. Stead, in the June *Review of Reviews*, throws many sidelights on the remarkable growth of the British Empire since Victoria ascended the throne.

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# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, June 2, 1897.

No. 22.

## The Saints' Herald.

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

LAMONI, IOWA, JUNE 2, 1897.

### HOW IS THIS?

1. WHAT is the mission of our Savior during the millennium? Will the saints need any teaching to perfect them?

2. Will the righteous departed dead that die from now on receive their bodies in the morning of the resurrection and at once have a perfect understanding of all things; and have an equal knowledge with God and Christ and be above teaching?

If so how can we harmonize such a theory with the written word in Doctrine and Covenants? It says, if I understand it correctly, that they who are quickened by a portion of celestial glory will then receive of the same, even a fullness. I can see how a righteous spirit can receive an immortal and purified body, and be in harmony with the written word; but I cannot see how it can have a perfect understanding of all things as they exist and be above teaching, when it is only quickened by a portion of celestial glory. If so, that would be creating or making intelligence with the body, which would not be in harmony with the word, as I understand it; for it says intelligence, or the light of truth, was not created or made, neither indeed can be. I believe the body will be given its God-given faculties for the spirit, or inner man to enter in and occupy and develop, the same as he does in the body we now have, by observation and study; and by keeping the commands of God or having kept them, receive light and truth until he is glorified in truth and knoweth all things.

3. Do the leading quorums of the church believe that faith is the moving power of all action, both in heaven and earth; and that it was by it that God worked in the beginning, and without it he would cease to exist?

1. We apprehend that the mission of the Savior, during the millennium, will be to reign and rule.

And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.—Rev. 19: 15, 16.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20: 6.

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—Matt. 19: 28.

He shall be called great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.—Luke 1: 32, 33.

And they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.—Doc. and Cov., Sec. 45, par. 10, closing portion of paragraph.

From these texts and their kindred passages to be found running all through the Bible, prophetic and descriptive, we conclude that the mission of Jesus Christ, the Savior, during the Millennium will be the necessary and pleasurable work of a King and Ruler; fulfilling the statement found in Jeremiah 31, and Hebrews 8, that he would be to the Saints their God, and they be to him a people.

It is evident that this work of the King of Saints, will be to administer the things of the Kingdom righteously, meting out justice, observing the demands of mercy, teaching and instructing through those whom he will appoint as priests and kings those who shall be finally found worthy of eternal life in the perfected kingdom, over which he will be appointed to reign, after the Millennium and the "little season," which reign will continue forever. Any of our readers who may desire to "search the scriptures" topically on this subject, will find a wonderful mine of things of beauty and grandeur depicting the peace, pleasantness, happiness and joy of the reign of the Lamb of God; from the ushering in of the dispensation to the building of the beautiful city of which the Lamb was to be the light and glory thereof.

2. We have believed that not only those who "die in the Lord from now on," will rise in the morning of the first resurrection, but all who have thus died in the Lord from the resur-

rection of Jesus unto the morn of the first resurrection will rise. But we cannot conceive that those who thus rise will be so far perfected in mental and spiritual growth that they will be blessed with all knowledge, wisdom, and power in the fulness in which these qualities are held by the risen Redeemer and the Father.

There evidently will be degrees in knowledge and wisdom among those who are resurrected, as there are differences here in the same qualities; although there may be an equality, so far as the ability and opportunities to progress are concerned; and that equal facilities to acquire knowledge of infinite things will be accorded to all. If this is conceded, and we believe it to be correct, then the resurrected saints will need instruction; either from their own number in inquiry and research, or from those designated by the King as priests who shall minister unto them. That they may finally come where Christ and God are, we believe; but that they will ever attain to supremacy in the sense that God and Christ are supreme we do not believe. Men on the earth all breathe the same air, move in the same presences, of earth, sky, sun, moon, and stars; are all subject to the same general laws of life, and of death; yet differences exist as to knowledge, wisdom, and power—physical, moral, and spiritual. In that world in which the resurrected men shall live, move, and have a being, the trammels in which the spirit here is held and circumscribed preventing the progression to which the human aspires, will be removed; the spirit be disenthrilled, and the boundless worlds of space be opened to inspection, comprehension, and mental grasp, the infinite placed within his reach. According to the apostle men shall then "know as they are known, comprehend as they are also apprehended."

We cannot write confidently as to whether the leading quorums of the church hold that faith is the "moving power of action;" never having learned whether the quorums had passed upon

the topic. We think, however, that the general opinion is in accordance with the Apostle Paul in his statement to the Hebrews, that

through faith we understand that the worlds were framed by the word of God.—Heb. 11: 3.

The account given in Genesis is to the effect that "God said, Let there be light: and there was light." Each successive step in creation was of the same sort; "God said, Let there be a firmament," "Let the dry land appear;" and each measure followed the command; power was brought to bear upon matter existing in chaos and that power wrought the succeeding stages of evolution until all were accomplished.

God undoubtedly had confidence in himself, and knew that he had power to accomplish his will. He knew that he had but to command, exercise his will, and all the latent forces lying concealed in the world of chaotic material would be set in motion to work out the designs of his will. If such confidence in himself may be called faith, then he had faith; but if there was force, power in action, set in motion by command—the word—then the confidence which God had in himself was justified by the works that followed, and were not of faith but of knowledge.

Man's faith moves on finite lines, God's on infinite lines. Man's faith enables him to accept the works of God, while yet unable to comprehend them. God's works indicate goodness, wisdom, will, power, and confidence in himself, differing widely from the trust that man must put in things which he sees, but neither understands, nor their origin, nor why they are.

We think that the greater number of the ministry are hardly prepared to accede to the deduction drawn from the passage quoted from Hebrews 11:3, as found in the Lectures on Faith, in Doctrine and Covenants 1:14-17 inclusive; that faith is the principle of power which being exercised by God, produced the world, put the planets in their places, and prescribed their orbits, and gave the laws of their continued existence. For reasons which follow.

In every instance named in Hebrews 11, it was the power of God that wrought the things spoken of, and in

most of them the nature of the faith exercised by man was that of trust without knowledge; confidence, in the nature of "evidence of things not seen." The things which God wrought were all of them known by him before they took place to be the result of power resident in him to will, direct, command forces outside of his person; but within his control which accomplished the work designed. The elders take the view stated by Alma, as the same is found in the Book of Mormon, Book of Alma, chapter 16, paragraph 20, of the smaller Lamoni edition; verses 129 to 134 inclusive, in the large type edition.

Now I ask is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing, he hath no cause to believe, for he knoweth.

And now as I said concerning faith. Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true.

The argument is, that God had a perfect knowledge from the beginning of all things; hence, he was not in the condition of one hoping for things as yet unseen. He knew what the result would be, and his condition was as one who had had faith before the things hoped for had occurred, and had lived to see the things hoped for accomplished facts; hence faith was ended in knowledge, which knowledge had superseded faith. When the work of faith is perfected, knowledge has been obtained and faith ends, its office work being completed.

We can quite readily comprehend how it is that through our faith "we understand that the worlds were framed by the word of God;" but we cannot understand that it was through God's faith that the "worlds were framed."

Faith exercised by man in regard to things beyond his knowledge and control is sublime; but, the exercise of a quality in himself by which a man knows he can accomplish what he designs would not be called sublime, nor that quality be called faith but knowledge. In a like manner God being endowed with goodness, wisdom, will, and power exercised the creative force not by virtue of faith, but by virtue of knowledge. In the language of Alma, Is that faith, I say unto you, Nay, for "faith is not to have a perfect knowledge of things;" but is to

have a confidence and trust of things not seen.

We believe that the above fairly represents the views of a majority of the eldership, hence present it for examination, thinking it possible there may be some who may not hold belief in that way.

#### DIVINE RETRIBUTION.

THE following is a clipping from the Sacramento, Cal., *Bee*; sent us by a "brother."

HOLLISTER, (Cal.), April 21.—"May God strike me dead if I am the murderer of Bernardino Asseuro!" cried Joseph Cascado in the court room here yesterday. The last word had scarcely left his lips when, with a shriek, he toppled forward and fell heavily to the floor.

The terrorized officers and most of the spectators stood aghast for some moments, at what appeared to be a startling manifestation of Divine retribution. Then several rushed to the prostrate man and sought to assist him from the floor. There was no response to their orders, or their efforts. Joseph Cascado was dead.

The man was a Portuguese and had been arrested on a charge of having murdered Asseuro, a Mexican rancher, whose dead body was found last Saturday morning in his cabin in the Cleveland district.

The object of the brother in sending it was, evidently, for the moral of it; which put in few words is to this effect; that there is a limit to the blasphemy of man beyond which it is not safe for him to go.

It is a fearful thing for a man to call God as a witness to his thought, purpose, or deed. The intelligence of God take cognizance of things in their absolute sense. There is no warrant for asking God to take cognizance of, or bear witness of what is wrong, evil, or false. The man who does it indifferently, or carelessly is inexcusable; and he who being guilty does it wilfully, puts himself into position to be reproved, rebuked, or possibly destroyed, as was the man in the instance given in the slip sent us.

In the course of our life we have heard of a number of instances in which a blasphemous calling of God to witness has been signally rebuked in a similar way to the one given above, and it should teach man this lesson, that the Savior's words direct the better way:—

Swear not at all.

Let your communication be yea, yea, and nay, nay.

A man guilty of crime may call God to witness to his assertion that he is innocent; but for such wickedness he must answer to God, sooner or later, and liable to be at once made to suffer the penalty for outraging the right and truth. "God knows my heart," are words too frequently heard, too frequently used, even among saints; and sometimes in the presence of others with whom serious doubts concerning the sincerity of the one using them, are engendered by their use. He who is conscious of right motives for his action, can afford to wait until he is accused of wrong before he enters upon denial or defense. There is a proverb to this effect:—

He that is first in his own cause seemeth just, but his neighbor cometh and trieth him.

THE conservative theology of old-style Presbyterianism has its friends, as may be seen by the following press item. It may be that the extreme positions assumed by the higher critics and rationalists will cause a reaction to the other extreme, in favor of the creed of Calvin:—

Charlotte, N. C., May 26.—The Southern Presbyterian General Assembly resumed the Westminster celebration to-day. Dr. S. M. Smith of Columbia, S. C., delivered an address on Westminster standards. His defense of the conservative theology was popular and well received.

THE *Valley Oracle* published at Ferndale, California, in its issue of April 20, sent us, presumably by some good brother, contains an article "An old tragedy recalled" in which it denounces the murder of Joseph and Hyrum Smith in this language:—

Even those who sanctioned the deed at the time and still sanction it agree that it is the blackest spot on the pages of the history of Illinois.

Time brings compensations. "The blood of the martyrs is the seed of the church." They rest from their labors, but the good they wrought abides and endures.

WE extract the following from a press account of proceedings of the Presbyterian General Assembly of May 26, at Eagle Lake, Indiana, which serves to show that the wily Jew or Heathen sometimes becomes more Christianized in appearance than in fact:—

At the request of the foreign missionaries the assembly to-day put the iron heel of dis-

approval upon the professing native Christians who come from foreign lands to solicit money either for their own education or to develop Christian enterprises in their native land. One convert to Christianity from the Jewish faith went to England from Persia to be educated. When he returned to Persia he wore a black broadcloth suit with a low cut waistcoat, showing a broad expanse of shirt front, in the middle of which was a glass diamond. His collar reached nearly to his ears. He wore a red necktie, patent leather pumps, kid gloves, and a silk hat. He was so far above his people that he could not sit on the floor and take his food in his fingers as formerly.

He returned to England, made an address there on the need of Christian work in Persia, and received \$5,000 from some benevolent Englishman. He is soon to return to Persia, and expects to build a fine residence for himself in the capital of that country.

#### EXTRACTS FROM LETTERS.

BRO. J. J. CORNISH, Reed City, Michigan, May 24:—

All goes well here; some are obeying the gospel, etc.

BRO. J. W. BURGET, Cleveland, Ohio, May 18:—

I am pleased to say that we are progressing and making friends to the cause of Christ in this place. Our meetings are quite well attended, and at times a good interest is manifested, and we are hopeful of a greater awakening to the truth of the restored gospel in the near future than heretofore, and that the efforts of the saints may be crowned, and many be added to our number who will be an honor to the cause.

BRO. A. H. PARSONS, Philadelphia, May 24:—

The work in these parts moves very slowly; one addition since General Conference; two others almost ready. Brn. Kent and Baker arrived last Tuesday night, ready for tent work. They will set it up next Wednesday in Camden, New Jersey, near where Brn. Smith and Moler held forth last year. They gave us two rousing sermons each Lord's day. Since Brn. Smith and Moler opened the work there (Camden) and at Germantown we have held forth once a week at each and twice in the city. All well.

#### EDITORIAL ITEMS.

THE Williams Bay, Wisconsin, *Observer*, of May 20, has a good and lengthy article setting forth the faith of the church, written by Bro. E. M. Wildermuth. It makes mention of the late conference of the Southern Wisconsin district held May 15 and 16, and the presence of President Joseph Smith at said conference. Williams Bay is a popular resort where many recreation seekers gather during the summer season. It has two important features worthy of special mention

among minor ones; viz.: the saints have a neat church near by, and the celebrated Yerkes telescope, the largest and latest improved instrument of the kind in the world, is located there; a happy combination for those who would learn the truths of the heavenly world. It is to be hoped that while many of the world of science and learning gather at the Bay to learn the lessons of the starry heavens, and to measure their modes and distances, they will also learn of and embrace the faith revealed by the Maker of the spacious firmament on high "whose constellations light up the spacious avenues between this world and the unseen." Is it scientific to ignore the facts and measurements of the law of the spirit and devote investigations entirely to the physical world about us, and which cannot bring man into direct communion with their Author? We think not, but that men must seek him with the heart, the whole heart, in addition to searching his works through the microscope, the telescope. When men become the children of God and receive his Spirit which teaches the things of God, they will be better qualified to interpret the works of his hands. May the church at Williams Bay prove a light to many.

Elder J. W. Wight on his way to Rocky Mountain mission reports having crowded houses at Little Sioux, Iowa. In first week after leaving home he had preached eight sermons, baptized four, blessed two children, and administered to sick a number of times. He also forwards eight dollars for college aid. That is right; let the elders be alive to every enterprise of church work and peace and good will come to men.

Sr. L. M. Richards writes a touching account of the death of her little daughter "Joyie," caused by the bite of a rattlesnake during a visit among friends near North Platte, Nebraska, recently. Bro. and Sr. Richards have the sympathy of many in their sore affliction.

The Hamilton, Ontario, *Times*, of May 24, contains an interesting and lengthy account of work being done at that point by Brn. Hiram Dickhout, George Virgin, and others of the Reorganized Church in that vicinity. The item describes a baptismal and

confirmation ceremony in which the brethren with others took part, and has good words throughout for the church, its faith and its work. The influence of this excellent statement of the *Times* will doubtless be far-reaching for good.

A year or two ago Bro. R. M. Elvin was obliged to stand the fire of a very severe attack upon the faith by one Rev. Irwin of the Holiness movement, at Lucas, Iowa; which, however, resulted in favor of the truth and did no harm to anyone but the Rev. Mr. Irwin. The *Des Moines Leader* of May 27, handed us by Bro. Elvin, contains a lengthy account of a late effort made by this same Rev. Irwin, at Centerville, where he became so bitter and abusive of the people and the churches that the Mayor of the city notified him to leave the place and the people aided his early departure by letting down his tent. We are sorry to be obliged to chronicle the mistakes of Mr. Irwin. We are glad, however, to note that our work gains steadily both at Lucas and at Centerville, where Bro. Elvin and others of the ministry continue to preach the gospel, no man preventing them. May our representatives continue to deserve the good will of the people now so generally being manifested toward them and their work of truth and right.

The San Antonio, Texas, *Press*, of May 16, in an article descriptive of the coming "Pioneer festival of the Mormons," which is to be held in Utah, July 24, also included many erroneous statements concerning Joseph Smith the martyr and his work. Bro. H. P. Curtis, located at San Antonio, corrects said errors of statement and puts the work and character of the Martyr in their true light in the same paper for May 22. Bro. Curtis has done well in his statement. It is written in forcible language, but is candid and moderate in tone and successfully refutes the misleading statements of the former writer. It seems that every movement of the Utah Church is but serving to bring the truth unsullied before the people; and that, though the church and the Martyrs have suffered misrepresentation and shame because of the latter-day apostasy, compensation now is coming, and coming rapidly in widespread diffusion

of knowledge of the faith of the church established under the ministry of Joseph Smith and others. The Utah people celebrate their jubilee commemorating settlement of the State or arrival of the pioneers in July, 1847. But a few years more and they with the general public will more generally recognize the character of the movement made under the apostasy and exodus from Zion to the salt land.

Lieutenant R. E. Peary, of the United States navy and of Arctic fame has been granted a five years' leave of absence to resume explorations in the Arctic regions.

The United States Senate has adopted the Chandler resolution authorizing the sending of supplies to the famine sufferers in India by any suitable ship.

The German Reichstag adopted a credit for 30,000,000 marks for rearming the German artillery with improved field pieces. Herr Richter, the Radical leader, stated "that in the matter of artillery what is spared in iron we might perhaps have to make up in blood."

A copy of the *Minneapolis Times* dated May 5, sent us for notice we suppose, contains a lengthy account of the experiences of one W. A. Laufman, a well-known traveling man, who asserts and gives particulars of an experience in his life when his spirit left his body and he was laid out for burial while conscious of and able to see and note all going on about him. The account is remarkable and similar to others told by parties personally known to us. Mr. Laufman, it appears, is not a spiritualist nor given to visionary experiences and was as much surprised as his hearers could well be by what he experienced.

Elder T. A. Hougas, Superintendent of the General Sunday School Association, visited Lamoni over Saturday and Sunday, the 29th and 30th on matters pertaining to Sunday school work. He addressed the Lamoni saints at the Sunday morning preaching service.

Montreal, Quebec; also Whitehall, Elizabethtown, Rome, Watertown, Saratoga, and other places in New York report severe shocks of earthquakes during the past week. Buildings were perceptibly shaken causing occupants to flee in terror.

Elaborate measures have been taken at Athens to prevent a popular uprising against the present dynasty in Greece. War ships and troops are ready to suppress manifestations of discontent.

Lower House of Prussian Diet rejected a motion providing for police suppression of meetings threatening safety of state and public order.

Bro. J. C. Clapp, who has been laboring since conference in Kentucky, arrived at Lamoni on the 31st ult. He has sent for his family, now in California, having concluded to make his home in the city of the saints.

## Mothers' Home Column.

EDITED BY FRANCES.

"I count these things to be grandly true:  
That a noble deed is a step toward God,  
Lifting the soul from the common sod  
To a purer air and a broader view.

"We rise by the things that are under our feet,  
By what we have mastered in greed and gain,  
By the pride deposed and the passion slain,  
And the vanquished ill we hourly meet.

"Heaven is not reached by a single bound,  
But we build the ladders by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round."

### SELECT READING FOR JUNE MEETINGS OF DAUGHTERS OF ZION.

#### IMAGINATION.

THERE is no faculty whose right training has greater influence upon character than imagination, yet none whose cultivation is more neglected. We often act as though we thought God made a mistake in giving us imagination, or that the world had outgrown all need of it. . . .

What is the imagination? Webster defines it as the power to create or reproduce an object previously perceived; to recall a mental or spiritual state before experienced; to reconstruct or recombine material furnished by experience or apprehension, for the accomplishment of an elevated end or purpose. This latter power distinguishes it from fancy, with which it is often confounded. The two are near of kin, but imagination is the higher. . . .

Being the creative faculty in man, imagination allies us most nearly to God. By it we perceive God. It is the germ of faith, of noble purpose, of enthusiasm whose literal meaning is "God in us." The world's best work is always done by enthusiasts, no matter how much utilitarians scoff at them. They do this work because of their deep, true, heaven-born belief in God and that it is his work, which having given them to do, he will give the ability to perform. Such a conviction is not to be hammered out of cold reason. It comes only through imagination taking hold upon the unseen and spiritual forces. To rise, we must reach up and take hold on something *above*; we cannot be pushed

up by forces from below; and that something becomes real to us only through the imagination. . . .

Those who have builded the ladders best on which to reach heaven have been men and women of strong imagination. Such men and women are the best workers. Castle-building precedes real building. Every great achievement lives first in the imagination of its doer. This faculty is the soul of all philanthropies; for by it we are enabled to put ourselves in the place of wronged, sinning, suffering men and women, to feel their sorrows, and through thus feeling them, be moved to relieve them. By it Howard put himself in the place of the prisoners, and thus was moved to inaugurate prison reform. Florence Nightingale and Mary Stanley put themselves in the place of suffering soldiers, and wrought out their relief in imagination before they could work it out in reality. Making the woes of the drunkard, and of the drunkard's family, their own, led Mrs. Thompson and her noble co-laborers into the Temperance Crusade whose fruits are now blessing thousands. It is the basis of all sympathy with joy as well as with sorrow. More than any other faculty it distinguishes man from the brutes and allies him with spiritual natures.

Often imagination in its highest, noblest development, exists in those we are wont to consider only prosaic workers. If their work is well done and has a lofty aim, we may be sure it has its root in imagination, no matter how little of this appears in blossoms or fruit. . . .

We have the clear testimony of God in Revelation, in Nature and in History that there is no power of the mind through which he works so irresistibly for the uplifting and salvation of man as through imagination. . . .

The ideals of Greece and Rome defy the brute forces—strength, courage, feats of war. Inspired idealism illustrates the reactive virtues—the cultivation of the human soul, the development of its faculties to their highest perfection. In your home erect the statue of the perfect man, all glorious with truth and beauty in their highest conceivable perfection, and say, "Behold the man! Behold the model of your life and thought!" It rests with parents to decide what ideals they erect in their own households. It behooves them to decide carefully, for their children's lives will be moulded to the model of the ideal thus erected. If your highest type is Croesus, your children may gain wealth, but bring leanness into their souls, and so on through all the catalogue of ruling passions. It is only when the perfect Christ is the family ideal that the noblest family life is possible. Combined with this you can keep before your children the lives of noble men and women, and these ideals become insensibly wrought into the fiber of their being; herein is the great good of pictures and statues of grand men and women in the home. In my study hangs a picture of Agassiz. I never came into the room tired out with a hard day's work in school, without being rested and refreshed by looking into the noble face of him who so gloried in his life work that he

counted it his proudest distinction to write his name "Louis Agassiz, *Teacher*." In my bedroom hangs a picture of Lucretia Mott. As it greets my opening eyes in the morning the strong, sweet face bids me "good cheer," and I go to the labor of the day with greater courage from thinking of the eighty years of noble work she did. . . .

To this principle Roman Catholicism owes much of its power over the masses. Pictures of Christ and the saints adorn not only cathedrals and churches, but even the humblest homes. Around them gather the sweetest ideals of the household. The pictured images become living friends to them, rejoicing in their joy, sympathizing in their sorrow. . . .

Bring biography and incidents of noble deeds to aid in forming your children's ideals. The world is full of them. If newspapers would take as much pains to record them as they do to give the records of revolting crime, the world would be much better. The imagination would be fed on worthy food, and would grow pure and strong instead of groveling in the mire. All history is full of incidents whose tendency is to lift us to a higher plane of living. What an inspiration to self-denial has been Sir Philip Sidney's passing the untasted cup which his own dying lips so craved to a wounded soldier dying beside him, because "his need is greater than mine." It is matched in our own time by the magnanimity of Albert Sidney Johnston. A minie-ball wounded him in the leg, cutting an artery from which the life blood was rapidly flowing. Scarce realizing the danger in his anxiety to have his wounded soldiers and the prisoners attended to, he sent his surgeon to attend to them saying, "These men were our enemies a moment ago, now they are our prisoners; take care of them." The surgeon went, not dreaming of his general's danger, and in a few moments Johnston was dead.

The cholera was raging in Naples. The whole city was in a panic, which but increased the fearful ravages of the foe. King Humbert and his beautiful wife undertook to allay this panic, and did so at the risk of their lives. Going to the plague-smitten city, whence all had fled who could escape, the young king literally took his life in his hand and periled it for the protection of his people. The monarch gave place to the philanthropist; he went about among the stricken people, his very presence allaying their fears and thus increasing their chance of life. The priest who first accompanied him soon fell a victim to the cholera, and then the heroic queen, whom the king would have kept from the contagion if he could, took his place beside her husband; it was as though Queen Victoria and Florence Nightingale had united in one person. History shows no brighter example of heroism—a king and queen, in the very meridian of life, happy in all relations public and private, periling their lives, not for their crown, but for their suffering people. . . .

But does some busy parent ask, "Is it really worth while, in this hurrying life we must live, to take time to tell such deeds to our children?" Yes, we answer unhesitatingly, if you would have your children emu-

late them. Children are natural-born hero worshipers; better to set before them noble heroes, around whom a pure imagination may twine, than leave them to bow at unworthy shrines. Imagination will be busy; supply it with pure material upon which to work. . . .

Look, now, on the other side of the picture. Neglect to fill your child's mind with noble ideals; let his imagination grovel in the dust, as it assuredly will if you give it nothing upon which to climb; let the materials of which it builds be furnished by the daily papers' showing-up of crime; by the dime novel, or by lewd stories told on street-corners; or, not to descend into such depths, let its materials be drawn from frivolous gossip, carping criticism, or sensational literature, and what an ideal is set up in the heart of your child! You can not touch pitch without being defiled. Such images once impressed upon the mind go on doing their deadly work—their work of vile insinuations, of sinful suggestions, of promptings to evil, all through life. John B. Gough said he would give all he was worth could he cleanse his imagination of the vile pictures impressed on it during the years of his dissipation; but there they remained, starting out vividly at unexpected moments, often when he most longed for purity. Who has not had somewhat similar experiences, images of evil, formed, perhaps, long ago by listening to some story or cherishing some impure thought, springing into life at the very moment we most desire their destruction; coming, perhaps, between us and God as we kneel in prayer? However parents may neglect its culture, Satan never fails to make use of the imagination. If it be true, as before stated, that all the world's great achievements live first in the imagination, it is equally true that all sin against God and crime against man find there a starting place. An evil thought or suggestion gains entrance into the mind; it is repulsive, but is not repulsed; imagination dallies with it, dresses it up in fair colors, dwells upon the pleasure or the gain which will come of the wrong doing, lulls conscience to sleep with a siren song; meanwhile, desire grows strong, passion, overpowers reason, till the imagination of the heart becomes the outward act whose consequence may darken a lifetime. It was because every imagination of the thoughts of men was only evil continually that God repented that he made man, and destroyed the race by the flood.

Christ continually appeals to the imagination. "Without a parable"—a little story formed in his imagination, appealing to the imagination of his hearers—"spake he not unto them." The child-hunger for "Arabian Nights," "Hans Christian Andersen," and fairy tales is Heaven-sent. The imagination which transforms a soiled rag-baby into a princess, or erects and furnishes a palace out of some old boards and bits of broken crockery, should be used in making Christ real to children. Tell them the story of Jesus as it runs from Genesis to Revelation, not as dry details of something dead and gone, but made by your imagination speaking to theirs, in-

distinct with life and feeling. Make them see Jesus as he takes little children in his arms and blesses them; as he forgives the penitent child seventy times seven times; as he, from the scant store of a little lad, feeds the multitude; as he raises Jairus' daughter to life. Help them to know God through that most beautiful idealization, the father of the prodigal son. Let their imagination take strong hold upon the fact that God is their Father, that he loves them as no earthy father can, that his care is continually around them. Sow seeds of faith; seeds of doubt are in every breeze. There is no danger that the child's imagination will picture God as too faithful, too mighty, too loving. They and we are saved by faith, not by fear. But "faith is the substance of things hoped for," and this substance is apprehended only through the imagination.

Another thing: make your child acquainted with Heaven through the imagination, which is the Bible way. Many children die; all children are liable to do so, and there are few children to whose minds this possibility is not present. I well remember how my own childish thought brooded over death. I believe this is true of most children. It is certainly natural that it should be so, for death presents just the materials upon which the imagination seizes—mystery that no one can fathom, a weird strangeness unknown to everyday life; its attendants, hushed voices, darkened rooms, the strange putting away of the dear form under ground, all appeal strongly to the imagination. Left to itself the child's imagination builds from the materials not a beautiful ideal, but one of terror. Thus left, many a sensitive child in a home where death has entered, has suffered tortures from the terrors its imagination conjures up, and no wonder, for all the accessories of death, the stillness and coldness of the form they had so lately known full of bounding life, the dark desolation of the grave, all are most repugnant to child nature. It is cruel to leave the child a prey to these imaginings. I have known children to sob as though their hearts would break because the storm was beating on "poor little brother out in the graveyard," and beg piteously to have papa "bring brother in out of the rain." We should teach them from the first, not that they have souls, but that they, themselves, are the souls which have bodies to live in, and from which they can go out when God calls them, just as they can move out of the house in which they live, and that when God calls the soul away, it has no more use for the body, and we lay it away in the grave just as their mamma lays away their outgrown clothing in the drawer. Do not let their thoughts linger in the grave, but lead them straight up to Heaven along the shining way an inspired imagination has laid, from earth to the "many mansions" Christ has gone to prepare for us. For nothing is there more abundant material in the Bible than for thus building the Celestial City in the minds and hearts of the little ones. The brightest imagery of earth is used by God to help our imaginations paint a picture of Heaven—the pure river of the water of life, whose banks are lined with beautiful

trees bearing twelve manner of fruit, and whose leaves are for the healing of the nations; balmy, health-giving air, for none of its inhabitants ever say, "I am sick;" streets of gold and gates of pearl, in walls made resplendent with all manner of precious stones. "But," you say, "these are only figures; you don't suppose the streets are real gold and the gates are real pearl?" Yes, or something better than this; figures they may be, but the thing prefigured by them must equal or exceed them in beauty, or they violate all true use of language, and this God never does. He is striving through these figures of the most beautiful and precious things on earth to paint in our minds a picture of that home whose beauties "eye hath not seen, nor ear heard, neither have entered into the heart of man" to conceive; make your children feel at home in this beautiful place by picturing it to their imaginations in ways they can understand. The figures used in the Bible may give no definite picture to their minds, because they are not comprehended; use, then, such figures as they do comprehend.—*Childhood: its care and culture.*

#### PROGRAM FOR JUNE MEETINGS OF DAUGHTERS OF ZION.

HYMN 78 Saints' Harp. Prayer. Scripture reading, James 3:1-18. Select reading from Home Column with discussion. Topic for discussion: "Home, and how to make it happy." Roll call. Business. Hymn 236.

#### NOTICE TO DAUGHTERS OF ZION LOCALS.

THE secretaries of local societies are hereby requested to send a full report of their meetings, progress, attendance, or other matters of importance each quarter, beginning with May. Items of interest and extracts from reports will be published.

AUDENTIA ANDERSON,  
Corresponding secretary.

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

SR. J. E. UNCAFER, of Apollo, Pa.: "I request the prayers of the prayer union in behalf of a friend that is very sick, that if it is our heavenly Father's will, she may be restored; also in behalf of myself, that I may be healed of a great affliction.

I ask the faith and prayers of the Prayer Union in my behalf, that I may receive my health once more which was taken from me the 10th of last September. As ever your brother in Christ.

JAMES FULLER.

Please ask that the Prayer Union earnestly pray in behalf of my daughter, that if it be His holy will to restore her to health and incline her to obey the true gospel, that its blessings may be hers to enjoy.

M. A. CHRISTY.

Sister Kate Smith, of Alpha, Oklahoma Territory, earnestly desires the prayers of Prayer Union in behalf of her son, Stephen, who is greatly afflicted, showing signs of acute consumption.

## Letter Department.

PARIS, Texas, May 19.

*Editors Herald:*—I reached this city on the 17th, and found a family of saints living here by the name of Sapington, formerly from the state of Illinois. They settled near Manchester, Texas, became acquainted with the church, and united with it. They are striving to hold up the light of truth to their neighbors. We are making arrangements to get our claims before the people of this city. I go from here to Shawnee, Texas, for a few weeks, when I intend to return and do what we can to open up the work here.

I stopped at Standley for a few days and in company with Brn. Short and Toney preached at Hurd's Mills and at Antler, a place where the United States holds court for the territory. The interest at both places is fair. I was pleased to note that the interest of the church is increasing throughout that part of the territory, due largely to the untiring labors of Elders Ellis Short and E. D. Bailey. They have now the aid of our energetic young elder, Bro. Toney, recently from the ranks of the Christian Church.

The saints at Standley held a two-days' meeting while I was there. At the close two intelligent ladies were baptized, the fruits of the labors of Elder Short, I believe. My stay in the territory was pleasant and profitable to myself and I hope to others. Sr. Nora Short assisted me in a financial way, as far as my wardrobe was concerned. The Lord alone can reward her for her many acts of kindness to the saints and others.

I will say to the saints and ministry of the church in Texas, that the church has again associated us together for another year, and trust that all will be inspired to make an extra effort to push the work in the several localities of the church. I desire to be notified of the needs of the church everywhere in the state. Will try to meet all calls as much as possible; and to the end that the work may prosper. Let all the saints remember their covenant to build up the kingdom by paying their tithes also. I do hope and expect the saints to do better this year than they did last.

The traveling ministry can address me (and others also,) at Shawnee, Red River County, Texas, until further notice. Brethren, please remember to be punctual in reporting your labors the first day of each quarter.

In bonds,

I. P. BAGGERLY.

FAGUNDUS, Pa., May 10.

*Editors Herald:*—After enjoying fifteen days of social and spiritual life in the quiet town of the saints, named after the ancient King Lamoni, I boarded the train for St. Joseph. The last good-bye is said, the last handshake given, and Bro. "Frank," loyal to his friends to the last, jumps from the moving train. It is sad to part from such kind friends, but the battle of life must be fought; and it is storms and difficulties after all that makes us men.

As the train slowly moves into the Union station at St. Joseph and I leave the car I see



a familiar face, and in a moment am shaking hands with Sr. Isleib. We cross the street and seating ourselves in a carriage, are off behind a good horse. Three of us in a small carriage makes room not too plenty, but we manage.

What a change has been wrought in the city since I saw it last! Nineteen years nearly have passed since I entered this city a boy, without home, or friends, or experience; but I had not been in the city many years before I had at least some friends, and a good deal of experience. However, St. Joseph is not like it was fourteen years ago, when I left the west. Then it was inclined to be a little wild and cowboyish in its nature, but now seems to have settled down to be as staid and respectable as one could wish. What a crowd of memories hover around me as I walk the old familiar streets; memories of long-forgotten faces come up as this or that object or incident call them to mind. It is a joy to meet old friends, but always tinged with sorrow because there are usually some faces absent that can never be seen again in this life. Ah me, time changes us all!

I met with the saints in their fine brick church, and had the pleasure of addressing an intelligent and appreciative audience on the gospel theme. What a change from the past, then we climbed up—I hardly dare to say how many flights of stairs—and went into a small room with from ten to a dozen, or fifteen perhaps, to worship, and sometimes not that many. And in those discouraging times it was told that Bro. Mark Forscutt had said as the word of the Lord that in time to come God would do a great work in St. Joseph. Then it seemed from a human standpoint impossible, but thank God it has come to pass; and who shall say where it will end if the saints are faithful. I was entertained by saints and friends while in the city, and enjoyed my stay very much; making my home with Bro. Henry Isleib, who, by the way, has a little daughter that plays and sings very nicely.

On Friday, the 23d, I said good-bye to the saints and went to Independence. Here also time has been busy with changes, and the Independence of to-day seems to blossom like the rose. I was kindly entertained at Sr. J. A. Robinson's and enjoyed being in Independence greatly. The town was thick with elders returning from general conference, and meetings every night were in order. The weather was fine, climate delightful, saints hospitable, and withal it was a joy to live.

On Sunday morning the writer was called on to preach and responded as best I could under the circumstances.

Somewhat reluctantly I boarded the train for Chicago on Thursday night and arrived in Kirtland on Saturday. The storm raged out side, but we found a welcome and home at Bro. Wm. Kelley's. Sunday morning Bro. F. M. Sheehy was the speaker, and the writer occupied the stand in the evening.

On Thursday Bro. I. M. Smith and the writer left Kirtland for Fagundus, Pennsylvania. From Oil City to Trunkeyville the road follows the windings of the Allegheny River

and the scenery is very picturesque and grand, while in a half hour's ride you may go in nearly all directions, north, south, east and west. Fagundus is about two miles from the station, and we began the ascent; a hill when we started, but a mountain before we got to the top. It was all right for the writer, but rather hard on Bro. Smith. However we arrived without mishap, and found a home with Bro. and Sr. Parker. As neither church nor schoolhouse can be obtained, we are holding forth in Bro. Parker's house and are having good audiences and good liberty. We don't know what the outcome will be, but from present indications there will be a little excitement—just enough to keep the blood in circulation.

Good-bye,

GEORGE W. ROBLEY.

DETROIT, Mich., May 18.

*Editors Herald:*—Bro. William H. Kelley and I arrived here on the morning of the 11th inst. to look after church matters: hence we have been here a week, and the probability is that we will be here for some time to come.

I hope the saints in my mission will be very patient. I will attend to the matters that require my attention just as soon as I can get away from here. We are quite busy day and night, but hope to get through with our work in this city the latter part of this week.

We crossed Lake Erie on the grand steamer City of Cleveland, and we enjoyed the voyage very much, as we experienced smooth sailing. Detroit is a very beautiful city especially this time of the year, with its shady streets and lovely parks.

Hastily,

G. T. GRIFFITHS.

LITTLE SIOUX, Iowa, May 22.

*Editors Herald:*—Leaving home the 14th inst., I arrived in Des Moines same night in time to talk to those who had gathered at the church, Bro. C. Scott and G. W. Johnson meeting me at the station and seeing that I was cared for during the night. Thanks to all. Left for Perry next morning and found Sr. Martin waiting my arrival. Was pleasantly and profitably entertained by her and her sister, Chloe Hawley, she not forgetting that it requires money to travel. Thence to Defiance, where a visit with Bro. and Sr. I. McCord was much enjoyed. Bro. Gid Hawley conveyed me thence by buggy to his home, where a warm welcome awaited. Who has more reason than the traveling elders to appreciate such welcomes?

The following day, Sunday, two sermons, two baptisms, two confirmations, two children blessed, and administering to the sick, comprised the labor done. The Galland's Grove branch seems to be in a good spiritual condition. They also realized that the preacher could not travel without assistance.

A Miss Dollie Dick and a little daughter of Bro. and Sr. Shaw were the parties baptized. The former is a school teacher and dates the beginning of her conviction to the reunion at Woodbine.

I certainly enjoyed my visit with relatives

and old friends here as well as at Woodbine and Moorhead, and next day a half brother took me to Dow City, whence I departed for Woodbine, where three sermons brought out an increasing audience. Here a warm welcome was extended and one night was spent with those not in the church.

Thence to Moorhead, where two sermons were delivered, the house being packed. Two baptized there this morning, after which, by the kindness of Bro. C. W. Blackman, I reached this place and am billed for "memorial" at 11 a. m. to-morrow and preaching at night. Monday morning leave for my mission field via Omaha and Denver.

Bro. Scott, of this place, still has a long knife, but pumpkin pies are unseasonable.

Believe Bro. C. Scott could do a good work at Perry. In bonds,

J. W. WIGHT.

SCAMMON, Kan., May 22.

*Editors Herald:*—The debate with Rev. G. W. Leonard, at Scammon, Kansas, from the 11th to the 18th is a thing of the past. I feel satisfied that he failed to count the cost. The animus of the man was expressed in his first speech. If I counted correctly he used words "Joe Smith" seven times in ten minutes during his first half-hour speech. "Joe was a sheep thief," and a "liar," and the "prince of liars," was the kind of tirade used to meet my argument upon the prophetic calling of Joseph Smith. It was even said of my second speech, That "Leonard is down; he can never answer that speech." I don't think I ever felt better in all my life while defending our claims regarding the claims of Joseph. Mr. Leonard used the harsh word "liar" so often that the good people of Scammon became disgusted at his manner of meeting me. The editor of *The Scammon Miner*, in his issue for the 14th wrote of the debate:

"The debate between Elder I. N. White and Elder G. W. Leonard has been in progress at the opera house this week and is drawing large crowds. The question under consideration is, 'Was Joseph Smith a true prophet of God?' The manner in which the discussion is carried on is, in our opinion, not in accordance with the established rules of etiquette. Gentlemen should not pass 'the lie' in presence of ladies. In some parts of the country when one man calls another a liar they begin shooting at once. Why not use such language as will edify the audience and glorify God?"

This is a local paper and the editor could do me no harm in using such strong terms to express his disgust for such language used in debate. Mr. Leonard felt the smarting lash, and the paper had scarcely gotten upon the streets before he accosted the editor and tried to get him to retract in his favor. But no; the editor stood his ground and told him he wrote as he saw the matter. Leonard turned upon his heels and muttered: "Your paper is nothing but a little nasty sheet anyway." I had used every courtesy known in an ordinary debate, and felt thankful to God that I had embraced a cause that called for nothing else but true manhood to represent it. The debate went on and created great interest and considerable excitement.

The same editor writes of the debate in his issue for the 21st as follows:—

"THE DEBATE.

"The second proposition of the religious discussion between Rev. I. N. White, and Rev. G. W. Leonard, of McCune, began at the opera house Sunday evening. Rev. Leonard affirmed that his church, known as the Christian Church or Disciples of Christ, is 'identical in organization, doctrine, and practice as described in the New Testament.' It is the general verdict of the public, not including members of the Christian or Latter Day Saints Church, that Rev. White was several knots ahead in the argument. According to the proposition Rev. Leonard was compelled to compare the church of the New Testament and the Christian Church, and show wherein they resembled each other; this he failed to do. He spent his entire time on the foundation, as he called it, on which to build his arguments.

"These religious debates are a very meager way of preaching the gospel to nations. They stir up feeling between neighbors and the disputants are prone to grow personal and use language unbecoming to ministers. Some place in the good book it says, 'Blessed are they that do hunger and thirst after righteousness;' and we have failed to find the place that says anything about spotted pigs, except those that were full of the devil and ran down a steep place into the sea.

"The debate furnished food for the head and not for the heart. It entertained the audience and at times called forth hearty applause. In expressing our views on this debate we do so without fear or favor from either side. We are also well aware that there are some serious objections to our remarks last week, but this week we publish the news as we see it and offer the use of our columns to anyone who feels that we have not treated them fairly. We are not all members of the same church, not all members of any church at all, but we do claim to be gentlemen."

In regard to the "spotted pigs" the following explanation is probably necessary: During the debate Mr. Leonard got so crowded that he thought to have a little fun at my expense. This was next to the last night and while debating his church question. He wanted me to obligate myself to heal a cripple or two that he had brought for the occasion; and if I would not do that he then desired me to obligate myself to put his ear on as the Savior did when Peter cut the ear from the servant. Mr. Leonard said, "Do it; and I will obligate myself to make two spotted pigs and make them squeal." He made such demonstrations over this and it seemed to tickle his clerical assistants so well I thought the better way was to answer a fool according to his folly.

When I arose in answer I told Mr. Leonard that I felt satisfied that he could make "spotted pigs" and make them "squeal" better than he could make an honorable public speech in debate. I was unable to hold the house. Orders came in the next day for Leonard's "spotted pigs;" but they wanted to be sure that they would "squeal" before paying for them. It seems like going

from the sublime to the ridiculous to even write of such a transaction, but to let the readers of the *Herald* know of the kind of argument used by these reverend gentlemen to down the truth, I write it.

The victory on our side seemed to be so complete that I am set on all sides with congratulations. I leave it with God and feel to give him the honor for the truth and aid that gave us victory. I have preached once here since the debate, and Bro. Keck once. Some are interested. I go to Fort Scott to-day, and on to Redfield to answer Rev. Carlin's effort against us, leaving the cause in Bro. Keck's hands at Scammon.

Hurriedly yours,

I. N. WHITE.

SPRINGFIELD, Neb., May 24.

*Editors Herald:*—In looking over my journal I ascertain that it has been some months since I have penned a communication to you, and to begin with confess that I have been neglectful of doing that which I enjoy having others to do, and that when done makes the church paper what it should be.

Since last communication I have labored at Columbus, Nebraska, where I believe is as earnest, devoted branch of the church as I have communed with in many a day; but a difficulty exists, which is the most of those composing the branch are aged, and some of them getting quite feeble; so that there is need of assistance being rendered, that a younger element may be gathered in for the perpetuation of the work. Several there who have learned of the work in years ago showed an interest that portends an increase to the little flock in numbers, and the character of those interested give evidence of the *stability* and *added influence* of such increase. While there I met Mr. W. K. Lay, whom the *Herald* readers have heard of in former years; and by request of Bro. H. J. Hudson and himself I took his writing and examined his claims and teachings, and ascertained that his claims were spurious, and many of his teachings false, and so informed him. One thing can be said of him, and that is he showed himself a gentleman, and especially in that he has and does defend the reputation of Joseph Smith, against whom so many false charges have been made.

From Columbus I went to Laurel, in Cedar County, where I enjoyed (?) a shut in condition for several days by reason of a local flood and mud, yet I held services with fair attendance each night, which increased in numbers and interest till the close, and many urgent requests for my return. Bro. D. W. Albertson has made a zealous effort to interest his neighbors in the gospel message, and I believe will be rewarded for his labors by seeing some gathered into the church of God. Great kindness was shown me here by all, but especial mention should be made of Dr. Williams, where I found a home during most of my stay.

On my way from there to General Conference I stopped one night at Tekamah, where I addressed a few who in spite of the rain gathered to hear the word; and one night in Omaha, where I attended services, in which

a Mr. Young defended the claims of Brigham Young, and Bro. F. A. Smith so conclusively showed the false positions he took, and the evil teachings of Brigham Young, that he did not care to make any further effort to sustain his positions.

Arrived at Lamoni, April 1, going by way of St. Joseph, where I attended prayer service at their beautiful chapel, and enjoyed the hospitality of Brn. Best and Krahl and their families. From the beginning of my stay to its close, although very busy, the most satisfactory and profitable time was enjoyed that I have ever experienced in the same length of time, and some features of that experience superior to anything before realized. What joy, what supreme joy, to *know* that one is considered worthy to enjoy communion with God! What rest to the soul to *know* that one is numbered with the people of God!

Upon my return home, although physically ill from a severe cold contracted on my journey hither, I was called upon and did speak to the saints under the enjoyment of the blessed Spirit in wondrous power, and it filled the house. From the announcement of the opening hymn to the close the Spirit in wondrous power attended, giving evidence to the saints there of the advanced step the work had made through God's gracious recognition of his people's prayers.

Arranged home affairs, sought to give counsel and comfort to wife, and instruction to children, and obtain added information that would assist me in my ministerial duties until 14th inst., when I started to Plymouth County, by way of Smithland. At the latter place I held three preaching services, confirmed two, and administered to two. In Plymouth County I baptized two, confirmed two, blessed four children, and rejoiced to see the spirit of reconciliation manifest. May God help to remove all that unreconciles.

On the 20th I blessed the babe of Bro. and Sr. J. C. Woodruff at Onawa, and preached at Mondamin at night to a very attentive audience. I came to this place on the 22d, and on yesterday held two services at the Christian Adventist church, and was greeted by a fair audience at both services. I remain here till Wednesday, continuing services each night at the same place. I look forward to the time when there will be an ingathering here, and trust it may be ere long. Here is a noble few, who are trying in their weakness to uphold the banner of King Emmanuel by word and deed.

The prospects for an advancement all along is marked by most of the letters received, and association with the saints.

Begging an interest in the prayers of all, and trusting in hope, I am,

Your brother,

J. F. MINTUN.

BELOIT, Kan., May 7.

*Editors Herald:*—There is a small band of saints in this place; yet we have that blessed promise and assurance which Jesus gave, that where two or three meet in his name, there will he be also. With this thought in view, we are pressing forward, trying to

attain to perfection with our Sabbath school, prayer meeting, and bible reading. We sometimes almost grow weary and become discouraged; but with the thought of Jesus and his mission here on this earth, we rally and try to walk more perfectly in his footsteps, bearing our cross with meekness and patience, doing the duty which lies nearest us.

We have much to discourage us, for the enemy is up in arms against us, armed with the tongue of slander, which is able to kill the spirit, but not the body. Those who were once our friends, are now our enemies, because we are trying to serve God and his only begotten Son, whom to know is to have life eternal. Pray for us, that we may prove faithful.

It is with joy we greet the arrival of an elder in our midst, as we are denied the pleasure of the same to some extent. The saints and those who have recently obeyed this gospel are left entirely too long without hearing the voice of the "good shepherd." The Spirit is strong, but the flesh is weak, and the feet are prone to wander in by and forbidden paths of sin and folly. Christ said, "Feed my sheep, and feed my lambs."

It was with pleasure we greeted our esteemed Elder Alma Kent last Saturday afternoon. Appointments for that evening and for Sabbath morning and evening were given out, and quite a number were present at the services. On Monday morning he left us for his mission field. He had been gone but a short time when one of the sisters drove up, accompanied by a precious soul, the mother of eight children, who wished to be buried with Christ in baptism; but she was too late. How sad it was; all we could do was to say, you are too late. Bro. Kent is gone, and will not be back for a year; possibly never, who can tell? I sometimes wonder why it is that people will put off doing their duty until it is too late.

Your sister in Christ,  
BELLE F. GROUT.

INDEPENDENCE, Mo., May 17.

*Editors Herald:*—In answer to the brother in issue of May 5, on reliability of quotations, will say, the matter found in "Books and Utah Mormonism in Contrast," both in its first and present issues, is reliable. In the main part it was taken direct from the works cited; in all other cases from well certified productions by others. The parts objected to most by Utah Mormons has been tested again and again and will stand their fire till the crack of doom, as well as accomplish their doom.

In bonds,

R. ETZENHOUSER.

MARION, Iowa, May 26.

*Editors Herald:*—Elder J. A. Seaton, of the Disciple Church of this city, has attacked our faith through the *Christian (?) Index*, of Des Moines, also in the *Marion Sentinel*. It will run in the *Sentinel*, for nearly four or five months.

I am writing a reply, which the editor thinks he can do us the justice to run

through the paper. The *Sentinel* has quite a circulation, as Marion is a city of five thousand inhabitants, and Cedar Rapids, only four miles distant is a city of twenty-five thousand population. Should any of the saints desire to aid in the circulation of the defense of the Book of Mormon, the editor of *Sentinel*, will let them have the paper during the run of the two articles, nearly *six months*, as Elder Seaton and myself will be heard each alternate week. The *Sentinel* is an eight-page, seven-column weekly. *All the numbers for fifty cents!* Address the *Marion Sentinel*, Marion, Iowa.

Seaton's first No. is the *Sentinel* for Thursday, May 13, 1897.

Bro. L. E. Hills resident here, is standing by the good cause. We expect to begin preaching here to-morrow evening, the 27th.

In the fight.

C. SCOTT.

HEARNE, Texas, May 13.

*Editors Herald:*—We are thankful to you for the blessed tidings that you bring us every week, and of the glorious news of the feast of fat things enjoyed by those present at the annual conference. When we read the testimonies and letters, and the revelation that was given at that conference, it thrills us with joy and thanksgiving to God most high, for we felt like we were almost with them in their meetings.

We are here among outsiders, do not see the saints often; but remember to pray always, and hope never to faint by the way. We are also thankful for the church history; thankful to read and peruse its teachings. O, I feel that the Lord has greatly blessed us in these latter days, and I hope that the saints will remember me in the Prayer Union, that my health may be restored to me again, so that I may do some more good while in this life, if it is God's will. We are also patiently waiting to see Bro. I. P. Baggerly come again, as we will not have to inquire of him who he is if he comes this time. Our prayer is for the welfare of this church and the spread of the gospel.

Yours in bonds,

BRO. AND SR. W. W. SQUIRES.

GREENWOOD, N. Y., May 27.

*Editors Herald:*—Please say to the scattered saints in Western New York that Elders F. M. Sheehy, W. W. Blanchard, G. W. Robley, and myself are now in the western part of the State, laboring for the cause of truth. I do not know how long the other brethren may remain in this State, nor how long I shall remain myself; but I shall be glad to hear from any who may desire preaching in their vicinity. Write me at "Greenwood, Steuben County, New York," for the next few weeks. Tell me what the prospects are for getting a house in which to preach, and also as to getting a hearing. It seems that the time has certainly come for the elders to push out into new places, and open up the work where it has not yet been presented. Will you help us, by giving us the information you have of the needs of labor in your respective localities? also by

trying to secure places in which to preach?

At present writing I am assisting Bro. Sheehy near Cohocton. Hearing quite good, considering the busy time, short nights, etc. Expect to return to Greenwood in a few days, if nothing occurs more than I know of now. Left Bro. Robley at Fagundus, Pennsylvania. He baptized one there before I came away, and others seemed near the kingdom.

In bonds,

ISAAC M. SMITH.

COOKES POINT, Texas, May 11.

*Editors Herald:*—I am still growing stronger in the faith as time passes by. There are some things I believe, and some I know; and this latter-day work I know to be true,—if I did not I surely would have quit it a long time ago, because it is so contrary to the flesh to be engaged in it, for that of itself proves it to be the work of God.

The interest is better than it has been. Many calls for preaching, from those not of the church; more than can be answered by the present laborers. We will try and do the best we can under the circumstances. I am expecting Bro. I. P. Baggerly in this section about July. I am very anxious to see him. There is a debate on hand in my section, a Campbellite preacher wants to have one with us in Hunt County. I guess he can be accommodated if the demand is sufficient to justify it; and if not we shall pass it by.

I baptized two ladies into the kingdom last Sunday; one of them a married lady, the other was not. Prospects are bright; others seem to be near the kingdom. I expect to go to Rodgers in Bell County this week, to hold a series of meetings there, and then to Grimes County to hold some meetings at a new place—interest good there I hear. I preached some there last year.

The local brethren in Texas Central district are doing well as a rule in the work; in fact we expect to do better this year all around, both officers and lay members.

Yours, in bonds,

E. W. NUNLEY.

CLAY CENTER, Kan., May 23.

*Editors Herald:*—I thought a few lines from these parts might be of interest to your many readers, especially to old friends, and to Bro. R. L. Ware. I have moved into the neighborhood where he preached some four years ago, two miles south of Morganville. Myself and Bro. George Bolly obtained the use of the schoolhouse and left appointment for the next Sunday eve. I wrote Bro. Hart, district president, who with his two daughters came and assisted in the singing. Bro. Hart did the preaching, and we left appointment for one week, when I held forth; had good full house each evening and left an appointment for tonight. Many inquired for Bro. Ware, who wanted to know if he was coming to do any more preaching. The people seem to be interested, bringing lamps, building fires (when needed), etc. I shall endeavor to hold forth there as long as the people desire me to.

Yours in gospel bonds,

V. F. ROGERS.

## Original Articles.

### THE SECOND COMING OF CHRIST.

SOME time ago I wrote an article for the *Herald* on the above subject, intending to continue it before this, in which I took the position that according to prophecy, both ancient and modern. Christ will come in *this generation*; reckoning a generation to be one hundred years; and that the present dates from 1830, leaving a little more than thirty-five in which to wind up the work, supposing him to come at the extreme end of the generation. Many consider thirty-five years entirely too brief a time in which to do the work they consider must be done before he comes; and therefore have lost faith in his coming in *this* generation, so can have no fixed idea regarding the matter at all.

While I am aware that saints should do right for the love of right, I am also aware that Christ has offered them considerable encouragement to do so, in the way of holding out to them the certainty of reward. "Feed my sheep," signifies encourage my people; not by telling them continually of duty unperformed, but of the blessings awaiting them at the coming of the Lord. Such hope has encouraged the people of God in all ages of the world. Therefore it is not wise to dim the brightness of that hope, and cast a shade over the path of the struggling saints; but far better to increase the belief, and thus lighten the burden and gladden the hearts of our Father's children, not by creating a false hope; for, although the object might be good, it would surely result in injury. As stated, the main argument made against Christ's coming within the next thirty-five years is, that the work cannot be done that is clearly stated *must* be.

I suppose the greatest work still to be done is preaching the gospel to all nations, which surely must be done before the *end*, I admit; but that it must be before he comes I deny. A distinction should be made between his next coming and the end. I see nothing to prevent his coming within the next year to the church unless it is the necessity of a general assembly of the church. For the last nineteen years I have heard prophecies made

to both young and middle aged, to the effect that they should live to see the Savior, by men approved of God; many of whose predictions I have seen fulfilled; and I am loth to think so many in reference to Christ's coming should be found untrue.

Generally all statements made by prophets, ancient and modern, regarding Christ's coming, have been associated in our minds with his *final*, last coming, for some reason it being usually supposed that his next coming will be his last. A greater mistake is seldom made. The many different times his coming is spoken of cannot possibly refer to any *one* time, but must refer to several times; and he may come more times than is spoken of.

We read of his coming in the clouds, when the dead awake and rise to meet him, at which every eye shall see him. Also of his coming to Jerusalem to intercede in behalf of the Jews; which certainly is another time than the one when he comes in the clouds, at the time of the end; for we are told that for seven years implements of war had in this great battle will be used for fuel.

In Malachi 3, we are told of his coming to *his* Temple, which is not likely the time spoken of at Jerusalem; but the work done there and at the temple may be done at one visit to the earth.

We are more interested in his visit to the temple than to Jerusalem, for we may be in attendance at the former. We are clearly told his object in coming to Jerusalem; but his purpose in coming to the temple is not quite so plain; further than purifying the priesthood,—just how that will be done we are not told. The reference of his coming to the temple and the marriage supper, (Matthew 25,) refers to the same time, and refers to the promised endowment, which if never received, means failure to the whole scheme. Is it an unreasonable idea, or an unscriptural one, to look for Christ to come in person, and make arrangements for his final coming? I think not. He came to give power for the setting up of his kingdom; and more power being necessary for the final consummation of his work, it is but reasonable to suppose he will come and give it. Of course he could

give it otherwise, if it was his way of doing business; but like a wise builder he prefers to be here in person on important occasions.

In Matthew 25 we are given an idea of his coming to give the endowment. It is set forth under the figure of a marriage supper—a fitting symbol. Let us notice some of the leading features of it. Under proper circumstances it is an occasion of great joy,—a time when those present receive physical food to strengthen and increase their physical powers, as a reward for the past, and a preparation for the future. An endowment of God's Spirit is precisely that. It is an occasion of great joy, as all saints know. What joy and strength for coming days a small measure bestowed at a prayer meeting gives. Let the statement be made by the watchman, whose right it is to know that he is coming; and all the ministry will haste to meet him. But half will not be ready to meet him; they will have their lamps (the theory of the gospel), but not the spirit of it. If he should come this year, many of us would be in that condition,—would be found with an understanding of the gospel, and testifying to its truth, but nothing more.

This is not his final coming; for the foolish went away to get oil, and returned, but were too late. Too late to take part in the great and grand events of the last days. They are not called wicked, but foolish, virgins; nor is it said they were punished. Foolish, because they did not avail themselves of the splendid opportunity to partake of this power, and take part in the stirring events of the end; when God's power will be so wonderfully displayed, and angels be our companions in preaching, binding up the testimony and gathering the saints. Yes, many will regret then that they had not been more faithful. Many are called now; then comes the time of choosing. Then the great work of preaching to the nations will be done, and not until then. On page 246 D. C., we read, speaking to Joseph:—

As also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they [the elders] may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word,

and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews, and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph [Indians] of their salvations.

For it shall come to pass in *that* day, that *every* man shall hear the fullness of the gospel in his own tongue, through those who are ordained to this *power*. If a school of prophets was necessary *that* the first elders might be perfected, it is equally so now. It may be urged that that received by the first elders is sufficient for all time. Reason teaches to the contrary; and the above positively so. For when at the time the gospel goes to the Jews, *then* cometh *the* day of *power*, showing that prior to that time it is not a day of power, which all elders ought to know is a fact. A measure of power is in the church, and out of it too for that matter; but *the* day of power is in the future. Then our blind will see, lame walk, dumb speak, and the teeming millions of heathendom hear the glad sound of the gospel, and the saints lift up their heads and rejoice. To make this grand truth doubly sure, see Doctrine and Covenants:—

Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things, . . . of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and *after that* cometh the day of my *power*; *then* shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord have spoken it.—D. C. 58:3.

The above is too plain to need commenting on. It is the same supper as that spoken of in Matthew twenty-five. On page 286 Doctrine and Covenants we read:—

Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, . . . and this cannot be brought to pass until mine elders are endowed with power from on high; for behold, I have prepared a great endowment

and blessing to be poured out upon them.

This was to be given *after* the waiting time through which we are now passing, that Zion is not redeemed, and that we are waiting for are painful facts; but at the end of the "little season," above-mentioned, "tarrying time," the promised power comes.

In the Book of Mormon we read:—

And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of all the earth; and they were armed with righteousness and with the power of God and great glory.—1 Nephi 3:50.

Notice these were already saints, and of course had received a portion of the spirit, but now received an additional degree; and that before the gathering, while they were still scattered.

So I conclude, before very much is done the endowment must be given; but admitting such to be true, what shall we do in the meantime? Wait for this more favorable time? No; for if we do, we will not be of the wise virgins. Now is the time appointed to prove us; any of us would be willing to go into the service *then*, at that day. All will be willing to share in the harvest; but all are not willing to share in putting in the crop. May God aid us all to realize that this is the day of preparation in getting ready for the supper.

HIRAM L. HOLT.

SAN BERNARDINO.

## Conference Minutes.

### SOUTHERN WISCONSIN.

Conference convened at East Delavan, in the saints' church, May 15, 16, at ten a. m. District president, H. Southwick in the chair, E. M. Wildermuth secretary pro tem. Branches reporting: Janesville, East Delavan, Oregon, Flora Fountain. The following ministry reported: W. P. Robinson, C. C. Hoague, E. M. Wildermuth, W. A. McDowell, J. T. Hackett, H. Southwick, O. N. Dutton, and C. H. Burr. Priests and teachers failed to report in writing as the district requires. Deacons J. Edgington and J. O. Dutton. The Bishop's agent's report was read, audited, and reported correct. The delegate system adopted at the January conference was reconsidered and referred to a committee of five, who recommended that further consideration of the system be deferred one year, which recommendation was adopted. The term of the district officers was changed from four months to one year. District officers chosen: President, W. A.

McDowell; vice president, W. P. Robinson; clerk, J. O. Dutton; C. C. Hoague, Bishop's agent. Some of the gifts were manifested in the prayer and testimony meetings, which encouraged all to press on in the work of the Lord. Preaching during conference by President Joseph Smith and Elder M. T. Short. Adjourned to meet with the Janesville branch, September 24, 25.

### WESTERN MAINE.

Conference of the above district convened with Deer Isle branch, May 15, Wm. G. Pert presiding, W. D. Haskell clerk pro tem. Branch reports: Green's Landing 74; 10 baptized, 1 died. Deer Isle 52; 2 died. Bray's Mountain 33; 1 baptized: Brooksville 37; 1 baptized, 5 died, 1 removed. Elders U. W. Greene, J. C. Foss, S. O. Foss, J. W. Blastow, W. G. Pert, J. J. Billings, S. S. Eaton; Teacher Alonzo Hutchinson reported. Bishop's agent's report: received \$222.20; paid out \$224.54; due agent \$2.34. Hosea B. Eaton recommended by the Deer Isle branch to be ordained a deacon; referred to the elders of conference in council. Wm. G. Pert was released as president of district, and W. W. Blanchard chosen instead. W. G. Pert resigned as Bishop's agent, and W. W. Blanchard recommended to Bishop as agent. Evening preaching by S. O. Foss. Sunday morning Hosea B. Eaton was ordained a deacon; and preaching by U. W. Greene, J. C. Foss, and S. O. Foss. Adjourned to meet with the Green's Landing saints September 11 and 12.

## Sunday School Associations.

### SPRING RIVER.

Convention of Spring River district was held at Weir City, Kansas, February 15; E. E. Gilbert secretary pro tem. Committee on credentials: Bro. I. N. White, Srs. Nellie Frick and Ollie Richards. The officers and superintendents reported the work done in the past quarter; their reports were encouraging, and gave promise of good in the future. Six schools reported: Weir City, Angola, Blendville, Webb City, Columbus, Pleasant View. Seligman school report came in too late for the convention. Reports show a membership of 453; 35 classes, 45 officers, 108 *Hopes* taken, 98 Senior *Quarterlies*, 83 Intermediate, 92 Primary, and 12 books in library. The present method of securing the district program will be continued. The question of uniformity of texts was brought up and decided against. The election of officers resulted in Sr. Mina Hart being chosen as superintendent, Bro. C. W. Sutherland assistant, E. E. Gilbert secretary and treasurer. J. W. Gilbert and wife and Sr. Hart were chosen delegates to General Convention. Bill of expense of 25 cents to Sr. Brown and of 50 cents to Sr. Hart were allowed. Vote of thanks was tendered to the officers for the service of the past year. By resolution it was agreed that each school, when visited by the district superintendent, shall see to conveying her to the next school she desire to visit. (Superintendents take

note as this work will devolve upon you.) Superintendents' and teachers' normal training class was organized by Sr. Mina Hart, an instructive session was held. Let all the superintendents and teachers attend next convention with the idea of taking part, and of being benefited in this class. In the evening a pleasant time was had; the program was rendered by Pleasant View and Weir City Schools. The judges awarded the banner to the Pleasant View school.

#### CONVENTION NOTICES.

Program of Southern Nebraska district Sunday school association to meet in Wilber, Nebraska, June 18, 19. Friday evening, 8 p. m. officers and teachers meeting. Saturday, 9:30 a. m., business meeting. 10:30 a. m., round table in charge of superintendent. 2:30 p. m., business; reports of officers, schools, and delegates; ratifying new constitution, and all other business that may be presented. 3:30 p. m., round table and question boxes. Eight p. m., exercises by Union Band Sunday school. All schools and officers of schools will please send complete reports to Martin J. Schafer, Wilber, Nebraska, not later than June 7. Bishop E. L. Kelley expects to be with us. Everybody invited to come to all meetings.  
E. D. BRIGGS, Dist. Sec.

Sunday school convention of Northern Michigan district will convene at Alpena, June 18. Would like a report from all schools in the district.

C. B. JOICE, Dist. Sec.

Southeastern Illinois district Sunday school association will meet at the same time and place as the conference, at Brush Creek branch, June 12, 13. Saturday night will be devoted to exercises and discussions on Sunday school topics. It is hoped that all will come ready to help, and that the work may be got into better shape. Secretaries of schools please bring or send reports to me.  
ARTHUR H. BURROUGHS, Sec.

### Miscellaneous Department.

#### APPOINTMENT OF BISHOP'S AGENTS.

*To the Saints of Indian Territory:*—Please take notice that Bro. Ellis Short has been duly appointed Agent of the Bishopric for and in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints, for Standley, Indian Territory, and such other portions of said Territory as the said agent may be able to look after in his work.

This authorizes him to act for and in behalf of the Bishopric in its work in the receiving and disbursement of donations and contributions of the saints, and to receipt authoritatively for all tithes and offerings coming into his hands, and to perform such work as the law empowering Bishop's agents provides.

Commending Bro. Short to the saints and friends in this special work and asking that he be sustained in it, and that the saints

will remember and bless the work as the Lord shall prosper every one, and that each may be blessed and rewarded in his or her efforts therein, I am,

Very respectfully in the truth yours,  
E. L. KELLEY.

*To the Saints and Friends in Utah; Greeting:*—This is to inform you that former agents for the Utah district of the Reorganized Church of Jesus Christ of Latter Day Saints, Brethren R. J. Anthony and H. O. Smith having resigned their positions as Bishop's agents by reason of removal to other fields of labor, Elder J. W. Wight has been duly appointed and authorized to act as Bishop's agent for the Reorganized Church of Jesus Christ of Latter Day Saints in said district of Utah.

Commending Bro. Wight to the favorable consideration of all saints, and asking for him all the aid that is possible to be given for the good of the work, I am, in behalf the Bishopric and hopeful in the faith and work of Zion's redemption,  
Yours,

E. L. KELLEY.

*To the Saints and Friends of the Mobile, Alabama, District of the Reorganized Church of Jesus Christ of Latter Day Saints:*—Please take notice that Elder W. L. Booker, of Vauclave, Mississippi, has been duly authorized and appointed Bishop's agent for the Mobile district of the Reorganized Church according to the rules and usages of the same. He will therefore represent the Bishopric of said church in the Mobile district as agent and perform the work of such.

Asking for him the ready and courteous help of all the saints in said territory, and urging upon all to put forth an effort to fulfill the law of Christ touching the duties of saints in temporal matters as well as spiritual, I am, in behalf of the Bishopric,

Very respectfully for the truth's sake yours,  
E. L. KELLEY,  
Presiding Bishop.

LAMONI, Iowa, May 28, 1897.

#### PASTORAL.

*To the Saints of the Eastern Mission, Greeting:*—On entering upon the duties of another conference year, it is most gratifying that we can do so with brightened hopes and assured confidence in the justice of our cause. That the truth borne by us is indeed the message of peace and glad tidings borne to man from Christ the Lord.

Already you have learned of the felicity enjoyed by those in attendance at the recent General Conference, and you no doubt have joined in those felicitations by reason of the glad news received. Peace and unity prevailed in all of the councils and sessions had, and the most cordial feelings were manifest in the social relations among the saints. God's goodness and favor manifest gave great confirmation and comfort to those present. The feelings of ecstasy inspired have not been magnified. We were all cheered on in the marvelous work, and so take great pleasure in sending congratulations to the saints abroad, and urge in the fullest confidence:

Be strong in your all-surpassing faith, for we have not followed "cunningly devised fables," but are witnesses of the grace manifested to the saints.

But neither past labor or received blessings will suffice, for the responsibilities of service to the cause are still upon us. The harvest field is ripe and the end is nearing. We should not falter, and only dream of advance and triumph. The conflict is on, and we should support the cause with becoming zeal at every point. The chief reward is at the end of the race, which can only be obtained by sacrifice and efforts. Not only is your social and moral support needed, but your financial and personal effort. In these times this means much. Personal sacrifice in the interest of the work is implied, a response to the requirement of the law of offerings, by which means is secured to carry on the work. From the cheerful support given by many in the past, confident reliance may be had in this regard in their faithfulness in the future. Avoid jealousies and strifes, and come to the support of the work of the "hastening time," and "let the dead bury the dead."

Read the excellent addresses lately sent out by a number of the leading brethren in charge of the various fields of labor. Note the general principles found in their advice. In the main they are equally applicable to all of the saints, and may be perused with profit by any desirous to learn their whole duty. "United we stand, divided we fall." Can we not renew our resolutions for good all along the line, and unite for the best year's service we have ever given to the cause?

As in the past, the appointments made for the east this year were few; and for the present, the division of "field labor" are as follows: Brn. A. Kent and Baker in the Philadelphia and New York districts, to advise with Brn. A. H. Parsons and Joseph Squires as to the best methods of labor. Bro. F. M. Sheehy in the state of New York (except that part included in the New York district), the Wyoming district and State of Vermont. When laboring in the Massachusetts district the general missionaries will advise with Brn. R. Bullard and O. Coombs and the missionary in charge. U. W. Greene in the state of Maine and New Hampshire. H. J. Davison in Nova Scotia. Brn. G. W. Robley, W. W. Blanchard, S. O. Foss, and I. M. Smith will be expected to support the work in these various fields as opportunity may offer and wisdom direct. All of these named, except Brn. S. Foss and H. J. Davison, are now in the State of New York and active.

On account of the paucity of our numbers, it seems necessary at present to deviate from the usual course pursued in providing persons from the general ministry to take charge of the Massachusetts and New York districts. But knowing all concerned, it is safe to say that they will move along in harmony and for the best.

The general missionaries should endeavor to work in harmony with district and branch authorities, giving them proper recognition and consideration; and branch and district

officials should not fail to cheerfully support the efforts of the missionaries, when in their midst. We are laborers together. May God bless our efforts for good.

WM. H. KELLEY,

In charge of Eastern mission.

TEMPLE, Ohio, May 19.

To the Saints located within the limits of the European mission, Greeting; Dear Brethren and Sisters:—Three years will have elapsed July 8, 1897, since I left the bosom of the church, and my family too, as per action of General Conference of 1894, to cooperate with you in ministerial work on this side the Atlantic. Arriving in Manchester at Bro. Joseph Dewsnup's, Sr., July 21. My reception being of a character that is always stimulating to missionaries when far from home, and whether in England or Wales, my reception has been of the same stimulating character; but my appreciation for this uniform kindness is all I can offer for the same, for to God must we look for a reward for deeds done in his great name. The pang of regret felt in a failure to please everyone is made tolerable in the assurance of having injured none through design or aforethought. I have always been approachable, and ready to hear complaints from those who may have thought themselves injured by any of my ministerial acts. I am not aware of having cherished a desire to evince officiousness, or a wish to evade law prescribed duties; and certainly not to evade duty by any strategetic movement to leave that to others that might be unpleasant, for I would think in the course of human events such crookedness would be detected by some shrewd, sober thinker, in whose confidence I could not expect to live. And that which prevents Latter Day Saints living in each other's confidence and affections is alike effective in preventing brotherly love and saintly fellowship.

However perplexing the meagreness of success may have been, it has never appeared a justification for inactivity. Nor do I think that any Latter Day Saint who has testified to the validity of the latter-day work, can justify himself in inactivity; for if inactive in duty, we must be active in something which may destroy a love for duty. For inactivity is not possible in the strict sense of the term; but while blessed with a sound mind, we are responsible for our activity, whether good, or bad. But having set our seal that God is true, the necessity for a concession as to a realism of the gospel is made apparent, which concession involves a necessity for a practical demonstration of a rectitude evincive of a corresponding realism.

It is a source of great consolation to learn that the good Lord has directed Bro. Joseph to designate brethren to fill vacancies in the leading quorums of the church; may these brethren be fully qualified for the important work, and live long to battle for the right. They have been long and favorably known in the front ranks, and though in another sphere they are still of and for the church. For worldly fame, etc., the brethren might have done better in the popular world, as could many others of their kind; but thirsting for

the recompense of reward, as Moses of old, have no desire for the kind of fame that necessitates a divergence from the old paths. Long may they survive. This interposition of God's power, at this juncture, is another evidence the Reorganization has come to stay. I should suppose that the president has neither forgot the tune, or lost the time of "Redeemer of Israel;" but should he perchance be defective in either, I may enlighten him next August. Ahem.

The barriers that exist to stay the progress of the work should stimulate all concerned to a continued, persistent, and systematic effort. At the preaching services at the Manchester district annual conference, April 189—, my attention was called to the presence of two or three young women, who for some time had been scholars in the Salford Sabbath school. I learned on a previous occasion that two or three of the Sunday school scholars had been baptized. On my arrival in Manchester, May 21, 1894, the work in Salford was in its incipient stage; the outlook not flattering. A small mission room had been secured, which was reached by ascending one flight of stairs, not "back slums" however, because you entered from the front, from of the cause way (or side walk). If it had been, it would not have been the first time the blessed gospel had been preached in "back slums." I have done it, and shall do it again, if an opportunity offers. For the renovating influences of the gospel is just as effective on "back slum" men and women as those emerging from back or front parlors. Christ was not a pharisee because he preached to or taught them, nor a horse because being born in a manger. As per request I preached in this small upper mission room, morning and evening—outdoor service being held an hour before assembling for the evening service. One of our young elders, who at the present bids fair to become a mighty man in Israel, shouldered an instrument of music, another one carried a chair, and presently there was "music in the air." The young musician was the preacher; but his auditors were few and far between; for while a few were within easy hearing, some stood afar off; a few peeped through the windows; one or two ventured to open the door, but held on to it that it might easily be closed if finding the sound of the preacher's voice too obnoxious. A few had to take the middle of the street or come pretty close to the preacher to pass; some did so, with a kind of a one sided glance. Nothing daunted however, the preacher evinced the gift of endurance, closing in time for the indoor service at 6:30, when the writer preached to one stranger and about a dozen saints, maybe a few more.

No; the prospects were not at all flattering. But a Sabbath school and a systematic method of tract distributing were inaugurated. Young brethren and sisters come to the front; they believed it was the constant dripping of the tiny drops of water that wore the solid rock, and so entered into the good work; and when a feeling of discouragement came over them, the constant drippings of the tiny drops of water proved a stimulus and

onward and onward they marched unto victory, and as a result of this persistent, systematic, and continuous labor, there's a Salford branch of twenty or thirty members, and a Salford Sabbath school of over a hundred members, with good prospects; while the distribution of tracts under a well regulated system continues from street to street. And on hearing a report of the progress and prospects of the Salford Sabbath school my mind reverted back to the time when our "Herald" had scarcely assumed its swaddling bands," a plea for the little ones was heard;" and despite the limitedness of the facilities the plea was not unheeded. No; but the dripping of the tiny drops of water continued, the petitioner for the little ones in the front all the time, through evil and good report, adding stroke after stroke, and the opposers to Sabbath school movement grew less, its advocates increasing—and O, what a grand victory has been achieved!

From one or two isolated Sunday schools under the auspices of branches of the church, have grown district associations, going on and on. Now a general Sabbath school association, which can occupy a day or two in the capacity of a general Sabbath school convention in the discussion and examination of questions evincing the effects of natural and acquired ability that would be no discredit to any worldly parliament consisting of the most cultured men of the age. And as I read the reports of Sabbath school conventions, I find the Sabbath school boys and girls (notably the latter) of twenty years ago, the men and women (intellectually) of the to-day's Sabbath school. Some giving incontestable evidence of the pen being mightier than the sword. How inspiring the spectacle! And how stimulating the thought, that some of our best teachers and advocates of the Sabbath school have been true to their convictions received in the Sunday school in boyhood and girlhood days; passing through youth's slippery paths, and are now proving themselves such competent workers in one of the best of systems among men; and if such big results dating from the time of the plea for the little ones was heard, what pen can describe or tongue tell the gigantic results that will come with the systematic work being done by our present Sunday school workers in ten years?

We ought never to overlook the fact that knowledge is power, and if our young men evince a willingness to bring their powers of minds into requisition to aid Zion in any of her departments, they should be encouraged by all means.

It is just possible I may be a little fanatical. But I have thought that since 1830, culture and refinement have kept abreast, if not ahead of the progress of the latter day work, and a love for the simplicity of the gospel has decreased in the same ratio. If then, in the wise order and providence of God, cultured young men are raised up that shall more successfully cope with the exigencies created, by this increase of culture, and decrease of love for the simplicity of the truth, as it is in Christ, so much better for the cause we love, and none of our predecessors who

battled long, in the front ranks of the latter day work, and have gone to their rest, will suffer loss; nor will those who are still laboring with less mental ability than some who are coming to the front, with many more that may yet come, or so it is to be hoped.

What of our young brethren in Australia. How loyal, how zealous, how persistently they push on; what credit they reflect on themselves and the cause they represent, who, in riper years, could have done better, with the same barriers confronting them?

Bro. Joseph once said, we are not all equally intelligent; but we may be equally zealous and enduring, and win the prize. Why should not this fact prove sufficiently stimulating to all, despite degrees of intelligence, gifts and callings of God unto us—and rise above all that is ignoble and undignified. Christ has vividly portrayed the dread consequence of a divided house and kingdom. And nothing was more effective in preventing this division than a practical observance of 104:44, Doctrine and Covenants, for when all are acting with diligence in their respective appointed spheres, there is no room for friction or division; for such diligence precludes the consumption of time that might be used in one brother seeking occasion against another brother, and the diligence thus evinced will, if evil exists, lead to a legitimate procedure to meet and adjust it. And Christ's revealed method of adjudication to the sober thinker and God fearing official, is of such a character as to at once convince him as to the wrongness of any act that would culminate in accusing the supposed wrongdoer. Sitting in judgment on his acts, or publishing him as a transgressor, before the law imposed preparatory steps are taken. And if any officials are ignorant of these plain reflected law imposed duties, they ought to be released from official duties until they give ample evidence of an understanding as to how a wrong-doer is to be dealt with. For he that evinces ignorance of law, or a willful disregard of the same, is capable of doing much mischief among quiet, unsuspecting, God-fearing Latter Day Saints; and the sheep ought to be protected from the ravages of the wolves. A sensationalist, or a willful violator of known and accepted law is generally deceptive, though withal very pious; and a great claim to Spirit direction has a wondrous effect with many, so that it becomes not difficult to form an affinity, and so enlist sympathy in opposing that which the violator of law may designate as tyranny or despotism, etc. It is a grave matter for anyone to substitute impulses, etc., for a guide in view of given and accepted law, nevertheless it is possible. But I have use for no claimed manifestation that conflicts with given and accepted law. For that which is governed by law is preserved by law. Nothing could be more effective in revealing the necessity for law than that found in 38:7 Doctrine and Covenants; and the following serves to show that the elders who are appointed to watch over the church, are to see that my (Christ's) law is kept (41:2; 46:7, D.C.) A failure to do with the sinner as the scripture

direct is offensive to him who is our lawgiver (64:2, D. C.) The above also forbids one brother seeking an occasion against another, while he (85:7, 8, 9) affords the best exposition of spiritual law, with the most vivid portrayal of consequences to follow the act of becoming a law unto ourselves. Since the demise of the apostles; besides all this, the twenty-third paragraph of section forty-two gives the most lucid detail as to the procedure of one who is offended with another, and to cap the climax, the Book of Rules positively prohibits the offended party from proceeding against the offending party until a reconciliation has been sought as law directs, which preventive is of a binding character, from the facts that it is in perfect harmony with Christ's teachings. (Matt. 18:15-17; B. M. page 535.) And any official that should be so ignorant or willful as to consume his time and the time of others in arraignment a brother; accusing and passing judgment upon him, and he know nothing of it, not present to offer a word of explanation or defense in the blaze of the above instruction, which forbid such a dispicable procedure, would be unfit and unworthy to hold a membership in Christ's Church; much less to act as a representative of that church, until coming down in the valley of humiliation, recant or offering reparation. It is a thousand pities that any innocent, well-meaning, God-fearing Latter Day saint should be so influenced as to look on such godless procedure with favor.

What conception could any official have of the grave responsibility assumed in the acceptance of a legally tendered position of the church of the living God, which is tantamount to making a covenant with his God to acquit himself of duties attaching to the accepted office that would allow himself to so transcend the dignity of a servant of God? If we love not our brother whom we have seen, how can we love God whom we have not seen?

The greatest criminal in the law is not denied the right of self-defense. Nothing is more evincive of mercy and justice than Christ's method of adjudication, when practically observed; and nothing more subversive or hindering of both when violating it. I respectfully suggest to my young brethren to study to render themselves familiar with the above law, for the light radiating therefrom must prove our polar star through this dark maze, with a corresponding study to discriminate between natural impulse and Spirit impression, and know assuredly that God's Holy Spirit will never lead to a violation of God's revealed law. Paul advised those who exercised the gift of tongues, if there were no interpreter present, (1 Cor. 14:28). How suggestive of the thought that by right living and proper striving we are so to discriminate that we be not deceived. (See also 46:7, D. C.) And we learn that God promises discernment to elders appointed to watch over the church, etc., if striving for it. And in your studies on this point, don't overlook section 50, nor paragraphs 4 and 5, section 52 pattern on all things.

The world is full of sensationalism, wild ex-

citement, undue impulsiveness, etc., and greedily the masses feed thereon; in view of which fact the Lord has spoken to his servants in their weakness, after the manner of their language (D. C. 1:5), that we may come to understanding, and not be deceived. Shall we evince our appreciation of the overtures of his mercies, or suffer ourselves to be inveigled in the meshes of sin and delusion, and blast our prospects for futurity? Let us think on the thing.

Brethren and sisters should sustain branch and district authorities, and they in turn, by diligence and godly zeal, should show themselves worthy of confidence in their ministrations; but if they fail in this, giving evidence of but a partial interest in the great latter day work, they must not feel surprised if evidence of a lack of confidence becomes visible: and diligent, God fearing Latter Day Saints look for, and are stimulated by diligence, and persevering officials, and made correspondingly sad if officials are negligent and undecided, etc. It were better therefore to be zealously engaged, than just hanging on merely to retain a foothold. Better give all our strength and service to God, or concentrate our strength elsewhere, for if this great latter day work is not worth everything, it's worthless; why then should we trifle with it?

Husbands and wives, fathers and mothers should always be studious to make home a sacred spot, endearing, attractive; and never by any means permit their homes to be desecrated by the tongue of the slanderer, or idle gossip; know and understand this, that our method of adoption provides for appeals from one recognized church tribunal to another, if those whom these tribunals decide against have the least pretext to think they have been dealt with unjustly, therefore there can be no justifiable pretext for anyone to oppose the legitimate operation of revealed and accepted law; therefore do not sanction, berating and abuse of constituted authority by any means, frown it down, especially if done in your homes, which should always be peaceful. When the enemy comes in like a flood, constituted authority must place their hands behind them, their tongue between their teeth, say nothing or do less, however threatening the aspect; or in the dignity of their calling step to the front, expound, defend, enforce the law for the vindication of the innocent, punishing the guilty, and fostering the fair fame of the church; and God will ever and comfort and bless the officials who with an eye single to his glory give such evidence as to their faith in the Supremacy of his divine law; otherwise there were little inducement to bear the contradiction, persecution, etc., of sinners. But this zealotness in the defense of the law, will always prove effective in the advocacy that the law is a praise and comfort to them that do well, and only a terror to the evil doers. Admit that the Supreme Being is unbounded in goodness, infinite in wisdom, it must of necessity follow, that he is inflexible in justice; hence justice continueth his course and claimeth its own; we therefore become proficient in expounding and enforcing God's laws as our conception broadens, and en-



largeth of God's justice. Hence there is peace and satisfaction in living God's law; but shame, confusion and distress in its violation. Let us be loyal to God's law and be happy.

In bonds,

JAMES CAFFALL.

P. S.—The mission conference will convene at Manchester, England, at six p. m. Saturday evening preceding the first Monday in August, 1897. Elders, please remember. It is not likely the secretary will find it practical to notify every individual elder. Place for meeting given later. It is expected that the newly appointed missionaries, Brethren H. C. Smith and F. G. Pitt will be present. Both have been long and favorably known in the latter-day work; their births were announced later than the writers, so they doubtless will skip around more lively, increasing while the writer will decrease. I expect to cease hostilities about three or four days before the August conference, looking westward—pending the discussion of conference rules. No reports expected but from districts, presidents, and isolated branches; and elders (if any) not known to districts. District presidents will please present their licenses for indorsement. This does not mean elders in organized districts, but it does include elders (if there are any) not known in districts and elders in isolated branches.

J. C.

*To the Saints of Northeastern Nebraska Mission; Beloved in the Lord:*—Once more I come to you by appointment as your servant, and submit to you the following as missionary in charge.

We enter upon this year of service with brighter prospects than ever before, and with a stronger desire to see the work advance. Our labors together during the past has been, in a general sense, pleasant, and I know of but little to discourage now.

The mission as now outlined is that part of Nebraska lying north of the Platte River and east of the ninety-ninth degree of longitude, as will be seen by the Pastoral of Apostle J. R. Lambert, general missionary in charge. All saints and friends desiring work, or having suggestions to offer for the good of the work, will correspond with me, addressing me at Box A, Magnolia, Iowa. Bro. F. A. Smith will have special care of the missionary work in Omaha and suburbs, but will no doubt gladly respond to any urgent calls for him in the mission. Bro. W. A. Smith and Samuel Wood will for the present labor together, and occupy their time in Northern Nebraska district. I will spend most of my time during the early part of the summer in that part of Central Nebraska district in my mission, but will hold myself subject to any special calls so far as I can.

I desire to keep in correspondence with the presidents of Northern and Central Nebraska districts, so as to keep in touch with them and their work, and thus mutually labor for the cause we love.

Do not forget the needs of the work in a financial sense, but send in your tithes and offerings as the law directs, and therein be

blessed, and bless the work. Bro. J. M. Stubbart is Bishop's agent of Northern Nebraska district, and Bro. Levi Gamet is Bishop's agent of Central Nebraska district. Remember also that the missionary is dependent upon you for his necessary expenses, and when you correspond with him see that he has postage for reply, and when you wish his labors see that his expenses are met. I can assure the saints and friends that the laborers in this mission are *worthy*, and will be as economical as possible and do efficient work.

The hastening time is come, and the watchword of all should be, "ready;" ready for labor; ready to sacrifice; if needs be ready to repent; always ready to forgive; and that you may not need be overcome; but ready to meet the devil and the world with all their allurements successfully, and all afflictions patiently, watch and pray always, and thus be ready to meet the Master when he comes. I trust that the saints may so labor in their temporal affairs, that they may feel that God will bless them in all their undertakings, and to this end I shall ever pray. Be careful not to contract debts if you can possibly avoid it; but above all things, don't go in debt more than you are assured you can pay; but should you meet with failures, so that you cannot fulfill promises made, be honest with your creditor, and apprise him of your failure and assure him that you will pay as soon as it is possible, and do all on your part to make it possible. Try to satisfy all your honest debts, before making any move. Do all things to the glory of God. Keep yourself clean from that which God has told you is not good, and use the amounts thus saved to advance the work of the Father.

I desire to be remembered by the saints when in prayer, that I may be wise and humble; patiently enduring, yet wisely controlling all that appertains to my work.

Your brother and fellow-laborer,

J. F. MINTUN.

*To the Saints of the Southwestern Mission; Greeting:*—After prayerful thought I have decided to request Bro. C. R. Duncan to take charge of the work in Oklahoma. Bro. T. J. Sheppard will please take the active oversight of the work in Indian Territory and Arkansas. I hope this arrangement will be satisfactory to all concerned. The brethren of the ministry will please report promptly, so that our report may go to headquarters on time. My mission address will be, till further notice, Medina, Texas. Praying that God's blessing may be with the faithful workers, I am your brother in bonds,

GEO. MONTAGUE.

*To the Saints in Southeast Nebraska Mission; Greeting:*—Having been reappointed in charge of this mission, we hope to be able to accomplish more this year than last. We desired and hoped to have more assistance this year, but in this we have been disappointed. Bro. J. W. Waldsmith will not labor as a missionary this year, but will devote his time as district president and Bishop's agent. We desire to see the saints in this mission sustain their

former record in tithes and offerings, as you can justly be proud of the same. Bro. H. W. Bellville will be in the mission by the first of June, and we hope he shall receive the support and confidence of the saints wherever he labors.

I feel to make a special appeal to the saints to make a greater effort this year than ever to reach that condition spiritually which will enable you to enjoy more of the Spirit, and thus develop within you those gifts which God has given. The branch officers should do all in their power to enable those under their watchcare to "come up higher," and preach the word in new localities as much as possible. This mission is large, and it is impossible for the missionaries to keep the work moving as it should, without the undivided support of the local officers. The year opens with good prospects before us; so let us make a united effort, each working in his respective position, and none "shall lose his reward."

If anyone seeing this has E. D. Howe's "Mormonism Exposed," John Corroll's "Brief History," or Professor Turner's "Mormonism of all Ages," that would dispose of them, please address the undersigned at Netawaka, Kansas. Your brother in Christ,

W. E. PEAK.

BENNETT, Neb., May 20.

To all who can tell the gospel story, though simply, and all who love the work in the Far West, Missouri, district; Greeting:—

Having placed upon me by the general missionary in charge, the responsibility of looking after the missionary work of the district, I address you.

The inactive, and careless ones are fast being relegated to the unpopular minority, in the rear; while the self-denying workers are moving aggressively, conquering, and to conquer. No heights have yet been attained, but above them towers others higher, within the possible reach of man. "We are workers together with God"—a copartnership in which *we must do our part*, if we would obtain our portion of the heavenly treasure. None are exempt from responsibility, though it may differ in kind and degree. If it be found small and lowly, be sure that it is fully met; for which honor will come to you from him who noticeth the falling sparrow. We need such a consecration to the work that will lead us to improve the smallest opportunities to do good. Small duties outnumber the large ones, and need to be sharply looked after,—the larger ones are easily seen. If you cannot turn a wheel yourself, lay to with some other and help them. By conjoint, harmonious effort, the work will move with rapidity. Let all, both district and branch authorities; the local eldership, the priests, teachers, deacons, sustained by the essential help of the membership, assisted by the general missionaries, labor together, and with one grand united and universal effort, push the gospel into every unoccupied part of the district.

The missionary in charge expects to labor in harmony with the district and branch authorities, without jealousy or strife. Re-

ardless of holding the priesthood, let those who can look up appointments in new fields, get out appointments for some of the ministry to fill. By so doing you will share their reward, quite probably the larger share. If any field opens up with no one to occupy, let me know and I will go or send. If any desire to labor, all or a part of the time, with no field before them, correspond with me. In case of debates, the missionary in charge should be consulted before permanent arrangements are entered into. Let every word be tempered with wisdom, and a due consideration for the feelings of others. Charity is a beautiful mantle, beautifying all who wear it—a panacea for many of the ills of life—a preventer for many more—*let us all wear it.*

May there be a general uprising and pushing outward from every center, until like the measures of meal, the Far West district shall be leavened with gospel truth from center to periphery. May the spirit of earnest labor rest upon each, strengthening the strong, and moving into activity the dormant ones, is my prayer. My permanent address is, 904 Woodson Street, St. Joseph, Missouri.

Your servant and colaborer,  
J. M. TERRY,

Missionary in charge, Far West district.

*To the Saints and Friends in Colorado and New Mexico; Greeting:*—Seeing by late *Herald* that Bro. J. W. Gillen has placed me in charge of the missionary work in Colorado and New Mexico, I desire to say that I am in the field, ready for work. Any requests for labor or other communication from the saints, friends, and co-laborers will be received at address below till further notice. Will be glad to hear from all who desire correspondence.

O. B. THOMAS.  
WRAY, Colorado.

#### NOTICES.

The Latter Day Saints, of Western Maine district, met in conference the 15th and 16th of May, and while there authorized the following resolutions of thanks to be written:—

Be it resolved, That as Bro. William G. Pert has been released from the office of Bishop's agent, and president of the Western Maine district, through lack of physical ability to perform such duties as are required of one holding such offices; that the saints of said district extend to Bro. Pert their most hearty thanks for such valuable services as has been rendered by him during the fifteen years in which he has so faithfully discharged his duties.

Be it further resolved, That a copy of this resolution be sent to the *Herald* for publication.

RALPH W. FARRELL,

Committee of Resolution.

*Ensign*, please copy.

#### TWO DAYS' MEETINGS.

In my notice to the saints of the Northwestern Kansas district I failed to state that Brn. Joseph Smith and E. L. Kelley would be in Blue Rapids, June 5 and 6, to hold a two days' meeting, while en route to Minersville to dedicate the church at that place. All inter-

ested will take notice and govern themselves accordingly. All are invited to come and participate in these meetings. I am very sorry the church at Blue Rapids is not completed, so that it would be dedicated at that time. With prayers for the success of the work in this place, I remain your brother in Christ,

HENRY HART, Dist. Pres.

BROUGHTON, Kansas, May 27.

#### CONFERENCE NOTICES.

The Far West Missouri district conference will convene with the Pleasant Grove branch, three miles east of Clarksdale and five miles north of Stewartville, on Saturday, June 12, ten a. m. Let all the secretaries of the several branches send in the branch reports and delegate credentials several days prior to the convening of conference so that the district secretary may have the reports ready at the beginning of conference.

WM. LEWIS, Pres.  
C. P. FAUL, Sec.

Northern Michigan conference will be held at Alpena, June 19 and 20. We hope to have reports from all branches and officers of the district. Any of the ministry or members of other districts who can come, we will be pleased to meet with them. As usual, a grand good time is expected.

J. J. CORNISH.

Conference of Southern Nebraska district will convene in Wilber, Nebraska, June 20, at eleven a. m. Business session the 21th, at nine a. m. Branch officers will please have full reports sent to J. W. Waldsmith, care of Oscar Savage, Wilber, Nebraska, not later than June 8. Bishop E. L. Kelley is expected to be present.

E. D. BRIGGS, Sec.

London district conference opens on Saturday June 19, at ten a. m., in the town of St. Mary's, Ontario, and will continue over Sunday the 20th. The Sunday school association will convene on Friday preceding the conference, at two p. m. Let every one come who can, and bring the Spirit of the Master, that it may be said, "St. Mary's conference was the best I ever attended." All trains will be met Friday and Saturday. Accommodations, as usual, will be free. It may be that railway rates will be lowered about conference time, as the Jubilee will be on hand.

MAGGIE CAMPBELL, Sec.

Kentucky and Tennessee conference will meet with Caldwell branch, Saturday, July 3, at ten a. m. All saints and especially all those holding the priesthood are requested to attend if practicable. Branch officers will please see that reports from branches are made out and forwarded to the district clerk, Bro. J. H. Myers, Rock, Kentucky. Brethren, please be in time. All elders, priests, teachers, and deacons who cannot attend, please send written reports.

C. L. SNOW, Dist. Pres.

KIRKSEY, Ky., May 26.

The Northeastern Illinois district conference will convene at Mission, LaSalle County,

Illinois, June 12, at ten a. m. Please forward branch reports to W. Vickery, Plano, Illinois, in time to reach him not later than June 9. Inasmuch as Mission is located some distance from the railroad, all those who expect to come by rail should notify Elder Thomas Hougas, Stavanger, Illinois, as soon as possible, giving date and whether you intend coming via Sheridan or Seneca. Sheridan is on the C. B. and Q. railroad. Seneca on the Rock Island railroad. Elder J. H. Lake and Bishop E. L. Kelley are expected, and everybody is cordially invited.

F. G. PITT, President.

#### BORN.

MILES.—At Hiteman, Iowa, March 26, 1897, to Bro. Jacob and Sr. Maria Miles, a son, named John. Blessed at home, May 16, 1897, by Elder R. M. Elvin.

#### MARRIED.

JOHNSON—COBB.—At the home of the bride's mother, in Lamoni, Iowa, in the evening of May 18, 1897, Bro. Frederick H. Johnson, of Sedalia, Missouri, and Miss Grace M. Cobb, of Lamoni, Bishop E. L. Kelley acting as master of ceremonies Bro. Fred H. Johnson is a son of Elder Fred Johnson, of Burlington, Iowa, and a young man of excellent reputation. He wins a bride of grace and worthy accomplishments. May their lives be of that useful and beneficial type, which shall bring to them happiness for having done their part fully in life's battle.

#### DIED.

ALLEN.—At Chicago, Illinois, May 11, 1897, from a fall of sixty feet down an elevator shaft, from which he never regained consciousness, Bro. Edwin S. Allen. He was born October 6, 1853, at Lymington, England, and came to this country in infancy. He was married to Alice M. Orsborn, March 10, 1875, who died June 29, 1882; to them were born four children; his daughter Grace the only one living. Was married to Phoebe Weld, March 29, 1885; three children were the issue from this union, who with their mother, and sister Grace live to mourn the loss of their loved one. Was baptized by Elder H. A. Stebbins, August 17, 1879, and confirmed by Elders F. G. Pitt and H. A. Stebbins; and ordained a deacon by Elder M. H. Forscutt, July 11, 1880. He was a kind husband and father; a faithful worker in the church, also in the Sunday school; he had charge of a large Bible class of young people. Both branch and Sunday school recognize the great loss they have sustained. For years Bro. Allen has been known as a faithful doorkeeper in the house of the Lord. His funeral was attended by a large company of friends and relatives. Funeral sermon at his late residence by Elder F. G. Pitt. The remains were laid to rest in the cemetery at Plano, Illinois.

MASON.—At South Rawdon, Nova Scotia, January 24, 1897, Bro. James L. Mason, aged 86 years. Funeral on the 26th, J. W. Dimock officiating. Funeral sermon on February 14, at the saints' chapel, by Elder H. J. Davison.



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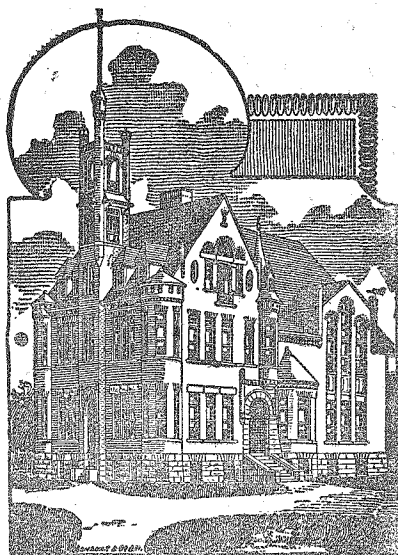
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No. 23.

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### DOES EVOLUTION IMPLY GOD?

THE Duke of Argyll has for many years been locking horns with the mechanical evolutionists, and in a couple of articles in *The Nineteenth Century* (March, April), he ranges rapidly over the whole field of controversy in a review of Mr. Herbert Spencer's work. The articles were written (all but the last few pages) before the completion of Mr. Spencer's latest (and last?) work, being called out by the latter's article in 1895 on Lord Salisbury's utterances regarding evolution. We cannot follow the Duke here in the wide range which he covers; but the central thought and purpose of his articles, as indeed of all his writings on the subject, is to demonstrate that neither Darwin's theory of natural selection nor Spencer's theory of organic evolution does away with the necessity for God, but rather presupposes him clearly and necessarily. Mr. Spencer, indeed denies that his reasonings are materialistic (or spiritualistic either); but says the Duke, while the attitude of professed neutrality may be the true one for his own very subtle mind, it is certainly not true of the effects of his presentations on the minds of others.

The Duke of Argyll finds a teleological argument in the very name adopted by Darwin for his theory—natural selection:—

“Selection means the choice of a living agent. The skilful breeders of doves and dogs and horses were, in this phrase taken as the type of nature in her production and in her guidance of varieties in organic structure. Darwin did not consciously choose this phrase because of these tacit implications. He was in all ways simple and sincere, and he no more meant to impose upon others than on himself when he likened the operations of nature in producing new species to the foreseeing skill of the breeder in producing new and more excellent varieties in domestic animals. Nevertheless, as a fact, this implication is indelible in the phrase, and has always lent to it more than half its strength and all its plausibility. Darwin was led to it by an intellectual instinct which is insuperable; viz., the instinct which sees the highest explanations of nature in the analogies of mental purpose and direction. The choice by Darwin of the phrase natural selection was in itself an excellent example of its legitimate meaning. He did not invent either the idea or the phrase of selection. He found it existing and familiar. He took it from the literature of the farm yard and of the stable. He told Lyell that it was constantly used in all books of breeding. It was his own intellectual nature that made the choice, selecting it out of old materials. These materials were gathered out of the experience of human life, and out of the nearest analogies of that natural system of which man is the highest visible exponent. But Darwin neither saw nor admitted its implications.”

Darwin assumed that the processes of selection were accidental, the result of fortuity or mechanical necessity, simply because he did not know any law governing their occurrence. His “fanatical followers” have gone further and assumed that the rule of accident and mechanical necessity had forever excluded the agency of mind. Yet there can be no doubt that the result of thirty years of discussion has shown more and more clearly that this theory of mechanical evolution cannot

account for the facts. “Selection, as we know it, cannot make things; it can only choose among materials already made and open to the exercise of choice. Therefore selection, whether by man or by what men are pleased to call nature, can never account for the origin of things.”

Spencer substitutes for Darwin's phrase another; namely, “survival of the fittest,” which, the Duke thinks, “means nothing but a mere truism”—that the creatures fittest to survive do survive, but explains nothing and tells us nothing. Of Spencer's wider generalization, organic evolution, we are told that it is nothing more than “the general idea of development in its special application to organic life”; and all Spencer's great heads of evidence from Geology, Classification, Distribution of Species, Embryology, Rudimentary Organs, are merely proof that “nothing that we can see or know, nothing that we can even conceive, is produced at once as a finished article, ready made without any previous processes of growth.” Still circling around this point of the origin of things, the Duke of Argyll says further:—

“We know as certainly as we know anything in the physical sciences, that organic life must have a definite beginning, in time, upon this globe of ours. If so, then of course that beginning cannot possibly have been by way of ordinary generation. Some other process must have been employed, however little we are able to conceive what that process. All our desperate attempts, therefore, to get rid of the creation, as distinguished from mere procreation, are self-condemned as futile. The facts of nature and the necessities of thought compel us to entertain the conception of an absolute beginning of organic life, when as yet there were no parent forms to breed and multiply.

“Darwin, as is well known, recognized this ultimate necessity. He clothed the conception of it in words derived from the old and time-honored language of Genesis. He spoke of the Creator first breathing the

breath of life into a few, perhaps only into one single organic form. His followers generally seem to regard this as a weak concession on the part of their great master. They never dwell on it. They never realize that without it, or without some substitute for it, the whole structure of what they call organic evolution is without a basis—that it represents a chain hanging in mid-air, having no point of attachment in the heavens or on earth. It is as certain as anything in human thought that, when organic life was first introduced into the world, something was done—some process was employed—differing from that by which those forms do now simply reproduce and repeat themselves.

“But the moment this concession has been fully, frankly, and intelligently made, another concession necessarily follows; namely, this, that we cannot safely conclude that the first, and more strictly creative, process has never been repeated. Yet this is the assumption tacitly involved in all the current materialistic theories of evolution. It is an assumption nevertheless in favor of which there is assuredly no antecedent probability.”

Later on (in his second article) the writer presses the point still further:—

“If the processes of ordinary generation have never been reinvigorated by a repetition of that other process—whatever it may have been, in which ordinary generation was first started on its wonderful and mysterious course—then all the more certainly must the whole of that course have been foreseen and prearranged. It has certainly not been a haphazard course. It has been a magnificent and orderly procession. It has been a course of continually fresh adaptations to new spheres of functional activity. We deceive ourselves when we think or talk, as the Darwinian school perpetually does, of organs being made or fitted *by* use. The idea is, strictly speaking, nonsense. They were made *for* use, not *by* use. They have always existed in embryo before the use was possible, and, generally, there are many stages of growth before they can be put to use. During all these stages the lines of development were strictly governed by the end to be attained, that is to say, by the purpose to be fulfilled.

“This, indeed is evolution; but it is

the evolution of mind and will; of purpose and intention. . . . I quite agree with Mr. Spencer that most men when they talk of separate or special creation do not realize, or ‘visualize,’ what what they mean by it. But exactly the same criticism applies to the language of those who are perpetually explaining organic structures as developments governed by the absolute necessities of external adaptations. They do not really see the necessary implications of their own language. If the organism is to live at all, they frequently tell us, such and such developments must arise. Quite so—but who is it, or what is it, that determines that the organism shall live, and shall not rather die? The needed development will not appear of its own accord. The needed perception of its necessity must exist somewhere; and the needed power of meeting that necessity must exist somewhere also. Moreover, the two must act in concert. Those, therefore, who talk about that combined perception and power existing in nature are using words with no meaning, unless by nature they mean a conceiving and a perceiving agency. It is on this principle alone that we can explain very clearly why some apparatuses are common to all living things.”

Mr. Spencer very briefly replies, in the May number of *The Nineteenth Century*, to several points (not reproduced above) in which he thinks the Duke of Argyll has misapprehended him; but does not enter upon any general argument because, as he says, of “the small amounts of time and energy remaining” to him.—*Literary Digest*.

ADDRESSES.

- Peter Anderson, Stanberry, Missouri.  
 W. T. Bozarth, 3205 Adams Street, Denver, Colorado.  
 R. E. Grant, No. 848 Home Avenue, Grand Rapids, Michigan.  
 Richard Bullard, Arlington Heights, Massachusetts.  
 E. F. Shupe, No. 3600 Cook Street, Denver, Colorado.  
 M. H. Bond, No. 2512 Slattery Street, St. Louis, Missouri.  
 E. C. Briggs, No. 773 Sixty-Sixth Street, Englewood, Illinois.  
 Alma Kent, No. 2925 Rose Hill Street, Philadelphia, Pennsylvania.  
 T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa.

- D. E. Tucker, Milton, Santa Rosa County, Florida.  
 A. C. Barmore, Oatsville, Pike County, Indiana.  
 R. Etzenhouser, Box 28, Cleveland, Ohio.  
 J. F. Mintun, Box A, Magnolia, Harrison County, Iowa.  
 F. G. Pitt, 277 Sheffield Avenue, Chicago, Illinois.  
 John Kaler, Tuncurry, New South Wales, Australia.  
 H. P. Curtis, No. 915 South Presa Street, San Antonio, Texas.  
 Willard J. Smith, No. 485 Campbell Ave., Detroit, Michigan.  
 Elder L. R. Devore, Graysville, Monroe County, Ohio.  
 I. N. Roberts, Audubon, Becker County, Minnesota.  
 David M. Rudd, Dow City, Iowa.  
 William C. Marshall, Bishop's agent, Wirt, Indiana.  
 J. S. Roth, Grinnell, Iowa.  
 J. B. Roush, No. 2851 California Street, Denver, Colorado.

HOUSES OF WORSHIP.

- Peoria: Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Fulton Streets. Regular services every Sunday. Sunday school at 10:00 a. m., preaching at 11:00. J. D. Stead, pastor, 228 Hancock street.  
 Chicago, Illinois: Custer Post Hall, 85 S. Sangamon Street, near West Madison Street. Preaching at 2:30 and 7:30 p. m. Sunday school 1:00 p. m. Elder F. G. Pitt, pastor, 277 Sheffield Avenue.  
 West Bay City, Michigan: Christian mission church, No. 411 Dewitt Avenue, between Jenny and Thomas Streets. Preaching at 10:30 a. m.; Sunday school at 12:00 m.; preaching at 7:00 p. m. on Sundays. Prayer meeting on Wednesday evenings.  
 Cheltenham, Missouri: Saints chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10:00 a. m.; social meeting, Sunday, 2:00; preaching 8:00 p. m.  
 Salt Lake City, Utah: mission chapel, Second South Street, opposite the Presbyterian church. Meetings every Sunday at 11:00 a. m. and 7:30 p. m.  
 Leeds, England: Saints meeting room, St. Anns Buildings, No. 125 Albion street, Leeds. Presiding officer, Elder James Moir, St. James' Hall, Kirkgate, Leeds.  
 Roxbury, Massachusetts: Guild Hall, corner of Washington and Dudley Streets. Services at 10:30 a. m. and 7:30 p. m., Sunday school at 12:15 p. m. R. Bullard, pastor.  
 East Delavan, Wisconsin: Church located one mile north from Williams Bay railroad station. August Johnson, presiding elder.  
 Wigan, England: Saints meeting room, Platt Lane. Presiding officer, Elder William Spargo, No. 34 Schofield Lane, Wigan.  
 Pittsburg, Pennsylvania: No. 67 Fourth Avenue.  
 Nebraska City, Nebraska: Second Corso, between Sixth and Seventh Streets. Sunday school 9:30 a. m.; preaching 11:00 a. m. and 8:00 p. m.; sacramental on first Sunday of each month at 2:30 p. m. Monday, priesthood meeting; Tuesday, West suburban and Greggspport district prayer services; Wednesday, branch fellowship; Thursday, Zion's Religio-Literary Society; Friday, music and choir practice. All services Monday to Friday at 8:00 p. m. Visitors all welcome.  
 South Manchester, England: Saints chapel, 6 Cornbrook Place, Chester Road, Manchester. Presiding officer, Elder James Baty.  
 Burlington, Iowa: Saints chapel, corner of Twelfth and Locust Streets. Services every Sunday at 11:00 a. m.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, June 9, 1897.

No. 23.

## The Saints' Herald.

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

LAMONI, IOWA, JUNE 9, 1897.

### ACCUSATION BY REVELATION.

THE following from the Chicago *Tribune* for May 24, if true, is quite significant, and is not altogether unexpected by us.

Battle Creek, Mich., May 23.—For the last fourteen years Archibald R. Henry has been prominently identified with the Seventh-day Adventists, whose headquarters are in this city. Mr. Henry has held many and various positions of trust connected with the religious and commercial interests of that denomination. Before becoming an active member of the Seventh-day Adventists he served eight years as president of a national bank in a western State, and his ability and business experience, combined with religious zeal, at once placed him in the front rank of prominent workers in the faith. The sensational announcement made a few days ago that Mr. Henry had brought suit in the Circuit Court against the Adventists for \$50,000 for defamation of character was as startling as a clap of thunder from a clear sky.

At the last session of the general conference of the Seventh-day Adventists Mr. Henry was relieved of the various positions of trust held by him in the denomination, among them being that of treasurer and general manager of the publishing association, which position he had held for ten years. He declares that this action of the conference was the result of a series of "visions" and inspired writings by Mrs. Ellen G. White, who bears the relation to the believers and followers of the creed of a prophetess inspired from God. The "inspirations" were received and written by Mrs. White at her home in Australia, and are dated "Norfolk Villa, Prospect street, Granville, New South Wales." Following are a few excerpts:—

"I do not find rest in spirit. Scene after scene is presented in symbol before me, and I find no rest until I begin to write out the matter. I think we will institute once each day a season of prayer for the Lord to set things in order at the center of the work (Battle Creek). The general conference itself is becoming corrupted with wrong sentiments and principles.

### CHARGES UNJUST DEALINGS.

"Men connected with the work of God have been dealing unjustly, and it is time to call a halt. The holy principles God has given are represented by the sacred fire, but cannon fire

has been used in place of the sacred. The plea some are so ready to urge, 'working in behalf of the cause of God,' to justify themselves in presenting robbery for burnt offering, is an offense to God. We accept no such transactions; prosperity will not attend these movements. The Lord of heaven does not accept the strange fire offered to him. Let men be connected with God's work who will represent his character. They may have much to learn in regard to business management; but if they pray to God as did Daniel—if, with true contrition of mind, they seek that wisdom which comes from above—the Lord will give them an understanding heart. Read carefully and prayerfully the third chapter of James, especially verses 13-16. The whole chapter is an eye-opener if men wish to open their eyes.

"No man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel. I have borne abundant testimony, setting forth the fact that the ability to write a book is like every other talent—a gift from God, for which the possessor is accountable to him. This talent no man can buy or sell without incurring great and dangerous responsibility. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing houses or the conference, know not what they are talking about. The efforts made to turn all the profits derived from the talents of writers into the hands of the conference or publishing houses will not prove a success, for the plan is not just and equal. From the light given me by God, the efforts made in this direction by those at the heart of the work are not heaven-inspired.

"When men connected with the publishing business make decisions and transactions as they have done and propose to do in Battle Creek they give evidence that changes should be made as soon as possible, for God is not in such a plan.

"Some will urge that in dealing with sharpers—those who have no conscience—one must conform in a large degree to the customs that prevail; that should he adopt a course of strict integrity he will be compelled to give up his business, or fail to procure a livelihood. It has not been after God's order to center so much in Battle Creek. The state of things now exists that was presented before me as a warning. The Lord gave warnings to prevent this demoralizing condition of things, but they have not been heeded. This state of things must change. Unconverted men must no longer be managers and directors in so important and sacred a work.

### "ROBBERY IN ANGEL'S GARMENTS."

"I presented no false visions before the men in Battle Creek when I said that some were handling responsibilities which they were

not fitted to undertake. When men like A. R. Henry and Harmon Lindsay refuse to be worked by the Holy Spirit, and yet consent to accept important responsibilities, Satan takes possession of their minds and plans and devises for them. When Elder Olsen linked himself with these men he perverted his spiritual eyesight and saw things in a strange light. The men who have been connected with the greatest interests upon this earth have tainted and corrupted the work of God. Brother H. W. Kellogg was not proof against the representations of A. R. Henry and some others. He accepted their propositions, which meant act after act of complicated robbery—robbery which was clothed in angel's garments. My guide cautioned me in no case to accept propositions coming from the Board of Directors of the publishing house in Battle Creek, for they meant robbery—robbery of those dependent upon the talents and abilities which God has given them. Again and again I have been taken by my guide to hear words and assertions with reference to authors and their books, and in regard to money and how it should be used. This seemed to be a subject upon which Brother A. R. Henry was crazed, but his enthusiasm was the inspiration of Satan, and by the influence of the tempter the moral depravity has spread till there is danger that it will corrupt every right principle in the life of Brother Henry.

"Harmon Lindsay is no more pure in his integrity than is A. R. Henry. I have seen different ones come from interviews with them dazed and bewildered."

### MRS. WHITE'S ROYALTIES CUT DOWN.

Mr. Henry says that when he became general manager of the publishing house Mrs. White, who is the recognized prophetess of the denomination, was receiving yearly a large sum of money as royalty upon the publications of so-called "visions," testimonies and "inspired" writings. He regarded the royalties as excessive, and during his management of the association he greatly reduced these royalties. As a result of these reductions and from other causes Mrs. White became angered, and for five years past she has written and distributed among the people who believe in these visions and are members of the denomination certain so-called visions, in which she charges him with a great number of crimes and misdemeanors, and breach of faith, confidence, integrity, and duty. Mr. Henry believes that Mrs. White, in sending out these testimonies, was actuated by malice and a desire to injure and degrade him in the estimation of the believers in the creed; that she took advantage of her position and the way she was regarded in the minds of the followers and believers in that faith to bring him into public scandal and disrepute. For this reason he claims that he has been injured and has sustained damages to the extent of

\$50,000. The case will come up at the September term of the Calhoun County Circuit Court. The Seventh-day Adventist general conference officials here and those at the publishing house refuse to make any statement in regard to the case. They claim that it will result in "no cause of action" without much effort on their part.

The temptation to run all the affairs of the community is strong in most human natures; and it has been a source of some wonder to us, if sooner or later, this desire on the part of the leading spirit in the Battle Creek movement, as at present constituted, would not crop out in a direction to interrupt the harmony of the current of events and create some distress to many if not contention and division.

It would appear from the above that the business methods of Mrs. Ellen G. White, were not altogether in accord with those of business men educated in business schools. It appears that some men of this sort have been chosen to assist in the financial affairs of the Battle Creek establishment, and have come into contact with Mrs. White, in a pecuniary way, and that she proposes to get rid of their ways by getting rid of them. Mr. Henry seems to think that if his ways have been irregular, an investigation in a businesslike manner would serve the purpose of either proving it or giving him an opportunity to disprove it.

It may be possible that the "love of money," may have proved a fruitful source of contention in this religious household as it has done in others. We wait the result.

#### QUESTIONS AND ANSWERS.

QUES.—Is it understood by the church that the revelation in regard to the stars falling from heaven before the coming of Christ, was fulfilled in the great meteoric shower in 1833.

Ans.—We believe it to be understood that the "meteoric shower" of 1833, bears some such relation to the prophecy concerning the falling of the stars, and the moon being turned into blood before that great and notable day in which the Lord will come that the falling of the Spirit on the one hundred and twenty disciples on the day of Pentecost had to the prophecy of Joel regarding the pouring out of the Spirit upon all flesh in the last days. It was a part of the

general phenomena, a sign of the near approach of the time prophesied of. We have heard some elders hold that it was the veritable star-falling time; and we suppose they so believed. We believe that it is now and again referred to as one of the signs of the times. It is hardly so wide a fulfillment of the words concerning the falling of the stars as would be expected to fill the prophecy.

#### TO SEND MORE JEWS TO PALESTINE.

NEW YORK, May 6.—(Special to the Chicago Tribune.)—A meeting was held last night at Liberty Hall, at which the question of forming a colony for the Jews in Palestine was discussed. Ex-Coroner Ferdinand Levy presided. The speakers were Dr. Mayer Kopstein and Rabbi Klein.

"The object of this meeting is to choose several delegates, who will represent the Jewish race at the meeting which is to be held in Munich on August 25. Delegates from all over the world will be present, and the plan of establishing a colony for the homeless and persecuted Jews of Europe will be finally launched. For many months the Jewish population in this country has been silently working on this plan. We hope to obtain the aid of all the churches and large societies in America. New York must take the first step.

"This great city has a larger population of Jews than any other city in the United States, and it is through the efforts of this city that the colony in Palestine would be established. The present idea is to form a home for the Jews in which they may live in peace and govern themselves without being subjected to the tyranny and despotism of a powerful government. We ask the help of this land of freedom and its generous people."

[The rich Jews of the world ought to buy Palestine from the Turks. It is of but little value to them, while the money they could get for it would be of great use to them in helping their credit and paying their debts. —Ed.]

#### SLAVES FREED IN ZANZIBAR.

GREAT Britain has added to her fame as an emancipator of the slave by forcing the Sultan of Zanzibar to issue an emancipation proclamation. The Anglo-Saxon says, Go free; the Arab merely submits to what he is powerless to prevent.

Washington, D. C., May 27.—United States Consul Mohun at Zanzibar has informed the State Department that the Sultan, Hamaud Bin Mahomed Bin Said, on April 7 last issued a proclamation abolishing the legal status of slavery in the Islands of Zanzibar and Camba. The Consul says:—

"It was thought by many persons that the effect of freeing the slaves would be to throw many thousand negroes on their own re-

sources, and that great sufferings and privations would ensue for three or four years, but from what I can see not one person will suffer in the slightest degree. The Arabs received the news with submission. The town was absolutely quiet, although sailors and marines were prepared to land from the British man-of-war in the harbor."

#### HEALED BY PRAYER.

CLEVELAND, O., May 12.—Mrs. Joseph Morris of Ashtabula has suffered several years with a cancer. Two weeks ago she was at the point of death, when she was induced to try faith cure. She applied to Zion Church in Chicago for treatment. The people wrote her at what hour each day they would offer prayer for her and instructed her to pray simultaneously, which she did. Mrs. Morris avers that her pain ceased with the first prayer and never returned, and in a week's time the cancerous growth went away. The patient is now able to take her meals at the table.

#### EARTHQUAKE SHOCKS.

THE repeated shocks of earthquake throughout the United States and their noticeable increase in other countries, are significant, and indicate, we believe, that speedy and repeated disastrous visitations of that nature will be seen and felt in various parts of the world where such calamities have practically been unknown heretofore, at no distant day. The shocks are ominous:—

RICHMOND, Va., June 1.—Earthquake shocks have been experienced in Giles County, Virginia, nightly since the 25th, and people are moving out.

An eruption is expected in the mountains near Pearisburg, Virginia.

It is said that in the district that seismic disturbances have caused a fissure a mile and a half in length.

WASHINGTON, June 1.—All the states along Mason and Dixon's line trembled under the shocks of an earthquake Monday afternoon. The disturbance extended from the Atlantic to the Mississippi and from Lake Erie to South Carolina.

The self-recording instrument at the weather bureau shows that the seismic tremors began at 1:58:15 o'clock and lasted five minutes.

The movement here was from south to north. The vibrations caused chandeliers to sway and floors to tremble perceptibly. It was noticed at the capitol, in the telephone exchange, and several of the high buildings. In the Associated Press office in the Post building the vibrations were felt very distinctly. Reports from other localities show differences in direction and duration. There is no report of loss of life.

A strange freak of nature was noted at Caledonia, Illinois, Monday, which may have been a forerunner of the earthquake. A section of the village sank to a depth of fifty feet



or more. The piece of sunken ground is about one hundred and fifty feet long by sixty feet in width. A few moments before the movement of earth began the villagers heard a rumbling noise. One vacant house stood on the sinking ground. The people of the neighborhood are much alarmed. Caledonia was for years the capital of Pulaski County, Illinois, and is on the Ohio River.

#### EXTRACTS FROM LETTERS.

BRO. J. D. ERWIN wrote from Manti, Alabama, May 31:—

This leaves me well, busily engaged in this great work. Several new openings made of late. Harvest is great, laborers few indeed. We are expecting a glorious good conference at Flat Rock June 12 and 13.

Bro. C. A. Parkin, San Francisco, California, May 26:—

We are all rejoicing in the restored gospel. On Sunday, the 23d, I went to West Berkeley and preached for the branch there, and tried to show that the gospel is the only way that perfection can be attained, it being the "perfect law;" that all the "vain philosophy of the world" will not do. In the evening Bro. G. S. Lincoln gave us a sermon on the same line. On the morning of the 16th Bro. A. M. Chase preached for us from John 10:9 "If any man enter in by me he shall be saved," and then showed the *manner* of entrance. Bro. Chase is a clear, logical speaker; one who to be known will be loved. The California saints are striving to stand in the front ranks as representatives of the restored gospel, knowing that in the end it must win. Our meetings are pretty well attended. We have some strangers most of the time. We hope to be among the faithful.

Brn. Parker and Barmore have begun their work in California by a protracted effort at Los Angeles, see the following reprint of their hand bill:—

#### NOTICE.

Come and hear the gospel in its fullness and purity.

427—San Pedro Street—427

Elders R. J. Parker of Independence, Missouri, and A. C. Barmore of Oakland City, Indiana, representatives of the *Reorganized Church of Jesus Christ of Latter Day Saints*, will do the preaching.

The meetings will be held at 7:45 p. m. for two weeks, beginning Wednesday the 26th inst.

The word *Reorganized* is emphasized to enable the people to distinguish between it, and the people centered in Utah, for it has no connection with them. In speaking of it Bishop John F. Hurst of the M. E. Church says: "It is guileless of the crimes that stain the reign of Brigham Young."

Bro. George Montague, Standley, Indian Territory, June 1:—

I am again in the field; find things here in good shape; saints advancing in spiritual life and favor with God. A wise, energetic, live man at the head of a branch is a great bless-

ing. Am in hopes to organize a branch at Coalgate soon, and maybe another at Wilburton. I feel much encouraged in the work. Will likely remain here till latter part of June, or in the vicinity, and then push on to Texas.

Bro. M. R. Scott, Jr., Louisville, Kentucky, May 29:—

I am holding forth in Louisville, Kentucky, interest fairly good, one gave his name for baptism. I am to open up in a Christian Adventist church in New Albany, Indiana, the 1st of June. I secured quite an item in the *Versailles Republican*, of Riply County, relative to the claims of our people and Utah. They have several workers in Indiana.

Elder John S. Roth, Oskaloosa, Iowa, June 2:—

On May 29, I delivered the decoration address for the G. A. R. at Vandalia, Jasper County, and preached the memorial sermon on the 30th. All seemed to be well pleased. I will preach in Beacon till next week, then go to Richland conference.

Bro. Alma Kent, Philadelphia, Pennsylvania, May 29:—

I desire to inform my friends through the *Herald* that my present address is No. 2925 Rose Hill Street, Philadelphia, Pennsylvania. I am engaged in tent work with Bro. A. M. Baker in Camden, New Jersey. We made our first effort last evening, a fair congregation greeted us with the best of order and attention, and the best of all the Lord was present to assist in the dispensing of the word. We need one million of tracts to distribute among the people, but alas! poverty is a withering blight that cannot be avoided.

#### EDITORIAL ITEMS.

BRO. JAMES FARLEY sends us a copy of the weekly *Orb* of May 23, published at Bisbee, Arizona, in which we find an account of the indictment of one Donnelly, who posed as "the Savior of man," in the camp in the Huachucas. The *Orb* charges him with serious crimes and thinks his deceptive career is at an end.

President Joseph Smith arrived home from Wisconsin and Illinois on Tuesday, the 1st inst.

President A. H. Smith departed for Blue Rapids, Kansas, on Thursday, the 3d.

Sr. Bertha A. Greer, M. D., Homeopathist, formerly of Pleasanton, Iowa, and late of St. Louis, Missouri, and well known to many of the *HERALD* readers, has begun the practice of medicine in the city of Lamoni, where she expects to reside permanently. Sr. Greer has devoted herself closely to an exhaustive study of her profession and has graduated from an institution of recognized standing and up-

to date in methods and facilities. Besides this she has had quite a wide experience of a practical character among fellow members of her profession. We regard her as a capable, conscientious practitioner, and as such commend her to the patronage of those who need hygienic and medical advice or treatment.

The committee on Bills and Ordinances of the Southern Presbyterian assembly, in session at Charlotte, North Carolina, recommended a resolution forbidding preaching by women.

The Sultan of Turkey has agreed to an additional armistice to last two weeks from May 30. The Greek government denies that an anti-dynastic movement against King George and his family is on foot.

Mr. C. P. Ritchie, President of the London Board of Trade, has introduced a bill in the House of Commons to legalize the metric system of weights and measures.

A March number of the *San Remo Times*, having its circulation in "Cowes, Bass, Corinella, French Island, Grantville, Flinders, Hastings, Kilcunda, New Haven, Powlett, Queensferry, Rhyll, Stony Point, Ventuor, Inverloch, Wonthaggi, Jumbunna, and Western Port," Australia, contains two editorial local notices of meetings held by Bro. David McIntosh and others "of the Reorganized Church of Jesus Christ of Latter Day Saints," and of which it affords us pleasure to make mention. Our readers must not get tired of press notices, and we presume they will not, inasmuch as they show the sympathy and aid of that power for good—the public press—toward our work, and that the gospel is being preached far and wide throughout the lands where missions have been established, and from which it is to spread abroad throughout the world.

Professor Andree, the Arctic balloonist, has left Gothenburg for Spitzbergen, whence he will renew his efforts to reach the north pole, or rather to pass over it by balloon. Three scientists accompany him. They hope to reach Spitzbergen June 1 and start on their aerial voyage June 20. They take carrier pigeons with them and are sanguine of success.

Tacoma, Washington, advices dated May 31: The Northern Pacific steamship Mount Lebanon, which arrived to-day from China and Japan, brings news that prolonged earthquake shocks were experienced at Magane, Japan, the night of May 6. A professor from the imperial university and several assistants have gone to Kimi Taki, a district where repeated seismic movements have recently been felt.

Heavy frosts, accompanied by light fall of snow, prevailed throughout the State of Wisconsin, on the night of May 30. Fruit and vegetables were destroyed; ice formed in many places. In the northern part of the state all crops above ground were destroyed and must be replanted. Northern Minnesota, Iowa, Ohio, and the entire Northwest report much damage on that date.

Votes taken among the French people by the Paris *Gaulois* on the subject of Emperor William of Germany visiting Paris during the exhibition of 1900 agree that his visit is inadmissible as long as the question of Alsace Lorraine exists.

The Rev. Charles Plummer, a distinguished graduate of Oxford University and a well-known authority on ancient English and Irish history, has discovered, to his satisfaction, that Erin's favorite hero, St. Patrick, never had an existence; that the conception of such a character is founded in a historical error concerning another individual of noble birth. The opinion is held by some that higher criticism may not henceforth be popular in Ireland.

The flood situation at many points in the South is still serious, especially at El Paso, Texas, where government aid is being rendered to the people.

The Vienna *Neue Freie Presse* publishes a dispatch from Canea, Crete, June 1, saying that fighting occurred on May 31, near Canea, between bashi-bazouks and Christian insurgents, in which twenty Christians were killed.

A convention of manufacturers and merchants of North, Central, and South America was opened at Philadelphia, June 3, at which there was also a large attendance of representative Pan-American statesmen. The convention will visit the leading

manufacturing and commercial centers of the United States. It is expected that closer reciprocal trade relations between the republics of the three Americas will result.

Healer Schrader was driven out of Clayton, a suburb of the city of St. Louis, Missouri, by a mob, on May 31.

Cheyenne Indians have gone on the war path and are said to have killed five white men, near the Lame Deer agency, in the southern part of Montana. Troops have been sent and stockmen have armed for defense.

Madrid advices dated June 2 report that Premier Senor Canovas del Castillo has tendered to the Queen Regent the resignation of the Cabinet, owing to the difficulty the ministers experienced in carrying on the government in view of the parliamentary situation caused by the refusal of the Liberals to take part in the deliberations of the Cortes. This attitude of the liberals is due to the personal encounter between the Duke of Tetuan, the Minister for Foreign Affairs, and Professor Comas, a Liberal senator, on May 21, when the Duke slapped the face of the senator after a heated debate on the Morgan belligerency resolution adopted by the United States Senate. The Queen has sent for Marshal Campos, former commander of the Spanish troops in Cuba, and Senor Sagasta, the Liberal leader, and it is expected that the latter will be commissioned to form a new Cabinet as Premier, and that Campos will be sent to Cuba, to relieve General Weyler and to inaugurate reforms, under the policy of the Liberals. Excitement is said to be intense both in Spain and at Havana.

Constantinople advices dated June 3: The first sitting of the peace negotiations was held this afternoon . . . between the ambassadors of the powers and the Turkish minister for foreign affairs. It is understood that the result was that the Russian ambassador will prepare a memorandum as to the ratification (or rectification) of the frontier, the French ambassador a memorandum as to the capitulations in the case of Greek subjects in Turkey, and the British ambassador a memorandum as to indemnity; final consideration Saturday next.

Another Korean crisis is reported, caused by the action of Russia in vir-

tually forcing the acceptance of her officers as instructors after the cabinet had decided to abandon the proposal. All the ministers, who had opposed Russia's plans, have resigned.

The French government has submitted to the powers proposals for the autonomy of Crete. They comprise the enrollment of a foreign gendarmerie and a loan to pay them and to provide for the initial expenses of the administration of affairs. Russia supports and it is believed Great Britain favors the proposals.

By order of the Emperor, Count Badeni, the Premier and Minister of the Interior, has declared the session of the lower house of the Austrian diet closed because of opposition to the government. This extreme measure is the result of excitement throughout Austria and disorderly scenes in the lower house during discussion of a motion to impeach certain ministers for violating their ministerial powers by a issue of a decree authorizing official use of the Czech language in Bohemia.

Planted crops in entire counties of the State of Wisconsin were destroyed by the frost of May 31. The whole State, with the exception of the southern tier of counties, suffered severely. Fruit crops in Michigan will be reduced to one half or one third the average yield.

At the conference of "the radical United Brethren Church" in session at Dublin, Indiana, June 1, the committee on revision of the discipline recommended sixteen changes. The changes indicate more ample provisions for the care of the poor and for perfecting various organizations within the church. The word "obey" in the marriage ceremony was discussed, but was not stricken out, although a large number of women had requested it.

Cyclone at Utica, New York, June 4; two lives lost.

Decorah and Lansing, Iowa, experienced shocks of earthquake, accompanied by rumbling noise, June 6.

Severe shocks of earthquake lasting twelve seconds and of sufficient force to displace articles in building, at Helena, Butte, Bozeman, and Deer Lodge, Montana, June 6.

A cloudburst caused the River Morge in France to suddenly rise

twenty feet, doing great damage to the towns of Voiron and Moirons, June 6. One life lost; property loss 10,000,000 francs; 4,000 factory operatives thrown out of employment.

Citizens of Urbana, Ohio, attacked the county jail on June 4, for the purpose of taking the life of a negro, charged with a serious crime against a prominent lady. The militia fired, killing two and wounding ten persons. The mob afterwards succeeded in killing the prisoner. The rage and brutality manifested by the citizens are reported as almost unparalleled.

Constantinople advices dated June 6 report that armed Bulgarian bands have crossed the frontier near Kossanna. A large force of troops has been sent to that point.

Schlatter "the healer" is dead. His body was found in the Sierra Madre Mountains in Mexico, greatly emaciated, supposedly by self-imposed starvation.

## Mothers' Home Column.

EDITED BY FRANCES.

"There are lonely hearts to cherish,  
While the days are going by;  
There are weary ones who perish,  
While the days are going by.  
If a smile we can renew,  
As our journey we pursue,  
Oh! the good we all may do,  
As the days are going by."

### LITTLE THINGS.

A good-by kiss is a little thing,  
With your hand on the door to go,  
But it takes the venom out of the sting  
Of a thoughtless word or a cruel fling,  
That you made an hour ago.

A kiss of greeting is sweet and rare,  
After the toil of the day,  
But it smooths the furrows out of the care,  
And lines on the forehead you once called fair,  
In the years that have flown away.

'Tis a little thing to say, "You are kind,"  
"I love you, my dear," each night,  
But it sends a thrill through the heart, I find;  
For love is tender, as love is blind,  
As we climb life's rugged height.

We starve each other for love's caress,  
We take, but we do not give;  
It seems so easy some soul to bless,  
But we dole love grudgingly, less and less,  
'Till 'tis bitter and hard to live.

—Union Signal.

Dear Home Column:—Perhaps others, like myself, have noticed how few the letters were

becoming, all the time resolving in our own minds to send something soon to help; but putting it off, not thinking but that others were at their posts, and there would be plenty, if we did *fail* to do our duty. It seems a little thing in itself to do, so little that we insist on putting it off for a more convenient season; yet can we imagine what our feelings will be if in the day of accounts we fail to receive the reward we have been striving for? and no doubt learn to our great grief that it was lost by our neglecting the little things. Have we not all been cheered and strengthened many times on turning to the Home Column, and finding something from the pen of some one perhaps thousands of miles from us, answering some question that has been troubling us sorely? seemingly written just for us. Then why do we hesitate to write? When it may be *our* letter that will cheer and give strength to some poor struggling soul. Let us try harder to do the little things, that we may be prepared to do greater when the opportunity offers. I sometimes think when I feel I am neglecting, to quickly heed the promptings of the Spirit to write, that it is no use trying, for I cannot write anything that will benefit anyone, and I do not know that anything I have written ever did benefit anyone, and perhaps never will know in this life. But I *do know* that the Lord requires the effort at my hands, and it grieves me when I calmly think upon it, that I am so slow to improve the talent the Lord has given me.

I become very much discouraged at times, owing to ill health. My surroundings and circumstances often appear to me, as if I could not endure the trials, that seem to be upon me only to destroy me. But when all things seem so dark, I have always been led to look for the silver lining to the cloud.

I felt much strengthened after reading, "The Dangers of Discouragement," in *Herald* of late date. How many times I have been led to say, in the last year, surely the sifting time has come; and then ask myself the question, Shall I be able to stand the test? Numbers of times have I thought of something Sr. Burton said in my hearing, during her first visit at our place, several years since. It was to the effect that our trials would come to us in our most tender and sensitive place. I know it is so in my case. But in my calm moments I can say the Lord knows best what is best for me. He knows what to withhold, and where to apply the test to remove the dross from my nature. In looking back over the shaping of events in my life, I can now see where the Divine hand led me, although I did not realize it at the time, and often struggled to be free. I cannot understand why I am called to bear much that I am; yet I feel that God does understand, and will make it known to me if it is necessary for me to know. It is my earnest plea that he will give me strength to stand steadfast in the faith whatever betide, and give me strength of purpose to be doing that which I ought to do, that I be not accounted a slothful servant.

Yours hopefully,

CLARA D.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien Co., Michigan.

(Send communications for this department to the Editor  
Address minutes and notices of conventions, etc.,  
to "Editors Herald, Lamoni, Iowa.")

IN Sunday School Department of May 19, the article on a traveling general superintendent is all from the pen of Bro. F. J. Ebeling. The part first printed should have succeeded the second, and have been printed as one article.—ED.

### HOW I ENDEAVOR TO INSTRUCT MY CLASS.

FROM my own experience I realize that the pupils as well as the teacher must be interested, to obtain the best results. In teaching, I first endeavor to obtain the undivided attention of every member of the class, and impress upon them the necessity of faithful attendance, strict adherence to the study during the hour, and that they can be a help to the teacher, as well as she to them, by advancing their own ideas on the subject matter discussed. A Sunday school teacher's work is, oftentimes, more than simply the teaching of the lesson on Sunday.

If there should happen to be one or more in the class who are inclined to pay little or no attention to attendance, my first effort would be to devise some means by which they could be attracted. I try to work up an interest in them, by first gaining their respect for me, and never tire in my efforts in trying to keep them thus interested. Having accomplished this, I can soon lead them on little by little until I have gained that for which I was striving. I find that sociability, with the class tends to draw teacher and scholar nearer together. I invite them occasionally to spend their evenings with me. If friends are invited to meet them, I select those that I feel would have the best influence for good with them. When the lessons seem to be neglected, I select some good book that is in harmony with the lessons, and spend one evening in each week reading and discussing its merits. We would soon have them paying strict attention to the lessons assigned, in order that they may be as well informed as the other members of the class, on the regular reading night, as the previous lessons should also be discussed at that time.

I let each individual member of my class feel that I am personally interested in him. If in trouble I let them feel that my sympathies are with them. If absent on account of sickness, or from any other cause, I let them know that they were missed, and that their particular place could be filled by no one else. If at any time they seem to be negligent or indifferent, I let them know that I notice it. Perhaps a word or a look for some will be sufficient for them to understand that I notice the seeming neglect on their part, and if I have their confidence and respect, this will be sufficient to incite them to put forth a greater effort.

In teaching every lesson, we should endeavor to impress some one or more divine truths so vividly upon the mind, that they

will not be easily forgotten. While we should endeavor to teach nothing but truths, yet we think by giving more prominence to some few, it will tend to impress them upon the mind and be retained. Without this special effort the matter presented might all be forgotten, and we think one truth presented in a manner to be remembered, would be better than ten truths presented in a manner to be forgotten.

I watch the attendance of the class. If members drop out and cannot be persuaded to return, I fill the vacancies by others from outside the school, who have not been attending; for a full class creates an interest that a small class will not.

It is not absolutely necessary for persons to be thoroughly familiar with the Scriptures to make a successful teacher. We have known of instances where the teacher of this kind seemed to forget that the ones being taught were not able to comprehend many things which were presented by him. It is easier for some teachers to put themselves on familiar terms with their scholars than it is for others, and also scholar with teacher, but whatever the difficulty this familiarity *must* be to secure cowork in the class.

And when you have brought yourself down to the plane of your scholars, and are at ease with them, then set them at something which they can do in the line of cowork with you.

You may not be able to become expert as a teacher, you may lack skill in questioning or explaining, but if you possess love for Christ, you will have power with your scholars in behalf of Christ.

In this work there are many agencies and helps to make a success; but the greatest of these is love.

JEANNETTE.

## Letter Department.

LAMONI, Iowa, June 3.  
IT IS FALSE.

FROM a letter written by Sr. Rosa L. Sides, dated May 11, 1897, at Potter Valley, California, which was written to Elder Joseph Luff, who is in charge of the Pacific Slope mission, and by him sent to me, I learn the following:—

That Elder F. C. Watkins, of the Christian Adventist Church, had been holding a long series of meetings at Potter Valley. That he stated to one of his converts, "that after the debate held between him and Bro. Lambert, he took five of our members into his church."

This will certify to all saints and friends whom it may concern that I held a public debate with Elder Watkins in January, 1891, at Leon, Iowa. There were but few Latter Day Saints residing in Leon at the time, but up to the present time *not one of them* has gone into the Adventist Church.

In order to test the sincerity of Elder Watkins in making the purported statement, I respectfully challenge him to furnish the proof, in writing, and submit it to my inspection, that he has ever taken into the Adventist Church, as a result of the debate held with me, any person who was at the time a

member of the Reorganized Church of Jesus Christ of Latter Day Saints, either at Leon or anywhere else.

The debate was a success, so far as we are concerned, and it was and is so regarded by all, so far as I know, except the members, or a majority of the members, of the Christian Adventist Church. One thing is certain, that Elder Watkins' influence in Leon waned very fast after the close of the debate, and he soon found it necessary to remove to Springfield, Nebraska.

Last year he preached for the Christian Church at Mondamin, Iowa, because, as some of his brethren have said, he could do better financially! He has announced over his own signature, I understand, that he has not changed his belief nor membership, but has dropped the name Adventist, but has retained the name Christian. So his church is now the Christian Church, or Church of Christ. I wonder which "Christian Church," or does he represent all of them?

Respectfully,

J. R. LAMBERT.

TOPEKA, Kans., June 1.

*Editors Herald:*—The following digest of labor performed since General Conference may be of interest. On April 18, the writer spoke, by invitation of Bro. J. M. Terry, at St. Joseph, Missouri; April 19, at Ero. Terry's request, and in harmony with a revelation of the Holy Spirit manifested in the social meeting the day before, went to Maysville, Missouri, to refute an attack upon the faith in that vicinity, by William Kirby. I arrived in time to hear a sample of Mr. Kirby's lectures against us, delivered in the M. E. church at Weatherby, Missouri, April 19. At the close of his lecture I asked for the use of the house to reply the next night. No one being present who felt authorized to grant my request, a Mr. Riggs kindly offered the use of his hall; announcement was made accordingly and the evening following I had probably twice as many hearers as did Mr. Kirby the night before. His chief effort had been to prove there had been no apostasy, and therefore the claim of the saints of restoration could not be true. This gave opportunity to preach one gospel sermon in Weatherby, which excited some interest, some observing that they believed, we "would come out all right."

The day after his lecture at Weatherby, Mr. Kirby went to his home in Doniphan County, Kansas. He had excited considerable feeling against our people and faith by a long-continued effort in a church east of Maysville, a mile distant from the saints church. He had succeeded in convincing quite a number of people, before his departure, that he was fully competent to demonstrate the fallacy of the doctrines of the Latter Day Saints. So fully were the people where he had lectured imbued with this idea, that they clamored for a public discussion. Under this inspiration, and fretting, no doubt, over the effect of lectures which I was nightly delivering, in defense of the prophetic mission of Joseph Smith, they telegraphed Mr. Kirby to return to Maysville. I

was informed that they defrayed his expenses and hired a man to work on his farm in his absence.

In private conversation and before the public I had refused to debate with Mr. Kirby, insisting that his admirers should secure a minister who represented their own faith and whom they were willing to endorse as a representative man. Concluding that the best means and probably the only means to convince his friends that his efforts to destroy "the faith once delivered to the saints" would be as futile as the efforts of others in that direction had been, would be to give him an opportunity to present his claims in public discussion, we offered to debate with him, so soon as he secured the signature of twenty adults in the neighborhood, to the following indorsement:—"We, the undersigned, attach our names hereunto as evidence that we have seen and examined Mr. William Kirby's book, 'Mormonism Refuted' and that we believe it contains reliable information respecting the Church of Jesus Christ of Latter Day Saints, and that the religious system taught therein is in harmony with the Bible, and that its author, Mr. William Kirby, is an upright, Christian gentleman."

This endorsement was signed by thirty-four persons. The following propositions were debated, in the saints' church, four miles east from Maysville, Missouri:—"Resolved, That the book entitled 'Mormonism Exposed' by William Kirby, is erroneous and false in its statements, certain assertions contradicting others, and as a book, illogical, unscriptural, misleading, deceptive, and untrue." "Resolved, that the Book of Mormon is of divine origin and entitled to respect and belief of all Christian people."

Four nights were devoted to the first question, and five to the second. Mr. Kirby made but little attempt to defend his unreliable book.

The archaeological evidences and biblical proofs of the divinity of the Book of Mormon he made no attempt to answer.

Beside the nine nights' discussion, I delivered sixteen discourses in the month spent in DeKalb County, Missouri.

On May 22 I came to Atchison, Kansas, and found great improvement had been made in the spiritual condition of the branch there. As a result numbers are being added to the membership. Six were baptized May 23, and another on the 26th.

Bro. J. W. Hudgens officiated at the baptisms, Bro. C. E. Guinand and the writer at the confirmations; Bro. E. A. Davis, president of the branch, not being in the city.

Last winter, I met Elder Hyatt, Seventh-day Adventist, and missionary in charge of their work in Kansas, at Topeka. As they have a church building in Topeka and we have none, and as we have a building in Atchison and they have none, I proposed to Elder Hyatt that we "exchange pulpits," he occupying ours in Atchison, and we occupying theirs in Topeka, with the understanding that each "tell it all" and so give both congregations an opportunity to "hear the conclusion of the whole matter." But, no; he would not consent. But just now they are

canvassing Atchison with tracts quite thoroughly, and have a representative there. So I took occasion to announce in the Atchison dailies the following:—

"The Sabbath; Jewish or Christian, which? The above subject will be discussed in a series of three discourses, etc. All are cordially invited to attend these services, but the speaker extends a special invitation to those who may be muddled over the Sabbath question, or who conscientiously believe Christian people should observe Saturday as a day of rest."

The Adventists have evidently learned that there is nothing to be gained for them in discussion of their favorite theme, the "Sabbath."

The Atchison branch, at a business meeting held May 24, showed its appreciation of the services of Bro. E. A. Davis, as president of the branch and missionary in the city and vicinity, by reflecting him to the presidency of the branch without a dissenting voice or vote.

May 29 I came to Topeka. Began services the 30th at Pauline. Bro. N. S. Dunnington is with me and we will continue at Pauline and Berryton, in the vicinity of Topeka, until conference at Netawaka, Kansas, June 12, 13. Immediately after this conference we will go to the Northwest Kansas district. So, "In your patience possess ye your souls." "The harvest truly is plenteous, but the laborers are few."

Your brother,  
WILL S. PENDER.

SPRINGERTON, Ill., May 18.

*Editors Herald:*—I started to my field of labor, southern Illinois, April 28, and labored some on my way at Buckeye, and at Westfork, Indiana, with some degree of success. Found some at Buckeye that will unite with the church ere long. What few saints that are at these places are firm in the faith and are trying to tell the people of the restored gospel.

On the 8th of May I arrived at Dryfork branch; commenced to hold forth in their chapel, with small congregations. I enjoyed some degree of liberty; formed the acquaintance of the saints; there are good saints at that place, but are scattered over a good deal of territory, they are trying to do their duty. Bro. Walker is in charge there. I visited with father and mother Green; they are getting very feeble, not able to be around much; the gospel is their only conversation; they still bear a faithful testimony of the truth of this work; it was confirming and strengthening to me. May God bless and protect them is my prayer. I met a good many of the saints, formed their acquaintance, and spoke some four times.

Bro. F. M. Slover and J. D. Stead met me here on the 10th; Bro. Slover was on his way home from a preaching tour in Hamilton County. Bro. Stead came in from Arlington, where he had been holding forth for two or three days. Found them to be very agreeable companions, having the cause at heart. We counceled together, and it was thought best that Bro. Stead and I should labor south

until the June conference. Bro. Stead and I came to Springerton; we arrived here the 13th and commenced meetings with good crowds and good liberty. Here is quite a branch of the church, and a very nice house of worship. The saints, as far as I have got acquainted, seem kind and good. Here we met Bro. Stone, whom we had not seen for twenty-five years; he was then in the Christian Church, preaching for them; now he is in charge of the branch at this place. We talked of the past, and felt to rejoice in this glorious gospel. What a grand thought it is to know that God recognizes us as his servants. May we be worthy of his blessing, and live pure and holy before him.

I find Bro. Stead to be a kind and humble servant of Christ, and a fair representative of the faith. We will remain here till the 20th, then move on to a place six miles west, and then as the way opens. May the saints live humble and faithful, and prayerful that the gospel may have access to the honest in heart, so that they may rejoice in God our father, is the prayer of

V. D. BAGGERLY.

SALT LAKE CITY, Utah, May 31.

*Editors Herald:*—The work here opened up somewhat auspiciously last night, there being a goodly number out. Among those present were John T. Caine, S. W. Richards, and Samuel H. B. Smith. The latter took especial pains to introduce me to the two former, and he is very friendly. So far rather than a feeling to antagonize, it seems to me if there were ever a time and place needing "first principles," it is now and here.

In gospel work people are to be won by kindness rather than *attacking* their peculiar theory. And so far I feel as did General Grant, likes "fighting it out on this line if it take all summer."

Bro. Luff stopped a week, baptizing one, and the saints enjoyed his sojourn. I had the privilege of a twenty-four hours' visit with him, and at parting felt sorry he could not remain with me.

And now Mr. Editor just a word about the tent "appeal." While responses are coming in, I cannot but feel that did all understand the real situation we would now have sufficient in hand to purchase. When it is remembered that we are to send as far as to Omaha, likely, to make the purchase, and all the delay incident thereto, and that we should have the tent *now*, there will be seen the necessity of *prompt action* on the part of all who may choose to respond.

In a letter received last night from four sisters in California, they say, "We are working women with a small supply of pay, but send our little." In combination they sent one dollar and sixty cents. Who'll "do likewise?" I am afraid that some think that what little you could afford would not amount to anything. Your nickle or dime might be the one to complete the necessary amount to purchase, and without which such purchase fails.

When a man of the Utah Church sees and gives expression to such necessity—"I have

often wondered why your people did not get a tent and work in the settlements of these valleys"—what will we do? Surely everyone can send a nickle. Don't think, "O, well, there is sure to be enough without mine;" but send it right along. If we get more than requisite to the purchase, remember we can use it as a "tent fund" for expenses. Now how many will act immediately on reading this?

Remember that the church has sent us here, and if you would help to untie our hands to the accomplishment of the greatest good, here is one way to do it. We don't expect to baptize many of their leading men, at least not soon; but do hope for a healthy growth. Please help us.

In bonds,

J. W. WIGHT.

P. S.—We are not very enthusiastic; but we do hope to hear from Maine to California as well as England, Australia, and the Islands of the Sea. To all who will enclose a stamp we will gladly return you an autograph receipt, and you know that is worth something.

J. W. W.

No. 528 East Second South Street,  
Salt Lake City, Utah.

MANTI, Ala., May 31.

*Editors Herald:*—State to all saints in Alabama and Florida, that the long talked of debate between W. J. Haynes and myself will begin on July 6 at 10 a. m., at Berrydale, Florida. W. J. Haynes is said to be an able man of the Campbellite order. The debate will last four days. The two Churches are the subjects for discussion. Come one, come all.

In bonds,

J. D. ERWIN.

HARRISBURG, Neb., May 25.

*Editors Herald:*—On the 6th inst. I left home for my field of labor and began preaching in the saints church, near Maxwell, the same night. Bro. Knapp took me from his place about twenty-five miles north to the Whittier table, where I spoke three times in a schoolhouse, with good liberty, to a very attentive congregation. This is a new point. Bro. Porter will please remember this point when he gets that far west. Sister Josie Jensen lives here and we found a home with them. She had not heard a sermon for ten years. Mr. Jensen is quite favorably inclined to our work, although never having heard a sermon before.

From Maxwell I came on to Kimball, and had the good fortune to meet Bro. R. J. Anthony on the train. At Kimball I spoke eleven times in the courthouse to small but interested congregations. I am assured that a number there are believing, and I cannot understand why they did not obey. I think oftentimes that I lack in ability to get people into the water. I can get them to believe, but to obey is another matter. I came here yesterday and began meetings in the courthouse last night.

There will be a reunion of the saints in Northwest Nebraska at Bro. G. A. Heywood's, about eleven miles southeast of Gordon, June 23-27. The saints in that part of the State are

very scattering and it may require an effort on the part of some to attend. Let all come that can, and bring the Spirit with you. If you come by train, write to Bro. Heywood, at Gordon, telling him what day you will arrive. We hope to have assistance in the preaching from outside the mission.

In gospel bonds,  
D. M. RUDD.

GRAND RAPIDS, Mich., May 27.

*Editors Herald:*—The interest continues good; the hall was full to the door Sunday evening, notwithstanding a gospel tent has been set up by the Mennonite people near by. Some are being baptized into the fold of Christ, while others are still near. The Baptist pastor, Snashall by name, collided with a street car while riding his wheel last Friday and died three hours later from the effects, his skull being broken. Mr. Snashall was doing more to misrepresent us than all the opposers together in the city.

R. E. GRANT.

DOW CITY, Iowa.

*Editors Herald:*—Here are a few items I have "picked up" that might be of interest or use to some.

Bishop John F. Hurst, in the *Northwestern Christian Advocate* for January 13, 1897, page 11, gives the number of members of the M. E. Church as 2,766,656; a gain, he says, for four years of 474,042. This would give them an annual gain of a little less than four and three tenths per cent.

In the *Christian Evangelist*, April 8, 1897, page 210, a writer who signs himself B. B. T., gives an account of the Christian Church in Iowa. (They perhaps, have made the largest gain of any church in the state, as the writer claims.) He places their membership now at 49,500, and one year ago at 47,196. This gives them a gain of 2,304 or a little less than four and sixty-five hundredths per cent.

According to the recorder's report to our last conference, the Reorganized Church has a membership of 38,370; a net gain for the year of 3,556, or a little more than nine and twenty-six hundredths per cent.

According to these figures our percentage of gain is very near double that of the Campbellite and more than double that of the Methodist Church. Latter Day Saint gain 9.26 per cent; Christian (Campbellite) gain 4.65 per cent; Methodist Episcopal gain 4.30 per cent. I would like to see this comparison carried farther. If some of the brethren can supply items as to numbers and gain of other churches I would like to secure them.

I also clip the following from Bishop Hurst's article:—

"CHRISTIAN UNITY.

"We devoutly thank God with you that we are in the most friendly relations with all other churches. We believe that the intense longing of the heart of Christ, as expressed in his great high priestly prayer, 'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us,' is being fulfilled. Our message of love means oneness of spirit. Though there are differences of operation, it is the same God who

worketh all in all. We neither want other churches to accept our episcopate, nor surrender anything of their own. We are not talking about unity because we are not conscious of any diversity of Christian purpose. We say to any church that goes back to Christ and reproduces the early church, in its faith, in its ordinances, and life: 'Your heart is as my heart, give me your hand.' We have always practiced these four great elements of Christian unity:—

"1. A recognition and acceptance of the members of every evangelical church on the presentation of letters of membership, and a commendation of our own members to other churches.

"2. A cordial welcome of members of other churches to the holy communion of their Lord as administered by us, and a glad going to the communion of our Lord as administered by them.

"3. A free and cordial exchange of pulpits.

"4. A practical coöperation with other churches in all Christian work. We know no rivalry, except such as one army corps feels for another to do the quickest, bravest, and most effectual work against the common foe. Our ideal is not organic union of churches, but fraternal union of spirit. And this we believe to be the only unity known to the apostolic and post-apostolic churches.

"While we rejoice in these blessed fraternal relations with all churches in Christ, we especially appreciate and reciprocate all evidences of Christian fellowship and coöperation from our sister Methodist churches throughout the world.

"Bishop Merrill, in his remarks at the close of the General conference, on behalf of the board of bishops, wisely and wittily said: 'We wish to express our profound interest in your proceedings, and our satisfaction very largely with what you have done, and to invoke the divine blessing upon all that you have done, and upon all the good things which you have allowed to remain.'—*The Independent*."

D. M. RUDD.

MOUND CITY, Mo., May 31.

*Editors Herald:*—Having occasion to visit relatives near Leavenworth, Kansas, I stopped to call on the few saints there at the suggestion of Bro. Pender. I was made welcome by Bro. Willis Bowlby and wife, and through their efforts held nine meetings in private houses. The attendance and interest manifested were more than we expected. Some are near the kingdom. The branch once in existence became disorganized and scattered, but as Bro. Buckley expressed it, "the gospel bell had again been rung," and the indications seemingly are favorable to a revival of the work if it is looked after. As the common saying goes, "It is a long road that has no turning;" therefore do not be discouraged, brethren, neither weary in well-doing.

While in Leavenworth I had an invitation to preach in a church for the colored people, and should have accepted it, but calls from my own district prevented.

Yours ever,  
M. F. GOWELL.

SEDALIA, Ky., May 27.

*Editors Herald:*—After a visit of a little more than a month in this field, the old veteran "soldier of the cross," Bro. J. C. Clapp, left us yesterday for Lamoni, where he expects soon to locate his family, so his children may have a better moral and spiritual atmosphere in which to grow than formerly. I was sorry to see that Bro. Clapp's health had failed so much since I was privileged to meet him a few years ago in Southern Illinois. The climatic conditions of the mission to which he is assigned are in some respects detrimental to his health, he says; and on that account thinks he would prefer to labor in this, the southeastern mission. Will the First Presidency and others whose right it may be to consider the advisability of making such a change, please excuse my presumption in offering the suggestion that they do so.

Some of Bro. Clapp's relatives were constrained to acknowledge that the doctrines of the Latter Day Saints has much more of good in it than they had ever thought. I pray that his labors among them may be for good to them and to others as well.

The work moves slowly here, but we look for better things than these by and by.

T. C. KELLEY.

DOW CITY, Iowa, June 2.

*Editors Herald:*—While at Sac City last month Judge Eugene Criss furnished me the use of a hall free of charge, but the room had to be seated and lighted. I borrowed a hundred chairs from the Christian Church through the kindness of their pastor, Elder G. W. Burch, and their trustees. I procured an organ from a friend, and had everything in good shape for meetings. A number of ministers in the town made an effort to keep everybody away from my services, and succeeded to some extent, for my meetings were not well attended. However, I enjoyed good liberty in speaking to those who did attend, and feel grateful to those who so kindly assisted to make my meetings a success. Mr. and Sr. Thomas Lane were very kind to Bro. C. J. Carlson and the writer while we were at Sac City, in that they furnished us a home and permitted us to preach in their house before we procured the hall.

I found the saints of Pilot Rock branch alive in the work, and enjoying the spirit in their services. Their influence for good is felt in the neighborhood. The two days' meeting held in the branch was fairly well attended, and was enjoyed by all.

Our district conference and Sunday school convention held at Deloit, from the 28th to the 30th were well attended and quite spiritual. The Sunday school entertainment, Saturday evening, was good. Business passed off quietly; prayer services were enjoyable; and the preaching was excellent, the sermons being delivered by Elders J. F. McDowell and H. O. Smith. The saints at Deloit have repaired their church on the inside, which makes it look neat and clean, as the Sunday home of God's people should always look. On Sunday, the 30th ultimo, the church was nicely decorated with "Old Glory" bunting, small flags, plants, and flowers, and at

eleven a. m. union services were held in honor of memorial day and the nation's dead. Ten old soldiers honored us with their presence, among whom was Father John A. McIntosh, with his snow-white hair. The object had in view in holding memorial services was to impress upon the minds of all who should attend, that the Reorganized Church of Jesus Christ of Latter Day Saints, is loyal not only to God and Christ and the gospel, but to the nation in which they live.

The saints, when laboring in unison, for the advancement of the truth, are surely the happiest people in the world. Implicit confidence in the gospel of Christ as the means of salvation; knowledge that the work in which they are engaged is divine; the manifestation of God's power through the Spirit; the consciousness that God is on their side; the fact that he still lives and reveals his will to his children, all tend to inspire them with confidence, and give them hope; and they know that if they know that if they endure in faith unto the end they will be crowned with glory in the presence of God and his Christ.

CHARLES E. BUTTERWORTH.

WEST BRANCH, Mich., May 25.

*Editors Herald.*—On the 14th of this month I arrived at this place, then moved on north six miles, where I met with Bro. Joseph Roservier and wife, also Sr. Eliza Goff and Lucinda Squires, making four saints in this place. They were pleased when they learned I had come again to tell them about Christ and the gospel. Preparations were made to preach in the schoolhouse the following evening. Since then I have preached twelve times to crowded houses, and three have offered themselves for baptism. I gave them to understand that I was not here for any other reason only to preach the gospel and receive those who are willing to let go the world and live as near God as they possibly can, for if they are baptized and then continue on in their evil way, it would be better for them, and also for the cause, if they would remain where they are. I am glad to say that although I have been absent from this people for nearly a year, I find them just as strong and firm in the work as when I went away. I shall be very particular about receiving those who ask for baptism. We want those who will do right. I have learned in my experience that it is best to give candidates plenty of time to consider. I have noticed the man or woman who wishes to obey to-day, if they are really converted to Christ, and determined to serve God while life lasts, will still desire baptism until they are baptized, if it is for months afterwards; and will show repentance by living right. There are others who will ask for baptism, and if they are not waited upon at once, will, when a few trials come, change their mind and say, "I guess I won't obey it at all now." If they had been baptized they would not have lived worthy of the Spirit, and would have been a hindrance to the cause instead of an honor.

Dear saints, although we have all made mistakes in the past, let us strive to live

right and please God in all things. We are told in the good book that it would have been better for us not to have known the way of righteousness than after we have known it to turn from the holy commandment delivered unto us. (See 2 Peter 2:21; also Book of Mormon, page 73.) "But woe unto him that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them wasteth the days of his probation; for awful is his state!" Then we cannot afford to be careless. This I say then, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."—Gal. 5:16. May God help us all to do right. I expect to move on north and attend our district conference in June.

Yours for truth,

DAVID SMITH.

BEALL, Ind., May 23.

*Editors Herald.*—I came here last week, began preaching in Bro. Rose's house; from there we went to the schoolhouse, could not at first occupy, as school was in operation; the teacher not being willing. When his time was up, and the key given to another, we were then permitted to occupy the school building. There is splendid interested manifested. If the work is kept up it will do good. We have so many calls for preaching; truly the harvest is great, but laborers are few.

Saints, let us go to with our might, and help to roll on this glorious work. May the local laborers come to our assistance; let all see how much they can do, and not how little. Let us take care of the local organizations, as far as we can, so that those who are sent as missionaries will be free from looking after local work. They then can push the work into new fields, where the standing minister can not go, and thus keep in harmony with the revelation of 1894. Let us all see how much we can do for the Master this year. Let us do something each day, so when the time comes for us to stand before the Judge of all men to receive our reward, that there may not be any days that are blank, but something be recorded there each day that we have done, that we may receive our reward. There is a great work for the members to do. They can untie the Elders' hands by giving aid in paying their portion that the law requires of them, to keep the ministers in the field. There are hundreds of ministers who ought to be in the field to roll on this work, but who have to stay at home on account of there not being means enough paid in to supply their families, so they can go. Who is to blame? God has done his part; he has blessed you with all you have; given you health and strength, and blessed you in barns, houses, and lands, money, and the things of this life; yes, and the gospel of your salvation. So you see it is our fault and not God's. Let us at once do our duty; let us have this work in view first. Bishop Kelley said in conference that he would rather suffer to go down financially, and suffer loss that way, than for the church to suffer. Let us all look at the work that way, and then it will be an easy matter for us to give; and then those whom God has called and qualified will

take the field, and many a soul now hungering and thirsting after righteousness will be filled.

Let us not forget the traveling ministers. Let us be as courteous as the world is; they pay one half of our car fare; cannot you then pay the other half? We think so. The elder cannot stop preaching to go to work to make the money. If he does, his ministerial labor stops, and then the work suffers loss, and the progress of the work is hindered. When we are on our knees asking God to prepare the way before the elders, to open up the way before them, that the kingdom might be built up, let us think, "What have I done that my prayers may be answered?"

I am greatly encouraged to go on in this great latter-day work. My address is Byrnesville, Harrison County, Indiana. Anyone wanting my labors can address me there. I will come to your assistance; but don't forget the white metal,—the conductor wants it for tickets.

G. JENKINS.

LUCAS, Iowa, May 31.

*Editors Herald.*—On my return to my field of labor in Warren and Polk counties I found the saints active and feeling greatly encouraged since receiving the reports from General Conference. I have done but little public preaching during the week. Owing to the backward spring the farmers are obliged to work hard early and late, and could not attend the meetings; but I kept on visiting and talking with them at their homes, which I believe will result in making many friends for the church.

On my return to Summerset, where I had left a good interest, I found that a Holiness preacher from Des Moines had been there and abused us and badly represented Mormonism on the blackboard as a den of serpents. I do not think it will result in doing us much harm. One lady that had given her name for baptism became sinlessly saved and said she did not need baptism for the remission of sins, as she did not have any sins; and God had baptized her with the Holy Ghost without her obeying the ordinances, and I could not ask the Lord to do more for her than that; so after showing them how unscriptural such a profession was, I left them, in hopes they would soon discover their folly.

I then went to Runnells and held two services, and had the pleasure of leading Sister Taylor into the Des Moines River and burying her with Christ in baptism. I then returned to Milo and Liberty Center, and on my arrival at Liberty Center I found a letter from Bro. E. B. Morgan calling me home that my wife was very sick. I hurried home and found my wife very bad. But my work did not suffer, as Bro. Morgan kindly went and filled my appointments. On the 30th I went to Liberty Center and held two services and baptized a noble young lady, daughter of Bro. and Sr. Poriden Cole, and at the close of the services another gave his name for baptism. Bro. Morgan and myself will hold services at Runnells next Saturday and Sunday, June 5 and 6, and from there will drive to Richland Creek to attend conference.

Yours in bonds,

W. H. KEPHART.

## Original Articles.

## GOD IS CONSISTENT.

EDITORS HERALD:—Your issue of April 21, contains an "original article" entitled, Gifts and Callings, the writer using the following text:—

The gifts and calling of God are without repentance.—Rom. 11:29.

From which, I believe, many readers will gather a wrong idea concerning God and his dealings with the human family. The text is one over which predestinarians have stumbled for centuries, and it has been left for inspiration to solve the mystery and properly interpret this profound utterance of the Gentile apostle. The writer in commenting on the text says:—

The above is an axiom with God, as Paul here lets us understand, hence Israel may be saved irrespective of repentance without any injustice to the Gentile world.

This language, unqualified as it is, would convey the thought that salvation, both as to time and eternity, would come to the descendants of Abraham without any effort on their part. So far as Israel's salvation in a gospel sense is concerned, God will deal with them as he does with the Gentiles; for, Peter says:—

Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34. (See also 2 Chron. 19:7; Romans 2:11; Eph. 6:9; Col. 3:25.)

While God will fulfill his promises concerning Israel as a nation; and, when having suffered sufficiently for their sins, they shall be liberated from bondage and oppression, and restored to their rightful possessions; yet in order to possess eternal life they will have to pass muster in a rigid examination along gospel lines; for Christ said to the wardens of his kingdom:—

Go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned.—Mark 16:15, 16.

Paul says:—

Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.—Rom. 9:27.

Not all, but a remnant shall be saved. Again:—

For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For

whosoever shall call upon the name of the Lord shall be saved.—Rom. 10:12, 13.

There being no difference between Jew and Greek, gospel obedience is as imperative upon Jew as Gentile. In speaking to Israel, God, through Isaiah, shows how they are to be saved:—

Look unto me, and be ye saved, all the ends of the earth.—Isaiah 45:22.

Salvation comes from looking, and this implies seeing and doing. I now turn and quote the context to that used by the brother:—

Behold therefore the goodness and severity of God; on them which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they, also, if they abide not still in unbelief, shall be grafted in.—Rom. 10:22, 23.

Their grafting depends entirely upon their belief and obedience. God, speaking to Joseph Smith, David Whitmer, and Oliver Cowdery, in June, 1829, said:—

Behold the world is ripening in iniquity, and it must needs be, that the children of men are stirred up unto repentance, both the Gentiles, and also the house of Israel.—Sec. 16:2.

In speaking to James Covill, he says:—

Thou shalt preach the fullness of my gospel which I have sent forth in these last days; the covenant which I have sent, forth to recover my people, which are of the house of Israel.—Sec. 39:3.

Thus Israel is to be redeemed by the Gospel covenant. It would be a violation of the previously quoted passages for God to save Israel, irrespective of repentance, and consequently would be an injustice to the Gentile world. As righteousness is an absolute pre-requisite of salvation, Paul tells where Jew and Gentile can attain thereunto:—

For, I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith.—Rom. 1:16, 17.

So the gifts and callings of God are without repentance; but salvation never! Christ came to save his people *from their sins*, and this would be impossible unless they knew the consequences of sin and the laws of re-trenchment, and from choice would "cease to do evil and learn to do well." Agency and salvation are inseparable, as the poet has said:—

Know then that every soul is free,  
To choose his life and what he'll be;  
For this eternal truth is given,

That God will force no man to heaven.

Again our brother says:—

Officers in our church are ordained according to the gifts within them.

This may, or may not be true, according to the application made by the reader. The passage upon this point reads thus:—

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.—D. C. 17:12.

And speaking to the Twelve, God says:—

And behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men.—Ibid 16:5.

The call of God is paramount, and that call will come in harmony with the capacity of individuals to respond. A mistake is made by some in believing that foreordination and election has to do with man's eternal destiny; and that Paul taught that some were foreordained, or elected to be eternally saved or damned, according to the prejudices of the Almighty.

God has called, foreordained, and elected men to work, to labor, to fill certain stations in this world, and as they fill these positions they will be acquitted or condemned. All things are known to God from the beginning. He knows men's capabilities ere they are born, and as "where much is given, much is required," and vice versa; men are placed in certain positions in life, to do as they are qualified therefor. God knew Jeremiah before he was born, and foreordained him to be a prophet; but that did not determine as to his salvation. Salvation is the result of action, not election or foreordination.

Officers are ordained in the church in harmony with the revealments of God's Holy Spirit, which discloses to the church those whom God desires, or may have previously ordained to do a work for him.

The writer continues:—

We often see persons exercising gifts of tongues, prophecy, or healing, whom we have good reasons to believe are not so moral, or penitent, as others who seem to have little spirituality. All this is because those gifts are inherited, the same as the gifts of music, and come from God, the author of all good, although it does not necessarily follow that God is going to prompt their use on every or any occasion.



This position is erroneous and misleading. Not one of the spiritual gifts which God placed in the church, or of the signs which Christ said should follow the believer, are inherited. If men inherit and possess them naturally, without having faith in God, then why should Christ say, "And these signs shall follow them that believe?" Where the evidence of Divinity? Where the distinction if they follow others? If inherited, where would the efficacy of faith come in in securing what one already possessed. In enumerating the spiritual gifts, Paul says, "For to one is given by the Spirit,"—not by birth; and, "God hath set some in the church," etc. Paul says, "Covet earnestly the best gifts." Why covet a thing if we already have possessed the same from birth; and if not, then we cannot get it, because these gifts are inherited? The Lord in these latter days said:—

I will show miracles, signs, and wonders, unto all those who believe on his name [none others]. And whoso shall ask in my name, in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men; but without faith shall not anything be shown forth except desolation upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good except those who are ready to receive the fullness of my gospel, which I have sent forth unto this generation.—D. C. 34: 3.

This forever settles the question. The gifts and blessings came alone through faith, and not by natural birthright. They can only be enjoyed by those who are willing "to receive the fulness of the gospel."

Again:—

Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited, that seeketh or that asketh of me, that asketh, and not for a sign that he may consume upon his lusts. And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church, for all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God; to some it is given one, and to some is given another, that all may be profited thereby; to some it is given by the

Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful. And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men.—D. C. 46: 5, 6.

We here note that these gifts are given *unto the church*, not to men at birth; and men enjoy them because of church membership "to profit withal;" or "that all may be profited thereby;" that said gifts are given by the Holy Ghost, not "born in" men. Again:—

"Verily, I say unto you, there are those among you who seek signs, and there have been such ever from the beginning; but behold, faith cometh not by signs, but signs follow those that believe. Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God; and with whom God is angry he is not well pleased; wherefore, unto such he showeth no signs, only in wrath unto their condemnation.—D. C. 63: 3.

The brother continues:—

If a saint who is ill sends for an elder and is healed through administration, it of itself is no proof that God directly had anything to do with the healing.

The spiritual gifts cannot be exercised save through the influence of the Holy Ghost, and no man was ever healed according to God's plan by any man acting independent of God. If elders fulfill the law and administer to the sick, God will raise them up. Men have no more power to heal the sick than to forgive sins. The following statement is also wrong, and contrary to the teaching of Scripture ancient and modern:—

The gift of healing comes from God with life itself, and is born in all persons in varying degrees.

Francis Schlatter is referred to, and the statement made that "He is just exercising the power that God gave him with life;" but that he is not "healing through the warrant of the Holy Ghost."

Francis Schlatter was anti-Christ in teaching and practice, and if he possessed any spiritual or healing power, it was not from God. I am credibly informed that the man is now in a California insane asylum, as conservative men believed him to be insane at the time of his Denver episode. Shrader, the healer, is now in a dime

museum in Allegheny, Pennsylvania.

The brother states:—

The gift of tongues in a person indicates a very fine sense of the hearing of spirit voice word for word, as does the gift of prophecy show the faculty of imbibing spirit ideas, oft-times word for word; yet here again are we struck with the varying degrees in which they are found, and how much slower they develop in some than others.

This violates the plain facts of scripture and the experience of ages.

On pentecost there was no developing, but "cloven tongues like as of fire" came from above and "sat upon each of them;" and they "were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."

As a rule those who possess the gift of tongues are not natural linguists. They are simple-hearted, yet earnest, men and women whom God condescends to bless. If Christ was inspired as we aver, then "Buddha and Mohammed" were not persons "remarkable for prophetic and inspirational powers," but were dominated by evil, and enshrouded both soul and mind in a cloud of night.

Jesus knew that the gifts of the gospel were not natural, but spiritual, and there was no "LIABILITY OF SOME OF THEM TO BE CULTIVATED BY THE WORLD," although he knew that devils and designing men would seek to counterfeit. We then conclude:—

1. To be saved *all men* must "repent and believe the gospel."
2. Foreordination and election, as used by Paul, applies to grants and privileges given in this world to labor, and not to fateful decree which makes God a respecter of persons.
3. The "gifts of tongues, prophecy, and healing" are not "inherited;" but are given of God to his obedient children as it best pleaseth him.
4. If saints are healed through the administration of God's servants it, of itself, is "proof that God directly had" *something* "to do with the healing."
5. If men have power beyond that of the ordinary natural man, they receive it either from God or the Devil, and as God is consistent with himself, no man can receive power from him unless he obeys his commandments.
6. The gift of tongues, or any other gift, in a person evidences God's love, and the manifestation of his power.

The above has not been written in a contentious spirit to provoke controversy, not to question the sincerity of the brother. He views certain things in one way, I in another. Each has presented his views—let the reader judge.

T. W. WILLIAMS.

#### DECEPTION REIGNS.—NO. I.

BY ELDER COLUMBUS SCOTT.

FOR there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.—Matt. 24: 24, 25.

This prophetic statement of our Lord is by himself classed with the utterances setting forth the strange and miraculous events to transpire just prior to and at his second and glorious coming, that unparalleled event that brings this world to a final end, and ushers in the wonderful "world to come."

The warning, "Take heed that no man deceive you," is characteristic of our heavenly Father in all past ages, as well as in the present—his watchcare over his children. He knows our danger, so gives us to understand, and bids us "take heed," for man is to be the visible agency of the dangers deceptive which beset the world. Unusual devices, wonderful and supernatural in character, are to be used with which to captivate and lead us astray. Religious guildings will enshroud those devices, and in the hands of "false Christs and prophets" perform wondrously, and carry the unprepared multitudes of mankind with them to darkness, and disappointment, and woe.

Shall we pass by unheeded the divine and prophetic warning without being benefited? Shall we sleep on, discerning not the deceptive dangers that beset us on every hand? The perils herein referred to that await us are such as relate to the soul's everlasting welfare,—religious perils,—not those merely that imperil this life only. Their consequences extend into the never ending ages yet to be. How important, then, to all the world is the investigation of this subject!

One of the greatest difficulties that stands in the world's way, touching the subject before us, is its indisposition to investigate. It takes too much for granted that ought to be analyzed, looked into, weighed, and tried, be-

fore it be accepted as true. Sham and empty display has been the order of the world largely. And the more transparent the show, the more gorgeous the glitter, the more readily the superficial-minded world has been content to follow on, bewildered by the royal deception.

#### IGNORANCE AND SUPERSTITION.

Ignorance and superstition on the part of man is the domain of deception's reign, the citadel of its throne, the palace of its kingdom, and the field of its undisputed reign and triumph,—of its most successful operations and its trophies. Mankind will not investigate religious matters, will not learn. They are content to accept what happens along, and besides, their disposition is to readily take to the marvelous in religious things without a thorough examination into its nature, and so they follow on in blindness to final ruin.

They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.—Ps. 82: 5.

They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.—Job 24: 13.

The agents of deception work in darkness, and "Men loved darkness rather than light." Man loves,—is disposed,—to darkness. Darkness is ignorance of the truth; and herein is deception's power with and dominion over man. "They know not, neither will they understand." And strange as it may appear, the power of the great deceiver extends into the borders of the kingdom of light. Its influence may overtake even "the elect."

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest unto me: seeing thou hast forgotten the law of thy God, I will also forget thy children.—Hosea 4: 6.

Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.—2 Thess. 2: 10, 11.

God will not protect those professing to be his own, who are negligently or willfully ignorant of the truth and are indisposed to lovingly observe its precepts. But are, as we see, left to grapple alone with the damning power of strong delusive influences. How plainly, then, is it to discern the

dangerous condition the world is now in. Jesus foresaw this, and is it any wonder he gave the great warning? "Take heed that no man deceive you."

Deceptions began to be practiced early in the history of the race. By deception the beautiful garden of Eden was invaded and transgression of divine command effected. Says Paul:—

And Adam was not deceived, but the woman being deceived was in the transgression.—1 Timothy 2: 14.

And from that time all along the ages till now, sin has ever been the handmaid and twin ally of deception.

The agents of deception are cunning, and deception is subtle. It works where least expected, in modes least understood by man. The agent of man's deception is as liable to be oneself as any other.

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.—1 Corinthians 3: 18.

The agency of deception referred to here by the apostle has been and is one of the most fruitful sources of deception that has ever cursed the religious world. It instigates all the arrogant religious assumptions that do and have occurred.

It is the disposition prompting man to propose to be instrumental in saving his fellows by means of human, worldly wisdom. It assumes to declare some of the principles of Christ's gospel nonessential, and substitutes itself instead thereof. It is to this that most of the church organizations existing in the world owe their being; and the theologies on which they stand are very largely composed of worldly wisdom, which with God, is foolishness.

Jesus never assumed to lay the doctrinal foundation of the church and then build thereon of worldly wisdom. He first received authority of his Father to do that work, and then received the doctrine from heaven (See John 7: 17, 18) by revelation direct to himself, and then, like Moses was told to do (Hebrew 8: 5), "see that thou make all things according to" the divine pattern; for it was after this pattern that Moses, a type of Christ, worked.

The outlines of Christ's Church pattern are seen in the New Testament model, and its organic structural out-

lines are given by Paul in 1 Corinthians 12: 13-29, and Ephesians 4: 11-13. Who then are these great and worldly wise who assume to build religious institutions without receiving authority from God, who manufacture theologies to govern, and then christen them; "The Church," "Church of Christ," or "of God"? Do they come by authority of God, or in their own name? Do they receive their authoritative honor from God? See John 5: 41-44; Hebrew 5: 4, 5. What is this that self-deception is leading the world to? Reader, pause right here and consider for a time, seriously. Never unite your eternal fortune with any church till you have diligently inquired into its doctrine, its organization, its origin, and whether builded by divine authority. Compare all these features faithfully with the Scriptures.

Be not deceived, God is not mocked.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 7, 9.

Christ's doctrine is the infallible test of the truth and of men's claims to authority to act for God. The first principles of Christ's doctrine are severally named by Paul in Hebrews 6: 1, 2, and are seven in number. We need not be deceived either by ourselves or by false prophets.

Infallibility—under the name of "sanctification," is becoming to be a fruitful source of self-deception in our day, and the deceived ones are on the increase. Sanctification does not contain the idea of being without sin necessarily, or, that men do not or cannot sin, as is claimed by many at present.

"Sin is the transgression of the law." (1 John 3: 4.) And man will ever be liable to transgress so long as his knowledge is finite. He will not know just what is always right till he becomes infinite in knowledge; till then he is liable to do wrong—transgress; and anything short of this is not infallibility. Until we arrive at that stage we should not assume that we are absolutely without sin. We should not assume that we have no disposition to sin, for the disposition to sin may be with us till we come to know all

the right law, and are disposed to observe it *all*.

Paul, having obeyed the gospel been set apart to the service of God, and called an apostle, after years of experience as a saint, a sanctified one and a minister of Jesus Christ, wrote to the Roman Saints thus:—

If then I do not that which I would not allow, I consent unto the law, that it is good; and I am not condemned. Now then, it is no more I that do sin; but I seek to subdue that sin which dwelleth in me.—Roman 7: 17, 18, I. T.

Likewise the Apostle John in his address to the church, to those who had already obeyed the gospel, says:—

If we say that we have no sin, we deceive ourselves, and the truth is not in us.—(1 John 1: 8.)

For there is not a just man upon earth, that doeth good and sinneth not.—Ecclesiastes 7: 20.

Sanctification primarily signifies to "be separated unto;" set apart to a special service, or purpose. Thus the priests under the law were sanctified to minister unto the Lord in the priest's office. (Exodus 28: 2, 41.)

Also,

Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.—Deuteronomy 5: 12.

Here the children of Israel are commanded to sanctify the Sabbath.

But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—1 Peter 3: 15.

By this saints are to sanctify the Lord in their hearts, to set him apart as the only object of their worship or service.

Paul wrote:—

Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.—1 Corinthians 1: 2.

Now while Paul addresses the Corinthian saints as having been "sanctified," or separated to the special service of God by the gospel, he does not address them as those who were not liable to sin. They had no doubt been cleansed or forgiven their past sins, at the time of their obedience to the truth, and at that time were justified from all previous sin; yet they were addressed as being in some respects "carnal" (see verse 3), as liable to self-deceptions (3: 18), "puffed up"—boastful (4: 19); not yet free from the "old leaven" (5: 7); and as being "proud" to an extent.

Though sanctified, they could not in truth declare that they had attained to such a high state of Christian perfection that they did not sin nor had not sinned for years, nor that were not liable to sin. To have done so would have been presumption, and presumption is itself a sin. See Deuteronomy 18: 22. It is self-exaltation, pharisaical (Luke 18: 10-14).

Sanctification implies likewise the process of cleansing—purification; but this is done not all at once, but is a conjoint work on the part of both man and the Lord, and is progressive. The gospel is the means used in doing the work:—

We are laborers together with God.—Corinthians 3: 9.

Man must do his part of the work:—

Wash you, make you clean; put away the evil of your *doings* from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, plead for the widow.—Isiah 1: 16, 17.

Man cannot "learn to do well" all at once. From the childhood given us at our regeneration, and Christ is formed in us, the work of development to mankind in Christ is a gradual and progressive work. "The word of truth" being the foundation of our faith in God and Christ, we are begotten by that word. (James 1: 18; Matt. 13: 18-23.) Ceasing to do evil and learning to do well, follows; that is, we "bring forth fruit meet for repentance," and this is followed by the next step in the regenerative process, and we are "born of water, and of the Spirit;" in doing which we purify our souls and become newborn babes in Christ.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—1 Peter 1: 22, 23.

Peter here places the word of truth in the same relation to the regenerative work that James and the Savior do in the passages above-cited—the relation of the seed sown to the harvest to follow from it. As the seed has germinal life in itself, so the word of God is "spirit and life." (John 6: 63.) By the divine word, then, man is "quickened," "begotten," induced to believe and obey. But who that understand nature would contend for a moment that the life in the seed

sown is all the life force that is necessary to the development of the harvest expected? Such an idea has no analogy anywhere in the universe, so far as understood. A seasonable life from the earth, air, day, night, sun, dew, and rain are essential. The life-forces communicated through all these agencies are essential to the development of the harvest. Nor are they all brought to bear at once, but as development, growth, progress demand, first the blade, then the ear, after that the full corn in the ear. "As newborn babes," says Peter, "desire the sincere milk of the word, that ye may grow thereby."—1 Peter 2:2.

But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior: that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.—Titus 3:4-8.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness.—John 3:3-5, 11.

Pause right here, you religious ones who find so many nonessentials in the gospel, and weigh carefully the last verse quoted; especially you who deny the necessity of being "born of water." Are you not able to see that the words, "Ye receive not our witness," mean *you*? Why is it the skeptic does not receive and obey the words, "Repent ye, and believe the gospel"? You reply, "Because he does *not* receive the testimony—"witness"—of Christ. Just so. Why, then, do you reject baptism in water? Where is the difference between you and the skeptic?

Regeneration and sanctification, then, are progressive processes, to be gradually attained to. After having been ingrafted into Christ, we partake of the divine nature, the old impure nature as gradually dies out of us, as

like Paul, we subdue our sinfulness. And in this work we have the aid of the Holy Spirit which "helpeth our infirmities." And while thus adding the graces required, we "learn" of Christ, to be obedient children of God, *learn* the Christian way, and "learn to walk in the high way of "holiness." And by *doing—keeping—the* "holy commandments", attain unto a holy life, a holy condition. And thus, likewise, "go on unto perfection." We must learn how and then put into practice the requirements of the holy law, if we would be pure and holy. So Jesus teaches:—

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.—John 6:45.

From this statement of Jesus we are led to the conclusion that those who refuse to "come" to Christ in the way pointed out, just like the believers did on the day of Pentecost,—by repentance and baptism "for the remission of sins," have neither "heard" nor "learned" of the Father. "By their fruits ye shall know them."

Learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls.—Matthew 11:29.

Man cannot do what he does not know; he cannot learn all of his duties toward God in an instant. He can do as he learns. As he fulfills the holy law of truth in his life's work, by the truth he becomes sanctified and holy, because doing this he enjoys the sanctifying influence and guidance of the Holy Ghost.

Sanctify them through thy truth, thy word is truth.—John 17:17.

But ye *are* sanctified, but ye *are* justified in the name of the Lord Jesus, and by the Spirit of our God.—1 Corinthians 6:11.

For the reasons here assigned, and because the revelations of God nowhere reveal that sanctification is a special gift of God to man, given by the Holy Ghost instantly, and thereby placing him where he does no sin, nor is not under the liability to sin while yet in the mortal body, and thereby rendering him infallible; we reject this dogma as a dangerous deception and calculated to blind men to their true condition before God. It is a professed condition to which even the angels of God have not attained. They still have to guard against rebellion and sin. Lucifer was once an

angel of light, but he ventured too far. Of him God says:—

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.—Ezekiel 28:15. See Isaiah 14:12; John 8:44.

"He abode not in the truth;" he deceived himself. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "Be not deceived."

(To be continued.)

## Conference Minutes.

### POTTAWATTAMIE.

Conference convened at Crescent City, Iowa, May 29, J. P. Carlisle presiding. Reports were read from all the branches showing no change, except Council Bluffs, loss 1. Wheeler's Grove, gain 6; total gain to the district, 5. Priesthood present: Elders J. P. Carlisle, D. Parish, H. N. Hansen, S. Butler, J. S. Strain, T. W. Williams, S. V. Pratt, C. G. McIntosh, D. K. Dodson, Hans Peterson, P. C. Anderson, J. J. Christiansen, C. Carstensen, F. A. Smith; Priests S. Underwood, C. C. Larson, John Evans, Paul M. Hansen, J. A. Yochman; Teachers I. Carlisle, Jr., J. T. Anderson, O. W. Jones, A. E. Madison; Deacon C. W. Lapworth. Sunday school association reported four schools with an enrollment of 256, taking 102 *Hopes*, *Quarterlies*, Senior 57, Intermediate 81, Primary 46. Julia E. Hansen Superintendent, Mrs. G. Underwood assistant superintendent, Jennie Scott secretary and treasurer. Bishop's agent reported on hand last report \$148.19, balance \$149.50, total \$297.69; paid to ministry \$160, poor \$12.50, total \$172.50, balance on hand \$125.19. Referred to a committee and found correct. A call for volunteer labor met with response from D. K. Dodson, I. Carlisle, Jr., H. N. Hansen, C. G. McIntosh. On recommendation from North Star branch, Bro. I. Carlisle, Jr., was ordained an elder by F. A. Smith and H. N. Hansen. Adjourned to meet with Wheeler's Grove branch, August 28.

## Sunday School Associations.

### GALLAND'S GROVE.

Convention assembled at Deloit, Iowa, May 28, at 10:30 a. m.; Superintendent William McKim in chair, Fred B. Shumate secretary. Schools reporting: Salem, Dow City, Benan, Harlan, Galland's Grove, Deloit, Defiance, Auburn. No reports from Pilot Rock and Coalville. Secretary was ordered to make correction in regard to statement in minutes that Defiance school was not received as one of the district. Report of treasurer accepted. Delegates present 39. The question box served as an interesting feature of the afternoon session. William McKim was elected superintendent for ensuing year; R. Wight, assistant superintendent; Fred B. Shumate, secretary; Emma R. Haine, assistant secre-

tary; Lora Duckett, treasurer; James Pear-soll, chorister. At eight p. m. a very interesting literary program was given, closing the convention; which adjourned to meet at Galland's Grove at call of authorities.

## Miscellaneous Department.

### TO DISTRICT AND BRANCH CLERKS.

The branch reports from a few districts are still lacking, and I hope that all who have reports in their hands will forward them soon, that the work may not be hindered. Also forward the May and June reports as soon as you can after said conferences. Much correspondence remains unanswered by branch and district clerks, my inquiries for corrections in dates, places, and items omitted in previous reports or letters. I will be glad to receive replies, so that the General Church Record may be properly and promptly corrected as necessity requires.

Kindly attend to these matters and oblige the church and your brother.

H. A. STEBBINS,  
General Recorder.

LAMONI, Iowa, June 5, 1897.

### FIFTH QUORUM OF ELDERS.

*Dear Brethren; Greeting:*—The many changes in quorum membership during the past year seem to demand a renewal of our circular letter. We are glad to say that the work of the quorum during the past year has been very encouraging. We have cause to be thankful that the work is moving onward with increasing power, and we should earnestly strive to keep pace with its progress. In order to discharge our duties as servants of God, it is highly necessary that our work be inspired by a spirit of great humility and a careful observance of every injunction given by the divine Master under whose direction we are. Let us be energetic and diligent. Those of the local force, as well as those under conference appointment, should feel the burden of their calling resting upon them, and lose no opportunity of getting the truth before the people. In order that we may keep a systematic account of work done during the year, it is specially requested that every member report annually. Blanks for this purpose will be sent to each member in time for reports to be received by March 15. A careful observance of this request will produce excellent results. The work before us is great. If you cannot occupy your entire time in the work, it is desirable that you preach Sundays, or whenever or wherever opportunity presents.

Brethren, let us labor together in the spirit of love and humility for the good of the Master's cause, upholding each other and all of God's servants in our prayers; and God will abundantly bless our labors and give us joy when our work is finished.

Let us rejoice that God has given us such injunctions as this: "Behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."—D. and C. sec. 3.

A copy of this letter together with names and addresses of members will be mailed to each member in due time.

Trusting that the blessing of God may be with you during the present year and all time, we remain,

Your brethren in Christ,  
FRANK CRILEY, President.  
T. J. BELL,  
J. A. GUNSOLEY, } Counselors.  
D. W. WIGHT, Secretary.

### CONFERENCE NOTICES.

Conference of Chatham district will be held in Buxton, June 12 and 13. Date was omitted in previous notice.

J. A. HACKETT, Sec.

Conference of Southern Indiana district will convene with New Marion branch, Ripley County, September 4, at 10:30 a. m. We hope to have a report from all the branches. A grand time is expected. Brn. E. C. Briggs, S. W. L. Scott, G. Jenkins, and others of the ministry are cordially invited and expected to be present.

WILLIAM C. MARSHALL,  
Dist. Pres.

### PASTORAL.

*To the Saints of Northwest Kansas:*—Elder W. S. Pender, missionary in charge, has assigned the above district as my field of labor for the conference year. Should any saint or friend wish preaching in their neighborhood, and who in their judgment think good could be done, I shall be pleased to correspond with them regarding the matter. I trust that our district may not come behind in the accomplishment of good by reason of the limited number of church appointees this year. Saints and local ministry should labor harder, and strive to make up the deficiency. We should not forget the law governing finance, placing in the hands of the Bishop the necessary means to carry on the work successfully through the district. I would be pleased to receive *Heralds*, *Ensigns*, and tracts for distribution. My mission address will be Minneapolis, Ottawa County, Kansas, care of B. F. Lee. May the Spirit of the Master prompt each to move forward for the accomplishment of great good, to the honor and glory of our God, is my prayer.

L. F. JOHNSON.

*To the Saints of Kentucky and Tennessee; Greeting:*—You are doubtless aware that I have been placed in charge of this mission.

Since getting on the ground and hastily looking over its necessities, I have felt to ask the following brethren under appointment to take immediate charge, as follows: C. L. Snow, the western half of Kentucky; J. M. Scott, the eastern half of Kentucky, except that portion presided over by Gomer T. Griffiths. J. F. Henson, the eastern half of Tennessee; and M. L. Sory, the western half of Tennessee; calling such local help and assistance as in their judgment may be wise.

I shall try to be with each of you a part of my time during the year. The only thing I urge is to remember that *we must force the battle*; it will not come to us. This I ask at your hands, and should you get into serious trouble, notify me; I will come at once to the rescue and help you out.

I ask all the saints who have or know of favorable localities for preaching in the mission to correspond with me. Praying that the harvest will not find us barren of sheaves for the garner, I am,

Your brother and servant in bonds,  
T. W. CHATBURN.

P. S.—My address will be for the present, Sedalia, Kentucky.

*To the Members of the St. Louis district:*—Having been commissioned with the oversight or charge of this district during the conference year, will say to all properly interested in the advancement and promulgation of the latter-day message, that we desire to cooperate in every practical way and by every legitimate means, with everybody, laymember, or those who have submitted to an ordination that calls for special ministerial action and deportment; that we are ready for any or every plan or work that has for its object the perfection of saints or the warning of the world.

Local organization or branches having a name as such should, in our judgment, seek first to establish the work of something like discipline and respect for law and order as defined in the law, which reason tells us should be as binding upon us, as are the first gospel principles in reason binding upon the world, to whom we are, as qualified and legally commissioned ministers sent.

Inattention and indifference in regard to the obligation imposed by the commandments of God upon us, either as laymembers or ministers in regard to the good that may or is designed to come from attention to and the safety and growth of branches, by attendance at business meetings, and also the business service of our district conferences is to be regretted, and if possible amended.

Saints everywhere are urged to remember that the work of reaching those who are out in the world and still waiting to hear the voice of the "Good Shepherd" is still largely committed to their trust, care, and energies. Openings for both local and the general church missionary may be greatly aided by those of the earnest workers in the ranks of the laymembers, and their reward is as certain as is that of any under any appointment in this the Church of Christ. All are commissioned to "warn their neighbor" by the distribution of tracts, church papers, personal interview wisely and faithfully sought

and conducted and the procuring of opportunities for preaching the word by the local or general ministry. Brethren Anderson and Walters, appointed by General Conference to labor in this field, together with myself, with the local ministry, are the dependencies for new openings or the filling of regular appointments as well as the general supervision of the work or special service where the legal demand makes it a duty. I wish also to call especial attention to the fact that anything like a full reward or satisfaction can never, by the terms of God's law, be administered to us at the last day if the law of tithing or offering of our temporal means is ignored by us. The gospel that has brought so much of good into our lives though free to us then, cost somebody a denial or sacrifice to bring it to our doors. One tenth part of our *increase*—not income—is by his own declaration the Lord's. "Will a man [or saint] rob God?" and in offerings? "The liberal soul deviseth liberal things." Make yourself happy and secure by opening an account with the Lord through the district agent, Bro. Gordon Smith.

For correspondence, regarding labor and the interests of the work, my permanent address is, No. 2512 Slattery Street, St. Louis, Missouri. Yours in the work of God,

M. H. BOND.

ORCHARDSVILLE, Illinois, June 5.

#### REUNION NOTICES.

Southern California Reunion will assemble at Downey, Los Angeles County, Friday, July 2. The opening service to begin at ten a. m. The camp ground is close to, and just back of the S. P. R. R. depot. We have been credibly informed that two of the General Conference appointees to Northern California, are now in Los Angeles under instruction from Bro. Luff to remain thereabouts until after the reunion. We also hope and have reasons to expect the presence of Brn. Luff and Hilliard. Bro. D. L. Harris will also be present to bear his part in the preaching services, as well as other local elders.

The committee will supply good water on the grounds for drinking and cooking; also feed for animals at the lowest prices possible. Come saints and friends, old and young; and as the hallowed influences of the Holy Spirit overshadowed God's people at the last General Conference, let us hope and pray that, like the waves caused by the pebble which dropped in the water, we too, may feel its same gentle influence.

By order of the committee.

R. R. DANA.

JEPHTHA SCOTT.

#### MASSACHUSETTS.

The Massachusetts reunion will be held at Dennisport, beginning August 14 and ending August 23. Those who intend to occupy tents are requested to send their orders to Mrs. C. D. Gerrish, 129 Center St. Dorchester, Mass., on or before July 1. Prices for the use of tents are expected to be the same as last year. No tents will be provided after July 1. There will be no restaurant this year. Arrangements will be made for provi-

ding food on the grounds and a possible commissary is in view by the committee. Those who prefer to occupy such vacant houses as may be at the disposal of the committee are also requested to notify them as soon as the first day of July. Railroad fares are as follows: To North Harwich and return, from Attleboro, \$2.75; Providence, \$3.25; Fall River, \$2.75; Fairhaven \$2.10; Brockton \$2.50; Boston \$2.90; tickets good for the summer season. Let all come bringing temples fit for the indwelling of the Spirit and a good time is assured before we meet. The committee will try to do all that is needed for your physical welfare and will trust you to do all that you can for their financial success as a committee.

The "Cape" is a lovely portion of God's garden, and has features that will compensate for the effort to go there, aside from the natural beauties beheld by the early riser as he greets the ascending "orb of day," over the ocean's vast expanse.

C. D. GERRISH,

S. W. ASHTON,

J. S. LAWTON,

Of the committee.

#### BORN.

GRANT.—Eddie Eugene, son of Robert E. and Mary Alice Grant, was born at Grand Rapids, Michigan, April 1, 1897. Blessed May 13, Elder Hyrum Rathbun, Jun., officiating.

HARTSHORN.—Near Lamoni, Iowa, January 6, 1897, Ella Bea, daughter of Sherman B. and Hattie J. Hartshorn; blessed May 30, 1897, by Elder Asa S. Cochran.

BECKMAN.—Henry Oscar Beckman was born in St. Joseph, Missouri, May 6, 1897, to Bro. and Sr. Joseph O. Beckman. He was blessed at the church in St. Joseph, Missouri, May 23, by Elders J. M. Terry and R. Archibald.

WELTY.—In St. Joseph, Missouri, to Mr. Charles and Sr. Estella Welty a precious "charge to keep" was given on March 17, 1897, a darling little girl. She was blessed under the name of Gladis Estella, at the church, May 22, by Elders J. M. Terry and William Lawrenson.

TURNER.—At Indianola, Iowa, March 18, 1897, to Mr. H. O. and Sr. Susan Turner, a daughter, named Daisy Marie. Blessed May 11, by Elder W. H. Kephart.

TURNER.—At Youngstown, Illinois, May 24, 1890, to Mr. H. O. and Sr. Susan Turner, a daughter, named Lista May. Blessed at Indianola, Iowa, May 11, 1897, by Elder W. H. Kephart.

JAMES.—At Flagler, Iowa, December 26, 1896, to Bro. D. C. and Mrs. L. J. James, a son, and named Earl Clifford. Blessed at Okaloosa, June 2, by Elder J. S. Roth.

#### MARRIED.

ROBERTS—SMITH.—On May 4, 1897, were joined together in holy matrimony Sr. F. Smith, of Oronogo, Missouri, to Mr. John Roberts, of Opolis, Kansas. The marriage took place in Webb City, Missouri, at the home of Sr. Maude Van Hoose, the bride's daughter. Elder W. C. Cather performed the ceremony.

MONTGOMERY—EUBANKS.—At Lamoni, Iowa, May 26, 1897, Mr. George Montgomery, of Wagner, Indian Territory, to Miss Lizzie Eubanks, of Lamoni. Mr. Montgomery is a well-known "cattleman" of the Territory and made use of good judgment in coming to Lamoni for a wife. Miss Eubanks is an adopted daughter of Mrs. M. A. Wickes and a worthy young lady. Ceremony performed by Elder E. L. Kelley before a goodly number of their friends.

NICOLL—JOHNSTON.—At the residence of the bride's sister, Mrs. Brooks, 2411 Angelique Street, St. Joseph, Missouri, May 18, 1897, Bro. Jno. E. Nicoll and Sr. Ida M. Johnston, Elder W. S. Pender officiating. The bride has a host of friends in St. Joseph, who anticipated the interesting event; but the marriage, as planned and consummated, was a surprise to most of them. The bridegroom has lived in St. Joseph but a short time, being formerly a resident of Topeka, Kansas. The young people will make their home at 2411 Angelique Street, St. Joseph, Missouri.

WILLMAN—JOHNSON.—At Canton, Iowa, May 20, 1897, at eight p. m., Edwin Willman and Sr. Hattie Johnson were united in marriage, Elder J. S. Roth officiating. A large number of guests were present to enjoy the happy occasion.

#### DIED.

SMITH.—At his home, Vinton, Iowa, on Tuesday, March 13, 1897, Mr. Heman Smith (uncle of Elder Heman C. Smith), at the advanced age of seventy-seven years. When a young man he heard the gospel as preached by the Latter Day Saints, and was quite favorably impressed, but some evil reports concerning them turned him from further investigation. So far as we know he never made any profession of religion, but he was one of the honorable men of the earth, respected and loved by hundreds who knew him well. He leaves an aged companion patiently awaiting the summons that will call her hence; also a daughter, with her husband and family, who feel deeply the loss of his fatherly counsel.

FRICK.—Orion Lewis, son of Martin S. and Eliza Frick, at the home of his father, in Blendsville, Missouri. He was born October 17, 1875; baptized March 28, 1897, at Joplin, Missouri, by Elder James A. Graves. Funeral sermon in saints' church, by Elder W. S. Macrae. Though in the bloom of young manhood he was willing to go. Was confined to his room only about one week.

WEIR.—Bro. James Weir was born in Ayrshire, Scotland, November 20, 1851; died May 5, 1897, aged 45 years, 5 months, and 15 days. For a long time he was not able to leave the house. He was justice of the peace at Milford, Iowa, when he was called home. Funeral services by S. McBernie and H. Pratt, at the house.

MCGREGOR.—In Kern City, California, November 8, 1896, Sr. Olive McGregor, daughter of Bro. W. W. Hutchings of Beaver, Utah. She leaves a husband, and a son six years old. She was baptized into the Reorganized Church, March 22, 1885, by Bro. R. J. Anthony. Her age was 31 years, 10 months, and 26 days.

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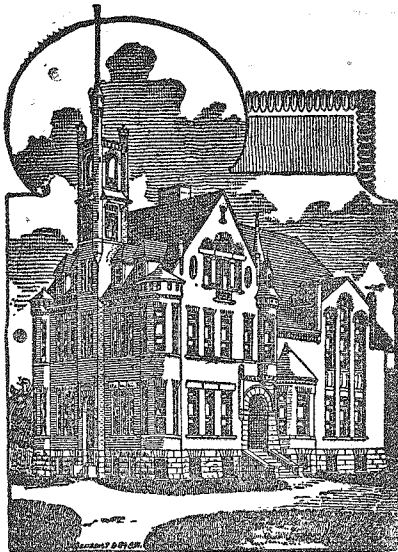
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Flora L. Scott

Vol. 44.

Lamoni, Iowa, June 16, 1897.

No. 24.

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**HAS THE CALL FOR RETREAT OF THE "HIGHER CRITICS" SOUNDED?**

ACCORDING to the view taken by Rev. Dr. A. J. F. Behrends, a call for retreat of the "higher critics" all along the line has come from Berlin, from a no less influential scholar than Professor Harnack. This call, Dr. Behrends finds in Harnack's first volume on "Chronology of Old Christian Literature," just issued from the Leipsic press. "Nothing more noteworthy," says Dr. Behrends, "has appeared in a hundred years." After a few introductory sentences in regard to Harnack himself, as "the bright particular star of the University of Berlin," "the idol of Germany," one who "in minuteness and breadth of historical learning" "has no living equal," Dr. Behrends proceeds to describe the new book as follows (*Christian Work*, April 17):—

"Not the least remarkable part of the book is the preface. In it, Harnack sketches the present state of New Testament criticism, and announces the general conclusions to which his studies have led him. He declares that the attempt to sketch the origin and development of Christianity, by assuming that the New Testament books were a 'tissue of deceptions and frauds,' and late in appearance, has utterly broken down. The school of Baur is dead. Tradition has been vindicated as true and trustworthy. Interest in literary criticism is waning and historical studies are displacing it; 'the problems of the future lie in the domain of history, and not of literary criti-

cism,' simply because tradition is right in its estimate of the literature. The significance of this verdict appears, when it is remembered that the assumptions of the Wellhausen school, in the treatment of the Old Testament, are identical with the assumptions of Baur, which Harnack emphatically discredits and repudiates. Significant is the confession of a Dutch theologian, to whom Harnack refers without naming him, that he had been 'compelled to believe in the supernatural origin' of Christianity. Harnack will not stand alone. He will carry the younger scholars with him. And the Old Testament critics will have to follow. That has been the order for two hundred years. In five years, the retreat now begun may become a stampede.

'In the body of the work, the most remarkable thing is the discussion of the chronology of the life of Paul. It has come to be generally accepted that six years intervened between the death of Christ and the Martyrdom of Stephen; and Paul's conversion has been located in the year 36. Holtzmann and Blass had placed it four or five years earlier. Harnack sifts the evidence bearing upon the date when Festus became governor of Cesarea—the crucial chronological point—and decides emphatically, with Eusebius and Tacitus, that this took place in 55 or 56. Paul had, at that time, been a prisoner for two years; so that his arrest in Jerusalem falls in 53 or 54. Combining, now, the data furnished in Acts, and in Galatians, it appears that twenty-four years must be allowed between Paul's conversion and his arrest in 53 or 54. This locates his conversion in the year 29 or 30; the year of the crucifixion. And, as a result, every one of the Pauline epistles is crowded back from four to six years; Thessalonians to 48; Galatians and Corinthians to 52; Romans to 53; Colossians, Ephesians, Philemon, and Philippians to 56-58; the Pastoral epistles to 59-64, in which last year the apostles suffered martyrdom.

"The most startling fact, in this

criticism, is the date of Paul's conversion. It had been assumed that the events recorded in the first nine chapters of Acts covered a period of six years. According to Harnack, the time must be measured by six or nine months! The death of Christ, and Paul's conversion, are separated by less than a year! What a picture this gives us of the ferment of that time! No wonder the Dutch theologian was compelled to believe in a 'supernatural origin' of Christianity! Harnack propounds no theory. He makes no note or comment. But he plants himself squarely upon these early dates; which, so far as I know, he has been the first to suggest. And we are surely getting very near Christ, when the man who wrote Galatians and Romans was converted in the year when Jesus was crucified! For one, I am waiting to hear what European scholarship will have to say in reply. Harnack has done a bold thing; but as I have read his pages, I have not been able to see where he is vulnerable; and the man who challenges his verdict on a matter of history had better do a good deal of thinking before he writes!

"This book has stirred me to the depths. It seems to me that it marks the beginning of the end."—*Literary Digest*, April 17, 1897.

**PROFESSOR HARNACK'S "CALL FOR RETREAT."**

WE published April 17 an article from the pen of Rev. Dr. A. J. F. Behrends on Professor Harnack's latest book ("Chronology of Old Christian Literature"), which Dr. Behrends interpreted as a call for retreat of the "higher critics" all along the line, and of which he said, "nothing more noteworthy has appeared in a hundred years." That the conservatives will follow this lead and make the most of the admissions in the book appears certain from the nature of the utterances already appearing in the church papers, and was to be expected from the importance of Professor Harnack's place in the theological discussion.

He has been generally regarded as

the leader of the so-called rationalistic school of German theologians and biblical critics. He is usually conceded to be one of the most daring, powerful, and brilliant Christian scholars and investigators of the day. He makes no claims to orthodoxy; he is, in fact, often regarded as the champion of unorthodoxy. In his own country he is known most widely for an assault delivered on the Apostles' Creed. On scholars he has conferred an immense benefit by his "History of Early Christian Literature," and by the promise of a complete series of well-edited "Early Christian Texts." Each new work from his hand is received with intense interest by thinking men throughout the religious world. *The Expository Times* (London) declares Professor Harnack's latest volume to be "the most significant event in the study of the New Testament which the present generation has known."

The same note of satisfaction that was sounded by Dr. Behrends is heard in *The Living Church* (Protestant Episcopal, Chicago). It says:—

"Professor Harnack and his school now admit that the books of the New Testament are the genuine productions of the Apostolic Church and, generally speaking, of the men to whom they are attributed, and that their writers intended to speak the truth and thought they were speaking the truth; yet they reject the most momentous facts they record as unworthy of belief. We are asked to assume that, within thirty or forty years, while many of the most eminent persons, familiar as eyewitnesses, or as intimate associates of eyewitnesses, with all the facts, were still living and actively engaged, as they had been all along, in teaching the things which had been accomplished among them, the facts had become so intertwined with legend that an entirely new and false color had been imparted to everything; that a false history had been constructed; and that this was accepted on all hands, even by the apostles and founders themselves, as undoubtedly true. It is as if we were asked to believe that an account of the life of Lincoln, somewhat more than thirty years after his death, which was quite untrue, not simply in minor details, but in its main incidents and great turning

points, could be accepted by all his surviving friends; or, as if the reminiscences which General Horace Porter is now publishing of the campaign of Grant in Virginia, which culminated in the capture of Richmond, were only a collection of legends with a small residuum of truth. Men may, in their unwillingness to accept a supernatural religion, befog themselves with a self-contradictory philosophy; but plain men of ordinary sagacity will inevitably conclude either that the records being false, the writers knew that they were false, or else that the records are true because it is incredible that such men could have written them if they were not, or could have foisted them upon a community of people who for thirty or forty years had been taught something quite different."

*The Watchman* (Baptist, Boston) dwells at length on the great triumph to orthodox Christianity of Professor Harnack's conclusions concerning the dates of the New Testament writings. It says:—

"Persons of little scholarly training can see at a glance that, if the books were not written by the men to whom they are attributed, and were not composed until a full century after the events which they record and interpret, they have a very different authority than that which attaches to the testimony of men who were contemporaries of the persons and events of which they write.

"More than this, a successful vindication of the traditional dates of the New Testament books cuts the very ground from beneath the tendency of Baur, or the mythical theory of Strauss. It is necessary for a tendency to have opportunity to crystallize, and for a myth to have time to grow. Thus it was necessary for the Tübingen critics to remove the New Testament writings as far as possible from the events to which they relate. Make it clear that the earliest of the Gospels did not take its present form until a full century after the ascension of Christ, and you have secured ample space for the operation of all kinds of vagaries and myth-makings. Thousands of Christian believers, who, like ourselves, do not believe that the New Testament could have been evolved from intellectual tendencies or myth-making propensities in five times a

hundred years, nevertheless have felt that, if it could be proved that a gap of a century intervenes between the events and the writings, the New Testament lacks a first-hand authority which it is in vain to attempt to impart to it, *tout de force*, by a high theory of inspiration. We do not doubt that God could have inspired men to describe events that took place a century before they were born, but such a theory of inspiration we all feel would be prompted by a desire to secure the authority of the writings. From this point of view, it is a matter for intense satisfaction when we find that a scientific critic, like Harnack, whose competency is thoroughly admitted by the most revolutionary theorists, and who has no prejudices in favor of the traditional view, gives it as his deliberate conviction that the evidence does not allow us to separate the New Testament writings from the apostolic age."—*Literary Digest*, May 1, 1897.

#### THE USES OF FRUIT.

OF all the classes of Nature's edible productions, that of fruit is most pleasing to the senses. That fruit alone will not sustain life for a prolonged period is true, but that the organic salts and acids of fruit are necessary to the maintenance of perfect health is equally correct. Prof. A. R. Elliot, (*Dietetic and Hygienic Gazette*, November) summarizes the uses of fruit as follows:—

1. To furnish variety to the diet.
2. To relieve thirst and introduce water into the system.
3. To furnish nutriment.
4. To supply organic salts essential to proper nutrition.
5. To stimulate the kidneys, increase the flow of urine and lower its acidity.
6. To act as laxatives.
7. To stimulate and improve appetite and digestion.
8. To act as antiscorbutics.

Concerning the mode of preparation, ripe fruits as a rule do not need to be cooked, and are much more palatable and equally nutritious in the uncooked state. The proper time to eat fruit is either at the beginning of the meal or between meals, when they aid digestion and exert the greater laxative effect. Taken at the completion of a meal, they dilute the gastric juice and tend to embarrass digestion. —*Scientific American*.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, June 16, 1897.

No. 24.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HERMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JUNE 16, 1897.

### COMMENCEMENT EXERCISES AT LAMONI.

THE high school at Lamoni this year had a graduating class of ten, three boys and seven girls. The exercises which closed the school session and released these scholars from the charge of the public school authorities, were held in the church, in charge of Bro. D. F. Lambert, who has been connected with the Lamoni schools as a principal, and as superintendent, for several years past, serving in the latter capacity for the last two years. The house was filled; and seldom has a graduating class been met by so appreciative an audience.

An excellent program had been arranged, and artists in the way of song and music lent aid to the school exercises.

The bell was rung at eight o'clock, and at its stroke the class marched into the already crowded room. When all were gathered on the platform, Mr. I. W. Allender gave a piano solo of two parts, from Opera 14, No. 3, Paderewski, and the Bohemian Carnival, De Kontski; both of which were appreciated, Mr. Allender being a local performer of reputation. Bro. Lambert then asked the audience to stand and an invocation was offered by Elder S. V. Bailey, one of the Board of Education, which was feeling and appropriate.

The class program was an oration by each of the ten graduates, as follows: Alice May Atkinson; subject, "Our lives our records." James B. Barrett; subject, "Our watchword, Onward and Upward." Martha Madeline Jones; subject, "The reward of one duty is the power to fulfill another." Ida May Bradfield; subject, "In small proportions we just beauties see, and in short measures life

may perfect be." A. R. Judson; subject, "Knowledge advances civilization." Audentia Ellen Hansen; subject, "The home and the State." A. Pearl Marie Jones; subject, "Labor, wide as the earth, has its summit in heaven." Arthur H. Smith; subject, "What mean those stars and stripes?" Maude May Lambert; subject, "Is polite society polite?" Besse Cymbelline Allender; subject, "Nature's languages."

Interspersed among these orations there were vocal solos by Sr. Alta Gaylord and Sr. W. A. Blair; and musical treats played by Mrs. W. E. Myers, and Miss Nellie Davis, the last-named being the teacher of music at Graceland College.

Of this commencement we have this to write: From beginning to the end it was thoroughly enjoyable. It will be seen from the subjects treated of in the several orations that the aim was high; each graduate did well, so well that it is hard to make comparison to determine which was the better. The attitudes and manners of the orators were natural and easy, and clearly showed the forming mind and teaching of Sr. Ruth Cobb, teacher of elocution for Graceland College.

The class honors were due James B. Barrett. The song selections by Sisters Alta Gaylord and W. A. Blair were good, and were well received by the listeners. Sr. Blair is teacher of vocal music and voice culture in Graceland College, and while teaching is herself a student, believing that standards of excellence are only won by care and study.

Bro. D. F. Lambert gave the class address, which was very excellent, abounding in good sentiment and advice to the outgoing students; some portions of it being feeling reminders of the final breaking of the ties which had bound student to student and student and teacher during the school career. He also feelingly referred to the exercises as not only severing his relations with the class, but as closing in connection with the schools, to

turn his attention to other pursuits.

There was a tone of sadness in it all which hushed every one into feeling silence at the close of it, which remained until the benediction was said.

The High School Diplomas were delivered to the class by Bro. John H. Hansen, whose daughter Audentia was one of the graduates. The good Doctor's manner was simple and unaffected, his words few, well chosen, and earnest, derived in each instance from the subject treated of by the graduate and kindly tempered by his knowledge of each one as he in succession handed them the paper certifying to their success as students.

Sr. Mamie Allen, a granddaughter of Bro. James Whitehead, and who has been principal of the East Side school for the past year occupied a seat on the platform, thus emphasizing her interest in her departing scholars by her presence. Her presence was the more affecting as she goes from the Lamoni schools to a place in the schools at Leon, the county seat of Decatur County; a place won by steady, careful study and faithful work in her profession as teacher.

We have noticed this commencement thus at large, because it will show to the readers of the HERALD, that Lamoni is abreast with the onward march of intellect and brain development and advancement in the educational forces of the country.

#### THE WICKED.

THE writer of the book of Job, supposed by some to be one of the oldest books in the Bible, writing in regard to the fate of the wicked, states:—

And do ye not know their tokens, that the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath.—Job 21:29, 30.

The Psalmist wrote of the same class thus:—

... God is angry with the wicked every day.—Ps. 7:11.

The wicked shall be turned into hell, and all the nations that forget God.

The Savior speaking of the same event, as stated by Matthew, said:—

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

The time when this is to occur is not so definitely set, as we understand it, that the period may be accurately determined, so far as the word indicates revelation on the subject.

That it is to be at the end of the world, and when the Son of Man shall come in his glory, is stated:—

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. . . . And these shall go away into everlasting punishment; but the righteous into life eternal.—Matt. 25:31, 32, 46.

But, the same august personage had before this, in answer to his disciples' inquiry about the "end of the world," stated this:—

Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.—Matt. 24:35, 36.

Isaiah declared this passing away of the earth prophetically. (See Isa. 51:6.)

Mark records the statement of Jesus regarding the day when the end should come, a little stronger than Matthew, for he wrote it thus:—

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.—Mark 13:32.

Answering the disciples concerning the restoring the kingdom, Jesus practically affirmed what is stated by Matthew and Mark, as given above. He said:—

It is not for you to know the times or the seasons, which the Father hath put in his own power.—Acts 1:7.

That the Lord will destroy the wicked is stated by the Psalmist:—

The Lord preserveth all them that love him; but all the wicked will he destroy.—Psalms 145:20.

To this agrees 2 Thessalonians 2:8:—

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

From the Book of Mormon, B. of M., chap. 4, par. 5, Lamoni edition, small type; we gather that the writer of that book understood that the wicked and unbelieving should suffer punishment; we quote:—

Yea, in that great day when ye shall be brought to stand before the Lamb of God,

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

And assuredly as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and has no end.—2 Nephi, chap. 6, par. 6.

It is also declared that a judgment day has been appointed, the time of which has been set by the Almighty, to whom all must render an account, regarding which as to the time when, much inquiry has been started. The following may seem to help some to be contented to do what opportunity affords a chance to do, in order to escape the penalty to be inflicted for unbelief, or wicked disregard and disobedience of the laws by which men may have life; and thus avoid the necessity for knowing either the time, or the details of the destruction of the wicked:—

Behold, verily I say unto you, that these are the words of the Lord your God; wherefore, labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great Millennial, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness, shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.—D. C. sec. 43, par. 7.

Again:—

Nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold this is not yet, but by and by.—Doc. and Cov. sec. 63, par. 9.

There is reason to believe that final and total separation of the wicked from God and Christ will take place at sometime in the period of God's dealing with men on the earth. Revelation points it out as follows:—

And again, verily, verily, I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fullness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

But, behold, verily I say unto you, before the earth shall pass away, Michael, mine arch-angel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels.—Doc. and Cov. sec. 28, pars. 6 and 7.

By the same authority of revelation we may learn that the wicked, or a residue of them, how large or how small not known, are to be sent into punishment at the judgment of the "great day," and that this day is set to "come at the end of the earth."

But behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth.—Doc. and Cov., sec. 38, par. 1.

This agrees with the statement of Jesus found in Matthew 25:41.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

The voice of revelation again states that Satan and his works are to be destroyed:—

I having accomplished and finished the will of him whose I am, even the Father, concerning me; having done this that I might subdue all things unto myself; retaining all power, even to the destroying of Satan and his works at the end of the world, . . . which I shall pass upon the inhabitants thereof.—Doc. and Cov., sec. 18, par. 1.

We also quote a part of section 74,

paragraph 4, of what is known as "The Vision":—

These are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath.

From the texts quoted from the three books, Bible, Book of Mormon, and Doctrine and Covenants, it will be seen that they agree as to the general fact that the wicked, those who are finally unreconciled to God and Christ, will be punished or destroyed. Paul was impressed with this thought when he wrote to the Thessalonians.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.—2 Thess. 1:7-10.

It appears to us, however it may appear to others, that the final determination of the fate reserved for the wicked is not made until the sitting of the judgment after the first resurrection, the Millennial reign, and the little season are past. At the end of the Millennium the Devil is to be loosed, and is to go out and tempt the nations, during the little season, then cometh the end, when the cleansed and redeemed earth is to be made the final residence of the redeemed people of God; and Christ, now Prince of Life and peace shall then be declared "King of kings and Lord of lords," and to the rule and dominion of his kingdom there shall be no end.

The judgment of those who have not part in the first resurrection but sleep during the millennium cannot take place until the second or final resurrection of all occurs, then those who are contented to refuse allegiance to God and Christ are to answer to the judge of all the earth, and the final and great award of eternal life and glory to those who have endured and won their right to them; of eternal shame, contempt, darkness, destruction, the second death, to those who shall be found subject thereto, shall be decreed.

We believe this to be the coming of

the Lord referred to when he shall come to be glorified in his saints, and to be admired of all the earth in them that believe. It does not seem to us that the coming of Jesus in which it is declared that the wicked are to be destroyed is that coming at which the first resurrection and the ushering in of the millennium take place; and as there is a series of events written of in the Scriptures, which must occur previous to either event, we are of the opinion that several specific comings of the Lord are intended to be presented, the time and separate concurrent events to determine each coming.

If the wicked are to be destroyed at the opening of the millennium, then they must rise with those who are accounted worthy of that first resurrection, which has been commonly believed not to be the case.

We believe the three books to be in agreement on the subject, when what is written in them is correctly understood. We believe further, that to take any one isolated passage and build a theory on that, may involve one in difficulty to harmonize other passages constructively different; but when the whole is taken together it seems to us we can get at the meaning quite near enough; especially as our salvation does not depend on knowing when, exactly, the end of the wicked may come, and the details of what shall take place then, but does depend on being ready, let Christ come when he will.

It will be well for the brethren in charge of reunions, protracted meetings, conferences, etc., and committees for the same, not to advertise President Joseph Smith, Bishop E. L. Kelley, and other public officers of the church, without first obtaining the consent of those who are to be advertised as "expected to be present," with day and date expressly stated and stipulated; as it is both annoying and distressing to those advertised who have not been properly consulted, and is vexing and disappointing to those who attend such meetings, reunions, and conferences expecting to see and meet the men advertised in the program.

The editor has already been advertised in two or three places this sea-

son without his proper knowledge and consent having been definitely obtained, and some annoyance and disappointment has occurred. Please avoid this for the future.

It will be well to notice further, that in no instance will President Joseph Smith dedicate, or assist in dedicating any house of worship, where claims are properly held against building, or lot, for unpaid amounts of money for grounds, material, or labor. By bearing this in mind brethren desiring his attendance and service in dedication will be saved useless correspondence and trouble.

#### CORRECTION.

In a letter from Bro. Charles Sheen, Highmore, South Dakota, found elsewhere in this number, will be found a statement correcting an error made by us in a late issue in an editorial headed, "Much ado about nothing;" which we cheerfully submit, not having any desire to misrepresent the memory of Bro. Isaac Sheen who long since entered into the joys of a good man's reward.

Our mistake seems to have been in the date of Bro. Sheen's uniting with the church, it being 1840 instead of 1844. We believe our other statements to have been substantially correct; as we think Bro. Sheen was not connected with any division of the church in 1852. And as we were closely associated with him in official work from 1863 to 1874, the year of his departure from this life, a great part of that time living on the same block, and occupying the same office room with him, frequently conversing with him on the topics involved in our article, we are persuaded that our understanding of the case does him no injustice, and is correct. He was not a resident of Nauvoo any length of time, and from the nature of his surroundings was not intimately acquainted with the prophet, and could not have known personally the things of which he wrote in the news item published in the Cincinnati Evening Post, referred to by us. The argument of our article "Much ado about nothing," however, was not based on the thought whether Bro. I. Sheen did or did not know the prophet intimately, but was made upon the merit of the statements made in the

Post and subsequently inserted in *HERALD*. However, we accept the correction of Bro. Charles Sheen, and apologize for the error, inadvertently made by us.

HIGHMORE, South Dakota, May 20.

*Editors Herald*:—I see in *Herald* of April 28 an article under the head of "Much ado about nothing," an item I wish to call your attention to, in regard to Isaac Sheen. It is stated: "The statement is a contributed news item first published in the Cincinnati, Ohio, *Saturday Evening Post*, for October 9, 1852, and written at that date by Mr. Sheen, not then connected with any faction of the church. He had not been at Nauvoo during the prophet's lifetime, and had not known him, having united with the church sometime in 1844; he knew nothing personally about the subject on which he wrote."

In *Herald* dated Plano, Illinois, April 15, 1874, page 240, is the obituary notice of Isaac Sheen. It states: "In 1840, in the city of Philadelphia, he first heard the doctrines taught by the Latter Day Saints; and he received them with all readiness of mind, and in the same year was baptized and confirmed by Erastus Snow." "In 1841 he was ordained at Kirtland, Ohio, by Elder Zebedee Coltrin, to the office of an elder." "In August, 1842, he went to Nauvoo, Illinois, and thence to Macedonia, Hancock County, Illinois, where himself and family remained until January, 1846."

How do you reconcile the two statements? I find that he was personally acquainted with the prophet, as I have talked with those that knew of his acquaintance with him. Hoping to hear from you I remain

Yours in gospel bonds,

CHARLES SHEEN.

#### EXTRACTS FROM LETTERS.

WE are pleased to note that one of our young sisters has honored herself and her family and friends by devotion and ability in her school work, as the following, addressed to one of the editors, indicates:—

ST. LOUIS, Mo., June 7.

*Dear Brother*:—Sr. Florence Burgess, daughter of Bro. and Sr. S. R. Burgess, has just completed the four year course in the City High School at this place, and having received the highest grade has been chosen valedictorian of the class. It is the only High School in the city and there are one hundred thirteen in the class, hence Sr. Florence may well feel just a little proud of the record she has made, especially when taking into consideration the fact that she was forced to be absent some two months or more during the last year on account of sickness. We are all pleased to know that one of Zion's daughters should be thus successful in a four year's race.

Very hastily,

J. C. HITCHCOCK.

Bro. Alma Kent, Camden, New Jersey, June 8:—

Weather very unfavorable for tent work;

cold and damp, congregations small. Buried one last Sabbath beneath the liquid wave, a very intelligent German lady. Her husband is not far from the kingdom; so the work moves along, and they come by the ones and twos.

Bro. C. W. Prettyman, Wescott, Nebraska, June 3:—

I am feeling well in the work and am doing what I can; pressing calls for preaching, more than I can answer to.

Good news from Chicago branch; letter from Bro. William Strange, June 7:—

Six more baptized yesterday week; four by Elder Pitt, two by Elder Strange. The work is onward here, and we see no reason why it should not continue if we will prove faithful in that which is committed unto us.

#### EDITORIAL ITEMS.

PRESIDENT JOSEPH SMITH left home on the 10th, intending to visit a number of points in Eastern Kansas.

Bishop E. L. Kelley went to Mission, Illinois, the same day, for the purpose of attending the conference of the Northeastern Illinois district.

At last advices, June 5, Bro. Alexander H. Smith, of the Presidency, was preaching at Blue Rapids, Kansas.

The reunion of the Southern California district will be held July 9, one week later than the former date announced. This we learn by telegram from Bro. A. Carmichael, President of Southern California district.

Bro. Albert E. Stone, of New Canaan, Connecticut, writes that the branch of saints there are blessed by the presence of the Spirit in their assemblies. They rejoice and are confirmed in the truth.

It is evident from the increasing number of inquiries received by mail concerning the faith of the church that our work is attracting greater and more widespread attention. It is noticeable too that the late missionary efforts of the Utah Church have developed an interest in the minds of a number concerning the Reorganization, for among those writing for tract literature are some who desire to know the true facts and doctrines of the latter-day work; and some of whom have written of their willingness to see the Reorganization correctly represented, in contrast to what has been stated by Utah elders; so favorably has the Reorganization impressed them. We have taken pleas-

ure in supplying their wants, so far as in our power. By these tokens it is manifest that in many ways doors are being opened for the preaching of the elders, and that many will find effectual openings made for them by the forces at work under the influences of the good providences that are preparing the way, following the fields for the sowing of the gospel seed. The good work is widening and extending.

Bro. H. A. Stebbins, who has been laboring for a time in the State of Texas, returned to Lamoni on Monday, June 7.

Sr. I. E. Dorner, of Holden, Missouri, writes testifying to evidences received which confirm her in the faith. She asks prayer that her husband may be led to obey the word.

Bro. A. B. Purfurst, formerly of Germany, and lately of Guatemala, Central America, was baptized at Lamoni on Sunday last, the 6th inst. Bro. Purfurst comes to us from the Utah Church, as a result of hearing and examining into the faith taught by our people in California and elsewhere.

Dr. P. P. Starke, of Richmond, Virginia, who became interested in the faith through the work of Utah elders in that city, paid Lamoni a short visit, and after making an examination of the faith of the church returned to his home, apparently pleased and encouraged to continue his investigations.

Miss Ida Coats, of Mitchellville, Iowa, desires to learn the whereabouts and to hear from Mrs. Lettie A. Dunn. Address as above, care of C. F. Brown.

"Summer's Heat Cooled," an ad, of the Medical Electric Co., of New York, which appears in our present number, presents to our readers one of the valuable sources or instruments offered for the comfort of those who suffer in the heated term, but who may be cool, and keep cool, without personal exertion, thanks to the electric fan. The monarch of old-time had his slave to fan him, but any sovereign citizen to-day may have his fan, in his room and at his desk, and at a nominal cost, thanks to modern discovery and inventiveness. See advertisement.

Orders are being received at the Herald Office for copies of the amended

constitution of the General Sunday School Association. These orders cannot be filled for the reason that a new edition has not been ordered; nor is it possible to issue it without instructions from authorities of the association. Please take notice.

Bro. Frank Criley, our Business Manager, left Lamoni for Chicago on Tuesday the 8th inst., returning on the 11th.

Bro. G. J. Waller, of Honolulu, wrote May 31, that he had baptized three more since his return to Hawaii. Some good people of the white population were interested and he hoped to get the work planted among them at no distant day. Plantations inland were suffering from drouth.

It is suggested that persons who come late to church should make it a part of their religion not to disturb the religion of others.

A sea armistice was signed by the Turkish and Greek delegates at Athens.

The opinion is held at Constantinople that Russia and Germany are getting closer together. A new league between the three emperors—of Russia, Germany, and Austria—is hinted at.

Insurgents defeated Spanish forces under General Castellanos, in the Province of Puerto Principe, Cuba, of late, in a four hours' battle.

Cholera is epidemic at Bangkok, Siam.

Sr. Julia Reed, of Arkansas, we suppose, writes of her faith and interest in the work, and which her husband, Bro. J. C. Reed, is preaching in the State.

June 10. From all parts of New England come reports of damage wrought by overflowing rivers. For several days past it has rained and yesterday's supply was a perfect down-pour. Rivers burst their limits and did great damage to property. West Concord, New Hampshire, is partly flooded and is still endangered by the overflow of Lake Penacock. Landslides and washouts have caused wreck and delay on railroads.

"Torrential" rains have fallen in the district of Taurida, Russia, inundating a portion of the province. Many persons have been drowned, the rivers are overflowing and ruining the crops, and the damage to the

wheat crop is enormous. Drought prevails in Northern Taurida.

The town of Lyle, Minnesota, was struck by a cyclone on the evening of June 10. Several people were killed and injured and much property destroyed. The town of Kandiohi was also visited and damaged by cyclone; reports meager.

Dispatches from Verona, Italy, announce that a terrible cyclone, accompanied by hail, devastated the valley of Caprino on the evening of June 9. All the crops, including the mulberry crops, were destroyed, entailing a great loss of silk worms.

Famine in India is followed by famine in China. Oriental advices received at Vancouver, British Columbia, June 10, are as follows: "The fatality from famine and plague in China is appalling. The famine north and east of Szachuan is causing many deaths. A traveler who has just returned from there reports having seen numbers of dead bodies lying about unattended to. In one large town half the population had perished from starvation and the fever that follows in its wake. The government has sent 120,000 picules of rice by way of relief, but grain cannot be got to the sufferers beyond certain parts owing to sections made impassible by swollen rivers. Along the route to smaller towns numbers of bodies lay decomposing while the sky was black with vultures."

News of the Turko-Grecian settlement has for some time past been to the effect that stormy scenes have occurred at the meetings of the ambassadors of the powers, because of the determination of the Sultan's representatives to demand the cession of Thessaly or its control by Turkey. It has been stated that Turkey was sustained in this demand by Germany, and persisted in her demands until Russia and other powers joined Great Britain in the position that Christians should not be put under Moslem rule. The Greeks are in a state of suspense and recognize that should negotiations by the powers fail to care for their interests, they may have to fight for their existence as a nation. The Turks are angry at the alleged brusque declaration of the British ambassador that England will never permit Christians to return to Turkish rule. Dele-

gates were to meet at Armyro, Crete, June 9, to discuss the proposed autonomous form of government for the Cretans. Delegates from western districts of Crete are willing to accept autonomy if the Turkish troops depart.

Washington advices dated June 11: It is rumored here that should Turkey refuse to comply with the diplomatic suggestion to quit Greek territory forthwith, Russia will use force to compel her. Private dispatches to the European legations to-day show that Russia, France, and England are acting together in refusing to allow the Turks to hold Thessaly. Bulgaria and Servia are reported to be mobilizing a large army on the Turkish frontier in obedience to a command from Russia, while Russian regulars are said to be marching to the Balkan States. The question of indemnity has been settled by the Ambassadors of the six powers. The sum is believed to be nearly \$10,000,000. Russia is to receive the money in lieu of Turkey's debt to her. Diplomats here interpret this to mean a Russian financial protectorate over Greece similar to her political ascendancy in the Balkans, and with a view to deaden English influence in Greece.

Heavy storms in Southeastern Colorado June 10.

Natives of India, actuated by a fanatical hater of the British, massacred two officers and twenty-five privates of the British army, also twenty camp followers, in India, near the northern frontier bordering of Afghanistan. The British force was obliged to retreat.

The *Ossovatore Romano*, organ of the Vatican, publishes an official note in respect to the duties of Catholics towards various governments, declaring the Pope has no preference for the monarchical form, and Catholics ought, therefore, to respect every government which respects their religion.

A cyclone at Macon City, Iowa, June 10, injured eighteen people, six of whom cannot survive. The property damage was \$50,000. Another cyclone at Weseca, Minnesota, same date destroyed houses and outbuildings of two farmers, injuring one man.

The Indian war scare in the vicinity of Lame Deer Agency, Montana, is

subsiding since troops have arrested a number of the Indians without meeting with resistance.

Uruguay is making war on Argentine. Troops have been landed and a gunboat of the Uruguayan navy has sunk a vessel flying the flag of Argentine.

The members of the General Council of the Reformed Episcopal Church, at New York, after discussing the question of the wearing of clerical robes, adopted a resolution prohibiting the use of the white surplice in parishes where it is not now in use. As a result of this action Bishop Cheney, of Chicago resigned. The action may cause a split in the church. At the second day's session of the Council Bishop Samuel Fallows, of Chicago, told of the part he took in the ordination of Ballington Booth as a minister some months ago. His action was indorsed with but one dissenting vote.

Madrid advices.—The Queen Regent has confirmed Senor Canovas, the Premier, in his ministerial powers, and the cabinet will remain in office with policy unchanged. All the leading Senators and Deputies, also the Marshals consulted by the Queen have advised the recall of Captain General Weyler from Cuba.

A bomb thrower attempted to assassinate President Faure, of France, at Paris, June 13. The President escaped unhurt.

A terrific wind and hailstorm damaged buildings and crops at and near Caldwell, Ohio, June 13.

A hurricane caused large loss of life and great damage to shipping and property at St. Vincent Island, Jamaica, June 13.

An earthquake visited Calcutta, India, June 12. There is scarcely a building in the city without cracked walls, as a result. The sewerage system was damaged, which is likely to cause sickness.

#### THE CHURCH HISTORY, SECOND VOLUME.

THE Board of Publication are gratified to be able to announce the completion at an early time of the second volume of the Church History. Already plates are made for 400 pages, and the book will be ready for delivery in July.

This history should be in the houses of all saints and friends of the work of Christ in the last days; its importance as one of the prime agencies in disseminating the truths and correct positions of the church in the nineteenth century can hardly be overestimated.

The Board of Publication was instructed by the Annual Conference of 1896 to issue this work, and it has moved forward under many difficulties to accomplish the same, and should have the hearty coöperation of every member and friend now in spreading the news and giving the people an opportunity to understand the faith of the Latter Day Saints as it is.

The church has suffered in the past on account of having been represented in a large part by its enemies and those who have been ready to malign their faith.

There is nothing more important than that we should present to the world our own faith and organization as well as the work of the church since 1830, and if we fail to do this, we are not active as becometh our high and holy calling as servants of the Lord.

The second volume of the Church History will contain about 700 pages and is delivered at the low price of \$1.50, postage prepaid, to any address in the United States or Canada.

The office is in need of means which it has necessarily expended in getting out this volume, and it is urged upon the saints that they send in their orders promptly and thus be able to assist the office, as they at the same time assist in disseminating the true work and positions of the church among the people.

Nothing is more worthy and commendable than an effort in this direction; and let us not wait until we may thus aid without feeling that it is something of a sacrifice, for great good comes to the people when they make true and devoted sacrifice in order to forward any great and true work.

Send all orders and contributions to Frank Criley, Business Manager, Lamoni, Iowa; and where parties at any one point desire to get a number of the books, they may be sent by express, and the postage which will be from twenty-five to thirty cents on

each book, saved to those ordering.

Please let us hear from you at once. As ever, confidently in the truth and working for its advancement,

E. L. KELLEY,

President Board Publication.

LAMONI, Iowa, June 10, 1897.

## Mothers' Home Column.

EDITED BY FRANCES.

"The truth the English poet saw  
Two centuries back is thine—  
Who sweeps a room as by God's law,  
Makes room and action fine.  
And in thy quiet ministry  
To wants and needs of ours, I see  
How grace and toil may well agree."

### WORK AND PLAY.

A RIGHT understanding of the nature and of the relations of work and play has much to do in character building. Some elements of character can be developed only through work; others, only through play. The finest characters are those where these elements exist in beautiful equipoise. Many characters become dwarfed or unsymmetrical because their development has come solely through work or solely through play. God's way is to combine the two. As Horace Bushnell says: "No creature lives that must not work and may not play." This universality proves that both work and play have important offices to perform. To understand these offices we must learn to distinguish clearly between work and play. "Work is activity for an end; play is activity as an end." The difference between them consists not in acts performed, but in the principles controlling the acts, the will governing work; impulse, instinct governing play. The boy really puts forth as much physical exertion in skating as in sawing wood, but this is work, that, play, because one is done under compunction, the other is done just for the fun of it. Doings things for the fun of it constitutes play.

But what is the use of doing things just for fun? What is the use of play? Rather, has it any use? If it had no use we do not believe a desire for it would have been so firmly implanted in our natures, and in the nature of every living thing. Lambs frisk in the pasture, the high-spirited horse prances and gambols from very exuberance of life; the birds, those children of the air, play with their voices in ravishing trills and quavers, or with their wings as they dart from tree to tree, chasing each other in abandon of joyousness. The first few years of a child's life, if he be good for anything, seem spent almost wholly in play. Nothing gives us more uneasiness than to see a child who does not play. We consider it a sure sign of sickness, either of body or mind. Growth is the primary use of play, and this is as true of intellectual and spiritual growth as of physical.

Thus we see that growth, development, is the mission of play; discipline, training, the mission of work. Confining our thoughts for a time to the child's body, it is evident that



as he advances, the relative importance of development and discipline gradually changes and the necessity of the discipline of work gradually increases. Indeed, were development the only office of play, necessity for it might cease when the body attained its full growth. But play is equally necessary as "tired Nature's sweet restorer," a means of rest and recuperation. Our language shows that recreation is but re-creation—creating anew the worn-out faculties. This use of play must continue just so long as work continues. There are many kinds of weariness that can be restored only by play. It is because people forget this that we have so many physical and mental wrecks; the finest steel subjected to long-continued, heavy pressure, will snap at last.

Work and play have mutual relations, and each is necessary to produce its own results. Work is necessary for the development of a strong, self-reliant, reliable character; the more regularly and systematically work is done the greater is the value as a means of discipline. "There is no excellence without labor," is no more trite than true. Nothing but work puts us in complete control of our own faculties, of either body or mind. Impulsive play makes them grow strong; work alone gives control of that strength, and directs it into useful channels. The child grows strong by romping in the sunshine, and this is a vital necessity, but no amount of romping or of any other aimless action will make him a good mechanic, able to turn the strength thus gained to useful purposes. Work, so planned as to bring the muscles under control of the will and to train them to execute the will's mandates accurately and quickly, must do that. The giant's strength is worthless unless it can be well applied. It is worse than worthless if it be directed to ignoble ends, and the counterpart of this is seen in character. A character may be strong and yet be powerless for good because its strength is frittered away upon trifles; or it may become potent for evil through misdirection of its forces. The right kind of work rightly done tends to concentrate the powers upon worthy ends. These powers will be active, either for good or for evil. A young man of strong vitality if not trained to work is almost sure to sink into vice. Illustrations of this truth are seen on every hand.

The old Jewish polity teaches many lessons in social science. Not the least important of these is that taught by their law requiring every boy, be he rich or poor, to learn a trade. The effect of this is manifest in the sturdy strength of character for which that race was noted, and it may have something to do with the fact that to-day that race, out-cast and down-trodden for centuries, presents no beggars and few criminals. Learning a trade requires carefulness, accuracy, thoroughness and patience. The daily exercise of these virtues strengthens them and weaves them into the very warp and woof of character. Mastery of a trade gives self-reliance. In this country no man or woman with a good trade well mastered, need ever be long without employment by which to earn an honest living. This makes them independent;

they can follow out their own convictions of right. Nothing so fosters the servile spirit as the feeling that we are not in command of any certain means of making a living. The class who are either not able or not willing to work, but feel that "the world owes them a living," is always and everywhere a dangerous class; out of it communists and criminals are made. Wise patriots count as one of the dangerous signs of the times the fearful increase of boy criminals. I lately sat in the chapel of a States Prison where were seventeen hundred prisoners. As I looked into their faces that which impressed me most was, how many young faces! Remarking it to the warden he replied, "Yes, thirty per cent. of them are under twenty years of age." Reflecting a moment, he added, "That may be a little too high, but I am quite sure thirty per cent. are under twenty-five when they are admitted." A variety of causes lead to this result. Prominent among them are the drink habit and reading impure literature. But connected with these, perhaps underlying them, is the fact that a very small proportion of these convicts had received any systematic training for work. Careful examination showed that in some wards the proportion of those thus trained for honest self-support was as low as two per cent. This lowest per cent. was found among women criminals. Among the boys and younger men it was found almost as low.

The decay of the apprentice system in America is deplored by those who note the evils resulting therefrom to our industries—the lack of thoroughness, the great increase of "shoddy." He who cares for the souls of men must deplore it even more on account of its effect upon character. The three years' steady application required of apprentices, the learning to make every part of an article well, and to so make it that it shall be in harmony with every other part, the regular hours, submission to proper control, to say nothing of the skill required, form valuable preparation for life work. This system is a thing of the past, and probably can never return, owing to the change wrought in our industries by machinery. But something must be done in the way of industrial training or the interests of the nation, material and moral, will seriously suffer. The realization of this fact is resulting in industrial training schools of various kinds. May their number and efficiency increase.

Systematic, productive labor tends to develop a wise economy. The value of money is never so well learned as by earning it. If it comes without labor, it is spent without thought. The spendthrift son is very apt to be the bad son; the money which he spends but does not earn leads him into many temptations. More important even than economy in the use of money is economy of time, and this is never learned in idleness. What busy worker is there who has not been exasperated almost beyond endurance by interruptions caused by some idler whose own time being of little value, he never scruples to consume any amount of his neighbor's time.—*Childhood: Its Care and Culture.*

## PRAYER UNION.

### SPECIAL REQUESTS FOR PRAYER.

SR. FANNIE GRAYBILL desires your faith and prayers that if it be God's will she may be healed and be spared to her family to raise and instruct them in the right way.

The prayers of the union are earnestly requested in behalf of Bro. Luke Storey, of Myrtle Point, Oregon, for recovery from a cancer in the mouth; or for strength of spirit to bear the affliction if not appointed to recover. Please remember him.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien Co., Michigan.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

MOSHEIM states that Sunday schools were in existence as early as the first century, but we can find no definite account of any until the year 1781, when they were apparently founded by one Robert Raikes, a printer in Gloucester, England. Business leading him into the suburbs of the town, inhabited by the lowest class of the people, he was struck with concern at seeing a group of children, miserably ragged, at play. He was informed that "on Sunday the street was filled with a multitude of wretches, who having no employment on that day, spent their time in noise and riot, playing at chuck, and cursing and swearing."

To check this deplorable profanation of the Lord's day, he engaged four women, who kept dame schools, to instruct as many children as he should send them on the Sunday, in reading and the church catechism; for which they were to receive one shilling each. In a short time a visible improvement was effected, both in the manners and morals of the children, who came in considerable numbers. They attended church with their mistresses, and a great many learned to read and say their catechism. Such was the origin of the Sunday schools. Numerous schools, formed on the same model, sprang up in all the different towns; and a society, under high patronage, was formed in London, in 1785, for the establishment and support of Sunday schools throughout the kingdom; which in fourteen years expended £4,000 in payment of teachers. This was the first stage of the Sunday school. The great impediment to its prosperity was the expense of hiring so many teachers. Even in Gloucester, the birthplace of the Sunday schools, after Mr. Raikes' death in 1811, all the Sunday schools were closed for a time, owing to want of funds.

Whoever first conceived the idea of gratuitous instruction has nearly as great merit as Mr. Raikes himself; but probably it was suggested by necessity, to many minds, in different places at the same time. It was the means of starting Sunday schools on a new career of success, and the idea spread so rapidly that by the year 1800 the teaching was

almost universally gratuitous. A higher class of teachers offered their services. The schools ceased to be filled by the very poorest alone; handsome buildings were erected, in connection with the different churches and chapels, or by general subscription; and that system was organized which covered the land with schools. The secular teaching which, in many instances, included writing and arithmetic, was not of a very high order; but it placed the key of knowledge in the hands of the multitudes who would otherwise have been unable to read, and the religious instruction with which it was combined has molded the character of some of the best men in England.

In 1803 the Sunday School Union was formed, which, by its numerous publications, its traveling agents, and its connection with branch societies in every part of the kingdom, has exercised great influence on the Sunday school cause. Within the last twenty years the Sunday school has entered upon the third stage of its history. The improvement and multiplication of weekday schools obviate the necessity for teaching reading in Sunday schools, so that they have gradually become restricted to religious instruction. This for a time threatened to affect their popularity; but as the teachers were earnest men, they cultivated the art of teaching with considerable success.

Sunday schools were introduced into New York in 1816, through the exertions of some benevolent ladies; from which they have spread through the several States. They are now to be found wherever the English tongue is spoken.

Then as now, there existed some opposition to this work, although it had its origin in the desire of men's hearts to do good, and we feel assured it has the approval of One who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And I have heard the testimony of those who say they have experienced as much of the Spirit of God in the sessions of Sunday school as they have in other of the services of God.

The Sunday school work in our church was of a scattered and irregular order until 1891, when the General Association was organized at Kirtland. There has been considerable prejudice to overcome, and little yet remains, perhaps, in some places; but the work has progressed rapidly the past year. The statistical report states that in that time eight new districts have been formed, three new schools outside of districts; the total number of schools in the Association being 228, a net gain of 55 over the previous year. The total membership reported now is 11,669, a net gain in one year of 2,328. The Association is entirely out of debt and have a fine balance in the treasury.

I feel we have much to encourage and little to discourage; so arouse, each and every one, and let us see if we cannot do more efficient work the coming year than ever before; and let it be done with full purpose of heart, and to God be given all the praise, the honor, and the glory.—The historical data gleaned from Chambers' Encyclopedia,

## Letter Department.

LYDNEY, Wales, May 17.

*Editors Herald:*—I dare say you will be interested to know how the work of God is progressing in England, perhaps I had better say Welsh Mission, over which Bro. Caffall has charge. Myself and three other brethren were strong Wesleyan Methodists five months ago, and advocating their cause to the utmost of our ability; but we were interested to know what the Latter Day Saints believed different to what we did. Bro. Caffall had preached in Lydney a few times previous to this, and Bro. A. N. Bishop had commenced coming amongst us. I had heard the saints preach about five times altogether, and was fully convinced in my mind that they were a great deal more right than any one else. However, not wishing to do anything hasty, I did as Christ commanded, searched the Scriptures. I soon found I was a long way from the kingdom of God, according to the plan which the Savior had brought from his Father.

Being honest with myself, and knowing that I should have to stand on my own merits in that great day when he whose right it is to reign shall come, I determined to join the church of the living God. I could not rest in mind, body, or spirit. So seeing an advertisement that Brn. A. N. Bishop and T. Gould would be in our little town again to hold meetings, I resolved to go and induce some to go with me who had been my companions in tribulation at the Wesleyans. Well, four of us did go, and I bless and praise God for the day. We heard what shall I say, a gospel; No, the gospel in its virgin purity as taught by Christ and his apostles. None of us were so sure of getting into heaven when we came out as when we went in. Well, in short, I may say that none of us found rest till we had been buried beneath the liquid wave for the remission of our sins, to be buried with Christ in baptism, and to rise with him to newness of life.

The next ordinance was to have the hands of the elders laid on our heads for the gift of the Holy Ghost. The saints gathered together for this purpose on Sabbath, the third, in January, and Brn. A. N. Bishop, T. Gould, and T. S. Griffiths administered in this ordinance; and as we had been told by the elders, we received the Spirit of God in power.

Three weeks later three sisters came down into the depths of humility to fulfill all righteousness. Again has God blessed the seed which has been sown in our midst, and three more have come forth and volunteered to follow in the footsteps of their King; and God has in his marvelous goodness blessed with a baptism of fire and the Holy Ghost in each case.

We have experienced some grand times of late; God has blessed this branch of his vineyard in a wonderful manner. The gifts of the gospel of Christ are showered on us in abundance; surely this is the day of his power. On the past Sabbath, May 15th, heaven came down to earth, and the power of God filled the

place where we were sitting. I could write and relate instance upon instance, one blessing after another, that I have been an eye-witness to. No doubt it would interest some of your readers, but I must not intrude too much on your space. Asking an interest in the faith and prayers of all the saints of God, I remain your brother in the Lord,

HENRY ELLIS.

361 Eighth St., MANISTEE,  
Michigan, June 2.

*Editors Herald:*—I see by the *Herald* that L. D. Hicky is gone to rest; and when I think of him I also think of his first wife, who took her children and left Beaver Island when L. D. was gone, all because she did not believe in polygamy. Then he married Sarah Linnell under the law of Strangism. Sarah was a nice girl, and I liked her; but what a mistake she made in marrying in that way? And who could blame him or any other person for trying to believe in Strang? What could he tell his wife and children and the world? That he was living in adultery? Not he.

I thank the Lord that I was never led so far astray as that. Now that I have got my eyes open I will try to keep them open.

My father and mother came into the church under Strang; were baptized by John E. Page. We went to Voree, Wisconsin, then to Beaver Island. I was taught to believe that polygamy was the order of the church; that Christ came down through a long line of polygamists; that Mary and Martha were Christ's wives.

I saw Strang crowned king. My father, Royal Tucker, made the scepter that Strang had. It was made out of a knot of wood and finished up nicely. I can see it now in my mind.

Then again, the Sabbath was restored, and the earth was the Lord's and the fullness thereof, and we were his people and could take the spoils of the Gentiles, and consecrate them to the Lord.

My father's property never left the church; we could apostatize, but not our house and lot, or father's tools. Call that the Church of Christ? No, never! But for all that we lived, and believe in the true gospel of Christ and his kingdom.

I have seen them married and sealed for time and eternity on the Island; but for all of that I always believed that Joseph Smith was the leader of God's people. Sometimes I think we were led to Beaver Island to try our faith. Be that as it may, I stand firm as a rock in this latter-day work.

My father and mother were baptized over again by Uncle William B. Smith and received the gifts and blessings that are given to the true Church of Christ. They are both dead now; they died full in the faith of this latter-day work. I joined the Reorganized Church some three years ago, and rejoice in the knowledge of the true Church of Christ. Sometimes I am told that all are alike; that is, all three of the churches, Brigham Young's, J. J. Strang's, and the Reorganization; but I know better, for "by their fruits ye shall know them."

I am an old woman now — sixty-one years

old. I see lots of names of people I used to know, in the *Ensign* and *Herald*. The honest in heart will be sifted out, and I hope to be one of them that will stand the test and be worthy to enter into the celestial kingdom.

Yours in the faith and hope of the first resurrection.

SARAH WINSTAFF,  
(Daughter of Royal and Catharine  
Tucker.)

CEDAR GROVE, Tenn., May 23.

*Editors Herald:*—I sit here sad and lonely to-night with my sick husband, not knowing how soon he may be taken away from me, as he is very low. He has been very poorly all winter with la grippe, and now dropsy has set in. He is very low, but I hope and pray that God will rebuke the disease that is preying upon his frame, and grant unto him health and strength again; and I humbly ask the prayers of all the saints in his behalf.

It is hard times for us here, as we did not get here last year in time to raise a crop, and he has been sick so long; but it is my earnest prayer that God may send some elder that is near here to administer to him. Brn. Snow and Kelley came through here about a month ago; they stopped all night with us. I wish we had had them administer to him but he was some better then. I hope some one will send me more papers, as they drive away dull care. The saints have sent me *Heralds* some time ago. I was very thankful for them, and hope they will send more, as we are alone in our belief. I will now close by asking the prayers of the saints everywhere in our behalf.

Your sister in the faith.

MRS. L. M. HINKLEY.

PORCUPINE, Wis., May 25.

*Editors Herald:*—A word from the northern Wisconsin hills. On the 21st of April (at the close of one of the best conferences the church has ever held) in company with Bro. A. V. Closson and family left Lamoni for Porcupine. Arrived on the 23d at Pepin, a town on Lake Pepin. The scenery all along the route was beautiful. I enjoyed our stop-over at Dubuque, and many places of interest I could mention, but think it not wisdom. We found Bro. Hooker waiting for us at Pepin with his team to convey us fourteen miles over hills, through the valleys, till at last we reached our destination. A kind sister had supper ready for the hungry travelers, which we appreciated highly, as we expected to have to prepare the same ourselves.

On Sunday, the 25th, met a little band of saints sixty-eight in number, in their neat little chapel situated in the Porcupine Valley, about one half mile from Brother Closson's residence. Porcupine is a small hamlet surrounded by hills with a creek passing through it, which also bears the same name. It is supposed that the name Porcupine was given because of the many animals bearing that name that roamed the forests when the country was first settled.

The saints are warm-hearted, kind, and generous, with the love of the work at heart.

They are greatly attached to Bro. Closson's family. They were thankful that he was sent back to them. I feel well here, never felt better spiritually. I am trying in my weak way, with the help of the Master to do all I can, assisting in Sunday school work and song service; have organized a Sunday school teachers' meeting, commenced blackboard exercises and various other helps. I never so fully realized what the Lord could do for those who put their trust in him before. I feel to praise his holy name for his goodness and mercy to me, one of the weakest of God's children. I feel a measure of that blessed spirit of light, joy, and peace which permeated the hearts of the saints on that memorable afternoon when the word of the Lord was read to hundreds of his children, given through the seer and revelator of latter-day Israel and the leading quorums filled, which fully equipped "the ship of Zion" for the first time since its reorganization. I shall never forget that conference. It was another day of pentecost to the saints.

Brethren I. N. Roberts and E. A. Steadman were here a few days on church business, preached twice in the chapel, which was well received and enjoyed by all who heard them. Brethren come again. The saints would have been glad could they have stayed longer; but we had to say the sad word, "Good by;" perhaps never to meet in this life again (at least some of us) until we meet in that grand reunion where partings never come, for we shall reign with Christ our king if we are faithful.

Your sister in the faith,

MARY A. WHITE.

SYDNEY, N. S. W., May 10.

*Editors Herald:*—We are anxiously awaiting the arrival of conference proceedings, but must wait some three weeks more. This great distance from headquarters is greatly felt at times. Have never got entirely reconciled to it, though we have had over three years of it. Time has been so thoroughly occupied that you have not heard from "I" for sometime. Would like to have related to you, while its memory was fresh, a remarkable case of healing that occurred about a month ago or more. Through over-straining her eyes in preparing for an examination in the education department of New South Wales, Sr. Anna Mather lost her eyesight, and was forced to come to Sydney from Kempsey (where she was serving as a "pupil teacher") for medical treatment. For several days she was blind indeed, the rest of the time partially so, and none of the time able to read even the largest print. The oculist who took the case acknowledged he did not quite understand it, and changed his treatment for better results. She seemed no better. Upon her request the branch here came together one Wednesday night fasting. She was present, as was also the healing power of the Great Physician. We administered in the usual way. Five minutes after she arose and testified to having been relieved. Had been able to read the number and first line of the hymn sung after she was anointed, something she couldn't do on enter-

ing the room. She staid all night at Bro. Seaberg's, (where I stay) and was delighted the next morning when she arose to read a letter received from her mother some time previously, without the least straining.

I then went with her to the doctor, who examined her eyes with surprise and delight. He remarked: "I can't tell you how much better your eyes are. You must have been following my directions very closely." He told her that she need not come but once more and then she would be able to go back to work. Sr. Anna was amused, but said nothing (as we are commanded). She informed me that she had given up his directions several days before, preferring to trust God, and because, too, the oculist acknowledged he didn't understand the case. I then took her to the top of the General Post Office clock tower and she feasted her eyes on a magnificent view of Sydney and suburbs, including one of the finest harbors in the world. Four days later she paid her last visit to the doctor who said: "That salve has done its work well! Your eyes look blooming!" (and nearly one week had passed since she had touched salve or lotion.) Little does the doctor know what salve it was that did the work.

But a curious thing happened her two days after the administration. About ten o'clock in the morning her voice was suddenly affected and not one word could she utter audibly until she was again administered to. It then returned gradually. Upon this occasion the same healing influence was felt and one lady, not a member but an investigator, states that she received a touch from "the hem of His garment" by which a long-standing trouble was removed by silently requesting it while we were engaged in administering to Sr. Mather. This same lady was not long since turned out of the hospital "incurable" and her husband feared to see her baptized on account of her delicate condition; but your humble servant had the pleasure soon after the above event of leading her and another lady through the waters of regeneration.

This reminds me of another sister (Parkes) who was a sufferer from a tumor and could scarcely drag herself to the water's edge. She came up out of the water "every whit whole," and remains so to this day. (This was about eighteen months ago.)

These cases and others I might mention, have been great strengtheners to the new saints in Sydney.

We have lately held an "all-week mission" here. A bad cold in the voice-box completely disabled the writer, which was not according to our calculations. But happily Elder Butterworth was on hand to take up the work and preached every sermon of the series; and he did it well, too. For over three years I have been listening mainly to myself, and it was a treat to hear for the first time our worthy chief in a series. We are more than ever impressed that he is a workman that needeth not to be ashamed.

It was our special privilege this week to hear a speech from the Rev. John Clifford, of London, the leader of the Baptist Church in Great Britain, and a prominent figure in social and educational questions in that

great metropolis. When his name was announced at a public meeting in London to protest against the government's attitude in Cretan affairs (just before his departure), the audience gave him such an ovation as not even Mr. Gladstone received. Upon hearing him, we quite understood the secret of this. Notwithstanding he has more letters following his name than there are in it, one would never see any self-consciousness of that fact in his manner or style. And such a style is badly wanted among ministers as a rule. It was conversational, earnest, and emphatic. Earnest words never die, while affectation and stiltedness seldom if ever reach the heart.

Dr. Clifford thoroughly believes in what he says and devotedly advocates it. He is a thorough Protestant, and launched out fearlessly on the question of religious liberty, the attitude and mission of the Free Churches and established Church in England, and the relation of both to the Church of Rome.

The sacerdotal spirit in the Anglican, or Established Church, had caused a great gulf to grow between her and the Free Churches (Baptist, Presbyterian, Methodists, and Congregationalists). The former had regarded the latter as no churches at all (because they have no "orders" and hence no apostolic authority). This only created greater unity among the Free Churches. The English Church had been anxious (that is, the dominant High Church party) that Rome would recognize her orders. But the Pope had the consistency to declare them invalid. "We want no orders," said the doctor ironically, "other than is found in the command, 'Go ye unto all the world and preach the gospel to every creature'" (and his Free Church brethren on the platform responded with a hearty "Amen").

The doctor rejoiced in the glory of "Greater" Britain. There once was a Greater Portugal; she is diminished as the mists before the morning sun, a Greater Spain; but she is gone, too. Where is Greater Holland and Greater France? All gone. Was there ever to be a day when Greater Britain would follow Greater Portugal, Spain, Holland and France? What were the Australians going to do for the Great Britain of the future? It had been remarked to him by a young Britisher that Britain was ordained to rule the world, and the reason was because they were the justest nation. He hoped that was true. The Romanists could not make the Greater Britain of the future. Let the British Empire go over to Romanism and Greater Britain would go after Spain and France. The Free Churches who stood for liberty of conscience—that liberty that secured all the rest—would make Greater Britain permanent, extensive, universally and gloriously victorious. She must carry this light into the realm of the Czar and the Turk. He closed with this peroration: "Be men of faith, of loyalty, of conviction, and as we go from step to step in our history as a people, trusting in God who has made us what we are, we shall prepare the day when all men shall brothers be, and rejoice in the fact that they are children of one God, who through his Son,

seeks their salvation, and by his Spirit seeks to bring them into blessed harmony with himself and his revelation.

This is a high and exalted ideal which he thinks the British nation has been ordained of God to realize. What a fruitful and interesting train of thought this arouses from our standpoint!

But I will not trespass on your space further, but leave your readers to think on it. (By "our standpoint" I mean the standpoint of a representative of the kingdom of God.) I suggest as a starting point Daniel 2: 44.

During the address Dr. Clifford admitted that Christian Socialism is spreading throughout Christian communities. Worldly forms of socialism had received a check; but Christian Socialism was a fact.

The doctor is on a tour for his health and will visit America before his return home.

GOMER WELLS.

THACKERY, Ill., June 1.

*Editors Herald:*—On April 24 I started in my field of labor, stopping with the saints at Green schoolhouse, preaching over Sunday; thence to Kell, a new opening, where I met Bro. and Sr. Fanver, strong in the faith, kind and generous, with whom I shared their hospitable home. I did not succeed in getting out large audiences until Sunday, when they filled the house; on week days most everybody was busy planting or preparing their ground for corn. I do not think this effort was in vain, and if followed up when people are not so busy, good will come to them. I went to Arrington; this is the place where Bro. I. N. White held a discussion with Rev. Moore, of the Missionary Baptist Church. I preached three discourses there and felt satisfied there will be an ingathering at this place; if Bro. White could arrange to hold a series of meetings at Arrington I believe he would be better received than most anyone else.

I went to Dry Fork and there met our general missionary from Indiana, V. D. Baggerly, and F. M. Slover missionary in charge. After conferring together it was agreed that Bro. Baggerly and I labor together until June Conference. At Springerton we labored a week, doing what we could to encourage the saints, publicly and privately, to a more active discharge of duty. This branch is in the condition that all branches are sure to get when the law is not enforced, and the branch officers are inactive. There are some good and true saints living here, doing the best they can under existing conditions. My prayer is that God's people and his cause will not always have to suffer because of injudicious advocates. When will the saints learn we are to be perfected through obedience to a perfect law, and the officers learn they are called to execute this law? Whatever harm may come to this body through a failure of duty of any member, whether laity or officer, just to the extent they have failed to comply with what is required of them, just to that extent condemnation rests on them. I would to God every one could awake to a realization of the responsibility resting on them, and move with the will and wishes of our heavenly

Father, that we might not stand in the way of sinners.

At Bungay we secured the Newlights church to hold a series of meetings in, but the first night we found the keyholes of the doors filled with wood; but after some little difficulty we made an entrance, and the writer preached the first and only sermon that was ever preached by our people in their house. The people must have imagined a vain thing, and some raged, and informed us that the Mormons could not preach in their house; giving as a reason, if they let us preach some of their own number would burn down the house. The better class of the people did not like the way we were treated; said there was no Christianity in such conduct, hence a division among themselves. A number were heard to say they would not stay in such a church. Thinking it an opportune time to preach to the honest in heart, we secured an old log church in the little village of Bungay, and preached more than a week, baptized two, and left many more near the kingdom. Some expressed themselves as believing all we preached, and their intentions were to join the church in the near future. May they act on the courage of their convictions and receive the blessings that are for the obedient. At Thackeray we expected to remain over Sunday, and then on to district conference at Brush Creek branch, where I expect to meet my wife, this being near the point I started out from. Everywhere I go I find people of inquiring minds, and anxious to learn more; while others feel quite satisfied with what they have already received, and think to accept anything taught by our people more than they have already received would be adding to God's word.

The saints generally I think have the spirit of progression, not being satisfied to stand still, believing there is higher ground yet for them to occupy. May they move onward and upward, until they have reached the mark and prize of their high calling in Christ Jesus, is the prayer of your humble servant,

J. D. STEAD.

LOOKING GLASS, Oregon, May 31.

*Editors Herald:*—At last I am in my field and at work. Coming via Sacramento with privilege of running into San Francisco, I took the opportunity of getting acquainted with the saints there and seeing the city of the "golden gate." Here I enjoyed a week's stay and labor with a good deal of sightseeing mixed in.

As I came through I stopped off a week in the "Valley," speaking once in Salt Lake City, once in Ogden City, and once in a schoolhouse near Ogden known as Riverdale. Here, in Ogden, I met a friend of my childhood days, or rather two friends, in the persons of Bro. S. D. Condit and his sister Adda. Bro. C. was preaching at Riverdale and it was his appointment that I filled there. The following Sunday I spoke once in San Francisco, and once in Oakland, where I met Bro. H. L. Holt.

Saturday, the 22d, found me on my way to Sacramento, where I spoke twice on Sunday

and once each on Monday and Tuesday evenings. Leaving there at midnight Tuesday I reached this point Thursday noon, and that evening was met by a house of nearly a hundred, and have spoken each evening since and twice on Sunday. My appointments are out for over next Sunday.

I feel that the Lord is blessing me here. I look for Bro. Holt to-morrow. I have found friends and seem to be making more for the cause.

Your brother,

A. M. CHASE.

SHEFFIELD, Eng., May 22.

*Editors Herald:*—It is a pleasure to me to read the glad news that salutes our ears from far and near. The *Herald* is ever a welcome guest; and I cannot understand how that those who call themselves Latter Day Saints can really do without the dear old *Herald*. I know those that say they cannot afford, and yet they do afford to take daily and weekly papers. I am of the same opinion as Brother Caffall, that if I can only afford one paper, it shall be the *Saints' Herald*. I am glad to say that God has blessed me during the past years, manifesting his parental care for me, blessing me at times with information that comes alone from the Giver of all good and perfect gifts.

All praise, honor, and glory be given to our heavenly Father for his condescension in giving directions for the filling of the quorums of the church. While such great strides are not made this side the Atlantic, we are pleased to see that the little stone is rolling so steadily in other lands. I have been blessed by the news of such a grand conference. I hope we shall heed the advice given us by Paul, "Wherefore let him that thinketh he standeth, take heed lest he fall," knowing that the time is but short. May we be wise and work while the day lasts.

I am sorry to say the work is but slow in this branch, only a few evincing a desire to labor; nevertheless the Sunday school is progressing very well. May Zion's cause prosper and the honest in heart be gathered in. With hope of final redemption of Zion, I am,

Yours in gospel bonds,

J. ARBER.

ORCHARDSVILLE, Ill., June 4.

*Editors Herald:*—Since our return from conference, and prior to our leaving home, we have had visits from Bro. Gillespie and daughter Mary, of Kirtland, Ohio, Brethren Kent and Baker, on their way to the Eastern mission field, and Bro. T. W. Chatburn, who stopped a few days on the way to his field in Kentucky and Tennessee, and whom we left with appointment for last Sunday in St. Louis.

Our trip to Southern Illinois was delayed fortunately or unfortunately, by the very severe sickness of Sister Bond; she being taken violently ill on the 17th. Of the trial of our faith we are not disposed to speak in detail. Administrations, and all that care and good nursing, or "the use of that which" the highest wisdom we were in possession of "directs," seemed to fail in bringing relief. "The spirit of healing from the Lord in

faith," being for the time denied us; with the added importunities of friends to "fly from ills we have, to those we know not of," by venturing into experimental fields neither warranted by reason, the facts of history, or the word of the Lord to us. These all made the threatened dangers all the harder to bear; but when matters seemed to have gone far enough—and the point of a crisis had been reached—the Lord reached forth his hand, and in the administration of those means which His wisdom alone has appointed, and by his spirits' power said unto us—"it is enough"—and the persistency of the prayers of faith and of a trust when we may not always trace him with fleshly sight prevailed, and the Lord, according to promise, has raised her up from a natural death-bed, for which we feel profoundly grateful to him whom we still hope to trust, even though we may come to a place where our faith—or rather desires or petitions may be forced to submit to a denial, death must come to all, sooner or later. May God help us not only to live but to die consistently, and not by unwarranted method seek to interpose or stay—or rather take the greater chances of hastening the event we seek to postpone by reaching after the "hand of an enemy," blindly groping in the dark for chances that in my experience have proved so fatal to success.

I have never yet seen a person die without drugs, or the "orthodox" doctor, save by accident or violence. I have seen and have known many, very many, under their advice and treatment to pass away. We expect, sooner or later to die, with or without a doctor we trust, unless some new light dawns—to be able—so far as present current methods or practice is concerned to die without one. We are already handicapped by too many infirmities; ills enough we have, inherited or acquired, transgressors of law through ourselves or our progenitors—already great enough, without adding insult to injury. "Have faith in God"—why not?

I feel, at this writing, thankful to God for a companion possessed of grit, and with a goodly measure of confidence in God—a confidence that expresses and emphasizes itself in shadow as well as sunshine; in storm or in calm; in trial or in repose. Also, desirous of expressing thanks to the brethren, sisters, friends, and to our lady friend and physician, Mrs. Dr. Skinner, who not only put up with our "fanaticism" in refusing stimulants or medicines; but put in a heroic day and night's service of good nursing; and although she failed in "converting" us from "the old paths"—it is our satisfaction to believe that the faith of the saints received additional credit with this, I believe, honest woman.

Last Saturday and Sunday was principally spent at Orchardville, with T. B. Lee post G. A. R., of whom Bro. M. G. Powell is commander. Decoration day—a day of beautiful sunshine, and of scattering flowers in profusion upon the graves of our fallen heroes. Three cemeteries visited where repose the ashes of our country's defenders—memorial service in afternoon—speeches by Rev. McMinn of the Baptist Church, Prof. Branson of normal college, and the writer. Sunday—

memorial sermon by the writer, the crowd being unable to get in to the church, in spite of threatening weather. Our theme—"Our country; past, present, and future." Reminiscent tribute to our country's defenders—the scarred living, and the honored dead, duties done, and duty still before us; dangers past, and dangers threatening still our beloved country. Traitors dead, with issues that created them. The living patriot has still a duty to perform. The enemies of freedom and of human rights, of constitutional inherent and God-given right, not yet all dead; conditions of peril may confront us, possibly obscured from the gaze of the pre-occupied masses. The insolence, the ignorance, overconfidence, and assumption of the Slave Oligarchy, that threatened to choke the life of our nation, and struck in its death throes ten thousand northern, as well as southern hearthstones with death, is no more; but the principle still lives, of rebellion against a government that God designed, and Abraham Lincoln on the battle field of Gettysburg prayed for—"A Government of the people, and by the people, and for the people."

May the ballot of a great people, a people designed of heaven for equal use of all his bounties—loaded with the conscience and intelligence of the people preserve unto, and for the use of the whole people their inherent constitutional and God-bequeathed right "to life, liberty, and the pursuit of happiness." The musket is laid aside—by not only the boys in blue, but the boys who wore the gray—let us hope, forever; so far at least as internal strife is concerned, and to make matters sure, let the Grand Army of the Republic take up the bloodless, but no less effectual weapon—the freeman's ballot—draw a bead upon the man who seeks to destroy or corrupt its integrity, or pervert its design for personal or unpatriotic or selfish use. Beware of the professional politician, no matter what his party badge; and remember that the man who seeks by cajolery, by misrepresentation, by falsehood, or by intimidation to pervert or turn aside a freeman's will in this regard, is a traitor to the Constitution, and a rebel against his country. The man who sells his vote is a fool, and should be disfranchised. The man who buys it is a knave, and should be imprisoned. Let us study the declaration of our forefathers again and again—and with them and with that glorious patriot, Abraham Lincoln,—with hands stretched over the graves of our fallen heroes, to-day renew our vows, that "a government of the people, and by the people, and for the people, shall not perish from the earth." . . .

In speaking we were helped, and applauded, and congratulated by ministers and all, at the close. Friends were made for the church, and we felt and feel that opportunities like this referred to, may be by carefulness and wisdom made to subserve the interests of the kingdom and government of God, and the cause of the ideal citizen, Jesus Christ.

Sunday and Monday evening spoke at the Helm schoolhouse in the neighborhood of this writing; since when we have been holding forth every evening in the Baptist church

in town, being the first time our gospel has ever been preached in that place; the result, in a measure, of Sunday's memorial service, and the work of the Grand Army boys.

We are indebted to Mr. J. L. Scott, a prominent Baptist and temperance worker and merchant of Orchardville, for use of and preparation of church, choir assistance, and many courtesies. May his shadow increase with his love of justice, fair play, and as a consequence liability to learn of the truth that makes men free.

We go to Xenia for Sunday and meetings during the week, thence the Saturday following to Brush Creek and their district conference.

In bonds,

M. H. BOND.

OSKALOOSA, Iowa, June 7.

*Editors Herald:*—The work at this place is steadily moving forward, and saints rejoicing in this work at the blessings they are receiving. Bro. J. S. Roth has just closed a series of meetings at Beacon, two miles west of here, awakening an interest among the people, a result which is sure to follow the labors of such able and faithful laborers as Bro. Roth.

The able and fearless manner in which he handled the principles of the gospel of Christ; also greatly strengthened the saints, they receiving more light on some of the principles of truth than they had ever learned before. The local ministry are putting forth such efforts as circumstances will permit, aided by the prayers and assistance of the saints, God is blessing us and we are steadily increasing in numbers. We have a Sunday school which is an aid in the work. The sisters have a prayer union, which is a source of much spiritual strength to them.

We are rich in the blessings and comforts which the Spirit brings, though not possessed of many of the riches of this world. We hope that by living faithful we shall see a great work done at this place, and many precious souls brought into the kingdom.

C. B. BROWN.

STANDLEY, I. T., June 4.

*Editors Herald:*—The second week in May I was holding a series of meetings at Tusahoma, Indian Territory, the capital of the Choctaw Nation. I was called upon to administer to an infant child of Mr. and Mrs. Cox. The child was in the third week with bronchitis, and gastro-intinitis. The doctor had despaired of all hopes four days before. Being a physician, and seeing the child was in the throes of death, I proceeded to administer at once. The child was relieved at once, and healed in a few minutes; is now sound and well. The mother came to Standley and was baptized three weeks later; also an old man by the name of Collins near here, and a Mrs. Nicolas has also been healed by the power of God. To God be all the glory. All these are not members of the church.

Time would fail me to tell of the goodness of God to his people at this place. We are doing all we can for the spread of the glorious gospel of these latter days. The people are waking up to its truths all over this country.

I am made to rejoice every day of my life that I have been permitted to receive the glorious message. Pray for us that the good cause may roll on.

W. B. TONEY.

SAN FRANCISCO, Cal., June 3.

*Editors Herald:*—I had a pleasant time at Santa Rosa on Sunday, May 30; spoke for them in their neat church at eleven a. m. with good liberty. We had an intermission of fifteen minutes, after which we partook of the sacrament and a pleasant and profitable hour was spent in prayer and testimony.

There is a general good feeling all through the church and gladness over the filling of the quorums and the appointing of a Patriarch. The grand outpouring of the Spirit at the late conference has been felt to an extent throughout the coast. The Lord graciously manifests his approval when we try to walk according to the gospel rule.

Every year has brought experiences to me, which I think make me more capable of endurance; that is, I think it would take more to overthrow me now than in times past; and many others express themselves similarly. May the Lord bless all who are striving for the victory.

In bonds,

C. A. PARKIN.

COUNCIL BLUFFS, Iowa, June 9.

*Editors Herald:*—Our conference at Crescent was a treat to all present. The good Father graciously ratified the effort. The business passed off without any friction, and the prayer session was exceptionally good. The Sunday morning hour was occupied by the writer, and in the afternoon Brn. Carlile, Butler, McIntosh, and Lile were the speakers. Adjourned to meet at Wheeler's Grove, August 28 and 29. We anticipate good results from our series of two day meetings throughout the district. I expect to hold forth at Crescent next week, and will then commence tent meetings here in the city, to continue most of the summer, providing I can get the tent.

Recently the Sisters' Aid Society of this place secured a storeroom, and for two days served meals, ice cream, etc., and in conjunction had a counter well laden with useful articles for sale. It was lacking the usual "bazaar objections," and in all was a success. Some fifty-six dollars were realized above expenses, and the sisters now propose to carpet the church, and assist financially in painting the outside. One encouraging feature connected with this was, that they secured the storeroom free; the gas company put in the gas for nothing; the water company made water connections to suit without any extra charge,—a favor the other churches do not generally get. But each company representative stated they were only too glad to accommodate them, for said they, "We have never before been called upon by your people for a favor, and we will be pleased to do anything you ask." Every business man visited seemed pleased to assist. It was not always this way; but constant and persistent labor, added to square dealing and exemplary lives on the part of a majority of the membership,

has strengthened us in the minds of the people.

There has been considerable sickness here this spring, and we have been quite busy at times attending to administrations. Sr. Kay is suffering with dropsy and heart trouble. Bro. Bassett has been stricken with paralysis. Bro. Hall is quite feeble. The above are among the oldest saints in the branch, and are among Council Bluffs charter members. Our genial brother, Doctor Thomas Allison, of Crescent, is suffering with dropsy and kidney trouble. The physician gives him no hope of recovery; what the Great Physician will do remains to be seen. Sr. Ada Darrington (nee Scott), daughter of Bro. Thomas Scott, died in childbirth recently, the funeral sermon being delivered by Bro. H. N. Hansen.

Bro. Senterlow Butler has been busying himself at Crescent and Hazel Dell since conference. A certain skeptic saw fit to attack the Book of Mormon, in the columns of the *Shenandoah World*, recently; we replied, and he confessed that he gathered his information from a "Mormon Exposure," but thought it was correct. He will be sure he is right the next time, I trow. The work is brightening here as well as in the district, and if we are blessed with health, we hope to report greater progress.

Yours with Christian love,

T. W. WILLIAMS.

## Original Articles.

### DECEPTION'S REIGN.—NO. 2.

BY ELDER COLUMBUS SCOTT.

#### MISAPPLICATION OF THE SCRIPTURES.

THE misapplication of the Scriptures and their perversion thereby is one of the leading causes of the religious deceptions of the present age. A failure to "rightly divide the word of truth" and a consequent perversion and misapplication of the truth, have led to the vortex of deception, blindness, and hopeless and final overthrow of many of earth's children from first to last.

The light and guidance of that same Spirit that originally gave or revealed the word of the Lord is absolutely essential to a right understanding and application of the word. The Christ understood and taught this truth:—

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.—John 16:13.

Then opened he their understandings, that they might understand the Scriptures.—Luke 24:45.

Men and nations, councils and synods have been misled and led into deceptions by not having a right understanding of and by misapplying

the word of God. And worse yet, when God sends men endowed with the Spirit to comprehend his words, and authorized to teach and apply them, a majority of the people are so blind and so deeply traditioned in error, that they will not hear, nor investigate, nor suffer themselves to be delivered from their deceptions.

The Jewish nation, almost without exception, were under a cloud of deception, so dark that they did not understand their own prophetic writings, at the time Christ was sent to redeem them. So blind and deceived were they that instead of receiving with joy and thanksgiving their Savior of "whom Moses and the prophets" had written, the nation, with their deceived leaders, rejected him as an impostor, deceiver, and criminal; as such had the sinless Christ, put to death. Strange condition that to be in, putting darkness for light; so grossly deceived that they would not even investigate his claims, but condemned him to death, and slew him, without a charge being sustained or even justly found! He was prejudged, condemned, and slain without a hearing! What an awful condition religiously to be in! What a strange deception that was! We may lay it down as a rule, that when individuals or societies are found in a condition of mind averse to investigation of that which does not accord with their religious belief or traditions, and oppose that that differs from their religious notions, without investigation, they are deceived, deluded.

Thus the Jews prejudged, condemned, and slew their Savior, without ever investigating his claims. What but a deceived condition of mind could have induced them to be so rash? Their deception blinded them to the sense of their Scripture, "They be blind, leaders of the blind," says Jesus. Paul's statement is:—

For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain.—Acts 13: 27, 28.

But the Jewish nation was so grossly self-deceived that they did not really believe the Scriptures, though stoutly averring they did.

For had ye believed Moses, ye would have

believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?—John 5: 46, 47.

May not the condition of a great many of this age be the same as has been that of the Jews for the last eighteen hundred years?

According to this statement of Christ people are sometimes so deceived that they do not in reality believe the word of God, when they think they do. How is it that people can be so misled, blinded, deluded, so dreadfully deceived?

Any system of religion that begets prejudice in the hearts of men against those who differ from them, or even allows blinding prejudice to exist in the mind, is not of God. His truth enjoins "godliness" and "charity." Prejudice is the opposite of godliness and charity. No, we are justified in the conclusion that such a system of religion, is itself a gross deception, and should be abandoned because blinding, misleading, and utterly deceptive.

Even the divinely inspired prophets needed the inspiring and revealing Spirit of God to enable them to understand their own revelations. We read this:—

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.—1 Peter 1: 10, 11.

Understandest thou what thou readest? And he [the eunuch] said, how can I except some man should guide me?—Acts 8: 30, 31.

And who, in the economy of God, are the men to guide us to an understanding of God's word and the right application of it? Answer,

For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.—Malachi 2: 7.

For he whom God hath sent speaketh [not only hath spoken] the words of God: for God giveth not the Spirit by measure unto him.—John 3: 34.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.—John 20: 21.

To the Seventy whom Jesus sent, he said:—

He that heareth you heareth me; and he that despiseth you [your message] despiseth me; and he that despiseth me despiseth him that sent me.—Luke 10: 16.

To the apostles Jesus said:—

Verily, verily, I say unto you, He that re-

ceiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent.—John 13: 20.

Paul writes:—

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher [an authorized messenger, a witness]? And how shall they preach [bear witness], except they be sent?—Romans 10: 14, 15.

Reader, do not become weary with the consideration of so many texts on this subject, for they illustrate a principle that may save you from dire deception. The authorizing and sending of ministers by the Father to do his will among men, is inseparably connected with his kingdom or church; and such ministry are so authorized and sent by revelation of God to them, —present-day revelation,—and such will teach in harmony with those similarly sent by our Savior while here.

Of those who assume to go among men as ministers, without being sent of God, and will deceive the people, Jesus says:—

Many will say to me in that day [day of judgment], Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew [acknowledged, authorized, sent] you: depart from me, ye that work iniquity.—Matthew 7: 22.

Some of these false prophets and apostles made their appearance in Paul's day. Of them he wrote:—

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.—2 Corinthians 11: 13, 14.

Of the ever-increasing numbers of these "workers of iniquity" and "deceitful workers" and their multitudes of deceived followers, it is prophesied by Paul:—

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they [the deceived peoples] heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Timothy 4: 2, 3, 4.

Here are the two classes of ministers presented in contrast. Which are you following? One class is sent of God; they declare unto you the word of the Lord and teach sound doctrine of Christ.

Who are the "many" "deceitful workers," "workers of iniquity," these

teachers "heaped" or called and sent by the people? Can you distinguish them from those authorized of God? If so, how? If not, how can you determine but what you may be deceived by them, and blinded to their false teaching and deceptions? Your eternal interests are of too great importance not to be able to settle this question. Remember these workers of iniquity are to be rejected and condemned of God at the day of judgment!

These "many" "workers of iniquity" who are pretending to do so many "wonderful works" "in the name" (by authority) of Christ, have many followers. Who are they? Where are they? Can you point them out and inform us who they are? Of one thing we may be certain; that is, they are religious teachers. They pretend to do their iniquitous work in the name of Christ, God's Son. Awful presumption that! And Paul says, when speaking prophetically of their work in the last days, that it will be productive of "perilous times." They will be, rather are, self-lovers, money-lovers, boasters, proud, bargain-breakers, "false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of Godliness but denying the power thereof: from such turn away." (2 Timothy 3:1-5) Here, dear reader, are some of the characteristics by which the false and deceptive teachers that lead people astray and deceive them are known.

The fact that the prophecies of the Bible abound with statements pointing out that deceptions will be so wide-spread, and will be advocated and headed by false teachers, ought to arouse the world to an active and solemn investigation of its present religious condition. Mankind to-day are averse to the idea of investigating religious matters for themselves. On the contrary there is a morbid desire to see religious wonders, something supernatural. Deceivers will pander to this morbid taste, and will pretend to do in Jesus' name "many wonderful works." But Jesus warns us beforehand that he will not acknowledge them, and in the immediate connection, proceeds to point out that the wise, the undeceived man, is the one who labors to understand, to discern

the truth, who "dugged deep," (Luke 6:48), and builded his house (hope of eternal life) on a rock. "Therefore," says Jesus, (please give special attention to the word "therefore" used in this connection,) "Therefore," because those "workers of iniquity" will seek to push their deceptive schemes among the people by "wonderful works,"

therefore whosoever heareth these sayings of mine and doeth them, [not some false teacher's interpretation of them] I will liken him unto a wise man, which built his house upon a rock—Matthew 7:24.

It pleased God by the foolishness of preaching [not showing signs,—wonderful works; yes, by preaching, hearing, and doing Christ's sayings—the gospel] to save them that believe.—1 Corinthians 1:21. (See also Romans 1:16, 17.)

God's word is the standard by which we detect and try false doctrines, deceptions, and those who advocate them.

If there come any unto you, and bring not this doctrine, receive him not into your house, [as an authorized teacher,] neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.—2 John 10, 11.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.—1 Timothy 6:3-5.

The foregoing illustrates how that perversion of the scriptures, and a refusal to abide the doctrine of Christ, brings delusion, blindness, and deceptions. Surely deception reigns almost supreme, and almost to an universal extent. But again; it will be observed that almost invariably, when going about the work of "converting sinners," as they term it, many teachers fail to invite the attention of their congregations to those scriptures which inspired men of God taught and applied to sinners in Bible times, but on the contrary, with their mistaken theories, they nearly always refer unconverted seekers after religion to scripture which inspired men addressed to church members—those converted, in Christ. For example, How many of the popular teachers will, like Peter, on Pentecost's day, when he was answering the inquiry of sinners, those yet out

of Christ, reply to their solemn inquiry, "Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"? Acts 2:37, 38.

Why do they not so instruct their great multitudes of hearers in the doctrine of Christ as the Evangelist Philip did the people of Samaria, so that like the Samaritans, of whom it is written:—

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ they were baptized, both men and women," (Acts 8:12) they might realize it to be their duty to God to be baptized? Why do not these modern teachers feel under the same obligation now to enjoin on penitent sinners when they are inquiring the way to be saved as Ananias did to the penitent Saul?

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22:16.

Strange, is it not, that the foregoing gospel requirements are omitted from the theories of these modern teachers?

To leave out some of the principles of the gospel is to change and pervert it, and a perversion of it leads to deceptions. How prophetic the statement,

And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.—Jer. 9:5.

Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.—Roman 16:17, 18.

False and deceptive teachers not only omit some of the principles of the gospel, thereby deceiving the people, but will apply to those not yet brought into Christ the following language which inspiration addressed to members in the church, to those who had obeyed the gospel:—

That if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and



with the mouth confession is made unto salvation.—Romans 10: 9, 10.

With this and other texts of like character, it is sought to make "seekers" after religion believe that faith and confession is all that are required to secure salvation in Christ, and justification from past sins. The preachers fail to inform the penitents that this language was addressed by the inspired apostle to baptized believers in Christ, (See Romans 6: 3, 4,) and who were dead to the sins of their life previous to that time. As those who had been taught the gospel, Paul says to them:—

The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach.—Verse 8.

How can it be affirmed that the word of faith which Paul preached is in the mouths and hearts of those who have never heard it, and who do not know as yet what they ought to believe? The idea is simply preposterous, and the application is a perverted one, and therefore false and deceptive.

In the same manner the scripture found in Ephesians 2: 8, is misapplied, which reads:—

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.

This passage, too, is addressed to baptized believers. Moreover, the "grace" referred to here is the gospel of Christ, even "The gospel of the grace of God," (Acts 20: 24), which is to be "believed" (Mark 1: 15), and obeyed (2 Thessalonians 1: 8), under penalty of destruction; and if obeyed faithfully to the end will save. (Romans 1: 16, 17.) And besides, Paul immediately adds:—

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Ephesians 2: 10.

In a similar way is some of the language of the beloved Disciple tortured into making people believe that some of the requirements of the gospel are not essential; notably, baptism, and "the laying on of hands" for the gift of the Holy Ghost. And, hence, parts of texts are quoted as follows:—

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. And the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1: 7, 9.

Here, it will be observed, only part

of the ninth verse is quoted. The first part of the verse reads:—

But if we walk in the light as he is in the light, we have fellowship one with another.

Is it not peculiar that God's word is so perverted and misapplied? And is it any wonder that we are warned—

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.—Ephesians 4: 14.

John's language above-quoted is written to the church; hence he addresses them as, "my little children," (Ibid. 2: 1;) "brethren," (verse 7;) as those who had "overcome that wicked one," and this matter is set at rest by the words:—

I have not written unto you because ye know not the truth, but because that ye know it, and that no lie is of the truth.—Ibid. 2: 21.

The foregoing examples are sufficient to enable us to clearly see where the origin of religious deceptions often lie, and how they are developed; and just how they get control of the multitudes of the blinded and deceived.

Prove all things, hold fast that which is good.

Take heed that no man deceive you.

Faith is said by one "to be an investment in the promises of God." But, what will such an investment amount to without an equal investment of faith in God's commandments?

He that hath my commandments, and keepeth them, he it is that loveth me.—John 14: 21.

And I know that his commandment is life everlasting.—John 12: 50.

Our life eternal, then, is enfolded in God's commandments. It will not do simply to be "trusting in the promises."

(To be continued.)

## Conference Minutes.

### LITTLE SIOUX.

Conference met at Magnolia, Iowa, Saturday, June 5. A. M. Fyrando secretary. Branches reporting: Persia, Missouri Valley, Little Sioux, Logan, Woodbine, Union Center, and Magnolia. A goodly number of the ministry reported. Bishop's agent, A. M. Fyrando, reported from March 1 to June 3: Amount on hand last report \$58.59; received \$419.18; expended \$442.40; amount on hand \$35.37. Auditing committee reported the same correct. The "court of rehearing" appointed last session, reported; report accepted and court discharged. The matter of Bro. J. W. Lane's ordination deferred from

last session was taken up, and by the witness of the Spirit Bro. Lane and many others were satisfied, and the brother was ordained to office of an elder. Bro. G. E. Cohrt was also recommended and ordained an elder. The name of Bro. Thomas Worsencroft was received for ordination to priest's office; but on the brother's request, the matter was laid over to next session. The branch presidents of the district were continued as a committee to solicit moneys for district tent expenses. A request of Bro. W. T. Donaldson was read. On motion the request was "not granted;" and on motion James Donaldson, J. C. Johnson, and D. R. Chambers were appointed a committee to wait upon said brother. On motion Bro. W. D. Bullard was granted liberty of laboring in our district as desired. Also Bro. J. F. McDowell, was invited to labor as opportunity offered, consistent with his other labors. The devotional exercises of conference were: one social service, and preaching by Brn. J. Carlson, C. Derry, J. C. Crabb, and J. F. McDowell. Two day meetings were appointed as follows: Bigler's Grove, June 19, 20; J. A. Donaldson in charge. Persia, July 10, 11; Joseph Seddon in charge. Jones schoolhouse, July 10, 11; G. M. Scott in charge. Moorhead, July 17, 18; Mark Jensen in charge. Six Mile Grove, July 17, 18; S. B. Kibler in charge. Little Sioux, August 7, 8; Joseph Lane in charge. Missouri Valley, August 14, 15; D. R. Chambers in charge. The brethren in charge are expected to invite such speakers, and complete arrangements as they may deem necessary. This was the most largely attended session of many years and all enjoyed it. Adjourning to Moorhead, October 16.

### GALLAND'S GROVE.

Conference convened at Deloit, Iowa, May 29, 1897; C. E. Butterworth and J. M. Baker presidents, Nellie Rudd secretary. Branches reporting: Union 55. Salem 67. Pilot Rock 22. Galland's Grove 291; gain 2. Coalville 43; gain 2. Deloit 155; gain 5, loss 1. Benan 47; loss 2. Dow City 105; loss 1. Auburn 49; loss 1, gain 1. Harlan 71; loss 1. Elders reporting: C. J. Hunt, C. E. Butterworth, J. T. Turner, J. M. Baker, J. H. Young, W. W. Whiting, B. Salisbury, J. W. Wight, W. A. Carroll, J. F. McDowell baptized 2, A. R. Crippen, John Pett, D. Brewster, W. McKim, A. Jackson. Priests: R. Wight, N. V. Sheldon, J. Carlson, T. N. Franklin. Teachers: F. P. Taylor, F. B. Shumate, J. G. Myers, J. O. Booth, G. A. Hoisington. \$6.31 was received by branch donations for the tent fund. Bishop's agent reported on hand and received since last report \$299.74; paid out \$193.45; balance on hand \$106.29. The names of the following branches were changed: North Coon to Benan, Mason's Grove to Deloit. Bro. John Pett was released from acting as Bishop's agent, and C. J. Hunt chosen in his stead, if it met with the approval of the Bishop. The following resolution was adopted: Whereas, This conference has, on account of his age and home cares, released Bro. John Pett from his duties as Bishop's agent; Resolved, That we tender him our earnest

thanks and appreciation for his long and faithful services in that office. A committee was appointed to purchase a new tent, and instructed to not purchase the same till the funds were in their hands. The president of the district was requested to petition the reunion to locate in the Galland's Grove district in 1898. Preaching by H. O. Smith and J. F. McDowell. Four were baptized. Adjourned to Galland's Grove, October 9, 1897.

## Miscellaneous Department.

### APPOINTMENT OF BISHOP'S AGENT.

*To the Saints of the Galland's Grove, Iowa, District, of the Reorganized Church.*—At the meeting of your last district conference Elder C. J. Hunt, of Deloit, Iowa, was recommended for appointment as Bishop's agent in said district in place of Elder John Pett, resigned.

This is to notify you that in accordance with the recommendation of the said district, I have this day appointed Bro. C. J. Hunt as agent of the Bishopric of the Reorganized Church in and for the district of Galland's Grove, Iowa, and that he is duly authorized to perform such acts as belong to an agent under the law in and for the said territory.

In commending Bro. Hunt to the saints for support in the work as agent, I also feel a pleasure in extending to the retiring agent, Bro. John Pett, the grateful acknowledgment of the Bishopric for his consistent and devoted work as agent for so many years in the past. Bro. Pett in his work has been faithful in his accounts, and has rendered good and lasting service to the interest of the church and the cause of Christ. We trust that now in his more enfeebled condition, the blessings and Spirit of the Lord may attend him, and that he may be sustained in his work as he shall be able to travel and perform the same.

Trusting that the special blessings that have been promised under the law of Christ may be extended to all saints who conform to and fulfill his law, both in things relating to temporal as well as spiritual duties, I am,

Your servant for the gospel's sake,

E. L. KELLEY,

Presiding Bishop.

LAMONI, Iowa, June 8.

### NOTICES.

Will Bro. S. F. Babcock (De Puy) please send his address to No. 3010 16th Street, San Francisco, California? Any of the saints who may know such address will confer a favor by so doing.

C. A. PARKIN.

### SOUTHERN CALIFORNIA REUNION.

LOS ANGELES, Cal., June 7.

*Editors Herald.*—As I learn you have been informed that the reunion of Southern California is to begin the 2nd of July, and that there is no time left for me to commune with the chairman, (for he is out on the desert,) I am obliged to inform you to change the date from the 2d to the 9th of July, for we cannot have the grounds on the 2d. Therefore please make the change without delay.

Trusting and asking the saints that none will take offense

Yours in bonds,

JOSEPH CHESTER,

Of the committee.

### TWO DAYS' MEETINGS.

A series of Two Day meetings will be held in Pottawattamie district, Iowa, as follows:—Boomer, June 26-27. Carson, July 10-11. Loveland, July 17-18. Hazel Dell, July 24-25. Underwood, July 31, August 1. Crescent, August 7-8. Council Bluffs, August 14-15. Wheeler's Grove conference August 28-29. Brn. John Carlile, H. N. Hansen, S. Butler, and others of the local ministry are expected to assist. We trust that the brethren in the various places will do their utmost to make these services a success.

T. W. WILLIAMS.

### TO DISTRICT AND BRANCH CLERKS.

The branch reports from a few districts are still lacking, and I hope that all who have reports in their hands will forward them soon, that the work may not be hindered. Also forward the May and June reports as soon as you can after said conferences. Much correspondence remains unanswered by branch and district clerks, my inquiries for corrections in dates, places, and items omitted in previous reports or letters. I will be glad to receive replies, so that the General Church Record may be properly and promptly corrected as necessity requires.

Kindly attend to these matters and oblige the church and your brother.

H. A. STEBBINS,

General Recorder.

### BORN.

BARRETT.—At Hardy, Nebraska, April 13, 1895, to Mr. Marion and Sr. Jennie Barrett, a son; blessed at Council Bluffs, Iowa, September 21, 1895, by Elders H. N. Hansen and — Strain, and named Marion Vernon.

BARRETT.—At Hardy, Nebraska, May 13, 1896, to Mr. Marion and Sr. Jennie Barrett, a son; blessed at Hardy, June 6, 1897, by Elder C. H. Porter, and named Vinton Eli.

REED.—At Hardy, Nebraska, March 3, 1897, to Bro. George and Sr. Chloe Reed, a son; blessed at Hardy, June 6, by Elder C. H. Porter, and named Ernest Eugene.

REED.—At Angus, Nebraska, November 15, 1889, to Bro. Benjamin and Sr. Rachel Reed, a daughter; blessed at Hardy, Nebraska, June 6, 1897, by Elder C. H. Porter, and named Rachel Luella.

### MARRIED.

REESE—BRINDLE.—At the residence of the bride's uncle, Mr. D. Sanborn, on Wednesday, June 2, 1897. Bro. Samuel L. Reese, of Pittsburg, Pennsylvania, to Miss Maude L. Brindle, of Kirtland, Ohio; ceremony performed by Elder John H. Lake.

Sweet their union, pure their pleasure  
Heart with hand to each they give,  
Each one's heart, the other's treasure,  
May they thus forever live.

### DIED.

WEBB.—Martha J. Webb, born November 29, 1847; married to T. Webb, April 15, 1880;

baptized and confirmed by J. W. Gillen, December 15, 1890; departed this life April 30, 1897, aged 50 years, 6 months, 11 days. Sister Webb leaves a husband, three sons, and many friends to mourn her loss. She was a devoted wife, a loving mother, and a humble Christian. Her dying words were, "I will soon be over," as with tearful eyes she looked into the faces of those whom she loved best. She had been an invalid for years, but was perfectly reconciled to her fate.

PHILLIPS.—At her home, 725 Pleasant Street, Brockton, Massachusetts, Easter Sunday, April, 1897, Sr. Martha T., wife of Walter C. Phillips. She was born at Bridgewater, Massachusetts, April 13, 1851; baptized April 25, (Easter Sunday), 1886, by Elder I. L. Chace and confirmed by I. L. Chace and N. R. Eldredge. She leaves to mourn her departure a loving, devoted, and faithful husband, and two daughters. Funeral services were held at their home, sermon by Elder Richard Bullard.

MARCROFT.—Catharine Marcroft, aged 72 years and 6 months lacking three days, died February 26, 1897. Funeral services conducted by T. W. Williams, at Council Bluffs.

RINGSTROM.—Wilhermina Ringstrom, born January 4, 1826; died April 25, 1897; aged 71 years, 3 months, and 21 days. The deceased had been compelled to undergo an operation and was seemingly recovering. Funeral services at the residence of her brother-in-law, C. G. Alquest, 511 North Twenty-third Street, Omaha, Nebraska; T. W. Williams delivering the funeral sermon.

HATCHER.—At her son's home in Bursmills, Belmont County, Ohio, Sarah A. Hatcher departed this life June 18, 1894; she was born November 28, 1819, at Creagers, Fredrick County, Maryland; was baptized October 31, 1877, at Lampsville, Belmont County, Ohio, by L. R. Devore. She left twelve children; husband and one child preceded her in death. Funeral conducted by Van Sutton of the Latter Day Saints' Church.

ELLISON.—Isaac Ellison died Thursday, April 15, 1897, at the home of Edward Houghton, Six Mile Grove, Harrison County, Iowa. Father Ellison was born June 2, 1807, in Monroe County, Virginia; united with the early organization about 1837, and with the Reorganized Church in 1860; came to Kaneshville in 1850, and to Harrison County in 1853. The morning of his death he ate a hearty breakfast, and suddenly expired while walking in the yard. Eight children survive: Alma Ellison, of Lamoni, Sr. S. B. Kibler, of Woodbine, Lehi Ellison, and Sr. Houghton, being members of the church, and faithful in the work their father loved. The funeral services at the home; sermon by Elder A. M. Fyrando, assisted by J. F. McDowell. Interment near the home.

MANN.—Sr. Susanna, wife of Mr. John Mann, was born June 28, 1861; died May 11, 1897; baptized October 6, 1878, at Moorehead, Iowa, by J. J. Conyer. She leaves a husband and five children to mourn her early death. Faithful till death; rests in hope of a crown of life. Funeral services by Elder George Montague.

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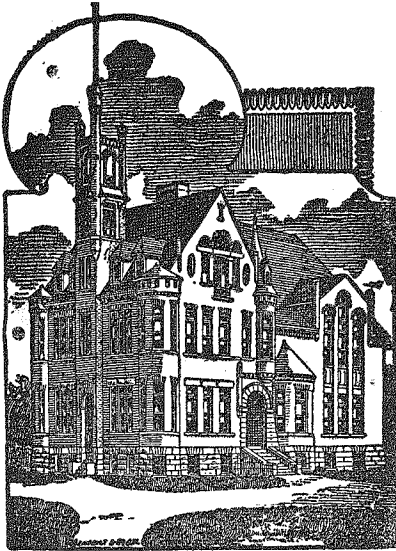
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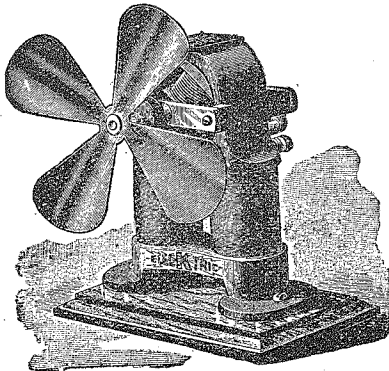
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# THE SAINTS' HERALD.

Ficra L Scott

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

Vol. 44.

Lamoni, Iowa, June 23, 1897.

No. 25.

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**PROFESSOR HARNACK'S "CALL FOR RETREAT." (Concluded.)**

WE give also an expression of opinion in which an entirely different interpretation is placed on Harnack's utterances. It comes to us in the form of a letter from Professor W. B. Smith, of Tulane University, New Orleans. Professor Smith writes under date of April 20, as follows:—

“*Editor of The Literary Digest:*—The passage you quote from Dr. Behrends, under date of the 17th inst., would seriously mislead opinion touching the attitude of Harnack, as disclosed in his monumental *Geschichte der altchristlichen Literature bis Eusebius*. There is nothing rich or strange in his rejection of Baur's doctrines; he is the most brilliant disciple of Ritschl, whose energetic protest against Tübingen has divided German Liberalism against itself since 1857. But he jumps from the frying-pan into the fire who flees from Baur to Harnack, for the Ritschlian is quite as radical in his own way as even Steck or the authors of 'Verisimilia.' Witness the resolution of the Apocalypse by Vircher, likened by Harnack to the 'egg of Columbus.'

“Dr. Behrends very gravely misun-

derstands the unnamed 'Dutch theologian'; this gentleman did *not* 'confess' 'he had been compelled to believe in the supernatural origin of Christianity'; what he did say, as quoted by Harnack, was this: 'He who accepts the framework in which tradition has set the early Christian documents thereby renounces the attempt to sketch a *natural* history of Christianity and is compelled to believe in a supernatural origin.' It is evident from the context that this 'hollandischer Theologe' does not accept this framework, but is most probably an ultra-radical of the school of Loman and Pierson. In the next sentences Harnack rejects strenuously this contention of the Hollander, insisting that 'thirty to forty years' were quite enough to 'generate the historical precipitate concerning the words and deeds of Jesus,' that the processes were merely more rapid than we are wont to imagine, that in the extraordinary intellectuality and spiritual tension of the epoch lies the key to the mystery, that we must recall the sudden evolution of Protestantism from 1517 to 1567, that Bauer and the Dutch have overlooked the 'universal force of two factors,' 'the enthusiasm and the enormous spiritual wealth of the age.'

“Harnack may or may not be justified in his divergence from Tübingen and Leyden—I express no judgment in the matter—but to represent this divergence as a 'retreat' is to trifle with one's readers.”—*Literary Digest*, May 1, 1897.

**SIGNIFICANCE OF HARNACK'S LATEST UTTERANCES.**

THE discussion in religious circles over Professor Harnack's "History of Early Christian Literature," to which extended reference has already been made in our pages, gives no promise of a speedy ending. Writing in *The Universalist* (Chicago) of the book itself and of the debate which has been going on about it, President Atwood, of the Canton Theological School, says:—

“The incidental question that has

attracted our attention is the dependence of all parties on authority. The controversy between Dr. Behrends and Dr. Abbott, for instance, is little more than an array of names. A careful catalogue has just been made up of the numbers, respectively, of 'advanced' and 'conservative' critics in Germany and Holland. It shows a comfortable balance on the conservative side, and the souls of the fearful are reassured. But a headlong follower of the advanced school of critics exclaims, 'Holtzmann and Pfeiderer and Julicher are on our side'; and mention of these authorities throws the traditionalist into spasms again. Who are these critics that we should pin our faith so firmly to them? Learned men and experts, but quite fallible. They are successors of other men once quoted with equal confidence; they will be succeeded by still other men who also will have their day. The truth is, in our limitless ignorance we must have authorities for our opinions. Harnack is to-day a high authority on the early literature of the church. But any one who reads him will discover that he is often arbitrary and capricious. To follow him blindly, whether in his conservative or in his radical leanings, is to go on a road which will often have to be retraced.”

*The Standard* (Baptist, Chicago) is also of the opinion that more value and significance have been attached to Professor Harnack's utterances than the case wholly warrants. It quotes a note which Dr. A. J. F. Behrends appends to his recent volume, "The Old Testament under fire," summing up what he deems to be the true significance of Harnack's early dates for some of the New Testament books. Says Dr. Behrends: "Baur is discredited by the most commanding voice of our time. Scholarship comes back to the faith of the nursery. The great have surrendered to the lowly. The foolishness of God has triumphed. The cottages have conquered the universities. The firm foundation of God standeth. For the critical postulates of the school of Wellhausen

are identical with those of the school of Baur. They have been discredited in the region of the New-Testament literature, which emerges unharmed from keen dissection."

On this *The Standard* says:

"We are afraid the distinguished preacher and author above quoted, together with a number of other readers of a part of Harnack's book, has over-estimated its importance as a contribution to apologetic literature. Harnack is not an apologist, nor is it wise to take his opinions as to the general trend of criticism apart from his own conclusions, some of which are anything but conservative or orthodox. We wonder whether the writers who with good reason, welcome his protest against the excesses of some higher critics are mindful of the fact that Harnack himself attributes the fourth gospel and the three epistles of John in their present form to John the Presbyter, not to the apostle? Have they noticed that, while he speaks of 'genuine writings of Paul underlying the Pastoral Epistles, 'he says those epistles in their present form date from 90 to 110; and received additions still later? Are they willing to accept the dates assigned to the Epistle of James (120-140) and to the Second Epistle of Peter (160-175)? If Harnack is to be set up as a champion of tradition and orthodoxy by admiring friends on this side the Atlantic, one would wish to ask him a few simple questions to make sure he would not speak out in meeting at the wrong time and spoil everything."

Speaking in an editorial note of the admitted conclusions of Harnack's work, *The Churchman* (New York) says:—

"It may not display a scientific temper of mind, but it is a splendid tribute to Harnack's accuracy of methods, that on all sides men accept the general conclusion arrived at in his latest work before having examined his reasoning. Of course many of those interested have held this same conclusion under the authority of tradition without regard for what criticism might say, but now, without a detailed knowledge of his argument, they feel assured that it is the conclusion of criticism, simply because Harnack says so. The preface of a book

is naturally its key. And before the volume itself is accessible to English readers the notable conclusion registered in the much-quoted preface to Harnack's work on the chronology of early Christian literature informs the theological world of his ripest thought and indicates the contents of his book. Epoch-making achievements are rare, but Sanday would seem to be speaking sober truth in ascribing to his brilliant German contemporary the distinction of opening a new era in New-Testament study."—*Literary Digest*.

#### THE CANAL OF JOSEPH.

How many of the engineering works of the nineteenth century will there be in existence in the year 6000? Very few, we fear, and still less those that will continue in that far-off age to serve a useful purpose. Yet there is, at least, one great undertaking conceived and executed by an engineer which during the space of four thousand years has never ceased its office, on which the life of a fertile province absolutely depends to-day. We refer to the Bahr Joussuf—the canal of Joseph—built, according to tradition, by the son of Jacob, and which constitutes not the least of the many blessings he conferred on Egypt during the years of his prosperous rule. This canal took its rise from the Nile at Asiut, and ran almost parallel with it for nearly two hundred and fifty miles, creeping along under the western cliffs of the Nile valley, with many a bend and winding, until at length it gained an eminence, as compared with the river bed, which enabled it to turn westward through a narrow pass and enter a district which was otherwise shut off from the fertilizing floods on which all vegetation in Egypt depends. The northern end stood seventeen feet above low Nile, while at the southern end it was at an equal elevation with the river. Though this cut ran a perennial stream, which watered a province named the Fayoum, endowing it with fertility and supporting a large population. In the time of the annual flood a great part of the canal was under water, and then the river's current would rush in a more direct course into the pass, carrying with it the rich silt which takes the place of manure and keeps the soil in a con-

stant state of productiveness. All this, with the exception of the tradition that Joseph built it, can be verified to-day, and it is not mere supposition or rumor. Until eight years ago it was firmly believed that the design has always been limited to an irrigation scheme, larger, no doubt, than that now in operation, as shown by the traces of abandoned canals, and by the slow aggregation of waste water which had accumulated in the Birket el Querum, but still essentially the same in character. Many accounts have been written by Greek and Roman historians, such as Herodotus, Strabo, Mutianus and Pliny, and repeated in monkish legends, or portrayed in the maps of the middle ages, which agreed with the folk lore of the district. These tales explained that the canal dug by the ancient Israelite served to carry the surplus waters of the Nile into an extensive lake lying south of the Fayoum, and so large that it not only modified the climate, tempering the arid winds of the desert and converting them into the balmy airs which nourish the vines and the olives into a fullness and fragrance unknown in any part of the country, but also added to the food supply of the land such immense quantities of fish that the royal prerogative of the right of piscary at the great weir was valued at £250,000 annually. This lake was said to be 450 miles round, and to be navigated by a fleet of vessels, and the whole circumference was the scene of industry and prosperity.—*Engineering*.

Professor Von Voit, of Munich, Germany, has investigated the nutritive value of extracts of meat, and now announces as the result of his researches that such extracts have very little nutritive value, if any, and that their action is almost entirely a stimulating one, being due to their contents of alkaloids, such as creatine and creatinine.—Prometheus.

President William R. Harper, of the University of Chicago, thinks that teachers of Sunday schools stand in as much need of training as other teachers, and that much of the present incompetent teaching does positive harm. Having been chosen superintendent of the Hyde Park Baptist church school, he will try to put his ideas into practice. His scheme includes an experimental school and a normal course, the latter to comprise a study of methods of teaching and to be tested in the experimental school.—*Lit. Dig., June 12*.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 25.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, JUNE 23, 1897.

### SURE ENOUGH.

WHAT IS THE MATTER?

THE United States, as a whole, is blessed above all other nations in its great fertility of soil, vast mineral resources of all kinds, that are easy of access, and no nation on the face of the globe has as much business push and capacity according to the number of its inhabitants.

The church and schoolhouse were the foundation stones upon which this nation was founded. The soil and mines have yielded far more than enough to supply the liberal demands of our citizens. Our schools have turned out some of the greatest men of the age, and science and inventive genius have reached their greatest height upon American soil. Religious sentiment has pervaded the very atmosphere. Ministers of the gospel have followed the earliest frontier settlements and planted the religion of Jesus Christ. Church spires point heavenward from every city, village, and hamlet. But notwithstanding these great advantages, financially, we have been gravitating downward for several years. Manufacturers and laborers, mercantile men and mechanics are, with few exceptions, bordering upon financial despair, though they are still clinging to the tantalizing delusion of the prosperity that was to come with the election of McKinley.

The churches, religiously and financially, are upon the verge of bankruptcy; missionary work is being limited and restricted, salaries are being cut down, and the spiritual life and influence of the church are on the decline. God evidently is hiding his face and teaching this nation that the way of the transgressor is hard, and that the only road to prosperity is a cheerful and willing obedience to God's laws.

The history of the race reveals the fact that whenever a nation has turned its back upon God and continued to disregard his injunctions, that it has invariably by a slow process been ground to pieces and swept from the face of the earth.

As a nation the people are guilty of peopling hell with the victims of the licensed saloon, and while our public coffers are filled with the silver and gold received for license, our hands are reeking with the blood of millions of our citizens who have been sent down into untimely and dishonored graves. As a nation we still refuse to put away this great sin.

The subtle influence of the saloon has corrupted and bribed the church, which to-day is in complicity with the liquor traffic to such an extent that it controls, in a large measure, the policy of the church, and because of this fact the church is shorn of its power.

Dr. Pierson, editor of the *Missionary Review of the World*, says:—

"I believe the Holy Spirit is withdrawing from the church of God as a body. There is a supreme crisis in foreign missions. It is the most alarming that has confronted the church in the last century. Surely the situation is desperate when is considered the difficulty of getting money, or even to get audiences to listen to missionary appeal."

D. L. Moody says:—

"A dead cold has come over the church."

Bishop Fowler, the Demosthenes of Methodism, says:—

"When a church reaches a state where she cannot furnish missionaries, she has nothing worth propagating."

Commenting upon Dr. Pierson he says:—

"This deadness rests upon all the great churches. Their missionary funds are exhausted and they are deeply in debt." But the most fallacious reason for this state of affairs is given by Dr. Pierson when he says:—

"It is the baneful, the appalling spirit of evolution and science. The attention of the civilized world has been turned aside by a whirlwind of science and evolution."

"Bosh, doctor, bosh. That is not the seat of the disease, at all. It is because the church has gone after strange gods."

Dr. Crafts, of the National Reform Bureau, says:—

"Perhaps there has been moral progress in the world at large since 1867, but it would be hard to prove moral progress in the United States since that date. The consumption of liquor, the divorces, and murders have multiplied three times as fast as the population."

Rev. J. G. Hogan, of Forest City, Pennsylvania, says:—

"It is not science and evolution so much as it is saloons and devolution—a profane attempt to sanctify some political and social sins, and it is time that Dr. Pierson and the pious political sinners in the pulpits and the pews of this country were made to understand that the holy Spirit can work through a saloon or a brothel just as well as he can through a church that consents to them."

Why should the world or even the church membership be interested in missions when this professedly Christian nation is sending to the heathen countries continually, liquor enough to send them all to hell? Why should the world at large be interested in the church when it is responsible for the existence of the saloon, and when it even persecutes its members and ministers for

denouncing this infernal traffic. The action of the church upon this issue is such that the world wants nothing to do with its hypocrisy. No man, no party, and no church can bring prosperity, financially or religiously, until it recognizes God in its actions and life.—*Oshkosh Signal*.

The foregoing was handed us by Bro. James Campbell, of Geneva, Wisconsin, during our late visit to East Delevan, Wisconsin, conference.

This apparent indictment against the dominant Protestant churches is terrible, and seems to justify the statement made by the angel, "None of them is right."

Unless there is a direct and radical change in the methods of the churches, to say nothing about their doctrines, the decay suggested by Dr. Pierson, and attributed by Bishop Fowler to be a "deadness" which rests upon all the great churches, must continue until even the "form of godliness" will be lost; and the churches will have "gone after strange gods" sure enough.

While we concede to the awful-correctness of the charge by Rev. J. G. Hogan that it is the saloon and "devolution" (what a word!) that is sapping the vitality of the churches, and give these two elements their full value in the deterioration of the religious movements among the churches, we cannot escape the conviction that if the churches would but turn to and accept the doctrines of the "man Jesus who is called the Christ," the latter element, "devolution," would be eliminated from the list of destructive forces, and the saloons would follow, they being but one of the working tools of the master of "devolution."

The saints ought to be much encouraged in reading the foregoing by the thought that the Reorganized Church has been from the beginning the open and avowed advocate of the saving power of the doctrines of Christ, and an equally open and avowed foe to the liquor traffic. There has been no halfway, hesitating, or vacillating compromise with the evil; but a steady, persistent, and unflinching opposition all along the line,

so far as the church is concerned, based upon the statement of the Savior, "No drunkard hath eternal life abiding in him." To be drunken is to be lost, to be lost is to be damned; and we can neither afford to be damned ourselves, or to suffer others to be damned because we fear to denounce evil.

The charge of these men whether it be that the church favors the saloon and "devilution," or has gone after strange gods, does not lie against us. Let us see to it that it never can.

#### "HE SEES THINGS."

"LOTS" of people are seeing visions and assuming prophetic roles in these days; so many indeed that we are unable to place on record all reported to us. However, here is another, the Rev. Andrew Jones, a colored minister, who predicts woe and disaster upon the city of Chicago in particular, and upon the United States entire. We are not informed further than what appears in his present statement, concerning his predictions of past calamities. We take the account from the *Chicago Blade* of May 8:—

"A great catastrophe is hovering over this city, and unless the people of Chicago repent of their sins a terrible calamity will befall the city in the near future."

These words were uttered by Rev. Andrew Jones, the colored evangelist, and, as he claims, the especially appointed prophet of God. He was preaching in the Providence Baptist Church on the west side. Since 1884 Prophet Jones has been predicting the wrath of the Almighty. He claims to have predicted the Johnstown flood, the earthquakes in New York and Charleston, and the St. Louis tornado. To all of these cities he went immediately after his vision and spent some days in each place exhorting the people to flee from the wrath to come.

"I can't just tell the natures of the calamity that is coming to Chicago," he said, "but it will be something that will hurl the tall buildings to the ground. In a vision I have seen the structures tumbling and the dead and dying lying in the streets. It may be an earthquake or a tornado that is coming, but whatever it is it will be something awful. I cannot set the time definitely, but it is in the near future, if the people here do not renounce their unholy ways.

"I have been appointed the prophet of God. He comes to me and speaks with me, telling me the name of the city upon which his wrath will be visited and commanding me to go forth and urge the people to repent. These revelations are according to the second chapter of Acts, 17th verse: 'It shall come to pass that in the last days that I will pour

out my Spirit upon all flesh and sons and daughters shall prophesy and old men shall dream dreams.'"

Prophet Jones was born in Cumberland county, Virginia, July 18, 1854. He began preaching in May, 1883. Though he had never had the slightest education, he says God gave him the power to read the Bible.

"My first visions," he said, "was on April 16, 1884. On that day I saw New York shaking and staggering and I predicted an earthquake. It came August 10 of the same year. The earthquake at Charleston I foretold six months and eighteen days before it occurred.

"In 1884 I walked four times from Pittsburg to Johnstown to tell the people of a great flood that was coming upon them. It came in 1889. In 1893 I was in Cincinnati. One night in my sleep I saw a great storm strike St. Louis. I saw the buildings torn to pieces and the dead lying in the streets. I went there in April, and again in December, and told them of the coming calamity. They heeded not my warning and the storm came.

"God's patience with the people of this country is exhausted and if they do not mend their ways they will be swept from the earth. The famine which was put upon the Egyptians will be visited upon the United States in 1905. The most of the inhabitants will die. But again I warn Chicago. The buildings will fall and the dead lie in rows like the yellow grain after the reaper's sickle."

THE saints in the Northwest Kansas district have been successful in securing at Minersville the first church building to be dedicated to the worship of the Lord in the district.

Through the kindness of Sr. William Williams, and her husband, they donated a building and plat of ground on which it stands, to the church, quite large enough for the purposes of the saints at Minersville and its vicinity.

At the request of Bro. Henry Hart, the president of the district, Brn. Joseph and Alexander H. Smith visited the district and were present and assisted in the dedication services.

The editor arrived at Concordia, Cloud County, the evening of Friday, the 11th, and was made the guest of Mr. Gomer T. Davies, whose wife is the sister of Bro. L. W. Powell, of Temple, Ohio, and a member of the church. Mr. Davies is the publisher of the *Kansan*, a paper devoted to the interests of Kansas and the West generally, published at Concordia, and is among the leading business and political men of the county. He treated the editor and preacher very courteously, and on the morning of the 12th

took his team and carried us over to Minersville, eight miles north of Concordia, where the dedication services were to be held. The day was a typical one in June, the country beautiful to look at, the ride enjoyable; and, as a consequence, when we greeted our brother and coworker, A. H. Smith, Brn. A. Hart, Arthur Smith, William Landers, and a lot of others, men and women from all over the district, at the gospel tent, we were in good mood, at peace with ourselves and all men; and so Editor Davies left us to return to his daily task, we to take up the roles prescribed for us by President Hart and required by the demands of the occasion.

The story of the dedication will likely be told by some one of the local force, so we are contented with stating that, so far as the editor can judge, all passed off pleasantly, the preachers enjoyed the spirit and the occasion; the saints were pleased, edified, and strengthened, while the Master was served and the Father honored in sobriety, meekness, humility and the comfort of the Holy Ghost.

The house of Mr. and Sr. Williams was the local center, the hospitalities were dispensed under the care and management of Bro. William and Sr. Ella Landers, of Greenleaf, and all were duly cared for.

Several meetings were held, the preaching being done by the brothers Alexander and Joseph Smith. The sacrament was administered Sunday afternoon and the testimony meeting after was pleasant and spirited and enjoyed by all.

#### FIRST IN THE NORTHWEST KANSAS DISTRICT.

ON Sunday, June 13th just passed, there was a notable gathering of the clans from Deloit, Goshen, Scandia, Minneapolis, Broughton, Greenleaf, Concordia, Hollis, and Minersville, Kansas, branches, at the hamlet of Minersville, where, at eleven a. m. a church building, the gift of Sr. Williams and her husband, and the donations of the few scattered and poor saints in the district for repairs and preparations, was dedicated, with due observance of time and ceremony.

The services were in charge of



Elder Henry Hart, of Broughton, Kansas, president of the district; the sermon was by President Joseph Smith, and the prayer of dedication by President Alexander H. Smith, of Lamoni.

It was a decided success.

The brethren had pitched the district tent near the building, and services were held in it, the house itself being too small to hold the large crowd in attendance.

Two were baptized and confirmed at Lamoni, June 5 and 6; which incident is confirmatory of the way in which the spirit of inquiry commends the gospel to those seeking truth. One was a young man raised and living near to Lamoni, an earnest, sober-minded man, trying to begin life in a correct way. He heard and obeyed, and publicly took his place with us as a disciple. The other is a man past middle life, an extensive traveler; who, in visiting Los Angeles, California, on his return to the United States from a visit and sojourn in Guatamala, heard Brn. A. C. Barmore and Robert J. Parker, and others of the faith there, and came to Lamoni to join the church at headquarters. He is much pleased with the truth.

#### THE INDIAN EARTHQUAKE.

CALCUTTA, June 15.—Telegrams with earthquake news, the echoes of the subterranean disturbance of Saturday last, are pouring in from every station north of Madras. The heavy rains of the last two days are increasing the damage done. Thousands of poor Europeans and Prussians are homeless and are living in the open air.

Calcutta, June 16.—Further reports of the destruction caused by the earthquake of last Saturday show that great damage was done at Dacca, Jamaltur, and Murshidabad. At the latter place the Nawab had a miraculous escape.

Great injury has been done to the plantations of Assam, Cachar, and Duaro. A number of factories and machine houses have been wrecked at the three places named. At Krishnagar, Myendingh, and Silkot all the courts and treasuries have been demolished.

Terrible reports are coming in from Assam. At Shilong everything has been leveled to the ground. There have been many deaths in the public offices, in the military lines, and in the bazaar.

The official records have been buried at Gauhati, where the roads are now crossed by wide chasms. The railroad has vanished in that vicinity, and at Coalpara a tidal wave has destroyed the bazaar and all the other buildings and the adjacent country is cov-

ered with fissures which are spurting mud and sand.

Numbers of buildings have been destroyed at Dhubri, where the river bank has subsided, flooding the country and ruining the crops.

There has been heavy loss of life at Coalpara and Dhubri.

Several of the shaken districts have not been heard from, but isolated roads have been broken up by fissures, bridges have been destroyed, and the telegraph lines have been broken down almost throughout Assam.

WE were also lately visited by Dr. P. P. Starke, of Richmond, Virginia, who is seeking the truth; and who has been sedulously securing information concerning the church. We gave the Doctor all the opportunity for investigation that we could; and after staying with us over Sunday, June 5, he returned to his home, via Cincinnati, Ohio. We have hope that the result of his inquiry will be to lead him into the fold with us.

We believe in affording to those inquiring the fullest opportunity for investigation, without being over anxious about the result, whether favorable or unfavorable to our claims. The issue of every man's inquiry and action is between himself and his Lord; we can neither make, mar, nor change the verdict the Lord may pass upon such conviction and action as follow inquiry and investigation; every man standing or falling for himself. Hence while we may earnestly wish every inquirer to find the truth to be as we have found it, we feel it to be a duty to give every facility for inquiry and leave the result with the Master.

#### HERESY, IS IT?

ONE Rev. George E. Cunningham, of Kirksville, Missouri, a pastor of the Methodist Episcopal Church is in trouble among his brethren, being charged with being guilty of heresy. The following are the two specifications upon which he will answer, and likely be deposed from the pulpit, if not expelled from the church.

Specification 1. The said George E. Cunningham holds that "the Holy Scriptures of the Old and New Testaments are not the only and sufficient rule, both of our faith and practice." At a district conference of the Kirksville district, M. E. Church, held in Lancaster, Missouri, January 26-28, 1897, the said Cunningham did assert and maintain the following:—

"The theory that the Bible, as we have it, is an infallible and final authority in religion

has already made it a dead book to multitudes of people." And, again, "But we have evidences of a continuous revelation in the world to-day." "Human souls are the word of God, and always have been." "It (the Bible) is not a chart to guide men to some world removed from ours; it is not a promise to bless in some other state of existence."

Specification No. 2. He said: "The nature and laws of the human spirit are just the same as the nature and laws of the Holy Spirit, with the exception that in the human these are an unfolding life, and the Divine is revealed in proportion to the capacity and development of the human."

#### BARGAINS IN FLEXIBLE BIBLES.

THE Herald Office has arranged to handle a special line of bargains in Sunday School Teachers' and Ministers' Bibles, by which strictly first-class editions are offered at greatly reduced prices, as follows:—

"The Self-Pronouncing Sunday School Teachers' Bible," the same as the "Oxford Bible," with "helps" and maps, in good large print, bourgeois type, with marginal references; printed on thin paper, flexible binding; size 8½x6¼ mailed postpaid at \$2.00 per copy.

"The Comprehensive Teachers' Bible"—the Bagster Bible—with new and revised helps to Bible study, new concordance, and an indexed Bible atlas, new maps to 1896. Flexible binding, thin tinted paper, minion type, size 8½x6 mailed postpaid at \$1.50.

These Bibles are marvels of cheapness in price, but are excellent in quality of workmanship in binding, etc. They are issued by leading publishing houses and may be relied upon.

Address orders to Frank Criley, Business Manager Herald Office, Lamoni, Iowa.

BISHOP CHENEY, of Chicago, who withdrew from the General Council of the Reformed Episcopal Church in session at New York, because of the action of the council in what is now called the "vestment contest," or the difference as to church "millinery," is thus quoted in an interview published in the *Times Herald* of June 18:—

I wish it to be understood that I favor no particular garment or church vestment, but I am opposed to any particular garment or robe being prescribed. If we are restricted in what we shall wear we shall be told what we must sing, or eat, for instance.

I was opposed to any restriction being put upon our Christian church liberty. Dr. Ashurst, a layman of Philadelphia, precipitated the difficulty by offering a resolution prescribing a black robe, and that only, as the clerical dress for church services. The white surplice and black scarf were decried as Roman Catholic, and the bishop's robes, which I only wear in the discharge of some episcopal office were denounced. I contended only for the fullest liberty in choice of vestments.

My resignation of certain chairmanships of committees and trusteeships, the gifts of the General Council, does not mean separation from the church. There is no question of secession involved. The synod of Chicago, which backed me in the position I took of fullest liberty, will not separate from the church, but the result may be that the synod may feel indifferent about representation in the General Council in the future, or when it meets three years hence.

Thus another theological storm center is generated, and which may result in permanent separation as an "independent" communion. Modern theology is at sea without chart, compass, or permanent reliable steering gear. It is in "commotion" with the general elements and tossing to and fro. Note the passing changes and the signification of them in the developments of the times.

#### EXTRACTS FROM LETTERS.

SR. E. A. PAYNE, Maxwell, Nebraska, June 9:—

We are still alive in the work, and striving to teach the gospel to all that will listen. We have a nice Sabbath school at half past ten, and prayer meeting at eight in the evening. Bro. Porter did a good work here last spring, and we are looking for him soon again. I wish some would send me old *Heralds*, *Ensigns*, and *Autumn Leaves*, as there are so many traveling past, and I have a good chance to scatter the good seed, by sending out the church publications. My desire is to do all the good I can; yes, to spend every moment of my life in the service of God. I desire the prayers of the saints that I may be faithful.

Writing of the general attitude of affairs in Kansas, Bro. William Cairns, of Scranton, says:—

We have a brother Davis here preaching, but his hearers are few. Talk as they may, there is a growing spirit of indifference to all things of a religious nature.

Bro. I. P. Baggerly, Shawnee, Texas, June 8:—

I came here the 2d of May. Have been quite busy. Four were baptized last Sunday, and others are near. Many are becoming interested, and the work is opening up gradually, even beyond my expectations. Prejudice that has been so stubborn in this country is giving away, and the call for

preaching more than can be filled. I go from here to Bagwell this week. More Anon.

Bro. C. J. Hunt, Cherokee, Iowa, June 17:—

For the past ten days I have been assisting Bro. W. W. Whiting in tabernacle meetings in this city. Attendance and interest quite good; the saints in this locality are alive to both the temporal and spiritual interests of the church. Brn. N. V. Sheldon and A. R. Crippen occupy in the neighboring school-houses on Sundays.

#### EDITORIAL ITEMS.

OCCASIONALLY the editors receive letters complaining of the character of missionary or local work being done, also those of a personal character. The HERALD does not publish such complaints. Those desiring to enter complaints should do so formally to the missionary in charge or others having jurisdiction.

Brn. Joseph Smith, A. H. Smith, and E. L. Kelley, returned home on Tuesday the 15th, Brn. Smith from Kansas, Bro. Kelley from Illinois. Bro. A. H. Smith departed again on the 17th for the Minnesota reunion; and Bro. Kelley on the 18th, to attend the Southern Nebraska district conference at Wilber.

Bro. J. W. Whitley, of Douglas County, Washington, is anxious to have the elders visit him and preach the word to the people who have received what he has taught them and wish to learn the truth more perfectly. His post office is Toqua. He lives on the south side of the Columbia River, eight miles below Bridgeport. He asks prayers of saints and help from elders in the field to aid him in the cause. Perhaps Bro. Holt or Bro. Chase can respond.

The Xenia, Illinois, *Press*, of June 10, has two items advertising the conference of the Southern Illinois district. Good. As public interest wanes in the faiths of the fathers of Protestantism (as affirmed by many ministers themselves), we hope the truth will not escape the attention of the people, now that it has been vindicated and is receiving more public notice.

Bro. J. C. Foss, who has been confined to his bed at Rockland, Maine, with bilious fever, for the past twenty days, wrote June 5 that he is improving slowly. He hopes to be up in a few days and go to Ohio, his field of labor.

Bro. J. W. Waldsmith reports that Bro. M. H. Forscutt, who had been improving in health, had fallen down an unlighted cellar stairway, carelessly left open, and had sustained severe injuries. He was improving as rapidly as could be expected. Letter dated Nebraska City, June 13.

Bro. E. DeLong sends us a letter received from a gentleman at Grayling, Michigan, who refers to former preaching some years ago by Bro. D., and asks that he return in behalf of a sick lady to administer to her and preach the gospel. The writer offers to pay the minister's expenses. Bro. D. will go and report results.

Bro. C. Christen commends the labors of Brn. William Woodhead and Peter Anderson, at Barnard, Missouri, of late. He sends a local paper containing a favorable notice of a temperance effort by Bro. Woodhead.

Sr. Ida Stewart, of Agricultural College, Mississippi, asks the address of Bishop John F. Hurst of the M. E. Church. Who can furnish her with it?

Bro. Green Cloyd, an aged and faithful colored brother living at Osceola, Iowa, writes that the Lord blesses the few who hold their Sunday meetings at that place.

Sr. Addie David, wrote from Lotus, California, in March, relating dreams received by her in testimony concerning the work and the church, which were sufficient to satisfy her and fortify her against being led to accept the Utah philosophy, urged upon her attention by her sister and others. We have not room for the dreams, and as they were to her rather than to others, we could more readily refrain from publishing them. The Lord seems to still answer the prayers of the inquiring.

Bro. M. R. Scott, Jr., secured insertion of a lengthy article defensive of the faith in contrast to Utah Mormonism, in the *Versailles, Indiana, Republican*, of late date. It will doubtless reach many.

Bro. C. N. Townsend of South Tacoma, Washington, writes that he is anxious that an elder come to that place. He says he has a room all fitted for church, can be had for \$1 per month, and a good many anxious to hear. Will the missionary in charge please make note of the request.

We have received minutes of the reunion of Central Nebraska district at Inman, Nebraska, which opened June 3. A good time was had all around, in preaching, Sunday school work, social enjoyment, etc. We omit publication of regular reunion minutes because of crowding demands upon our space.

Bro. M. R. Scott, Jr., wrote from Osgood, Indiana, June 9; he had visited and labored at Louisville, Kentucky, where he found a working interest. He had labored also in New Albany, Indiana. He found some things of a discouraging character in the Southern Indiana field, also some encouraging features. Those who desired to take up the work in Louisville should address J. T. Scott, No. 19 Cotton Avenue, New Albany, Indiana.

A Lamoni brother writes for the HERALD, suggesting that the ministry address the saints more in the line of encouragement by picturing or describing conditions to be realized by the fulfillment of promises made and to be realized; that hopeful anticipation is preferable to much admonition, etc. We note the suggestion, not having space for the letter. It is probable that the instruction to speak as moved "by the Holy Spirit," is the rule by which the ministry are seeking to be governed.

Late Cuban news contains reports of signal victories by the Cubans over the Spanish soldiers. The general trend of press dispatches is that the patriots are pressing the Spanish troops in the provinces, also in close proximity to Havana. Madrid advices state that with the exception of military and office-holding classes and the aristocracy, the Spanish people are weary of the Cuban conflict and its resultant taxation, and would welcome an honorable cessation of hostilities by intervention of the United States. President McKinley's policy is said to be one of firm insistence that Spain accept American intervention on terms yet to be agreed upon, and that the new minister to Spain, Stewart Woodford, of New York has been chosen to initiate diplomatic overtures with that end in view.

The ambassadors of the powers have presented the scheme drawn up

by the military attachés of the embassies. It gives to Turkey the mountain crests on the frontiers of Thessaly, but the Turks are not allowed to retain any of the villages of Thessaly. The Turkish foreign minister has submitted it to the Sultan and his cabinet. The Turks are fortifying positions on neutral ground between them and the Greeks.

Results of the late election to the States General of the Netherlands are strongly in favor of the Liberals against the Catholics. The election was held under the reform act of 1896, which confers the franchise on all male Dutch citizens not under twenty-five years of age.

A heavy cyclone swept over Arequipa, Peru, June 6, but no serious damage was done.

A popular demonstration organized by army officers, was held at Brussels, June 13, with a view to reorganizing the Belgian army.

Cuban successes too numerous to report in detail are reported from the seat of war. Two Spanish battalions have refused to accept paper money from the government. Famine is now being felt in Havana, under the pressure of war conditions. General Rivera, captured by the Spaniards, has been sentenced to death. General Gomez has declined to treat with General Weyler, the Spanish commander.

For the first time in centuries Italian cardinals are in the minority in the sacred college and correspondents point out the possibility of the election of an American pope. It is supposed however, that Pope Leo will provide for the emergency by the creation of other Italian cardinals.

The north of England and Scotland were swept by a severe storm June 16. Much damage to shipping, crops, and other property.

At Alguiza, Cuba, a town of 3,000 souls, 178 persons died in May last, from hunger and destitution.

Cuban generals say that recognition of Cuban belligerency by the United States is all that is necessary to insure Cuban's freedom; that intervention by the United States is therefore unnecessary.

A treaty providing for the annexation of Hawaii to the United States, negotiated and signed by representa-

tives of the two governments, and favored by President McKinley, awaits ratification or rejection by the United States Senate. Action will not be taken for some time yet.

Waterspout and heavy hail destroyed crops near Humboldt, Illinois, June 15.

A peculiar and severe electric storm prevailed in Chicago during the evening of June 16. Electric plants, lines, and appliances became centers of danger by the vividness and strength of long continued lightning flashes. One person was killed, a number injured, and property destroyed.

Recent seismic disturbances in Northern Wyoming have left chasms a quarter of a mile in width and of great depth.

June 17.—Earthquake shocks were felt at Mexico City, and in all Southern Mexico from Acapulco to Vera Cruz; both vertical and horizontal shocks are reported. Advices from Tehuantepec indicate a continuation of the shocks; the inhabitants who have not fled are living in tents in the open air.

Calcutta, June 18.—Almost the whole of the Province of Assam has been devastated by the earthquake. The ruin is appalling. The courts, treasuries, jail, and hospitals have collapsed. The loss of food supplies is enormous. The crops are mostly ruined and great scarcity of food is expected. All traffic is difficult, as numbers of the roads have been completely demolished. Earthquake shocks still continue to be felt in the Province of Assam and much alarm is felt, especially as renewed shocks have been reported from various places in Bengal. Heavy rains are immensely increasing the damage.

It is reported that representatives of the governments of Guatemala and Costa Rica have signed the treaty which makes them a part of the Greater Republic of Central America. These two governments were the last to come into the union. Salvador, Honduras, and Nicaragua have been in the confederation some time. Ex-President Cleveland recognized the confederation last December.

London advices state that Queen Victoria is almost blind and that her infirmity will result in a regency under the Prince of Wales, or that she

will abdicate in his favor, after the coming jubilee celebration of her sixty years' reign. The report concerning her blindness is both repeated and denied.

A storm of unusual severity, partaking of the character of a cyclone or tornado, according to reports from some places, swept over half a dozen States on Thursday night and Friday morning. Its general direction was from points in Nebraska, Iowa, and Kansas eastward, across Illinois and two-thirds of Indiana, taking in Louisville and the northern part of Kentucky. The property damage was large in the aggregate, Louisville being the greatest sufferer perhaps. Four persons were killed and six injured at Lincoln, Illinois. Much property was swept away at other points. The lightning was unusually vivid and severe.

Spanish correspondence states that a succession of cyclones and fierce hailstorms have destroyed the crops and vineyards in the Province of Valladolid and Guadalupe. In the district of New Castle, houses have been flooded, hundreds of cattle drowned, and a number of lives lost.

On June 18 the city of Paris, France, was visited by a cyclone which caused serious damage. Twelve persons were killed and fifty injured. Factories and dwellings were leveled to the ground. Near by towns also suffered severely. A cloudburst in Central France resulted in loss of life and property. On the same date the Province of Sagovia, Spain, was swept by hailstorms and floods. Crops were ruined, houses flooded, and cattle and goods carried away. The people are panic stricken.

The severest shock of earthquake experienced for many years prevailed throughout the State of California, June 20. At Hollister every brick building suffered, and in the courthouse the walls and ceilings lost most of their plastering. Other damage is reported. Gilroy and other places report much damage to buildings and other property.

The celebration of the diamond jubilee of Queen Victoria began at London and throughout the United Kingdom, on June 20.

Advices from Simla, India, June 19, state that over 6,000 lives have been

lost by the earthquake disturbances which have recently visited the province of Assam.

OAXACA, Mexico, June 20.—There are reports of a continuing earthquake at Tehautepec. Every house is destroyed and 15,000 people are living in tents.

## Mothers' Home Column.

EDITED BY FRANCES.

GOD GIVE US MEN.

"Men whom the lust of office cannot kill;  
Men whom the spoils of office will not buy;  
Men who have opinions and a will;  
Men who have honor; men who will not lie."

ROCK ISLAND, Ill.

*Dear Sisters of the Home Column:*—It is with a sad heart that I note the few letters in the Home Column of late. Why is this? Have our dear sisters lost the interest or love they once had? I hope not. Has God ceased to bless them? I don't think he has. My prayer is that they may embrace these privileges of writing spiritual letters, that the weaker ones of the flock may be strengthened; for I know, like myself, many of them watch with anxious eyes for the *Herald* each week. I can say that this gospel is dearer to me than life, and I love it better each day. Like a jewel, the more we study it the more brilliant it appears. God has blessed us as a family more times than I can mention, for which I praise his name, and I know if we live lives becoming saints he will continue to bless us and answer our prayers. When we pray it should not be a formal kind of prayer; God will not hear that prayer; and when our prayers receive no answer, we blame him, and we ourselves are to blame. We should pray having faith in God, as though we wanted him to hear us.

I remember hearing a story of an old woman who read in the good old book that if we have faith as a grain of mustard seed we could command that mountains be removed, and it should be done. She prayed that the hill at her back door might be removed. When she came and looked, there was the hill. She said, "Just as I had expected;" and according to her faith it had been done. We should have faith that God will hear and answer our prayers; and I know if we ask according to the mind of the spirit that he will. My heart is made to rejoice when I read the many reports of the Sunday schools. I thank God to see the older ones take so much interest in the young; for soon those who have grown silver-haired in the service of the Master will be called home to rest, and the grand work will rest on the shoulders of our children; and if they have not been taught to love and reverence their Creator, and show a willingness to serve him, I think the condemnation will be upon our heads. I would like to have some one, or more, write their thoughts on sending our children to sectarian Sunday schools. I have three little ones who attend other Sun-

day schools, as we have not one of our own here. I often ask myself, "Am I doing right in letting them go," for we are told that we "should not bid them Godspeed." But we cannot send them without giving them a penny or five cents each Sunday, and that seems like bidding them Godspeed.

I ask the sisters to pray for us in this part of the vineyard, that the time may come when God will stretch forth his arm in love, and gather many into his fold in this place. Let us ever strive to know God's will and live to all his commandments, so that we may reach that higher plane to which it is the privilege of the children of God to attain. Ever praying for the welfare of Zion.

Your sister,

MARY STRANG.

GARLAND, Ala.

*Dear Sisters:*—This morning my mind is led out to you. I have enjoyed your letters so full of love, sympathy, and good advice, and I thought a few words from my pen might not be out of place.

Let me ask, mothers, Are you doing your whole duty toward your children? Are you preparing your children to make good neighbors, to be friends, and have friends? Are you raising them to make good husbands and wives? I sometimes view the world over in my own mind, and think of what I have heard and seen; it seems that many children lack reverence for age, for their fathers and their mothers, their brothers, sisters, schoolmates, and friends; and most of all, they lack reverence for the church and their Creator.

Can it be that we mothers are to blame? yes; the blame must rest largely upon us. Fathers; we need your assistance in helping to train our children. That a purer and better generation may grow up. The minds of both parents should be interested in training the children. Some will say, "I never have time to spend with the children." God pity the children of such parents! For what purpose were children given into their care? Many fathers take time to go to town and spend half the day talking of things of little benefit to them, while they can never have time to spend in teaching one of their children a Sunday school lesson. Sometimes we mothers will take time to ruffle and puff our little ones' clothes, and scrub the floor from once to twice a week, or oftener; but our little ones must be put off and neglected, because we have not time. Now dear mothers, let us put our shoulders to the wheel, and try to teach our children the way of truth and righteousness. Let us take time since this is our first duty.

Love to all, and success to the Home Column.  
SISTER DORA.

THURMAN.

*Dear Sister Frances:*—I am not one of the isolated ones. We have a nice edifice to worship in and a membership of about one hundred and seventy-five. We have a good Sunday school, teachers, and local preachers. Henry Kemp is district president. I take

*Saints' Herald, Ensign*, and many of our church books. I read, study, and pray; and I know there is no faith like our faith nor any true but it. I was a member of the Christian Church for thirty years. I was honest; and as enthusiastic as I am now, but was starving for spiritual food. I had read the Bible, and it seemed no one was right. Before I was a member of the Christian Church I made a vow that if ever I saw a people that was nearer to the ways of God and his Son, that I would turn my back on all that I loved; for I DID LOVE the membership. But time went on, and I heard many speakers preach, smart men people called them, too. I heard sermons by the saints and still I could not see. I told Bro. A. J. Cato, so he explained all he could, and I told him I was honest, but I could not see. He said he hoped the time would come when I would see; but when I did, it was through fervent prayer to best of Fathers, who made it known to me the saints were right, and this why I am a Latter Day Saint.

I have been united with the saints nine years. I have never regretted the step taken, nor ever can express the joy and sweet and silent delight to know that the most High has lead me aright! I feel that I am one who lets the cares of this world take up the precious God-given time; but my prayers are for all the saints; my sympathy goes out for all the saints. I am alone in the church, as far as relatives are concerned, as I know of none who are members. I ask the prayers of the saints, that God may be good to them, and lead them aright, that we may live in union and work in union.

Alice A. Greenwood.

**PROGRAM FOR JULY MEETINGS OF DAUGHTERS OF ZION.**

Hymn No. 475, Harp. Prayer. Scripture Reading, 27th Psalm. Select reading from Home Column with discussion. Reading and discussion of short article in Home Column on Care of Wastes, by Dr. Greer. General remarks or questions on mothers' work. Roll call. Business. Hymn No. 1080, Harp.

**PRAYER UNION.**

**SPECIAL REQUESTS FOR PRAYER.**

Bro. Green Cloyd, of Osceola, Iowa, requests your prayers in behalf of his wife, Sr. Cloyd, who has been stricken by paralysis, that she may be healed if the Lord wills.

**Sunday School Department.**

Mrs. J. H. Royce, Editor.

Baroda, Berrien Co., Michigan.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

In the given chalk talks we will give a brief explanation. In each especially urge the smaller and middle classes to answer. In No. 1 ask, What do the larger letters say? Ans.—Gospel. Then take first letter G and first word attached, and ask, Whose gospel? Ans.—God's. Q.—Who is good? A.—God.

**BLACKBOARD EXERCISES.**

No. 1.

GOD. OBEY. SAVES. PRECIOUS. EVERYONE. LOVE.  
GOOD. ORDINANCES. SOUL. PROMISES. EVERLASTING. LIFE.  
GLAD.

No. 2.

JOSEPH. EGYPT. SARAH. URIM. SEEK.  
JACOB. ENTER. SINAI. UNION. SAVIOR.  
JOSHUA. ENEMIES. ABBATH. SUNDAY.

No. 3.

CANAAN. HONOR. RULE. ISRAEL. SON. TEACHER.  
CHRISTIAN. HEAVEN. RIGHTEOUS. SAAC. SAVES. TRIUMPH.  
CELESTIAL. INSPIRATION. SOLDIERS.

No. 4.

GOOD. OBEY. DIVINE.  
GLORY. ORDAIN. DIRECTS.  
GREAT. OMNIPOTENT. AMNS.  
MNIPRESENT. DUTY.

Q.—What is good? A.—Gospel. Q.—Why? A.—Because it is perfect law of God. Q.—What is the difference between the words "God" and "good"? A.—One o. Q.—What makes us glad? A.—God and gospel.

Second letter, Q.—What is it? A.—O. Q.—Represents what? A.—Obey. Q.—Obey what? A.—Ordinances of gospel. Q.—What are they? A.—Blessing of children, baptism, etc.

Third letter, S. Q.—Saves what? A.—Soul.

Fourth letter, P. Q.—What is precious? A.—Gospel. Q.—Gospel of what? A.—Promises. Q.—What are some of them? A.—Joy here and hereafter; temporal, physical, spiritual, etc.

Fifth letter, E. Everyone—what about it? A.—Gospel saves everyone who obeys and continues in the gospel. Q.—Everlasting—what is? A.—The gospel. Q.—Brings what? A.—Everlasting life.

Sixth letter, L for love. Q.—Love what? A.—Good, gospel, God, friends, enemies, each other. Q.—Life—What of it? A.—God gave it, gospel blesses it, and we never die.

In No. 2 we have the Primary and Senior lessons blended.

J. Joseph—what of him? How did his

work agree with Jesus? Jacob—what of him? Joshua—what of him? These three worked to one end, of gaining God's promise, etc.

E. What of Egypt? Enter—what? Canaan, by Joshua; heaven, through Jesus.

S. What of Sarah? Of Sinai? Sabbath under one? Sunday under Jesus? etc.

U. Urim. Union. Show union of children of Israel in Canaan, and children of God in earth and heaven.

S. Seek. What? Jesus. Why? Savior—who is? Jesus. How? etc.

We might enlarge upon these, but space forbids; and we only wish to have you grasp the idea, and not only give enough, but what you give let it be original in presenting your thoughts. One of these words should be sufficient for one Sunday, and you can use so many different ones. If you will study it, how you can enlarge upon them—new thoughts, etc. Let the children answer every question if within their study and range. We have found this the best exercise we have ever used in our district. Make letters plainly and you will be surprised at the interest of little ones.

A. M. FYRANDO.

MAGNOLIA, IOWA.

**Letter Department.**

RICHLAND, Iowa, June 14.

*Editors Herald:*—The Des Moines district conference held here the 12th and 13th instant was quite well attended, notwithstanding the busy season. Business was transacted in splendid good feeling, and a joyful time was had. One lady sixty-six years of age was baptized, and Bro. C. B. Brown, of Oskaloosa, was ordained to the office of priest. The social service of Sunday forenoon was marked with great spiritual power, and great joy in the gospel was received by the saints. We were reminded of similar sessions at the late General Conference. Bro. W. C. Nirk was sustained district president and Bishop's agent for another year, and Bro. W. Johnson

secretary. The General Conference appointees to the district were all present and are alive to the interests of the work, or mostly so at least. Preaching was spiritual, the services well attended.

The district tent will go to Perry, Dallas County, from here next week, and from there to Oskaloosa, then on as may be arranged. Will the saints of the district remember the "tent fund" with their mites occasionally? Some incidental expenses must be met; they cannot be met without collateral. Guess the warm season is here in all its glowing glory, judging from the way we get "warmed up" to the "subject." Notwithstanding some difficulties existing in this district, the saints are courageous and very hopeful. All pray for us.

Your fellow servant,  
C. SCOTT.

MONTROSE, Iowa, June 12.

*Editors Herald:*—The work in this district is onward and upward. Truly the members have partaken of the same Spirit that was so noticeable at the last General Conference,—that desire to spread the good news and do all they can to help, and not get discouraged by the many little disappointments that go to make up life. To be sure there are exceptions, but am thankful I can report that the majority are beginning to enter into and enjoy the Spirit of the gospel; and especially among the young men and a few of the older members of the local priesthood is this a fact. Bro. John Jarvis, of Keb, Iowa, has volunteered, self-sustaining, to assist with the tent during tent season; Bro. Brennan and Bro. Williams, of Keb, and Brn. McDonald, Willey, and McComas of Mt. Pleasant are doing well locally and in adjacent schoolhouses.

We have established regular services each week at Fort Madison, Corner Union and Santa Fe avenues; preaching at eleven a. m. and 2:30 p. m.; prayer service and preaching at 8 p. m., in charge of Brn. Dan Tripp of Montrose first Sunday of each month, W. T. Lambert of Adrian, second Sunday, H. T. Pitt, Powellton, third Sunday, and George P. Lambert of Adrian, fourth Sunday of each month. These brethren live from ten to fifteen miles distant from Fort Madison and have volunteered their services; and still there is room. Who else will follow their example? We hear of other local men doing good work and who will get their reward.

We just closed one of the best conferences it was ever our lot to attend in the district. The Farmington saints had spared no pains in providing to make the outer man comfortable, and had set aside the previous Sunday for fasting and prayer that the Lord would bless the inner man and be with us in our conference session. All present bore testimony to the fact that the Lord heard their prayers. The Spirit's presence was comforting to the saints to know that their work was acceptable, while we had a good attendance from the start. I wish the entire membership of the district could have been present and enjoyed the blessings of the occasion. Especially in the afternoon business session Saturday, was the Spirit's presence felt in great power.

Rock Creek branch by resolution requested the ordination of Bro. George P. Lambert, and when the clerk of the meeting read this request the Spirit came in power and bore testimony to the divinity of the call. Some who had not an evidence before, then and there received a testimony, and anyone who had the privilege of being present at the time will not doubt the call.

Let me urge the necessity the saints attending the conferences, and to be there at the opening of the session. It is important and absolutely necessary to get the intended good. Remember our motto, saints, "Onward and Upward;" no time now for reposing.

The missionary force of the district of late have been compelled to spend some time in showing the people of Montrose, Nauvoo, and other places the differences between us and

the Utah people. There has been a number of Utah elders playing around in this district the last year, and in order to get favors have been sailing under our colors; they avoid telling who they are as much as possible, but go about telling they are Latter Day Saints, preaching only the first principles, never mentioning those terrible things contrary to the books and reason. Brn. Snively and Evans have presented these differences in such a plain way that the people that want to can and do see them. We are credibly informed that they go around, honeying the membership, telling them they are treated well by the saints, but that the elders they are a bad set; that they insult them in nearly every instance. We are prepared to deny the charge. I will tell you what they call insulting them—for one of our elders to call for proof of some of their statements, or ask them why they don't tell the people the differences between them and us; or ask them in public if they believe in polygamy, blood-atonement, Adam-God, or any of those many abominable doctrines they have taught and now believe, but don't tell their converts until they have them; or even for one of our elders to challenge them to defend their faith, and when they refuse, which they will invariably, to expose their position by reading from their own works and accepted teachings. This Brn. Snively and Evans did and away they ran with the pitiful cry, "They have insulted us;" trying to work on the sympathies of the people. God help them, the more one investigates their history and claims the more evident is the great latter-day apostasy.

At Montrose and Nauvoo we did all in our power to have them meet us and discuss the differences; offered them the use of our tent free as long as they wanted to divide the time and if they didn't want it, to any other elders they might bring; but no, the old, old, cry, "We don't want contention, don't believe in it," etc., etc. Neither do we believe in contention; we are always ready and willing to give a reason for our hope.

The tent will go to La Harpe this week, and that part of the district will be thoroughly canvassed. Any desiring work in their locality, write me at my home address, Lamoni, Iowa, and state all the conditions as far as you can and we will do the best we can for you.

Your brother,

F. M. WELD.

HILLS, Minn., June 7.

*Editors Herald:*—I have been here since May 19. I commenced meetings at the house of Bro. O. H. Midgordon, May 23, and in the evening at the opera house in Hills to about two hundred attentive listeners. On the evening of the 26th I spoke at Steen, the next town east of here, with fair attendance. On Sunday at 2:30 at Steen again, then Satan came also in the shape of a book with the usual threadbare story of Joseph Smith. Our brethren got the better of them. I am certain good can be done there if we have an opportunity to talk to them again. One of their number came over here, a distance of four miles, on foot, to hear us again. I spoke in the schoolhouse one mile east of Hills at

eleven o'clock yesterday. After services I baptized a young man who had been well informed in regard to the work. We all went to the bank of Mud Creek and there I had the pleasure of immersing him in the waters of baptism, a new man in Christ Jesus, before about sixty people who had never seen baptism in that manner. While it was perhaps amusing to some, others were quite affected by it and it was evidently food for thought for some of them. One lady came to the young man who was baptized and shook hands with him in a way to encourage him in the step taken. There were some attentive listeners out last evening also. I think a good work can be done here in time. The old, hide-bound, creed-bound Lutheran faith is beginning to loosen and give away. I heard some of the people tell that their pastors should have said that they could do nothing with the people of Hills any longer. I suppose Bro. Peter Anderson has been telling the true gospel story, from what I can learn. The saints here are letting their light shine, and it is noticeable by all the people. Would to God that all saints could do the same. Truly it can be said as recorded by John 13: 34, 35, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." There is a lot of work to do here and the way seems to open quite encouragingly. Next Sunday we shall try and make an effort on the Iowa side of the line in a small town called Lester, a new place where our faith has never been presented. Hoping good may be done, and hoping God may speed the right,

Yours in the faith,

ELI HAYER.

CHICAGO, Ill., June 16.

*Editors Herald:*—Since the General Conference I have been very busy in my effort to cover as much of my present field as possible before leaving for Europe. I have succeeded in visiting nearly all the branches, and other places where the work has been started, and have been greatly blessed in my labors, though there are some places I have not been able to reach; and to these I would say, It is not because I desired to slight any, but it has simply been impossible in the short space of time to do all that I desired.

I was permitted to attend the Millersburg and Mission conferences. Both were excellent; the Spirit of God was with us in power. Many were cheered and comforted. It seems to me that the outlook was never so bright. More money has come into my hands, as Bishop's agent, than ever before in the same length of time, and people seem to be more easily reached with the truth. I have had the pleasure of baptizing fifteen; many others are fully convinced.

I am safe in saying the work in Chicago was never in better condition. Meetings have been well attended. Ten have recently been baptized; others are near the door. Our branch now numbers one hundred and thirty-three members, besides the attendance of a number from other branches who have

not yet presented their letters. All the old troubles have ceased, we hope never again to be revived. Some of our local brethren have believed that the work could be best served by placing the work in their charge, thus relieving the missionary from the burden of branch cares. We hope their views may prove correct, as the burden of this work now devolves upon them, and the branch will have abundant opportunity to prove their ability to care for themselves. We feel assured, however, that they will gladly welcome their share of assistance from the small missionary force left in the district.

The last two weeks I have been associated with Bro. John H. Lake. It would have been a pleasure for me to have remained with him did not duty call me elsewhere. I can bespeak for him a pleasant mission in Northern Illinois. A kinder people I have never met. To part with them seems like parting with my own kindred. May God bless them.

If I comply with all requests for personal letters I shall be kept busy, but I promise to do the best I can. I am now busy packing up. I expect to leave Illinois on Tuesday, June 22. I hope to meet the saints in Philadelphia on Sunday, the 27th. The week following I go to Brooklyn to remain till July 17, then take the steamer *Campania* for Liverpool.

At first I dreaded this new responsibility, but after being assured it is God's will, all dread has been dispelled, and I look forward to this mission with a degree of pleasure, though I am assured severals trials await me. The parting with loved ones will be no easy task, but with them is manifest God's goodness. Everything is being so adjusted that they can now get along without our care. I am thankful to say they are all within the fold. Our youngest entered last month. He will soon be of age. All have work, so that wife and I can be associated together without neglecting our children. Letters addressed to No. 277 Sheffield Avenue, Chicago, Illinois, will be forwarded to me. I will publish my address as soon as I am located.

Craving an interest in your prayers, I remain,  
Yours in bonds,  
F. G. PITT.

NEWCASTLE, New South Wales,  
April 13.

*Editors Herald.*—We have a branch at Hamilton West, two miles from New Castle, of whom it may be said, "See how they love one another." It is a pleasant sight to see them come together to speak of the goodness of God in sending his servants among them with the covenant of peace, and exercising the gifts of the Spirit bestowed by a compliance with the laws of adoption as Jesus authorized his ministers to freely give, having freely received. I can truly say I have freely received of the blessings promised according as I live up to the light; and may God the Father through his Son help me to live "nearer my God to Thee."

On March 23, about two a. m., God in his kindness gave me a vision to see into paradise; I had for my guide an angel on my

right hand. The angel said, I will draw aside this veil, and you will see a beautiful being. He did so, and I beheld my mother, clad in a beautiful garment, her face was lit up with a smile as she looked upon me, she appeared to be in the prime of life; she took my hand, but never spoke. My mother has been dead ten years, and was a Primitive Methodist for thirty years; she was a woman that lived up to the light she had; she told me, a short while before she died, that she had prayed for thirty years for me, and the Lord told her last night that her prayers would be answered, and I should be saved, and should meet her in the promised land.

The angel then led me further on, and said, I will now take the veil from your eyes. He did so, and my sight and brain became extraordinary clear, and I could see the gospel from Genesis to Revelation; I there saw things that which is impossible for me to describe; I saw the small stone rolling and growing larger as it went on. The angel said, This is the true gospel, which you believe in. I said to the angel, I do not now wonder that Joseph Smith stood the persecution that he did, if he saw all that I now see.

The angel said to me, Stand fast in the faith, and then left me. And still in my vision, as I thought, I was walking home, I was singing and praising God and preaching to the people on the road; for my brain felt so clear that it was no trouble to preach. My companion said the people will think you are mad. I said I cannot help but preach the word of God, for he has revealed his gospel unto me. I awoke by shouting Hallelujah! Hallelujah!

All the day I felt the Spirit of God overshadowing me, and it has never left me. That night I asked God, in prayer, if there was any interpretation to my vision, to give it me, and at about the same hour, two a. m., the angel took me and showed me a country, to which I had been traveling before I joined this church. The country was very dull; no sun shining on it, and no activity in it. The angel said, Look to the right, and I looked and saw a beautiful country, lit up with the sun, and full of life and activity; and as I looked still further to the right, the country became more beautiful and full of the glory of God, which I am unable to describe; but I can see it yet, full of the glory of God. The angel said, This is the true gospel, which you now believe in, and the closer you live to it the more you will go to the right, for you can see the further you go to the right, the brighter is the glory.

I could see that between the country that I had been traveling to, and the country that I am now traveling to, there was a dividing line quite plain to me. Since I had the visions I have felt such a peace of mind that I never felt before. Jesus said, "My peace I leave with you."

Bro. Broadway is our elder and Sunday school superintendent, which is too much for him, as he has to work at his daily labor all day. We pray that God the Father will raise up one amongst us to assist our brother to preach the everlasting gospel. We have

been praying that God would bless you all at the conference with his Holy Spirit, so that all things might be done to his honor and glory, through his Son our Redeemer.

Yours in Christ,  
GEORGE D. WRIGHTSON.

HENDERSON, Iowa, June 14.

*Editors Herald.*—Our work is moving along very nicely; our preaching services in the different localities in the district are well attended; good attention and interest manifested by a number who are very favorable to our cause. By ones and twos they are coming into the church. Two more were added to our number at Bartlett, and five here yesterday by Bro. D. Hougas. Last night closed our district conference and Sunday school convention. Everything passed off in fine order, and in the best of feeling, highly seasoned with God's Holy Spirit. All hearts were made to rejoice in the goodness of God, as was testified to by many. Our friends turned out and seemed to be one with us in spirit, and enjoyed themselves with us. It will be a time to be remembered by all. The faithfulness of the saints in this branch in making preparation and caring for the visiting saints and friends is truly commendable. May God's grace be sufficient for all is our earnest prayer.

Yours as ever in bonds,  
HENRY KEMP.

## Original Articles.

### DECEPTION'S REIGN.—NO. 3.

BY ELDER COLUMBUS SCOTT.

#### A MISAPPLICATION OF THE WORD OF GOD.

A MISAPPLICATION of the word of God is one of the most successful ways of building up religious deceptions that can be conceived. We cannot be too careful and watchful of such movements—their origin, rise and progress.

The Devil once made an effort to mislead our blessed Lord, during the period of his temptation and trial, by a misapplied use of scripture. (Matthew 4:6.) It is not charged that all who do this kind of work do it intentionally, or dishonestly; but the work done is no less harmful, and the deception wrought no less blinding and destructive because it may be executed in ignorance. It is this that ought to warn men to wait till they are satisfied that what they propose to their fellows as religious truth is approved of God and in harmony with his will, his divine purposes and character. As observed before, work of this character does not end with the present life, but extends on into the never-ending

eternity! What fearful, what awful consequences, then, are involved in the issues here considered! Will God be compromised to that which is false and deceptive just because one may be honest in its advocacy? Will he palliate our criminality, and justify our sin because we claim to be sincere? It may be that the character of our deception is such that we would not permit him to correct and deliver us if he would. Friendly reader, whoever you may be, we request you in all the earnestness of our soul to seriously consider these questions, as you value your eternal welfare.

The world will not soon forget the sad, sorrowful consequences to many thousands of good and honest souls that originated with the misapplication of the "Prophetic Periods" of the books of Daniel and John's Revelation. It was sought by the "Prophetic Periods to tell the time to the year, and in some instances the month and day of our Lord's second coming in glory. The periods referred to are the "two thousand and three hundred days" of Daniel 8:14; the "seventy weeks" (Daniel 9:24); also the "time, times, and a half," and "the thousand three hundred and five and thirty days," of Daniel 12:7, 12. These periods were all understood to terminate at the same date, whatever their beginnings, and their ending was sure to bring the second advent, the end of the world, and the overthrow of all earthly governments, and the ushering in of the glorious millennial reign! And, although the time for these great and wonderful events to transpire has been set many times since the years 1843-44, these periods and the events supposed to be compassed by them being used as the basis of chronological computations; yet time, that inexorable corrector of mistakes and expositor of deceptions, has proven false all efforts hitherto made to determine the time of Christ's glorious coming. The consequent disappointments, loss of confidence, and deception have been so grievous, that all attempts to fix the time for our Savior to return have been largely abandoned. And, although the great evil developed from the movement in bringing the doctrine of the second coming of Christ into disrepute with many, and roused into activity the "scoffers" referred to by

the Apostle Peter (See 2 Peter 3:3-7) the movement thus begun, because of perversions associated with it, has not yet been abandoned. On the contrary, several stages or phases of deception have developed connected with the advent movement, so-called, to the present. The arts of deception seem to be inexhaustible, and when the mind is under the darkening influence of one phase of deception, the transition to other phases is easy—sometimes quite irresistible.

Following closely on the track of the time-setting deception and failure, so sad in its consequences to so many confiding souls, was the introduction of the claim to consolidate the "ten commandment" law, or "decalsogue" with the gospel, declaring that such an arrangement is necessary to salvation. Thus the "Seventh-day Advent movement" is the second prominent phase of deception in the series.

This was developed in 1845 to 1857, principally by Mrs. Ellen G. White and Elder James White, her husband. It, like the preceding move, was accomplished by *assumption*; that is, by taking for granted unproved and *untrue* grounds for the groundwork.

It is assumed that the ten commandments are God's moral law. A further assumption is, that the decalogue is an unchangeable law. It is assumed in the third place that the ten commandments, in and of themselves, independently of the code of law of which they are the basis, are a perfect law. But we deny that either of the three foregoing assumptions can be shown by scripture to be either true or a fact.

A law without cause (inducement) for operation, or result, or effect, is a philosophical obscurity, and contrary to all application of law either natural or spiritual, and that is precisely what the "ten commandments" are when detached from the code of which they were and are a part. For, without the statutes connected with them there is neither inducement to encourage their observance nor penalty attached for their transgression; so that they were inoperative. Now it is strenuously and persistently maintained that all the other enactments of law or statutes defining what it was to *keep* them, or the penalties for transgressing them, have been abso-

lutely "abolished," "done away," "blotted out!" Hence it is sought to embosom the "ten commandments" in the gospel economy.

The law given through Moses to Israel, including the decalogue, was a civil-religious, a politic ecclesiastical law. It constituted Israel a religious nation among nations. Its administration and the execution of its penalties were in the hands of the nation's officers, priests, and judges. (Numbers 15:32-36; Deuteronomy 19.) It was given *to and designed for Israel only*, and to no other people or nation. (Deuteronomy 5:2-4; 33:1, 2; Psalms 147:19, 20.) Its design was to lead Israel up to Christ and his gospel, and then end, the completed and fulfilled. Matthew 5:17; 23:1, 2; 2 Corinthians 3:7-11; Galatians 3:19-25; 4:21-31.) It never existed as a code, nor was it binding till Israel came to Sinai. (Galatians 3:17; Romans 5:13, 14; John 1:17.) Its rewards and penalties were all temporal, related to this life only. It could not secure life eternal to anyone. (Acts 4:12; Romans 4:13, 14; Galatians 3:21.) "Every transgression and disobedience" done under that law while it was binding, "received a just recompense of reward" (Hebrews 2:2), and died without mercy, under two or three witnesses (Hebrews 10:28), either at the hands of God or his ministers.

Death was the penalty for breaking either one or all the ten commandments. (2 Corinthians 3:6, 7; James 2:8-11.)

Under that law no pardon for sin was provided for in reality. It could not justify from sin against God. The sinner must die where it is binding. And it follows, therefore, as a logical consequence if that law that kills all transgressors "without mercy" is brought over and incorporated into the gospel where all penalties are eternal, that all who now become transgressors of it, will die eternally. Nothing can intervene between God and his broken law! Pause here and grasp this idea. How many have sinned? "All have sinned, and come short of the glory of God." (Romans 3:23.) And it follows, hence, that *all* will die the eternal death! A universal damnation of the race. Is the law just (Romans 7:12)? Yes. Would, then, an infinitely just God let anyone come in and intercept the penalty of a



just law, and procure pardon from justice? Infinite justice fail! Answer, ye who can. How can the ten-commandment law be binding and yet its penalties fail if broken? It is not the case with any other law if honestly administered. All penalties are duly executed. It is a "ministration of death" (2 Corinthians 3:7). It could not justify anyone before God (Romans 3:20). Repentance is impossible where it is of force. The blood of the transgressor was demanded. A typical substitutional offering to take the place of the one who transgressed ignorantly, or "trespassed," was provided under the law, but no such provision was made for the breaker of the ten commandments or anyone of them (see Leviticus 5); but "the soul that sinneth, it shall die," (Ezekiel 18:4), is the inexorable doom under the decalogue. "He shall surely die; his blood shall be upon him" (verse 13). Christ, God's angel, was not to grant pardon for transgression of that law. See Exodus 23:20, 21. He will not pardon under it yet if binding, for he is "the same yesterday, and to-day, and forever." (Hebrews 13:8.)

But it is constantly and determinedly affirmed by the Seventh-day Adventists and other Sabbatarians that the decalogue is the identical law that Jesus was to "magnify" and make "honorable," and, hence, he came not "to destroy," but "to fulfill" (Isaiah 42:21; Matthew 5:17, 18); that is, blend it with the gospel; and "write" it in the heart of every believer in Christ (Jeremiah 31:31-34), and by it and the gospel judge and condemn sinners in the judgment day! By it is the knowledge of sin? Yes. What is the penalty? Death. How many have sinned? For that all have sinned, "both Jew and Gentile" (Romans 3:9). Is that law immutable? Absolutely so; infinitely so. Cannot in any sense be changed? No. What is the penalty for breaking it since Christ came? Eternal destruction. Since "all" "both Jew and Gentile" have sinned, what is the result to be? But to change the penalty attendant on the transgression of the law, from temporal death under the Israelitish commonwealth to death under Christ, is a change of an immutable law, and implies a change in the immutable God! How is that? O, well, God has intro-

duced a new arrangement now, and whereas he did not pardon transgressors of the law under the Mosaic economy, he does grant pardon under the Christian, on condition of repentance, through the merits of a crucified and risen Redeemer. But this arrangement implies another change, not only in the relation of that law to man, but likewise in the God of the law! Is this change in the nature of an improvement in God's work?

Ah, kind reader, if God and his law which he ordains for any specific purpose in any given economy is immutable, and there was no pardon for the breaker of the decalogue under Moses, there is no pardon for its transgression under Christ, if it be still in force; hence, as all have sinned, all will have to eternally die! All go into eternal unconsciousness, and death be an eternal victor, and the work of Christ for the redemption of man is thereby nullified worlds without end! To this conclusion Paul also came, provided that law is yet in force as a religious code. He says:—

I was alive without the law once, [What law? See Romans 2:17-23]; but when the commandment came, sin revived, and I died.—Romans 7:9; see also verse 10, 11.

And it was just in these respects that the inspired apostle saw that the law was contrary to us and was against us; and for these reasons Jesus came and blotted it out, took it out of the way, nailing it to his cross. (Colossians 2:14.) At the cross the law, so far as being a religious guide, was nullified by Christ, and by his blood "the law of the Spirit of life," (Romans 8:2) was ratified, that by our obedience to it we might be saved, and at the same time,

By means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.—(Hebrews 9:15.)

When God abrogated that law by which death without repentance was administered, the higher law—the gospel—became the religious standard of thought (Matthew 15:16-20); of words (Matthew 5:27, 28, 33-37; 1 Peter 4:11); and deed, or life, (Matthew 5:16; 1 Peter 2:11-15). Notice Hebrews 9:15 once more and we learn that it is by means of death, that Christ atoned for those who sinned under the law, showing conclusively

that there was no pardon provided in the decalogue for transgression. We have dwelt on this point at some length, that the blinding deceptiveness of this deception might be made plain. It is brought about largely by a palpable misapplication of the Scriptures.

Under the ten commandment covenant (It is called a covenant Exodus 31:16; 34:27, 28) and by its very terms God visited the sins "of the fathers upon the children unto the third and fourth generation of them" that hated him, that transgressed; and it would be impossible for that law to be of force and the principle not be in operation. (Exodus 20:5.) A law while binding operates on the principles involved in it, otherwise law is of no value, and a legal principle ceases to operate only when the law embodying it is abrogated. Even a law so severe in its operations as was this did not always curb the passions of ancient Israel. Now it is promised that this visiting the iniquities of the fathers upon the children, would not be a part of the new-gospel-covenant; but would be done away (Jeremiah 31:29-34; Ezekiel 18). But if it be argued that the principle ceases while the law embodying it remains in force, it will be observed that this is another change in the law said to be immutable. But if, under the gospel this principle does operate, where is the pardon that is promised? Here is another two-horned dilemma, What is the retreat of my Sabbatarian friend here? Either there is no pardon yet under the decalogue, for God visits the iniquities, or the immutable law, so-called, is changed. Which is it? Need we wonder that Paul said that that first covenant was not faultless, and God found fault with it, and therefore he sought a place for the second? That that covenant waxed old and was "ready to vanish away"? (Hebrew 8:7-13). The gospel law being the divine standard in all things that pertain to life and godliness, we leave the law just where Paul said the gospel taught that it belonged; namely, in the hands of the officers of all right earthly or civil governments, where, as a just law, it can be used lawfully, its immunities guaranteed, and its penalties administered. (1 Timothy 1:5-11.

(To be continued.)

## DIVINE RETRIBUTION.

In the *Herald* of June 2, page 342, is a startling account of how outraged justice caught and punished Joseph Cascado, the Portugese murderer of Bernardino Assuero, the Mexican rancher. The wonderment of my mind is that such cases are so few and far between. The antediluvian world, Sodom and the cities of the plain, Pharaoh and his host, the powerful army of Sennacherib, Nadab and Abihu, Korah, Dathan, and Abiram, and the two hundred and fifty rebellious princes, the fourteen thousand and seven hundred murderers that fell in death from the plague, Eli, and his wayward, debased sons, Hophni and Phineas, as also his entire house, Jannes, and Jambres, Ananias and Sapphira, Judas Iscariot, and thousands more, the fates of whom are chronicled in holy writ, are set forth as monumental examples.

Several years ago, while I was in Joplin, Missouri, a Mr. Manlove that lived in that vicinity was killed by a shaft of lightning. Awhile after the tide of war had subsided and peace and prosperity began to smile over the border counties and the western frontier, a rich strange drover mysteriously disappeared. His horse, bridle, and saddle were found, but no trace of the unfortunate man further was brought to light. Manlove was poor, but soon after the dark deed purchased and equipped a fine farm. Suspicion rested upon him, but the rather unsettled state of society and the lack of proof, etc, with no friend or relative to push the investigation, the affair blew over. Years after he defiled his wife's sister, a young lady sojourning in the family. He threatened vengeance upon this unfortunate victim of his brutal, unscrupulous lust. With burning oaths, and fierce imprecations this terrorized, and forlorn maiden went from his door; but was overtaken at Center Creek, murdered, and thrown in the water to hide the appalling crime. A few days after a man in crossing the swollen stream discovered the prospective young mother floating around among some driftwood. Circumstantial evidence pointed to the criminal; but corroborative proofs, and positive testimony to fix and fasten guilt were lacking at the first trial. In the court he pro-

tested his innocence and called on the Supreme Judge to strike him dead if he was guilty. The murdered woman had some plain, and rather unique marks on her head, throat, and chest; all of which indicated foul means from other save her own hands. The inquest and physician's verdict were duly obtained and properly certified to according to law. I saw the small cloud, and the zig zag lightning flash, and heard the peal of thunder, when the mule and his rider lost their lives together about a mile away. It was said that a duplicate of the marks found on the former person were all reproduced upon the man that was out on bail and liable to baffle the courts of the land; and, hence, go all unwhipped.

Sr. Ann Davis, nee Scott, who was born in Armaugh, Ireland, in 1805, embraced the faith in Canada a few years after the church was organized and set in motion. The family were in the troubles at Far West, and fled to Illinois for safety. She told me that a Captain Bogart, a Methodist preacher, vowed death and destruction upon Joseph Smith especially and the saints in general, if they did not all clear out by, or before the 5th of April, A. D. 1840.

This instrument of cruelty, injustice, and slaughter boasted that this decree had gone forth, and should not return to him void, and that the buzzards should feast upon the prophet, etc. It is said "man proposes, but God disposes." This would-be hero and self-appointed inquisitor general of archheretics, with this sanguinary threat all unfulfilled, but still in his heart, shot a man with a pistol, at an election, by the name of Beatty. He lingered from this mortal wound, and passed away in a few days. A thousand dollars was offered for Bogart's apprehension, whereupon he fled in wild dismay, a vagabond and a fugitive from stern justice. In crossing the Missouri River the horse and rider were drowned. He was afterwards found on a sandbar where the vultures had eaten his eyes out of his dishonored head, and picked the rotting flesh from his once proud, pompous, and stately body. "Curses like chickens come home to roost."\*

George C. Cookman, another M. E.

divine, was United States chaplain when Joseph Smith, Sidney Rigdon, and Elder Foster were at the seat of government in 1840.

These brethren were sent by the church to seek redress for grievances and allay national bias. They were making apparently fair headway in obtaining good hearings, till the above-named character turned the tide of growing favor and merited justice.

He caricatured the committee, boasted of overwhelming the prophet, scandalized the faith, clogged the wheels of progress, and invited persecution on the already impoverished household of faith.

The Seer prophesied that this wicked man would be cut off from the face of the earth, both root and branch. On learning of this prediction the reverend gentleman made sport of it, and set up the threat as a capital joke and the butt of ridicule and additional irony. When the prediction was publicly proclaimed in a large assembly, high officials, including senators, made notes of the same, whereupon the speaker repeated the warning cry and told the auditors to note it well and write it to the States, for if God ever spoke to and through him, this was his word and it would surely be fulfilled, or words to this effect. Shortly after this affair there was a call on this country from England to send a clergyman over to London to assist in bringing about more unity among the churches. The United States chaplain was the selected man, and he thought it would be a nice outing and a good thing to take his entire family back to his native land, and combine pleasure with his business. They embarked all on the steamship President of the Cunard Line, which was thought to be seaworthy. That company has kept afloat a regular line of elegant packets for fifty-five years, or since they launched in 1842, and this unfortunate vessel has never landed, or been found since that eventful, calamitous voyage.

\*This is a mixing of events, names, and dates. The saints were out of the State before the date given. Bogart, the Methodist preacher, lived to see the saints banished, and the last account we have of him he was in Texas in 1845 or 1846. The man who was drowned in crossing the Missouri River was James Campbell. This occurred in June, 1834. An account of the incident may be found in Church History, vol. 1, p. 498.—Historian.

Myself nor any other predicted the ruin of a Campbellite preacher named Norton, whom I met in debate at Jacksonville, Kansas. He became so incontinent and drunken, however, that his wasted life became unbearable, so he took the vital spark away by his own hand. Adverse theological opposers of the truth, virulent persecutors of God's children; seditious mobocrats, and apostate heretics, and the likes may run well for a transitory season; but sooner or later, either, in time or in eternity, they will get under the wheel. When their grist gets between the upper and nether millstones of the Lord's wrath, which is simply the curse and penalty of his broken laws, the grinding is rapid and fine.

Angels, under special instruction, will pour out the vials of woe and fell despair upon the incorrigible. The Lord in person and by selection will come forth as a swift witness against the perdition of ungodly men. In his fiercest display of wrath, mercy holds a glorious equipoise. Awards and rewards will be meted out in love, for the All-father does not afflict willingly; but, behold! he cannot look upon sin with allowance. When thousands desecrate the great resurrection day in viewing a Spanish bull fight, or the railroads are jammed with the profane, vulgar, drunken hosts that resort to see Sullivan, Corbett, Fitzsimmons and Company in the detestable arena, to say naught of the fields of sport and retreats for gaming, and the church bazaars of fashion, opulence, envy, and pride,—I say when such evils and ten thousand wrongs abound on every side, turn, and angle, it makes the man of God shudder and fear for the inevitable fate of all such work.

As the evil is rushing in like a flood, and spreading like a cancer, the God of Israel has the old Jerusalem gospel banner unfurled to the breeze, and the standard bearers are on the mountain heights. Let not the ensign be furled; nor yet the standard trail in the dust till victory crowns the flag. The achievements of faith are incalculable, and the avenues of success are available, and the supplies of grace are forthcoming and adequate for all imposed duties. Let us get in the current of mercy and the onward

stream will carry us into the jasper sea.

Having sensed that the Lord is gracious, pitiful, and powerful, let us abide in his care, and trust him for a glorious outcome. His general providences are uniform, but his special dispensations are many. The cherishing fountain, from the deep wells is ever overflowing, and the bread of heaven is meat indeed.

M. T. SHORT.

## Conference Minutes.

### DECATUR.

Conference of the Decatur district met at Allendale, Missouri, in business session at ten a. m., June 12; president of the district, Robt. M. Elvin, in the chair, B. M. Anderson, secretary. Bro. Elvin made a brief statement of the work throughout the district. By motion, voice and vote in the conference was granted to Bro. M. C. Fisher, of Boston. He was also chosen to assist the secretary. Minutes of last conference were read and approved. The following branches reported: Centerville, Hiteman, Lucas, Lamoni, Lone Rock, Greenville, Allendale, Davis City, and Wirt. Ministry reporting as follows: J. R. Lambert, R. M. Elvin, George Derry, H. A. Stebbins, A. S. Cochran, C. H. Jones, R. S. Salyards, John Shippy, J. A. Gunsolley, T. J. Bell, John Watkins, D. W. Wight, M. Shaw, S. V. Bailey, Price McPeck, Samuel Ackerley, J. D. Bennett, James Ritchie, H. N. Snively, Robert White, J. H. Harp, E. Sparks, A. M. Newberry, M. C. Fisher, A. E. Shaw, George York, John Weedmark, William Birk, Joseph Bogue, H. E. Pinkerton, Edward Weedmark. A. M. Chase resigned as a member of the organ committee, and T. J. Bell and D. W. Wight were added to the committee. The matter from the Lucas branch was reported as having been referred to the Bishop's court by advice of missionary in charge. The Allendale trouble was partially settling itself. A report was submitted by the Bishop's Agent, per A. S. Cochran. By motion the chair was authorized to appoint speakers, time of meeting, chorister, organist, and ushers. He appointed D. A. Anderson, chorister, Sr. R. E. Gaylord, organist, and those appointed by the Allendale branch as ushers. By motion the paper presented by Bro. Cochran was referred to a committee of three appointed by the chair, with power to prepare and publish a statement as contemplated in the paper presented, said statement to be approved by Bishop and his agent. Committee are J. A. Gunsolley, C. E. Blair, D. A. Anderson. H. N. Snively was by motion appointed a traveling missionary in the district. The resolution concerning a district record was taken from the table, and lost, by vote. The district Sunday school association reported their work as in a prosperous condition. A request from the Greenville branch that John Lovell be ordained to

the office of priest was authorized. Moved and seconded to take up the recommendation from the Lamoni branch concerning the ordination of some. Carried. The following paper was presented by J. R. Lambert, missionary in charge.

LAMONI, Iowa, June 10, 1897.

To the President and Members of the Decatur district conference, in session at Allendale, Missouri; Greeting:—

Dear Brethren:—On the evening of the 1st inst., at a business meeting of the Lamoni branch, it was decided to present the names of Brethren Fred B. Blair and Fred M. Smith to this conference for ordination to the eldership, and George W. Blair to be ordained a teacher. This action was had upon the strength of a communication from Bro. R. M. Elvin, president of the district, which sets forth that on the 9th of last April, and since, he received spiritual direction to this end.

The reading of this paper was the first intimation I had that anything of the kind was on foot. I opposed the adoption of the paper upon the grounds that I was not prepared to indorse, and in the absence of any spiritual evidence in support of the proposition, I was compelled to regard the movement as premature. This view met with strong opposition. I then moved that the whole matter be deferred for one month, or till the next business meeting. This also was strongly opposed, and voted down.

During all this time, no one thought to ask, or ventured to ask, as the case may be, whether the missionary in charge had been consulted concerning the proposition, notwithstanding the fact that it was proposed to ordain two young men (whom it will be conceded, have not been active church workers in the past) to the important office of elder.

I now address you officially, as your missionary in charge by appointment, and your servant in the office to which I have been called and ordained, both of which positions were unsought by me; but the duties belonging thereto, I am, of course, under obligation to perform to the best of my ability.

Since the business meeting, referred to above, I have made this matter a special subject of thought and prayer, and have arrived at the following conclusions:—

1. I am willing to indorse the recommendation concerning Bro. George W. Blair, and do so with pleasure.

2. With the favorable action of the branch and district, and the consent of the other two brethren, I will not oppose their ordination to the office of priest, but, should conditions remain favorable, will heartily indorse it. This, of course, will require that their ordination be deferred for a season, at least. I am opposed to their ordination to the eldership, at the present time, believing that such a movement would not be for the best interests of the church, nor the brethren themselves.

The general rule has been to ordain to the lesser priesthood first, especially in the case of young men, and they are promoted when found faithful, competent, and worthy. This general practice has been commended by President Joseph Smith through the *Herald*.

It is conceded that there may be exceptions to the rule, but we know of no good reasons why these brethren should be made an exception. However, the burden of proof rests with those who favor the proposition which is before you.

The spirit of undue haste, which seems to have characterized this movement, to some extent, is not, I think, well founded; and for the following reasons, among others that might be mentioned:—

1. The purported divine manifestation upon which the proposition to ordain is founded, was given on the 9th of last April, only one day after the revelation to President Joseph Smith was completed, in which revelation the will of God concerning the sons of the leading men in the church is plainly and quite fully set forth. It was, too, before said revelation had been seen or acted upon by the church. Had there been need of great haste in the matter, why did not the Lord say that these two brethren were already approved of him and should be ordained as elders *at once*?

2. Paragraph 7 of the revelation of last April applies to the sons of President Joseph Smith, W. W. Blair, the Bishop, and of those belonging to the leading quorums of the church; all of whom are "admonished," instructed, and upon conditions of faithfulness and the approval of God, they are to enter into the ministry and occupy. This suggests the necessity for a proper amount of time, also the wisdom of conferring the Aaronic priesthood first.

3. The following was adopted by the church in April, 1886:—

"Resolved, that in organized districts, no one be ordained to the office of an elder, without the voice of the district or conference be had ordering such ordination, or by sanction of the missionary in charge."—*Herald*, April 24, 1886, p. 253.

Now, if great haste was needed, why was not the sanction of the missionary in charge sought, *at once*? and the manifestation of April 9 presented to the branch in May, so that these brethren might have been ordained at once, provided the effort met with a favorable response?

That I am not assuming anything outside of or contrary to the duties of my calling, it is sufficient to direct your attention to the following statements found in the New Testament and Doctrine and Covenants: D. C. 104:30; Titus 1:5; D. C. 16:5; 17:8; 117:3.

I am not justly responsible for any degree of unpleasantness which may have resulted from this public conflict, for I had no opportunity of seeking to unite with the president of the district on what was proper to be recommended to the branch. Evidently the district president and missionary in charge should have conferred together upon this matter before it was presented to the brethren or the branch.

This oversight I regret, and especially so because the president of the district is one of my missionaries.

Another mistake (which made the matter worse) was for the branch to virtually refuse to give the missionary in charge any time for investigation, thought, and prayer upon

so important a matter. D. C. 118:3; 120:4.

I wish it to be distinctly understood that this is no personal affair with me, and were it not that there is an important principle at stake, I would not mention these things. For me to see these brethren step forward and properly occupy, will always, I trust, be a source of joy and satisfaction; and to help and encourage them, in common with others who are making similar efforts in the same good cause, will, I trust, ever be my aim and effort.

Whatever may be the fate of this paper, I request, first, that you receive it and order it spread upon the minutes; and, second, in case you fail to adopt it, I kindly request that you order it published in its proper connection, with the minutes of the conference.

Your brother,

J. R. LAMBERT.

Moved and seconded that the paper be received and spread upon the minutes. Carried. Moved and seconded that the ordinations be ordered and provided for. Carried by a vote of 17 for, 9 against. Moved and seconded that the paper presented by Bro. Lambert be published with the minutes, as per request. Carried. A request for license was granted to Joseph A. Anderson. Licenses were authorized issued to those to be ordained, also to Brn. J. L. Ritchie, and Joseph Bogue. Place of adjournment was taken up. It was decided when this conference adjourns, to meet at Lone Rock, October 9, next. The preaching was by Brn. C. H. Jones, J. R. Lambert, S. V. Bailey, and R. M. Elvin. At the Sunday morning prayer meeting a very profitable time was had; Bro. John Lovell was ordained to the office of priest, under the hands of R. M. Elvin and H. N. Snively. The services were well attended to the last, and a very enjoyable time was had, sixty-five being in attendance from Lamoni.

#### NORTHEASTERN KANSAS.

Conference convened at Netawaka, Kansas, June 12, 13, Phineas Cadwell, president. James W. Burns, secretary. Business sessions were instructive, interesting, and spiritual. Branch reports: Atchison 74, baptized 6; Scranton 100; Centralia 16, died 1; Fanning 75, baptized 1; Baker 21, baptized 3; Netawaka 66, baptized 5; Topeka 17, received by letter 1, baptized 2. Bro. Baker's report was corrected. Henry Green was appointed a committee on music. Sr. Lizzie Wolfe, of tent fund soliciting committee, on request was released and Sr. G. G. Chapman appointed. The spiritual condition of branches was on the upward move. Tent fund on hand \$52.40. Committee reported price of tent about \$100. Noah S. Dunnington was added to tent fund soliciting committee. Tent purchasing committee discharged and soliciting committee to report next conference. The funds were turned over to Bishop until enough is collected to make purchase. Ordination of J. W. Hudgens and A. L. Gurwell to office of Elder was considered; J. W. Hudgens being present was ordained. Wm. Gurwell was appointed to attend to A. L. Gurwell's ordination. Resolved, That the presidents of all branches in district be requested

to make a special and persistent effort to secure the names of each member of their respective branches to forward to the Bishop's agent to be placed upon his books, together with such donations, either tithings or freewill offerings, as each may feel disposed to give. Reports of ministry: High Priest, Phineas Cadwell. Seventy's: W. S. Pender, E. A. Davis. Elders: J. B. Jarvis, J. Baillie, H. Green, W. Hopkins, W. Gurwell, D. Williams, W. C. Cadwell. Priests: J. McDougal, N. S. Dunnington, H. Thomas, W. B. Thatcher. Teacher: H. Boston, Deacon: J. W. Burns. District president and missionary in charge were authorized to correspond with Northwest district in reference to uniting with them this fall in a reunion. District president Phineas Cadwell and clerk J. W. Burns were sustained. Preaching by J. W. Hudgens, W. C. Cadwell, and W. S. Pender. Adjourned to Centralia, October 9, 10.

#### NAUVOO.

Conference was held at Farmington, Iowa, June 5, 6, 1897. F. M. Weld president, R. Warnock secretary, H. S. Salisbury assistant, Marjorie Wright organist. Pres. F. M. Weld reported Utah elders put to flight by district tent workers, District treasurer reported a balance on hand. Branches reporting: Farmington, New London, Keb, Pilot Grove, Burlington, Vincennes, Rock Creek, and Montrose. Elders reporting: J. S. Snively, J. R. Evans, J. McKiernan, F. Johnson, H. T. Pitt, and W. T. Lambert. Bishop's agent's report received. Priests reporting: D. Tripp, G. Cameron, L. Willy, D. T. Williams, J. Brennan, J. Jarvis, W. E. Williams, F. M. McDonald, and G. Cameron. Collection of \$6.35 made for district tent. G. P. Lambert was ordained a priest. One baptism, two children blessed, 23 testimonies given. Elders F. M. Weld, J. R. Evans, and J. S. Snively preached. A large number of saints were present, unity and good will prevailed throughout, and the reports showed an advance in the work. Adjourned to Rock Creek church, near Adrian, Illinois, the first Saturday in October. District Sunday school convention met June 4.

#### NORTHERN NEBRASKA.

Conference convened at Waterloo, Nebraska, May 29, at ten a. m. J. M. Stubbart, district president, in the chair; James Huff secretary pro tem. Branches reporting: Omaha, gain 12. Union, loss 7. Blair and Platte Valley, no change. Ministerial reports: J. F. Mintun, J. M. Stubbart, W. A. Smith, Samuel Wood, George Galley. H. J. Hudson, J. E. Butts, G. M. L. Whitman, James Huff, Nelson Brown, E. H. Boulson, J. P. Ogard, W. F. Steward. Priests reporting H. W. Bellville, William Owens. Bishop's agent's report: On hand last report \$27.17 received \$100.11, total \$127.28; paid out \$127.28. Auditing committee reported the account correct. J. M. Stubbart was sustained as district president and Bishop's agent. R. Brown chosen secretary of district. Preaching on Saturday evening by Samuel Wood. Sunday morning prayer service at 9:30.

Preaching at eleven a. m. by J. F. Mintun. Sunday school at 1:30 p. m. Preaching in the afternoon by J. M. Stubbart; after service Sr. Margaret Belyne was baptized by S. Wood. Preaching in the evening by W. A. Smith: confirmation after service by G. M. L. Whitman, W. A. Smith, and J. M. Stubbart. Adjourned to Blair, Nebraska, October 9, 10. Sunday school convention at two p. m. on the 8th.

#### SOUTHERN ILLINOIS.

Conference convened at Saint's chapel, Brush Creek branch, June 12, I. A. Morris in the chair, J. D. Stead clerk. Branch reports: Springerton, Dry Fork, Brush Creek, Tunnel Hill. The latter sent back for correction. Parish and Kibbie not reported. Net gain in the district, since last report, 5. Elders reporting: I. A. Morris, M. R. Brown, J. Y. Mason, F. M. Slover baptized 5, S. D. Goosetree, H. Walker baptized 1, J. F. Hinson, V. D. Baggerly baptized 2, J. F. Thomas, M. H. Bond, J. D. Stead baptized 2; Priest: M. G. Powell; Teachers: J. Brown, J. Stover. A communication from E. Curtis was read asking forgiveness of the saints of Southern Illinois for the wrongs he had done them, for which the saints voted to unite to forgive him. President of district in connection with tent committee to direct in the use of district tent. Moved this conference recognize the necessity of holding a reunion in the district some time this fall. Adjourned to meet at time and place of the reunion, time and place to be determined by reunion committee with the consent and agreement of district authorities. The reunion to devote one afternoon and evening to Sunday school work. Preaching by M. H. Bond and V. D. Baggerly.

#### FAR WEST.

Conference convened with the Pleasant Grove branch, on Saturday and Sunday, June 11, 12; Brn. I. N. White and William Lewis presiding, C. P. Faul secretary. Branches: Stewartsville 129, gain 8. Kingston 97, loss 6. DeKalb 50, gain 2. German Stewartsville, no change. St. Joseph 362, gain 11. Pleasant Grove, referred back to the branch for correction. Elders reporting: I. N. White baptized 2 in the district, W. Lewis, J. M. Terry baptized 2, W. Hawkins, J. Davis, A. W. Head baptized 1, J. T. Kinnaman, R. Archibald, A. Nesser, B. Dice baptized 4, J. Snider, J. C. Elvert, J. W. Cato baptized 4, R. L. Ware, L. L. Babbitt, R. A. Marchant, D. E. Powell baptized 1, T. T. Hinderks baptized 1, A. St. Lewis, J. D. Flanders, A. J. Seely, S. Smith. Priests: C. Hubackar baptized 2, W. C. Duncan, G. J. Whitehead, H. D. Ennis, C. Householder, D. Schmidt, F. Uphoff, J. N. York, J. W. Roberts, J. S. Constance, M. Bryant, W. Haden, H. Wilke, T. Curtis, D. J. Krahl, C. A. Bacus. Teachers: C. Cravens, R. Garlich, J. Lamb, L. Hovenga, J. Friend. Committee in the John Round case reported: We find by investigation that the action of the Delano branch was legal according to the law of the church. Report adopted and committee discharged. President of the district to make such changes

in missions of the priesthood as he deems best. A recommendation came from St. Joseph branch, to have Brn. G. J. Whitehead and H. D. Ennis ordained Elders; ordained under the hands of John Davis and J. M. Terry. Committee appointed to present the matter as found on the district and St. Joseph branch records, in the case of Pointer vs. Burlington-Winning, reported having presented the facts to I. N. White, general missionary in charge. Bro. I. N. White gave his decision, which was accepted by the conference. W. Lewis was reelected president, A. W. Head vice president, C. P. Faul secretary, W. Lewis Bishop's agent. Preaching by Elders J. M. Terry and I. N. White. Social meeting in charge of D. E. Powell and J. S. Constance. Adjourned to Harvey Grove one mile east of Maysville, September 4. The conference will be held in connection with our reunion, which commences on Friday, September 3, and continues ten days.

### Sunday School Associations.

#### SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Convention met at Hartford, Michigan, June 4, at 10:30 a. m. Called to order by Sr. J. H. Royce, superintendent. Sr. Maggie Fair, secretary pro tem. Bro. S. W. L. Scott assistant secretary. Schools reported as follows: Galien, enrollment 50; Coldwater 35; Hartford 42; Knox 53; Clear Lake 80; New Troy 21; Buchanan just organized. Report of treasurer read, audited, and accepted. Interesting blackboard exercises were given by Bro. G. F. Weston, Sr. Ole Green, and Sr. J. H. Royce. Interesting papers were read by Sr. Jennie Turnour and Mrs. Parsons, also an excellent talk by Elder H. H. Robinson on "Graded System of Work." A resolution was carried to raise a fund by a collection every two months in each school, to be placed in the hands of the treasurer, to be drawn on by the superintendent, by consent of the secretary and treasurer, for necessary expenses in visiting the various schools of the district. Sr. J. H. Royce was elected superintendent for the ensuing six months, S. W. L. Scott assistant superintendent, G. F. Weston secretary, John Shook treasurer. Adjourned to meet at place and day before the next district conference, at 10:30 a. m.

#### NETAWAKA.

Convention of Northeast Kansas district convened June 11; Superintendent Sarah A. Parker in chair, Frank J. Pierce secretary pro tem. Schools entitled to 21 delegates. Schools reporting: Netawaka, enrollment 46, total attendance 493. On hand last report 70 cents; collections \$5.05; disbursements \$3.63; *Hopes* taken 15; *Quarterlies* 46; Mollie Davis superintendent, Lora Green secretary. Fanning 49, attendance 419. Collections \$3.72; disbursements 3.72; *Quarterlies* taken 52; Frank J. Pierce superintendent, Daisy Price secretary. Atchison 57, attendance 522. On hand last report \$1.43, collections \$7.52, disbursements \$6.48, in treasury \$2.47;

Samuel Trombley superintendent, Mamie Brittain secretary. Scranton 47, attendance 758. On hand last report 40 cents, collections \$6.13, disbursements \$3.59, in treasury \$2.54; *Hopes* taken 12; *Quarterlies* 28; John Cairns superintendent, Janette Cairns secretary. On invitation by the chair the following persons addressed the meeting: N. S. Dunnington, W. S. Pender, James Burns, Mollie Davis, Harry Boston. Superintendents reporting in writing I, F. J. Pierce, of Fanning. Treasurer's report: On hand last report \$4.32, received from Scranton Sunday school 50 cents, on hand June 8 \$4.82. Resolved that the expenses of district superintendent and secretary be paid from treasury fund; carried. Officers elected for ensuing year: N. S. Dunnington superintendent; W. S. Hodson his associate. F. J. Pierce secretary. Lizzie Wolfe treasurer. Vote of thanks returned to retiring officers. An interesting essay upon Sunday school work by Sr. Ida Tickner, of Atchison, was read by Sr. Parker. At night a literary program, to which the various members had cheerfully contributed, was nicely rendered, and an enjoyable time was had. Thus another convention has ended, and many expressed a desire to double their diligence in so worthy a cause. Adjourned to meet the first Friday preceding next conference.

### Miscellaneous Department.

#### PASTORAL.

*To the Saints and friends in Florida, Georgia, and Henry, Barbour, Pike, Geneva, Dale, and Coffee Counties, Alabama; Greeting:*—You will notice from the pastoral of our missionary in charge, Bro. T. C. Kelley, I have been placed in charge of the work again in the above described territory. It has been nearly one year since I came among you, and whether our efforts have pleased everyone or not, by looking over our labors the past year we can see that some progress has been made in various ways, for which we feel to say praise the Lord, O, my soul. Some of you have been good and kind to me in a financial way; while all have been, in every other way. Bro. A. J. Vickrey at Gordon, Alabama, presented me with a horse and buggy, to convey me from place to place. And while it furnishes a little less funds to purchase oil for Nahum's chariots, it saves some shoe leather for the writer, and lightens the burdens to some extent of those who would willingly convey me from place to place. Bro. Vickrey did not do this because of ability to do so, but because he wanted to do something for the work, aiding me in a financial way beside. From his letters to me since, the Lord has been restoring him fourfold. May his crown grow brighter and brighter till the perfect day.

Bro. C. I. Carpenter will be associated with me part of the time at least, and I bespeak for him your coöperation, faith, and prayers; and any other aid and assistance you may be able to render him. Let us enter upon our mission this conference year with renewed energy, zeal, wisdom, and vigor;

and above all with greater love, that we may accomplish more this conference year than we did last. And if we will all do this we will see our efforts have not been in vain. Avoid working up public discussions when unnecessary and uncalled for. That is not what we need in this field. But the preaching of the gospel and a more righteous living upon the part of some, and more spirituality upon the part of all. Let us live righteously and the reward is ours.

Any saints or friends residing in the above described territory who are isolated from any branch of the church who desire labor in their vicinity will address me at Milton, Florida.

Fraternally,

D. E. TUCKER.

P. S.—Since my report to the annual conference I have baptized and confirmed eleven, the most of whom are adults, and we hope all will make good saints. My mission address is Milton, Santa Rosa County, Florida.

D. E. T.

*To the Saints in Montana; Greeting:*—Having been appointed by the missionary in charge of the Rocky Mountain mission to look after the interests of mission work in this State, I appeal to your goodness now to assist the missionary force appointed to labor in this field, in every legitimate way. To faithfully prosecute the work I shall hope for and expect a hearty coöperation from all officers and members in the State. And further request members and officers living isolated from branches to correspond with us, giving such information of surroundings and prospects for getting the gospel before the people, as you see and understand it; by so doing we will be better prepared to labor together for the spread of the good news. Brethren and sisters, you who are scattered abroad, let us hear from you; we want if possible to take advantage of the most favorable opportunities, and without your full, free, and hearty coöperation we will fail. You can correspond with myself or Gomer Reese. My address will be Box 41, Deer Lodge, Montana; Gomer's will be box 819, Bozeman, Montana. Bro. Gomer Reese will look after the interests of the work on the east side, while I will look after the west side. Bro. A. B. Moore is president of the district, and will travel and labor under general conference appointment as well, wherever duty calls. Elder J. E. Reese, associate president of the district, and Bishop's agent, will also travel throughout the district, teaching and instructing the saints and friends in the way of life, and receive such tithes and offerings as they may have to give. We shall expect all elders and priests to preach the gospel in their respective localities, informing the district authorities and missionary in charge of their work. I am aware Montana is not as inviting as some fields, but we who are called to labor must do our duty, and trust all to him who does all things well. May the Lord prosper you in all your labors, spiritually and temporally, and by his divine hand and wisdom guide for evermore.

R. J. ANTHONY.

#### IMPORTANT.

Permit me to tell your many readers a short but pleasing story. We are often stimulated by expectation, and as we look forth to some pleasing events our hearts bound with joy, and we prepare to get the most enjoyment and benefit from it possible. The coming event which is casting its joyful expectation before hand to the saints of north Missouri is the Maysville Reunion, to be held in the beautiful and noted "Harvey's Grove," two miles east of Maysville, DeKalb County, Missouri, coming September 3 next, and continue ten days. The chief attractions of this meeting will be the enjoyment of God's Spirit, the hearing the beautiful gospel by able expounders, and that peculiar refreshing and strengthening influence arising from that social mingling together in peace and unity known only to true Latter Day Saints. No lines are laid down beyond which we invite not. Let them come from Kansas, Iowa, North Missouri, and spend ten days of a rich spiritual repast.

A boarding house will be on the ground, with very reasonable charges. A tent can be procured by writing to C. P. Faul or A. W. Head, Clarksdale, Missouri. Eminent and able elders will be in attendance to deliver the word. Special invitations are extended to Nodaway, Northeast Missouri, and Northeast Kansas districts, to come and join with us to make the good effects of this meeting be felt throughout the whole region. To get the full benefit come at the beginning, pitch your tent on the third or before, begin at the beginning—and absorb all the good possible. Our quarterly conference convenes on the 4th, on the camp ground, which we trust will but add to the interest of the meeting.

Special particulars as to speakers, tents, railroad facilities, music, etc., will be announced later. Keep a close watch. Don't forget the date of beginning, September 3. Bro. F. M. Weld will please excuse us for drawing on his crowd, by holding on same date.

Your brother for the spread  
of the glorious gospel.

J. M. TERRY.

Chairman Reunion Committee.

St. Joseph, Missouri, June 16.

#### NOTICES.

Notice is hereby given that Laird, Colorado, branch have lifted their hands against Samuel H. Workman, and excommunicated him. Done June 5, according to findings and recommend of court of elders held June 3, 1997.

A. E. TABOR,

Clerk of Branch.

#### CONFERENCE NOTICES.

St. Louis district conference will convene at No. 2518, Elliott Avenue, St. Louis, Missouri, on Saturday, June 26, at 2:30 p. m. All are invited.

J. G. SMITH, Sec.

#### TWO DAYS' MEETINGS.

Two days' meetings will be held in Galland's Grove district, Iowa, as follows:—

Auburn: July 10, 11, in charge of Elders J. M. Baker and J. T. Turner.

Harlan: July 10, 11, in charge of Elders C. J. Hunt and W. D. Bullard.

Galland's Grove: July 17, 18, in charge of Elders C. J. Hunt and J. M. Baker.

Salem: July 24, 25, in charge of Elder C. J. Hunt and Priest R. Wight.

C. E. BUTTERWORTH,

J. M. BAKER,

Presidents.

#### CAMP MEETING.

The annual camp meeting of the Fremont and Pottawattamie districts convenes on the grounds owned by William Leeka, one mile east of Thurman, and three miles east of McPaul, on the K. C. R. R., commences August 6, holding over two Sundays, closing August 16. Able speakers will be present. Tents to rent will be furnished to all desiring them at actual cost. All orders for tents must be in by August 1. By order of committee.

WILLIAM LEEKA, Chairman,

Thurman, Iowa.

J. F. GREENE, Secretary,

Tabor, Iowa.

#### REUNION NOTICES.

MASSACHUSETTS.

The committee wish to announce the time August 7 to 15. This change is to afford opportunity to those that have vacations at this time. Now let all come and bring others with them. We will do all we can for those who come. Now is the time to make your arrangements; don't delay the matter. Write us at once; tell us what you want, whether it be a house, tent, or board. Write to Mrs. C. D. Gerrish, No. 132 Center Street, Dorchester, Massachusetts. We hope to secure the attendance of Elders I. M. Smith, W. H. Kelley, and as many more as can be arranged for.

J. S. LAWTON,

For the Committee.

#### MARRIED.

RIEDEL—BURLINGTON.—At the home of the bride in St. Joseph, Missouri, Sr. Elizabeth Riedell and Bro. William Burlington were united in marriage on the evening of June 2, 1897, by J. M. Terry. The wedding was a quiet one, there being but few of the relatives and friends present. This estimable couple, both of the fold of God, will remain as residents of St. Joseph. May peace attend them.

#### DIED.

WILLIAMS.—On May 31, 1897, Girtie, infant daughter of Bro. J. A. and Sr. E. K. Williams, aged 2 months and 20 days. Funeral at the home of the grandparents, Mr. and Mrs. John Fasnacht, Randolph, Iowa, by H. F. Durfey.

BAILY.—Susan Baily, was born December 5, 1844, at Gilford, Medina County, Ohio; baptized at Clear Lake, Indiana, March 3, 1881, by Elder Gomer T. Griffiths. She departed this life May 1, 1897, and leaves three brothers and two sisters to mourn their loss. Since her union with church she has lived a devoted Christian life. Funeral at saints' chapel, Clear Lake, in charge of Elder George A. Smith.

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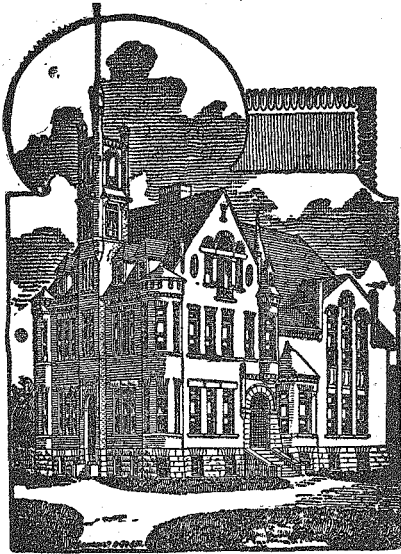
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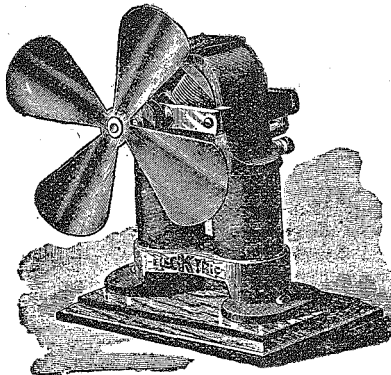
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# THE SAINTS' HERALD.

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

Vol. 44.

Lamoni, Iowa, June 30, 1897.

No. 26.

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### WHAT THERE IS IN PRAYER.

JAMES MORRIS WHITON undertakes to set forth a theory of prayer that will answer the demands of this analytic and rationalistic generation. He begins with a general defense of prayer from scientific analogy as follows (*The Forum*, May):—

“The fact revealed by the spectro-scope, that the physical elements of the earth exist also in the stars, supports the faith that a moral nature like our own inhabits the universe. That the moral nature which is above the world is a supplicable nature, equally with the moral nature embodied in man, is a thoroughly reasonable assumption. Prayer therefore, is grounded in reason, and needs only a rational development in thought and in expression.”

The writer thinks with Professor Joseph Henry that the whole progress of physical science is due to “prayer” for knowledge, the prayer of the intellect, even as in religion we have the prayer of the heart for moral regeneration. The petitionary prayer is but one form of prayer, even in religion, and that a form likely to grow less and less important.

Most of the objections urged to prayer, we are told, are really urged against outgrown fallacies. These

fallacies are classified as follows:—

“(1) The conception that prayer to God is comparable with prayer to the ruler of a state, who takes a petition into consideration, and grants or denies it as he judges best; (2) the notion that prayer aims to bring in an interfering power to alter miraculously the physical order of things; (3) the idea, akin to this, that prayer for moral betterment, as for the forgiveness of sins, can break the connection of cause and effect, so as to avert the natural consequences of any breach of physical or moral law.”

The chief aim of the article is to show how the efficacy of prayer may be recognized without resort to any of these fallacies. Thus prayer for divine assistance is efficacious, not because it changes the divine purpose, but because it “serves to focus our will in that line and to engage us more actively in pursuing it.” Yet the effect cannot rightly be said to be simply a reflex effect upon ourselves. “Of course, the primary effect of the prayer for uprightness is a reflex effect upon the man who prays; but it does not end there; something more ensues. The reflex effect in him passes directly outward into an objective effect produced by the uprightness which the prayer has promoted. This effect is extended to other men, and to what they do. It influences the course of human affairs in ever-widening circles.”

The prayer to God to heal the sick is efficacious in certain cases, the writer thinks, not because it causes a miracle to be performed, but because its effects “the substitution of a psychological for a physiological cause of cure.” The prayer for rain even should not be declared irrational, because we know that our own wills, working by certain physical methods, may effect changes upon the climate, and no one can say positively that there are no invisible intelligences superior to us whose wills may accomplish the same end and who may be moved by our supplications. Suspense of judgment is necessary at this point.

The prayer, again, for moral betterment may be efficacious without violating the law of cause and effect, simply by bringing us into the proper attitude toward God. “When we ask a neighbor's forgiveness, we ask him to change his mind toward us. But we do not ask God to change; at least, not if we think wisely. Our request to our neighbor implies that we feel toward him as we ought. This is all that our prayer to God can rationally imply. It is complete in its expression of the return of a wayward will to loyalty and obedience.” Professor Tyndall's prayer-test is needless. The efficacy of prayer is attested by the ethical development of mankind; by its close relation to the moral power of those pioneers who have wrought most influentially for the moral progress of the world.

The writer then proceeds to a more constructive line of thought as follows:—

“Prayer, as Coleridge insisted, is a very different thing from saying prayers. It is an activity of the whole man. Real prayer engrosses and focuses feeling and desire, thought and will, for the direction of the whole self upon its object. Here, undeniably, a real force is apparent, as much as in any movement of our will upon the external world. It is the force of an ethico-spiritual nature, not isolated, but related to nature of the same kind, both seen and unseen. To deem it futile, ‘a chimera buzzing in a vacuum,’ is to escape one difficulty by rushing into a greater—at least for any one who remembers that action and reaction are inseparable.

“The records of the Society for Psychical Research abound in fully verified instances of communications sped from friend to friend, in a moment across hundreds of miles, in some supreme crisis which called into momentary action some previously latent energy of the spirit. Such cases suggest the yet undiscovered possibilities and limits of prayer, considered simply as a mode of psychical force moving upon an unseen psychical environment, through which, as

through the physical, divine forces are ever energizing in the interplay of action and reaction. That religious enthusiasm dwells closer to the springs of this mysterious force than our present science or philosophy is thoroughly credible. The saying attributed to Jesus, that, if he chose he could by prayer summon myriads of spirits to his aid, is not to be thought the idle fantasy of one unique in spiritual insight and energy. Much more reasonable is it to suppose that men in an embryonic stage of moral and spiritual development are as incapable of employing such a force intelligently as are savages of using mathematical instruments. . . . What John Stuart Mill observed of justice is true of prayer. An interest of personal apart from general welfare is an element of impurity in it, and therefore an element of weakness. The Lord's Prayer significantly conforms to this law of efficiency. How notably is its reference to the personal and transient subordinated to and uplifted by its interest in the universal and eternal! . . .

'The question which some still think it worth while to ask, 'Why does a loving God, who knows our needs, require us to petition for their supply?' both reveals the fundamental misconception and brings into contrast the fundamental truth in regard to the whole subject. Dr. Edward Caird has noted, as a strange survival of the pagan mode of thought among Christians, that some of them still conceive of prayer as an attempt to get God to do man's will, rather than as an aspiration to get God's will done by men. Jesus has expressly cautioned us not to think that either he prays or we pray for the purpose of informing God about our needs or inducing him to supply them. What end, then, is served by petitionary prayer for the things God knows we need, and that he wills to bestow? Surely no thinker is unaware that verbal expression has much to do with both clearness of thought and the concentration of attention and will. It is reason enough for engaging in petitionary prayer, that the confession in words of our wants to God enables and pledges us in a clearer consciousness to work out more reverently and patiently the divine conditions of their supply.'—*Literary Digest*.

**ANOTHER GREAT ASIATIC RAILROAD.**  
TALK about a British railroad to India increases in both volume and earnestness. The Russian railroads across Siberia and China and through Central Asia to the Chinese border greatly provoked it, and an additional stimulus has been given to it by the new enterprise which Russia is pushing post-haste of a branch from her Central Asian line through Persia south to the Persian Gulf. What effect present complications in the Eastern Mediterranean will have upon the scheme is not apparent, but if, as many believe, the British flag is ultimately to be raised over Crete that will be an additional reason for carrying forward the great work.

Kurrachee is spoken of as the Indian terminus of the road. Its Mediterranean terminus is a matter of more doubt. The coast of Palestine would afford the most natural point. Two or three lines of railroad already extend thither, to or toward the Tigris-Euphrates Valley; but they are under French control, and there is a common feeling that when the breakup of the Ottoman Empire comes Palestine and all Syria will be apportioned to France.

At any rate, there is little prospect of England's becoming mistress there, so another terminus must be sought. It is probably to be found at Alexandria, in Egypt, which is now practically and seems likely to remain permanently British soil. Thence the road would cross Northern Arabia, and pass along the southern coasts of Persia and Beloochistan to Kurrachee. All the way it would be in territory which is either British or under British influence, for the latter may be said even of Southern Persia, and most of the way it would be so near the sea as to be under the protection of the British fleet.

The scheme is a gigantic one, and the execution of it would be enormously expensive. It would be no more arduous an undertaking, however, than the Canada Pacific railroad, and not to be compared with that across Siberia. Its advantages would evidently be great. It would probably soon be pecuniarily profitable as a trade route, while its moral value as a connecting link with India would be inestimable. As a strategic route in case of war it would be above all

price. With British aggression seeking new worlds to conquer, and British capital seeking investment, the project is one which the most practical-minded man may well consider.—*New York Tribune*.

GREATER CENTRAL AMERICA.

THE report comes from Tegucigalpa that the governments of Guatemala and Costa Rica have finally signed the treaty that makes them a part of the greater republic of Central America. The confederation was formally recognized by the United States last spring when it was formed by Salvador, Honduras, and Nicaragua, and it will be greatly strengthened by the addition of the two other republics. According to the census returns of 1893 the republic of Central America has the following population and area:

	Pop.	Area.
Guatemala.....	1,364,678	63,400
Costa Rica.....	243,205	23,000
Salvador.....	651,130	7,225
Honduras.....	396,048	43,000
Nicaragua.....	380,000	49,200
Totals.....	3,035,061	185,825

This population is slightly greater than that of Chile and only slightly less than that of the Argentine Republic. It is made up at present largely of Indians, but the proportion of Europeans and those of European descent is steadily increasing. These countries were united once before, when as a unit they broke away from the sovereignty of Spain, but jealousy and other causes of dissension resulted in the split up into independent governments. Now that they have come together again in a new republic it will be able to command serious attention and respect from other nations and amount to something. Its power and resources will be sufficient to ward off aggression from the outside and avert insurrections which have been so frequent in the past.—*Chicago Tribune*.

THE LATE REVELATION.

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# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, June 30, 1897.

No. 26.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JUNE 30, 1897.

### STATEMENTS CORRECTED.

HOLLISTER, Cal., June 11.

BRO. A. H. SMITH:—I was talking with one of the Utah elders by the name of Peterson, a few days ago, and I asked him why the Utah Church did not accept the inspired translation by your father, if he was a Prophet, and they believed in him as such. He said that it was because the manuscripts had been changed by the committee, and that you had said so. He then read a written statement by Mrs. Neal, of Sacramento, California, in which you are made to say in her presence that the committee changed the manuscript. He also stated that our position that there was between a hundred and seventy-five and two hundred thousand in the church at the death of your father was not true. And he brought the evidence of W. O. Clark and other old saints to prove it. So I wish you or someone that knows would state through the *Herald* whether these statements are true. If you stated any such thing before Mrs. Neal, own it, or deny it; because they are making capital of it. And please have the committee make a statement of just what changes were made, and how many there were in the church in 1844.

I am with the district tent. Brethren Farris and Newton Julian are with me, but I have to do all the preaching. My health a part of the time is very poor, and it is very hard for me to keep up; but I just get up and go, and then I just keep going. I hope this will find you all right in health and every other way. We are having quite an interest here for any place in California, as there has been an average attendance of about thirty. We will probably go from here to Salinas City; and from there to Monterey, during the watering season. I am blessed with good liberty, and the best order in our tent; so good that it has been remarked by outsiders. This is one of the places that it was objected to my going with the tent, as it was such a bad place; but I have had the same respect and good order everywhere I have been with the tent. My folks were all well when I heard from them. My home address is No. 922 Third Street, Oakland, California.

A. HAWS.

We are authorized by Pres. Alexander H. Smith to state specifically that there is no truth in the statement that he said in Mrs. Neal's presence,

or in the presence of anybody else whatever, that the committee who were entrusted with the duty of publishing the Holy Scriptures (the Inspired Translation) "changed the manuscript."

He further states that he was not one of the committee, had nothing to do with the work when it was being done, and then knew nothing of any changes being made, and now knows of none having been made.

The statement made by us of the members in the church at the death of Joseph and Hyrum Smith has always been made upon the authority of estimates made and published by Joseph Smith, the Martyr, himself.

In a work published by I. Daniel Rupp, in 1844, called "History of Religious Denominations in the United States," is a chapter furnished by Joseph Smith, of Nauvoo, Illinois, in which, on page 409, occurs this statement, which we quote verbatim:—

There are no correct data by which the exact number of members this now extensive, and still extending Church of Jesus Christ of Latter Day Saints can be known. Should it be supposed at 150,000, it might still be short of the truth.—Joseph Smith to Rupp.

On May 13, 1844, Joseph Smith wrote Hon. Henry Clay a letter replying to the proposition of the latter to move the church beyond the Rocky Mountains, in this fashion:—

Why, Great God! to transport 200,000 people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly two thousand miles, would cost more than four million.—Joseph Smith in *Times and Seasons*, vol. 5, p. 547.

To this we add the statement of Pres. John Taylor, now dead, but editor of the *Times and Seasons*, February 1, 1846. In an editorial of that date President Taylor wrote thus:—

It is reduced to a solemn reality, that the rights and property, as well as the lives and common religious belief of the Church of Jesus Christ of Latter Day Saints, cannot be protected in the realms of the United States, and, of course, from one to two hundred thousand souls must quit their freedom among free men, and go where the land, the elements, and the worship of God are free.—*Times and Seasons*, vol. 6, p. 1114.

If there is any error in the state-

ment of numbers in the church in 1844, we are not responsible for that error. If Elder Peterson and his comrades choose to say that Joseph Smith, the martyr, and Pres. John Taylor made false statements when writing in 1844, upon the say so of "W. O. Clark and other old saints," we cannot help them, they must answer for it by and by.

The committee who secured the publication of the Inspired Translation, were Joseph Smith, son of the martyr; Israel L. Rogers, of Sandwich, Illinois; and Ebenezer Robinson, late of Davis City, Iowa. The latter is now dead; but I. L. Rogers and Joseph Smith live yet. On behalf of the committee living and dead, it is hereby stated that the manuscript was not changed in any sense, by anyone, nor all of the committee, but was given to the public in word and substance, as delivered to their hands; and any statement that changes were made in the manuscript before or after publication is untrue, and this the committee will meet here and hereafter.

### CHURCH HISTORY—PRICES.

THE prices on the second volume of the Church History are the same as for the first volume, as follows:—

Cloth bound,.....\$1 50.  
Cloth, leather backs and corners,..... 2 00.  
Full leather,..... 2 50.  
Full leather, gilt edges,..... 3 00.

Don't forget the different styles of binding and separate prices of each when ordering. 4-t

### A LIE, OR ERROR, WHICH?

THE following reaches us from the Society Islands. We hope for the sake of consistency that it is an error, resulting from misunderstanding; though the statement is clear and explicit.

Elder Jensen, a church historian of Utah, told us in Tehopea's house, on this island, in March, 1896, as interpreted by Elder Frank Cutler, of the Utah Church, who spoke this Tahitian language fluently, "That Joseph

Smith, the Martyr, laid the corner stone of the temple in Salt Lake City."

TUTEIRIHA, an elder.

PUTOA, an elder.

TEHOPEA, an elder.

KAUKURA, April 8, 1897.

#### EXTRACTS FROM LETTERS.

LETTERS are numerous, hence summaries are necessary. Though some are disposed to complain at the practice of making such extracts, our readers may readily see that our limited space requires it.

Bro. C. J. Spurlock, writing from Michigan, Missouri, June 12, says:—

Since my health has permitted me to labor in the ministry again I have preached at Cain Hill, where I found some five or six saints, assisted by nonmembers of the church, engaged in the Sunday school work, and using our literature. May God bless them in their effort. While there I had the pleasure of uniting Mr. Elmore Frisbie and Miss Lula Jones in the holy bonds of matrimony. I am now holding meeting at Boze Mill and stopping with Bro. Snodgrass, who came here from the Pomona branch. The time for our district conference is to be set by our worthy president, C. M. Bootman. It is to convene at Bruner, in Christian County. We hope to see a good attendance.

Bro. John H. Lake writing from Mission, LaSalle county, Illinois, June 21:—

There were three baptized at the conference. So far, I am well pleased with the mission. What we need is more laborers; and, dear brother, I appeal to you for help, and you will try and get some man to come into the mission. . . . I have been blessed in a marked manner since the conference at Lamoni; will not attempt to describe it now; but will say, there is much for the servants of God to do.

Bro. J. M. Hethcoat, South Pittsburg, Tenn., June 21:—

The good Spirit is working with our little branch here, and we all rejoice; three baptisms of late.

Bro. Fred A. Smith, writing from Omaha, June 21:—

The work here is alive and doing very nicely. Three were baptized two weeks ago and we have the names of some for the coming Sunday. I expect to commence tent meetings here about the 6th of July with Bro. W. A. Smith to help me. We had a very pleasant time at the reunion at Inman the first few days were a little cold, but we had a very nice session.

He sends the following, which may interest the HERALD readers:—

Given in tongues on the evening of May 6, 1897, at the saints' chapel, Omaha. Sung.

"My little flock, you've sought for me,  
And I have heard your prayers.

My mercy sheds abroad for you,  
Be faithful I will share.

"Be prayerful, O, ye saints of God,  
The time is closing, nigh,  
To dwell with you upon the earth,  
As King of Kings, 'tis I.

"Then all the hosts of Satan's force,  
Is bound a thousand years,  
I'll heal your wounded hearts of gold,  
And wipe away your tears,  
I'll charge your hearts with grace divine,  
And drive away your fears."

*Spoken:* "You must be tried as quartz, by fire, if gold you still remain. If pure in heart, you I'll require, thus saith the Lamb 'twas slain."

Brighamite elders are at work in the city of Philadelphia and surrounding districts. Brn. Alma Kent, A. M. Baker, and A. H. Parsons are doing what they can to withstand their efforts and to push the work before the people. Bro. Kent writes from Camden, New Jersey, the 19th inst, as follows:—

The work is moving along slowly with us, the weather has been unfavorable for tent work; our congregations have been fluctuating, some are investigating and inquiring after the truth. I baptized a very intelligent German lady on the 6th. I think her husband will follow; another has presented herself for baptism. Elder A. H. Parsons was over from the city last night and gave us a rousing discourse that gave us courage to continue. Our young brother, A. M. Baker, the boy preacher, is with me and a noble boy he is. He meets with favor from all, and almost makes one feel as though they would like to be a boy again and grow up in the work as calves in the stall.

Bro. G. M. Jamison, president of Des Moines Valley branch, Ford, Iowa, June 22:—

Please state in the *Herald* that we wish it understood that the ministry are invited to the Runnels branch to preach as circumstances may admit. Do not pass us by, but call when convenient, especially you of the Des Moines district; and please remember it is our purpose to please you.

Bro. E. A. Erwin, Manchester, Texas, June 20:—

We are having the pleasure of being with Bro. I. P. Baggerly. He has been busy, telling the people the glad tidings. We were with him the first Sunday in this month in the eastern part of the county. We had the pleasure of baptizing three noble young ladies and one young man. We have just returned from Blossom Prairie where Bro. Baggerly did as fine preaching as I ever heard. We worked up a considerable interest. There are good people to come in out here. The outlook for the gospel in this country is splendid. We begin at Manchester July 3. All the scattered saints will please attend if possible. Bro. Baggerly will help, then we anticipate going to Vanzant County.

#### EDITORIAL ITEMS.

BRO. ALEXANDER SMITH wrote from Fergus Falls, Minnesota, that the reunion meetings were opening auspiciously. He would likely stay a few days in the district to fill appointments. He was feeling quite well.

Bro. Joseph Luff baptized one at Salt Lake City, Sr. Vera, daughter of Sr. Dr. Higgins; and at Huntington, Bro. James and Alsha Shaw, aged 73 and 72, respectively, and Miss Deloria Chaffee, daughter of Bro. and Sr. Chaffee, of Fontanelle, Iowa, and sister of Sr. Dodd at whose home in Huntington Bro. Luff was staying, so goes the work.

Bro. Henry Hart, of Broughton, Kansas, president of the Northwestern Kansas district, wrote from his district that the result of the meetings at Minersville were productive of good to the cause in the district.

The Marion, Iowa, *Sentinel* of several dates has reached us with articles on Mormonism by Rev. J. A. Seaton, also one reply by Bro. Columbus Scott. Bro. Scott, so far, has combined in his reply a plain presentation of leading points of the faith, and will doubtless succeed in getting it before the people while he destroys the false assumptions of his opponent. It is a "way" he has of doing in discussion.

The "Morning Star," a barkentine-rigged vessel with auxiliary steam engine, owned and maintained by the American Board of Missions, will sail with a crew of missionaries—for a tour among the Cannibal islands of the South Pacific ocean. May its missionary work prepare the way for others to enlighten and exalt the dwellers of those lands by the preaching of the gospel in its fullness.

Sr. J. A. Eckhart, writing from Kalkaska, Michigan, recounts her experiences in finding the truth and the blessings she has obtained by obeying it. Her husband and children are with her in the good cause, in which she rejoices. They are teaching the word in the Sunday school, trying to do something in evidence that they love the work.

Sr. Mary Topliff, writing from Chatham Center, Ontario, relates manifestations of the Spirit in dream and in healing power by which she has been led from darkness to light,

comforted, and healed, also others of her family, of affliction. Her statements add to the list of evidences that God regards and blesses his people.

Bro. W. O. Wetherbee, Clayton, Adams County, Illinois, wants to rent a farm in Southwestern Missouri, where there is a community of saints. Will some one oblige him by writing, if knowing of such an opportunity.

Bro. Nicholas Stamm writes good news from Haven, Iowa, the 24th inst. The late conference of the Des Moines district was a session of peace and unity throughout; one was baptized. Brn. Scott and Morgan continued preaching in the tent and five more obeyed the word. Those brethren were to go next to Perry, Dallas County, with the tent. Saints were rejoicing in the good cause.

Bro. R. E. Grant, at work in Michigan, is having an experience with one Lyman H. Johnston, who is editing a paper called the *Stumbling Stone*, at Toledo, Ohio, who has undertaken to destroy the influence of the work being done in Bro. Grant's field by issuing an article called "The Mormon Imposture," in his paper, and circulating it among those attending the meetings. The article is a series of picked quotations from the work of one "Elder Bradden, of Missouri," whoever that may be; and is a dirty piece of work indeed, and we do not wonder that Bro. Grant should be indignant; but, we counsel patience, for the reason that sooner or later all these evil doings must pass away and those who make and love a lie will have received the merited award for their evil doing; and the truth-loving, truth-holding saints can afford to be patient and wait.

"Sr. Estelle" sends us notes of the dedication of the first church building in the Northwest Kansas district, at Minersville, June 12 and 13, at which Presidents Joseph Smith and A. H. Smith were present, and which has already been reported, though briefly. It is replete with good things, but we are obliged to omit it. We wish we could publish more that the deep interest of many prompts them to write. However, we try not to omit any essential items.

The *Gospel Quarterlies* have all been mailed, for the quarter comprising the months of July, August, and

September. The issue was delayed somewhat by causes for which the Herald Office is not responsible. It is expected that future editions will be issued earlier and all delays avoided.

Bishop E. L. Kelley arrived home on Thursday, the 24th, accompanied by his brother, Attorney P. P. Kelley, Esq., of Glenwood, Iowa.

Portions of Illinois, Iowa, and Wisconsin were visited by a severe electric storm on the 23d. Lightning did considerable damage, killing stock and striking buildings. High winds and floods aided the work of destruction.

Bro. Albert Haws was at Hollister, California, June 13, doing tent work, assisted by Brn. Richard Ferris and Newton Julian. Their audiences averaged about thirty. In addition to tent work they were reaching some by calling at their homes and talking with the people on the streets. They would go thence to Salinas and Monterey. "It is very hard to reach the people of California, and growing worse every day," Bro. Haws writes.

Bro. Henry Hoole, of Walkley, Sheffield, England, wrote under date of June 8, expressing his satisfaction with the church and a desire to be active in its behalf. A flourishing Sunday school at that place is doing much good for the young and older members. He exhorts the local ministry to activity, and all saints to diligence.

President Joseph Smith accompanied by Bro. P. Purfurst, went to Stewartsville, Missouri, on the 26th, to remain over Sunday, the 27th. Bro. Purfurst will return thence to Los Angeles. He is well pleased with his experiences as a member of the Reorganized Church, and leaves many warm friends among the saints of Lamoni.

A cyclone did much damage to property at Rich Hill, Missouri, June 24. Other places in that State, also various cities and towns in Illinois, Iowa, Kansas, and Colorado, were visited by destructive rain, lightning, or hailstorms.

Bro. Charles Brewer, Vassar, Michigan, is thankful that he obeyed the gospel. He advises those convinced not to delay.

The entire Belgian expedition under

Baron Dhanis, which was operating in the Congo Free State and in connection with the British in the Soudan, has been massacred by a revolt of the natives.

Archbishop Hennessey, of Dubuque, Iowa, one of the most conservative and able prelates of the Roman Catholic Church in America, severely denounced the American public school system, in an address delivered at Dubuque, June 24.

Two earthquake shocks at Hopkinsville, Kentucky, June 24.

Discontented Brahmins have secretly assassinated a number of British officials in India, as a manifestation of their hatred of British rule.

Thirty thousand poor and maimed of the London slums were fed by the Princess of Wales during the late jubilee festivities.

Bro. R. C. Evans, London, Ontario, June 24: "Chatham and London district conferences just closed were two of the largest and best conferences I ever attended. Peace and unity prevailed in business sessions. The sweet Spirit was in the prayer meetings. One little girl lately baptized arose and spoke in tongues. The preaching was solid, wise, and full of love. Much good was done; several were baptized; all were cheered, and the outlook for a great work never was brighter."

Late Yokohama papers received at Tacoma, Washington, June 26, publish advices from the Philippine Islands rebels dated May 18. The writer asserts that during the campaign just ended the Spanish have lost no less than 4,700 men killed and mortally wounded. The rebels started with but nine efficient guns, while now they have nearly 10,000 captured Mauser and Remington rifles. Three important towns had just risen in rebellion; one in Tambales, another in Tayahas, and one in the Isle de Negros.

Bishop Kelley left home again on the 25th, going to Ohio in response to call.

The Turkish army in Epirus having occupied several positions overlooking Agrapha, thus threatening the Greek retreat in the event of a resumption of hostilities, the Greek government has decided to occupy Karpensis with a strong force.

## THE CHURCH HISTORY, SECOND VOLUME.

THE Board of Publication are gratified to be able to announce the completion at an early time of the second volume of the Church History. Already plates are made for 400 pages, and the book will be ready for delivery in July.

This history should be in the houses of all saints and friends of the work of Christ in the last days; its importance as one of the prime agencies in disseminating the truths and correct positions of the church in the nineteenth century can hardly be overestimated.

The Board of Publication was instructed by the Annual Conference of 1896 to issue this work, and it has moved forward under many difficulties to accomplish the same, and should have the hearty cooperation of every member and friend now in spreading the news and giving the people an opportunity to understand the faith of the Latter Day Saints as it is.

The church has suffered in the past on account of having been represented in a large part by its enemies and those who have been ready to malign their faith.

There is nothing more important than that we should present to the world our own faith and organization as well as the work of the church since 1830, and if we fail to do this, we are not active as becometh our high and holy calling as servants of the Lord.

The second volume of the Church History will contain about 700 pages and is delivered at the low price at which the first volume was sold; viz.; at \$1.50, \$2.00, \$2.50, and \$3.00 per volume postage prepaid, to any address in the United States or Canada. For styles of binding see advertisement in this number of HERALD.

The office is in need of means which it has necessarily expended in getting out this volume, and it is urged upon the saints that they send in their orders promptly and thus be able to assist the office, as they at the same time assist in disseminating the true work and positions of the church among the people.

Nothing is more worthy and commendable than an effort in this direction; and let us not wait until we may

thus aid without feeling that it is something of a sacrifice, for great good comes to the people when they make true and devoted sacrifice in order to forward any great and true work.

Send all orders and contributions to Frank Criley, Business Manager, Lamoni, Iowa; and where parties at any one point desire to get a number of the books, they may be sent by express, and the postage which will be from twenty-five to thirty cents on each book, saved to those ordering.

Please let us hear from you at once. As ever, confidently in the truth and working for its advancement.

E. L. KELLEY,

President Board Publication.

LAMONI, IOWA, June 10, 1897.

## Mothers' Home Column.

EDITED BY FRANCES.

AS REGULARLY year by year the list of names from the Islands comes to us, showing what the sisters in those far-away realms of the earth are doing for the spread of the gospel, we wonder why it is that the zeal of those upon this side of the ocean has relaxed. What is hindering those who once contributed to this fund from keeping up their contributions we know not, but are led to hope that in some way, perhaps through some other channel, it finds its way to the Lord's treasury. It seems a pity, however, that for the sake of encouraging those who are looking to us for an example (as for instance these island saints are) that it is not continued with more energy and zeal. Not long since Sr. Montgomery, of California, sent in fifteen dollars to the fund, and asked the question why so few contributed. Would it not be well, sisters, when our birthdays come around, to bring to the Lord an offering? Think of it, sisters, and may thinking lead you to act upon it.

## DONATIONS OF THE SISTERS IN THE SOUTH SEA ISLANDS MISSION.

From April, 1896, to April, 1897.

## AMANU BRANCH.

Tekarohi, \$1 10	Tekava, \$ 20	Tekapua, \$ 80
Terava, 60	Taratua, 80	Tefanako, 50
Maheata, 80	Tenini, 80	Vaera, 40
Teragi, 1 00	Kuramea, 50	Pimato, 20
Anitoni, 20	Temaru, 30	Touru, 20
Takaka, 10	Ohaka, 10	Tanepa, 20
Gahono, 30	Matapuni, 60	Haki, 80
Mareta, 10	Tatehau, 10	Tekura, 10
Alite, 30		
Total,		\$11 10

## APATAKI BRANCH.

Kaikava, \$ 30	Vahine, \$ 40	Tenini, \$ 50
Temaruata, 10		
Total,		\$1 30

## HAO BRANCH.

Tena, \$1 40	Tepogi, \$2 70	Rata, \$1 00
Teroro, 2 40	Kapuroro, 1 50	Tikamoto, 90
Anitoni, 30	Temorigo, 10	Tekura, 1 40
Temehan, 20	Tepori, 2 80	Tepurotu, 40

Teniniko, 10	Taerere, 20	Pororiki, 50
Tane, 10	Kapua, 60	Patuhua, 10
Temanatu, 40	Teno, 20	Tematogi, 30
Gana, 1 60	Roto, 40	Rnaragi, 40
Hinono, 10	Tematahara, 10	Taputea, 30
Teihoariki, 10	Maava, 10	Takua, 30
Taha, 10	Kaihara, 10	Haunni, 10
Tairoa, 10	Papahau, 1 10	Tekarohi, 10
Alite, 1 00	Taitua, 70	Manuia, 20
Kahuragi, 30	Mahiaragi, 40	Tutaki, 20
Tevavaro, 20	Hubete, 10	Terouru, 10

Total,

\$25 80

## TAUERE BRANCH.

Kakaeho, \$ 80	Atanna, \$1 10	Temanutai, \$1 10
Nohouma, 10	Keaha, 10	Manuia, 90
Kautaka, 10	Gahono, 10	Viviragi, 50
Mareta, 30	Tepuratu, 70	Teigo, 20
Anitoni, 40		
Total,		\$6 60

## TAKABOTO BRANCH.

Matahiapo, \$2 10	Tafira, \$ 40	Togi, \$ 50
Tenanui, 50	Tavaha, 20	Tepogi, 10
Teumia, 10		
Total,		\$3 90

## TARONA BRANCH, IN PAPEETE, TAHITI.

Teumia, \$ 70	Ella, \$1 20	Manuia, \$2 30
Tuane, 20	Hio, 10	Mahia, 20
Tutamahine, 90	Heiura, 20	Tapairu, 10
Haua, 2 70	Rereao, 40	Teheura, 1 20
Ahuura, 1 50	Matahira, 50	Tatehau
Otare, 10	Ragitake, 10	Bellais, 10
Ragahua, 40	Tekura, 10	Temehau, 20
Alite, 30	Tegaki, 20	Teroromate, 20
Tugane, 10	Vahinearai, 1 10	Teato-vahine, 10
Faurae, 1 30	Tutamahine	Tatehan, 10
Otare, 10	tara, 70	
Total,		\$16 20

## TAHITI BRANCH, RAIROA.

Hinan, \$ 60	Tahuri, \$ 70	Mani, \$ 50
Paturua, 40	Hauata, 40	Topeura, 20
Tumaria, 10	Tehetu, 20	Hatevahine, 20
Mareta, 10	Tekare, 10	
Total,		\$3 50

The sisters gathered at Hikeru during the months of September, October, November, December, January, and February:—

Teare, \$ 70	Hirako, \$ 30	Hau, \$ 80
Vaiari, 1 00	Punau, 40	Mareta, 10
Terava, 20	Kapua, 60	Rata, 10
Teupoo, 1 10	Tiniatua, 40	Tina, 20
Tenini, 30	Gakura, 10	Gana, 10
Matahiapo, 1 30	Tena, 70	Alite, 1 70
Togi, 1 00	Tekua, 10	Teohu, 20
Teuru, 30	Vaera, 10	Papahau, 10
Hiriata, 90	Haumea, 90	Tarotua, 10
Teroromate, 50	Teroro, 20	Huauri, 1 00
Taitua, 70	Tapairu, 1 70	Tutohu, 1 00
Tearai, 10	Tafira, 40	Tafai, 40
Talahi, 90	Tegaki, 1 40	Vehia, 40
Apua, 20	Taha, 30	Tevaha, 50
Teaua, 1 20	Marutake, 70	Teua, 80
Teata, 1 00	Reitere, 90	Tuhiata, 10
Ema, 80	Tumataio, 40	Ave, 40
Hio, 10	Fainar, 1 00	Tahunui, 20
Konea, 30	Teumere, 20	Tekahu, 50
Rahera, 20	Tanepa, 40	Hura, 20
Mani, 10	Teupoo, 50	Raroua, 30
Paata, 10	Teeva, 40	Tekeu, 50
Tetare, 30	Pura, 10	Raro, 10
Roiti, 30	Rnaragi, 30	Poimata, 50
Nuupure, 40	Tutamahine, 90	Teuanui, 40
Teapehu, 10	Teurarea, 20	Karoariki, 10
Temarama, 10	Hivaroa, 30	Mataroro, 30
Teupoo, 10	Piri, 10	Teura, 60
Taurua, 40	Turera, 60	Huiroro, 20
Tepogi, 20		
Total,		\$41 30

## NIAU BRANCH.

Teapehu, \$ 50	Unu, \$ 50	Ieremia, \$ 40
Rnarau, 1 00	Fainau, 50	Apua, 50
Teupo, 50	Korikorori, 1 00	
Total,		\$4 90

## AVATORU BRANCH IN RAIROA.

Tahuri, \$ 40	Vehia, \$ 40	Haua, \$ 10
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would spare our brother to us and rebuke his suffering, and in a few seconds he ceased his groaning, and in a few minutes his pain had all ceased, and the next day he said he felt better than he had for a long time. He was healed by the power of God and his heart was made glad and softened. I speak of these that you may know that God's loving hand is over all his people for good wherever they may be. Praise the Lord, O my soul, and all that is within me praise his holy name.

We are trying to get our printing press in operation. W. McGrath volunteered to help me, and I gladly accepted, and we are in a fair way to get out our first number of the *Orometua* next week. Mr. I. Henry does our translating. Emma and I are well and enjoy our blessings, and are so busy we have not time yet to get lonesome.

The saints just before conference got quite uneasy, as Bro. and Sr. Case could not apparently get to conference, as she was taken very sick with a chill and fever about the time the vessel left for Kaukura; but she shortly recovered and they got a passage up, and there was much joy when the saints learned that Hubiti and Alite had arrived. They were in time for the Sunday school convention and conference, after which they were to go to Arutua and so on up to the westward to their field of labor.

May peace be with them and with all the Israel of God. J. F. BURTON.

MAGNOLIA, Iowa, June 7.

*Editors Herald:*—We have just concluded a very profitable conference in this place, also Sunday school convention. Elders J. C. Crabb and D. R. Chambers presided over the conference. There was a very good attendance at the business sessions, and the preaching services were crowded. I never saw greater unity in the transaction of business; in fact the president facetiously complained that he could not arouse any opposition on any question before the house. The setting apart of Elder Joseph Seddon as President of the Second Quorum of Elders, and also of Elder Frederick Hansen as Second Counselor to the president of that quorum was duly attended to, as ordered by the General Conference, under the hands of High Priests Derry and Crabb in the order named. Priests Joseph Lane, of Little Sioux branch, and Bro. Court, of Moorhead branch, were ordained elders as per recommendation from their respective branches, and as we verily believe by the direction of the Holy Spirit. Bro. Hurst, of Missouri Valley, was ordained to the deaconship. Reports from the several branches and members of the priesthood were generally encouraging, and a general determination to sow the seeds of truth in their respective fields and branches was manifest, and we hope to see a good work done between now and the October conference of this district.

Several two-days' meetings were appointed, as per request, under the direction of branch presidents, where branches existed, and the local officers who labored in the vicinity of such meetings, with the privilege of calling to their aid such help as may be available.

The Sabbath morning prayer meeting was largely attended and an excellent time was enjoyed, the Holy Spirit's influence being manifest in a very large degree. The young of both sexes bore humble but faithful testimony to the blessings received through obedience to the gospel. The middle-aged and those of gray hairs gave evidence of the power of the gospel to bless and ennoble mankind. During the conference the bread of life was broken by Elders Carlson, Derry, Crabb, and McDowell in the order named. The choir, under the leadership of Elder Kibler, did excellent service in the offering of our songs of praise.

Elders J. C. Crabb and H. O. Smith intend to commence work with the tent in Dunlap, in the near future, and continue through the summer in different places. I learn that our former brother, D. H. Bays, is on the war path, under the auspices of the Christian or Cambellite Church, determined to annihilate the Latter Day Saints Church, or make a little money out of his attacks. While I am sorry to see the course he has taken, I have no fears as to the result. God has said respecting his work, "No weapon that is formed against thee shall prosper." This work has withstood the opposition of the whole of the powers of darkness from the beginning and it still stands and proudly waves the banner of eternal truth and *will do* when our erring former brother and his mightiest efforts are lost in oblivion. My worst desire for him is that he, like many others who have taken a similar course, may yet see his error and return to the fold of God. It is amusing to see how eagerly the sects of the day and especially the "Christian" sect avail themselves of the doubtful aid of those who have turned away from the truth, to use them as tools to destroy this latter-day work, they having exhausted all their talent and cunning to destroy it in vain. Can there be any greater evidence of their weakness? Our duty as saints of God is to strive to imitate the divine Jesus, who, "when he was reviled reviled not again." Let us not be betrayed into the unsaintly practice of hurling slander for slander. Blackening the character of our opponents will not help the cause of truth nor render us more pure, either in the sight of God or man. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God." Still believing and hoping in the promises of God, I intend by divine help to perform my duty and endure to the end.

CHARLES DERRY.

MYRTLE POINT, Oregon, June 14.

*Editors Herald:*—Bro. Chase and the writer are hard at work holding meetings nightly. Yesterday (Sunday) we held four, two in a schoolhouse in the country. We are having a fine interest; over a hundred out every night, most of them thinking people, notwithstanding the churches combined against us, refusing us the use of their meeting houses, and one minister refused to announce our meetings.

The work was first established here some twenty years ago, by Bro. Clapp, who baptized some six or seven and left a good impression, which still exists, as our well-attended meetings prove.

We return the last of this week to Looking Glass, where we held meetings before coming here; had a good interest there, attendance from fifty to one hundred, and an excellent feeling among the people. We expect to do some baptizing there on our return.

We are the guests of Bro. and Sr. Gilges and family, a splendid family. On my way here I stopped at Los Angeles, Tulare City, Modesto, Oakland, San Francisco, San Jose, San Benito, and Sacramento. Spoke at all of these places, and it is needless to try and tell how I enjoyed myself. If it is good to be a saint, it is indeed good to meet them and preach for them. The branches all seem to be in a fairly good condition; the Sacramento branch I think the best I have ever seen it in.

At Oakland I was pleased to meet Bro. Chase, who got some concessions from the railroad that enabled him to come that way. I am much pleased with him as a traveling companion and minister for Christ; an all-round fellow, ready to sing, preach, pray, or work; a true servant of the Master.

I am hopeful of a good summer's or year's work; plenty of calls for preaching, which we will respond to just as fast as we can.

Our plan now is to work this part of Oregon this summer, Washington and Eastern Oregon this winter. We want to do as much work and as little traveling as possible. For a time we expect to be at Drain and Lebanon. Some have written requesting us to fetch the tent. It requires a little money to handle it, which we have not got; can only move it as the way opens. But the tent is by far the best way to open up the work.

Our address will be as before: Drain, Douglas County, Oregon. Will be pleased to hear from saints and friends.

HIRAM L. HOLT.

COALVILLE, Utah, June 2.

*Editors Herald:*—It is four years in August since Bro. Hansen was here, and eleven since Bro. Anthony was here. I think the elders neglect some parts of their work, and forget those that are in the fold, to seek new and strange ones. Sr. Smith and I are alone here in Coalville. I am getting along in years, and have poor health; sometimes think I won't be privileged to see many years more nor to hear the blessed gospel. I have only broken bread twice since I came from Farnsworth, England, thirteen years ago, where we used to hear the word of God spoken, and enjoyed the blessings that follow; but cannot tell of the heartaches I have here alone, and so neglected.

Sr. Smith has been very sick this week, and Bro. Smith was sick three months almost. When Bro. Hansen was here we did all we could to make him comfortable. H. O. Smith was here, but he did not preach. Why is it we are left alone? Bro. and Sr. Robeson are ten miles from here, so we don't meet often.



They are getting old, and ought to be permitted to hear the truth soon, and partake of the bread and wine, as also had we.

There was once a flourishing branch at Henefer, but through neglect, some have joined the Brighamites, some turned infidel. I feel to thank God that my faith is strong yet. This gospel delivered to our dear martyred prophet is the dearest sound on earth to me. I rejoiced at the great blessings bestowed on the saints at the late conference. May we hear soon that blessed gospel of the Son of God. My husband is a Mormon, and sore trials have I had in defending Bro. Joseph and the Reorganized Church; but the more I am persecuted the brighter is my path. God has been good to me in leaving me that much light amid such utter darkness. Many times I have to bear my testimony to the work of God and this latter-day work, in which we are engaged.

Your sister in Christ,  
MARY A. LIVESY.

STILLWATER, Okla., June 7.

*Editors Herald:*—It has been a long time since I contributed anything to your columns concerning my personal labors and experiences in the ministry. I wish to say that I am not idle if I have been silent. I left General Conference for home, making the trip with team, driving southward through Gallatin, Hamilton, Kingston, Richmond, Lexington, Holden and home to Lebeck. I found the natives usually willing to lodge me over night, and quite ready to charge me all they thought I would pay next morning. In many places I found saints to stop with, but as I had been accustomed to stopping with strangers in Kansas, and paying my way in preaching, I thought I would pursue the same course with the "inhabitants of Zion," but the harder I preached the more they seemed to charge.

I reached home in due time and had a general visit with the saints for ten days. It was a great pleasure to see home and friends once more, after an absence of nearly a full year. I left home May 5 for my field of labor, in company with Bro. G. W. Beebe, Jr., he going to Spring River district and I to Oklahoma. We certainly came very close to the apostolic plan of going "without purse or scrip," as I had only eight cents in my pocket when I left home and Bro. B. was about as well off as myself. We drove to Montevallo, sojourning over night with Bro. Failor. Next night found us near Lamar, at Bro. Souders. By the way our pockets "jingled" the next day one would guess that Bro. Souders' folks were "free silver" people. We tarried over night with Bro. Miles of Nashville, thence to Weir, Kansas, to take in the White-Leonard debate at Scammon, near Weir. The writer was installed as moderator for Bro. White, and the conflict began. It was really pleasant to occupy my old place as "right hand man" for Bro. I. N. once more. It brought to mind experiences at El Dorado Springs and Blendville. We tried to catch every point of importance on both sides, and we left feeling well paid for the time spent, and believing that the gospel was better understood in Scammon than before, and that the

future will develop a harvest at that place. We are inclined also to believe (judging from countenances) that there are several Campbellite preachers in that locality who will not be anxious to defend the Campbellite Church in public debate.

I bade adieu to saints at Weir and drove to Blendville, where Brn. English and Houts made some very necessary repairs on the missionary buggy. I then drove to Fairland, Indian Territory, arriving at Bro. Hilens place on Saturday night, May 22. On Sunday I drove to Echo, expecting to hear Bro. Shepard preach; but on reaching the home of Mr. and Sr. Duncan of that place, I learned that he was "across the river," so I did not see him. I had a pleasant sojourn over night with my Lamanite namesake, and departed on my way early next morning for Catale. Two miles north of Catale I found a family of Lamanites named Dicks, who are kindly disposed toward the church, and who very kindly kept me over night. I talked Book of Mormon to them till a late hour, they manifesting a great interest in hearing me read from the same and explain to them the history of their ancestors. Next day I drove to the home of Bro. David Beck, a Lamanite brother, and found a royal welcome. Here I had the pleasure of greeting a "full blood" Lamanite, Sister New. Several of the neighbors gathered at the house of Bro Beck, and I talked to them on the Book of Mormon, using my maps, which Sr. Davis of Weir, Kansas, had assisted in making while I was there. I find that many of the Lamanites are prepared to understand the gospel, and at no great distant day a great work will be done among them; and I should not be surprised to see that the "full bloods" make the best Latter Day Saints. There are many of them, however, that care little for anything elevating; but the same can be truthfully said of their white brother. Bro. Macrae relates a story of a Lamanite who offered to be a "heap good Jesus man for three dollars."

Leaving Bro. Beck's place, I drove toward Catoosa, crossing the Virdigris River on a ferry. After paying the charges, thirty-five cents, I found that I had only twenty-three cents left. Here I was between two rivers and not a Latter Day Saint between them that I knew of, and not enough money to cross either way, as the charge over the Arkansas was fifty cents, and not only that, but night was approaching. Well, I moved on, trusting in the Lord. I knew that if he wanted me on the other side of the river he would in some manner open the way. I stopped at Catoosa and called on Mr. Denbo, whose name I had learned from Bro. Beck. He treated me very kindly and lodged me over night. I learned from him that a Sr. Hill resided in the town, and next morning I called on her. It was almost like meeting an old friend, as I have long been acquainted with her mother, Sr. Tate of Perkins, and Sr. Hinkle of Stillwater, her sister. She very kindly supplied me with the means to cross the Arkansas River, and I proceeded on my journey. Next night I reached the home of Bro. C. White, near Red Fork, in the Creek Nation. I here learned that I was just

two days behind Bro. Macrae, who had been there holding meetings; that I had about seventy-five miles to drive through a wilderness, where a white man could scarcely be found, and where there was only an occasional Indian cabin. The roads were hard for a stranger to find. It was an unpleasant task; but I set out, taking provision with me to last me through, which Sr. White kindly prepared. I drove several miles out of my way the first day, not being able to follow the "trail," there being so many roads leading off in various directions. Finally I succeeded in overtaking some teams hauling freight to Cushing, Oklahoma, which was on my way. I explained my circumstances to them, and they kindly invited me to share their bed with them, as the Indians would not talk to me at all when I asked to stay over night with them. We built a big, bright camp fire, spread a quilt on the ground, and pulling another over us, we considered ourselves "in bed." This brought to mind some of our bygone experiences in the far west, when we "camped out." As one of the company was quite talkative, we lay and chatted on gospel themes until a late hour. I stayed with the company next day and enjoyed with them their sports of hunting and fishing while the horses rested, or as game was sighted near the trail. Toward evening we reached the line of Oklahoma, and once more partook of the comforts of civilization, reaching the home of Bro. S. J. Hinkle the following day. I found Brn. Macrae and Hinkle at work, and an excellent interest manifested on the part of the people. I consider this about as fine a field for gospel work as any I have visited. Everybody you meet is "on the war path" in a religious sense. They are sifting everything in the light of the word and reason. Good will certainly come from it. This is a much better country than I had expected to find. My health is quite good now and has been for sometime; I am very thankful for the same.

Yours in the conflict,  
C. R. DUNCAN.

COLESBURG, Iowa, June 11.

*Editors Herald:*—Since leaving home I have been busy most every day and evening preaching and otherwise defending and advancing the latter-day message. Leaving Lamoni I proceeded to Radcliffe, in Hardin County; but finding it unfavorable to hold service, besides being refused the churches of the town, I thought it not wise to put the saints to the expense of hiring the opera house. I took train for Bro. C. E. Hords', near Chelsea, in Tama County. Having to lay over four hours in Tama City, I inquired of several parties concerning the Latter Day Saints living between Haven and Chelsea. It did me good to hear how they were praised by their neighbors. One man whom I afterward learned the saints had considered an enemy, said, "no better citizens or finer people ever lived." This is excellent, coming from an enemy (an enemy to the doctrine). In this neighborhood—near Chelsea, is where Bro. Philip Shimmell was struck on the side of the face with a wagon neck yoke by a Brig-

hamite. He was arrested and was in jail waiting his trial when I was there. Hav'n't heard yet how it came out; but almost every one I talked with seemed to think Brighamite prejudice lay at the bottom of the affairs. Bro. Shimmell bears an excellent reputation, and is said to be the most peaceable, quiet man in the neighborhood. I was prevailed upon to preach to the saints and friends in that part, several times, though I was not yet in my field, I hope Bro. Scott will forgive me by returning the compliment, if I was found trespassing.

Coming out of Des Moines I got in conversation with a Disciple preacher, who had just graduated from one of their colleges, and he gave me the *Christian Index* to read, which contained an article from an Elder Seaton, of Marion, on "Mormonism." Of course this introduced the subject of religion. He informed me that he was a graduate, and asked me if we had any colleges. I told him that we were highly in favor of education, and had schools and a college for that purpose; but did not believe in theological educations only as they were received from the Lord and which I thought was much the better way. He replied that if I would show him a minister that ever amounted to anything who did not have a theological education he would be much obliged to me. I asked him how Peter and St. John would do. He said they lived in the miraculous age of Christianity. I told him that made no difference. He asked me to point out the man; and I did so; and his striving to evade it only made me think that he was convinced.

I always hold a man to one point at time, till one of us is beaten; and I like to inform them that an effort to talk about another point shows they are convinced in their own mind. We then had a long talk about the unchangeability of God and the gospel, and he became so excited that he tried to prove that God was changeable, and that baptism was no part of the gospel, because I had proved that baptism was known in Moses' day. He talked so loud that a great many came near to listen, even from the smoking car. When we got to Ames his knees were so cramped that he had to get out and walk the platform for exercise. After that I could not get to talk with him.

Since arriving in my field I have preached a week at Amber, and three weeks at Edgewood. Began here the next night after the Catholics killed the Devil. But I can certify that they did a poor job. Think perhaps they may have frightened him, so that he took refuge in this town. Set up the tent the 9th. Commenced meeting the 10th; but owing to a great deal of disturbance by the boys, (which by the way generally show what they hear at home,) had a poor meeting and a very poor sermon. Saw some of the leading men of town yesterday, also the council and Mayor, and informed them that if there was any more disturbance they might have their town disgraced by hearing of a wholesale arrest. That I already had the names of nine boys, sons of some of the leading men. That if I could not catch them for what they might do, I could for what they had already

done. Well, the effect was electrical. The Mayor and councilmen saw a number of the boys, and last night we had almost a tent full, and I never had better order. Many of the town officers were out, also the editor of the leading paper. I called on him and explained the difference between us and the Brighamites, and our position. He asked me to write an article to that effect for his paper, which I did, and he published it yesterday. The editor of another paper has also asked for an article. Expect to be here two or three weeks. My permanent address is Lamoni, Iowa. My field address will be Center Junction, Iowa, care Willard B. Thomas. If any of the saints wish preaching and have a place, please let me know, or inform Bro. C. E. Hand at Chelsea, Iowa. Bro. Hand and I are associated together for the good of the work, and desire the coöperation of the district.

J. W. PETERSON.

EAGLE LAKE, Ind., June 18.

*Editors Herald:*—Left Derby, Indiana, June 13, and came via Louisville, to this place arriving here June 15. I am here attending the Indiana State Sunday School Convention, which has just closed. I was sent as delegate from the Perry County Sunday school association. Most of my gospel work this spring has been along Sunday school lines. By this means I have brought the church before many distinguished people who otherwise would not have known of it. This convention placed me on one of the leading committees, and also requested me to give an address, which I did. Winona near by, is the most beautiful summer resort in Indiana. From here I go to Michigan to do gospel work, having been appointed by Bro. E. C. Briggs. My address will be Coldwater, Michigan.

Very faithfully, yours in the truth,

JAMES M. BAGGERLY.

BUNGAY, Ill., June 9.

*Editors Herald:*—Bro. Stead and I have been laboring in Thackeray with some success; we got the school building there for a week; we had good attention, with some few investigating. Have been holding forth every night and twice on Sunday since April 25. The calls are many, but the laborers are few. The people want to hear, and we desire to do what we can for them. At McLeansboro we were refused a house to preach in. We will see if we cannot take the district tent there in July or August; the sheriff says we can pitch it on the public square.

We returned here last Monday; preached in Springerton Monday night; and last night spoke here, and to-day baptized two promising young men. Will speak here to-night, then on to district conference.

Yours in the conflict,

V. D. BAGGERLY.

If aught good thou canst not say  
Of thy brother, foe, or friend,  
Take thou, then, the silent way,  
Lest in word thou shouldst offend.

—Anon.

## Original Articles.

### DECEPTION'S REIGN.—NO. 4.

BY ELDER COLUMBUS SCOTT.

"THE THREE ANGELS' MESSAGES."

THE two basic deceptions connected with the "Advent movement" so far referred to herein have the association of a third, which is equally as well founded and supported by Scripture perversions, misapplications, also assumptions, as the first and second have proved to be. This relates to their position in regard to the three angels and their missions, as prophesied by John the Revelator in the fourteenth chapter, verses 6-12. The text reads:—

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.—Revelation 14:6-12.

That the foregoing prophetic statement of John refers to the latter-day work of God and its related events, we most fully believe. That "the everlasting gospel"—the same as Jesus preached and delivered to the church eighteen hundred years ago, the identical one that Paul preached at Galatia (see Gal. 1:6-12),—was to be brought to earth again by an holy angel and published to all nations in these latter days, is truly believed by us. That the great work here predicted by John involves the work referred to by Peter in Acts 3:19, 20, the great "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" and that it is included in the "restoration" "of all things"

as predicted by our Savior (Matt. 17: 10, 11) when foretelling what was to take place just prior to his second advent. In fact it will be necessary for the gospel to be restored before it can "be preached as a witness to all nations" before the end of the world comes, as foretold by Jesus (Matt. 24: 14). More especially is this apparent, as we become aware of the fact that the gospel consists not of "word only," but also of authority or "power, and in the Holy Ghost, and in much assurance." (1 Thess. 1:5.)

The three latter elements of the gospel, here stated by Paul to be parts of it, have not been possessed by men on earth since their return to heaven, as was seen by John, during the time of the great apostasy of the church during the fourth and fifth centuries after Christ, (Rev. 12: 5, 6,) under the figure of "a man child." And the church, as an organization, was left to be carried into "the wilderness" of apostasy, to be fed with the "doctrines of devils" and "seducing spirits," "from the face of the serpent," (1 Tim. 4: 1-4; Rev. 12: 13, 14,) till such time as the people were willing to be placed in possession of the gospel, not "in word only," but also in "power, and in the Holy Ghost, and in much assurance," again, through the medium and mission of the angel, as seen by the revelator, John.

That there is a necessity for the restoration of "the everlasting gospel" is made painfully manifest in the fact that when we go to the popular religious world and offer to them the identical claims of the gospel of apostolic times, in all its principles, authority, spiritual powers, gifts, and blessings, they immediately object, saying, "We need no authorized apostles and prophets now; they were only intended for the setting up of the church, then to be done away. We have no use now for inspired and divinely authorized pastors, teachers or deacons. We can select such as we like for ourselves!" Paul prophesied that the people would think to do just that, in the apostate history of subsequent time. (See 2 Tim. 4:4, 5.) "We have," say the popular religionists of these days, "no need of the spirit of revelation, or the spiritual gifts now; we have the written word

of God, and college-bred theologians to preach it!" Yes. So had the Jews when the inspired and authorized John the Baptist (John 1: 6; Luke 7: 27, 28) was sent unto them; and so have those who are under the ban of deception ever contended. But the gospel of Christ comes not "in word only; but also in power, and in the Holy Ghost, and in much assurance."

This is the gospel Paul was sent to preach, (1 Thess. 1:5.) He was "not ashamed of" this gospel. "It is the power of God to salvation." (Romans 1:16, 17). And he promises the curse on any man or angel who should preach any other (Galatians 1:6-9). Therefore, if the angel that John saw "having the everlasting gospel," or, any set of men who claim to be fulfilling the angel's message, bring not the gospel as it was presented by Jesus and the apostles anciently, they should be rejected. In fact they are not authorized to come; for the angel will, if he has not already done so, bring *that* gospel. There is no other sent of God.

Now that the reader may understand what the deception is in connection with this subject that we refer to, I quote from a work written by Ellen G. White, entitled "The Great Controversy Between Christ and Satan," pages 222, 223, as follows:—

The prophecy of the first angel's message, brought to view in Revelation 14, found its fulfillment in the Advent movement of 1840-1844. In both Europe and America, men of faith and prayer were deeply moved as their attention was called to the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. The Spirit of God urged his servants to give the warning. Far and wide spread the message of the everlasting gospel, "Fear God and give glory to him; for the hour of his judgment is come." Wherever missionaries had penetrated, were sent the glad tidings of Christ's speedy return. In different lands were found isolated bodies of Christians, who, solely by the study of the Scriptures, had arrived at the belief that the Savior's advent was near. In some portions of Europe, where the laws were so oppressive as to forbid the preaching of the Advent doctrine, little children were impelled to declare it, and many listened to the solemn warning. To William Miller and his colaborers it was given to preach the message in America, and the light kindled by their labors shone out to distant lands.

The testimony of the Scriptures pointing to the coming of Christ in 1843, awakened widespread interest. Many were convinced that the arguments from the prophetic pe-

riods were correct, and, sacrificing their pride of opinion, they joyfully received the truth.

A strange interpretation is this! Truly a great excitement was created by the cry of "William Miller and his colaborers" in 1840-44, by declaring the advent of our Savior due, according to the Scriptures at that time. But the Scriptures were misapplied, the message was false; time proved it. And yet Mrs. White asserts on page 225 of the "Great Controversy," that in the greatly excited meetings where this deception was being practiced on the people, innocently though it may have been, "the presence of holy angels was felt in these assemblies," thus contending that God was compromised to the deception then advocated! She admits, (page 228,) that:—

The time of expectation passed, and Christ did not appear for the deliverance of his people. Those who with sincere faith and love had looked for their Savior, experienced a bitter disappointment.

Just so. But this was only one of many disappointments that have been experienced since 1844 down to as late as 1866, by many who have been deceived into expecting the Savior to come in glory at a number of periods intervening those mentioned, who have blindly followed this so-called advent movement; but has proved a huge deception.

It is Satan, not God, who uses scripture to deceive. Baptism in water of penitent believers in the gospel, for the remission of sins, is a gospel principle, a divine truth; but how has it been used to deceive and mislead! The second glorious coming of Jesus to resurrect the dead, to reward and reign, and at the end of the world, is a gospel truth; and like other truths, a perversion of the scriptures has made it a subject of strange deceptions and disappointment.

A loving Savior had said a long time before William Miller began the time-setting agitation, that neither men nor angels knew the day or hour when Christ should come, (Matt. 24: 36,) No, not even the Son himself (Mark 13: 32). And in view of this we wonder why Mr. Miller and all those careful students of scripture should have been trying to make men believe that an angel had told the Prophet Daniel the time of Christ's

advent! See Daniel 8: 13, 14; 9: 20-27.

And it is more strange yet, in view of the utter failure of the claims all along the line, that Mrs. White should claim before a thinking world that the men who were so deceived and misled, and who so deceived their followers, were in fact the angel of Revelation 14! God the author of such a movement! If this be true, what kind of a being is he? She says, "The Spirit of God urged his servants to give the warning." What was "the warning"? The Savior is coming. When? In the autumn of 1844!

"But" says Mrs. White, (Controversy page 228,) "God designed to prove his people. His hand covered a mistake in the reckoning of the prophetic periods." And yet his Spirit was urging his servants to give the "mistake"-n "warning"!

But following along the crooked path of the story as told by this writer, we wade deeper and deeper into the ditch wherein the blind have fallen; for on page 250 she tells us:—

Of all the great religious movements since the days of the apostles, none have been more free of human imperfection and the wiles of Satan than that of the autumn of 1844!

A strange claim is this. A pretended warning to all the world of such gigantic magnitude as the coming of Christ to destroy the wicked, to dissolve all earthly governments, raise the righteous dead, change the righteous living, immortalize both, introduce the eternal state of his kingdom, and the Millennial reign,—all this and much more, all in the year 1844 of the Christian era; and all prove to be a lie, because of a now admitted mistake in the time-reckoning; and yet Satan is not in it! He is the one who tried to make scripture lie on the mountain (see Matthew 4: 6) by misapplying it.

The leading assumption underlying the subject under consideration is that the angel of Revelation 14: 6 is not an angel at all, but a number of Adventist preachers who declared that Christ would come in 1844.

The angel that John saw, according to Mrs. E. G. White, was a "symbol," and symbolized William Miller and a host of other mistaken, erring preachers! Profound, isn't it? What proof is offered supportive of this assumption? None. Allow us to as-

sume a basis for our theories and we can prove most any one equally as clearly as the above is shown to be.

If the angel that John saw was only a symbol, how do we know but what the everlasting gospel he had was a symbol also? And the nations to whom it was to be preached were not literal nations, but symbolic,—figurative,—nations!

Under the blinding spell of this delusive and deceptive spirit and scripture perversion, they pursue their onward course, hence, writing in reference to the angel that John says declared the downfall of Babylon (Rev. 14: 8), Mrs. E. G. White writes:—

This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. The proclamation, "Babylon is fallen," was given in the summer of 1844, and as the result about fifty thousand withdrew from the churches.—Controversy, page 232.

According to the foregoing the first and second angels follow each other in close, very close succession; so close, indeed, that the one angel declared both messages. The same class of false teachers who declared the coming of Christ in 1844, and the cry proved false, and because the Protestant denominations refused to believe the false alarm, they sat in judgment on the churches, declaring they were now "fallen" and were "Babylon," and they are, says Mrs. White,

Those churches that cling to the doctrines and traditions of Rome and follow her worldly practices, and whose fall is announced in the second angel's message.—page 233.

While it is true that Protestant churches have largely sprang off from the Roman Mother Church, and they reverently refer to her as the "Mother Church," yet those "fifty thousand" who left the churches under the deceptive so-called midnight cry of 1844, found themselves only in a worse deceived, deluded, and "disappointed" condition for their sacrifice than before. And worse than all, most of them have never been able to deliver themselves from the snare into which they were entrapped.

According to this profound interpretation of prophecy, the "third angel" would symbolize a class of preachers, Adventists, no doubt; and

so it proves to be. It is a well-woven piece, as follows:—

The scripture which above all others had been both the foundation and central pillar of the Advent faith, was the declaration, "Unto two thousand and three hundred days; and then shall the sanctuary be cleansed." (Daniel 8:14.) These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary, and that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day. This they understood would take place at the second coming of Christ; hence the conclusion that Christ would return to the earth in 1844. But the appointed time came, and the Lord did not appear.—Controversy, page 258.

With earnest prayer they reviewed their position, and studied the Scriptures to discover their mistake. As they could see no error in their explanation of the prophetic periods, they were led to examine more closely the subject of the sanctuary.—Page 260.

At the termination of the 2,300 days, in 1844, no sanctuary had existed on earth for many centuries; therefore the sanctuary in heaven must be the one brought to view in the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

But how could a sanctuary in heaven be cleansed? Heaven need cleansing?—Page 262.

One thing we must credit the writer of this language quoted with, and that is the disposition often to confess the errors and mistakes. But how firmly does deception grasp its victims. Error does not like to die, nor yield its ground. The mistake was made. It is confessed. But if the event so confidently expected did not happen, O, something else did. It thundered, or I heard some other noise! Well, what was it that did happen in the autumn of 1844, since the Savior did not come?

Important truths concerning the atonement may be learned from the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this general offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself, and bore them

from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." And what was done in type in the ministration of the earthly, is done in reality in the ministration of the heavenly. After his ascension, our Savior began his work as our high priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself now to appear in the presence of God for us." (Heb. 9: 24.) In harmony with the typical service, he began his ministration in the holy place, and at the termination of the prophetic days in 1844, as foretold by Daniel the prophet, he entered the most holy to perform the last division of his solemn work,—to cleanse the sanctuary.—Controversy, pp. 265, 266.

Thus it is plainly seen that to bolster up a cause that is falling from its own intrinsic falsity and deception, another huge assumption is siezed upon to let it down easy. Where, in all the realm of divine revelation is there the most distant hint that Jesus, our great High Priest, never entered the holy of holies in heaven in the interest of penitent sinners, till the year A. D., 1844?

In the text cited above by the writer (Hebrew 9: 24), Paul says:—

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

That was more than eighteen hundred years before the time set for him to do that work by Adventists. No revelation coming at this late date that contradicts Paul's statement should be received. The remission of sins and the justification of sinners repentant, was the object of Christ's atonement, and of such Paul wrote to the Corinthian saints more than eighteen hundred years ago:—

Such were some of you [sinners as previously described]; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Corinthians 6: 11.

If Paul is here correct these Corinthian saints realized the benefits of the atonement of Christ long prior to 1844. Now while this theory teaches that "our sins are in fact, transferred to the heavenly sanctuary by the blood of Christ." (Controversy, page 266), there is not an iota of scripture anywhere to show that the sins of the people, under either the old or new

Covenants, were transferred in figure or in fact *into* the sanctuary. Such an idea is not the most distantly hinted at. As the high priest under the law confessed the sins of the people on the head of the scapegoat, which goat never entered the sanctuary (Leviticus 16: 6, 7); after which he is sent by the hand of "a fit man" into the wilderness, (verse 22), so under the new covenant Christ's blood was shed "without the gate" (Hebrews 13: 12), and when sinners turn to God, their sins are blotted out, through the merits of Christ, by their obedience to the truth (1 Peter 1: 22). "And their sins and their iniquities will I remember no more."—Hebrews 8: 12. Strange, is it not, that having blotted out, or forgiven the sinner his sins on entering the new covenant, and God, promising to "remember them no more," finally concluded to institute an "investigative judgment," (Controversy, page 266), to refresh his memory on the subject, and so began that work in 1844.

That a "record" of the lives of men is kept in heaven we may believe; but that men's sins are taken there, we have yet to see the proof of.

It is further assumed that the sanctuary that Daniel 8: 14 speaks of is necessarily the one in heaven. But this is all assumed; no proof is adduced to show such to be the case. The careful reader of the chapter will notice that the fourteenth verse is the answer to a question that is propounded in the thirteenth verse, and therefore the sanctuary of verse 14, is necessarily the sanctuary of verse 13. It is also the sanctuary of chapter 9: 26. The "sanctuary and the host," were "to be trodden under foot" of a desolating power for a long period, and the vision, as Daniel saw it, troubled him. It related to Israel—Daniel's people.

They were at that time in captivity at Babylon. Daniel desired to know when that captivity would end. After seeing the vision, he learned "by books the number of the years" of that captivity. But that was not the only captivity that was to overtake Israel. In placing the four leading successive universal governments of the world before the prophet's vision, — Babylon, Medo-Persia, Greece, and Rome,—it pleased the

Lord to let him see that during the rule of the fourth kingdom—Rome, Israel, their land and city, would go into captivity (chapter 8: 10–14), for a period of at least 2,300 years less the 490 years of chapter 9: 24–27, during which Israel were to remain in their land, reject the gospel, crucify their Savior, and go into darkness, be rejected of God, and then be "carried captive into all nations" and "the sanctuary and the host" be trodden down, "until the times of the Gentiles be fulfilled" (Luke 21: 20–24). And when the prophetic period shall have terminated, "the sanctuary," that land set apart as the inheritance of Jacob, (Deut. 32: 7, 8; Ex. 15: 17; Ps. 78: 54, 55), will be cleansed.

One of the most important elements in the visions of Daniel; viz., the history, vicissitudes, and latter-day salvation of Israel, has always been omitted, in their consideration by those who have been so anxious to have our Savior come before his time! This is one of their grievous mistakes. Here is one of the secrets of them.

Before passing on to other topics, let us refer once more to the theory that is used to support this assumption that relates to the sanctuary,—the typical service, and ask the question, What was the object of the high priest in going into the holy of holies on atonement day? Was it to institute an "investigative judgment" in any sense whatever? Was his entrance "within the veil" essential to the atonement at all? Was his going into the "most holy place with blood on that day a part of the work of the atonement? Could the atonement work, or act, or requirement have been complete without it? If not, then the high priest could not have performed the complete and perfect atonement without entering the most holy place. Very good. Then, if it required the entrance of Christ into the most holy place in the sanctuary in heaven to complete our real atonement, and he never entered the most holy place there till the autumn of 1844, every one can see without further argument that the atonement made by Christ was not complete till or since 1844! But, under the law, the sins of the people were not officially confessed and separated from the people till after the high priest

had come out of the most holy place (Lev. 16: 20-22.); and if this modern theory be true; the sins of God's people have not yet in reality been pardoned, and is a matter of the deepest interest to know when our Savior will come out of the holiest place and send our sins into the wilderness by the antitypical scapegoat! Sure enough, here is the solution of the mystery. ("Controversy," p. 267):—

When Christ, by virtue of his own blood, removes the sins of his people from the heavenly sanctuary at the close of his ministration, he will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So Satan will be forever banished from the presence of God and his people, and he will be blotted from existence in the final destruction of sin and sinners.

If all this be true, why is it there has never been any revelation of it to God's servants of Bible times? They used to think they had "received the atonement," (Rom. 5:11), over eighteen hundred years ago. And that sins once pardoned would be remembered "no more" (Jer. 31:34). We think they were right, for as under the typical service the high priest never entered into the most holy place till after the offering was slain, so under the antitypical service our offering for sin was slain, and the offering made in the outer court of the sanctuary on earth, before he entered the most holy place, "heaven itself," which he did more than eighteen hundred years ago, and did appear there "in the presence of God for us."

In reality, then, there is nothing save deceptive theory in the so-called sanctuary outlet from the admitted mistake of 1844. Let us then pass on to the assumed "Third Angel's Message."

(To be continued.)

#### ANOTHER CHAPTER OF CROOKED PATHS.

ON June 10, in company with Don C. Salisbury, we went to Carthage, Illinois, to engage the court house for holding a series of meetings; while there we called on the county clerk, in his office, to see what date the records gave of the marriage of Zina D. Huntington. The county clerk assisted us in our search, and we found in Book A, page 40, that Henry

B. Jacobs and Zina D. Huntington were married in Nauvoo, March 7, 1841, by John C. Bennett, then Mayor of Nauvoo.

We also called on the clerk of the circuit court in his office, and in company with him examined the divorce records from 1834 to 1857, and found no divorce was ever granted said Zina D. Jacobs.

In "Representative Women of Deseret," page 12, we read:—

Sr. Zina was married in Nauvoo, and had two sons; but this not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the prophet for time and all eternity, after the order of the new and everlasting covenant.

In the *Historical Record*, page 233, we read:—

Zina D. Huntington, afterwards the wife of President Brigham Young, sealed to the prophet, October 27, 1841. Dimick B. Huntington officiating.

Now what have we learned. 1. Zina D. Huntington married to Henry B. Jacobs in Nauvoo, March 7, 1841. 2. As a faithful wife bears her husband two sons (no claim made for twins) in less than seven months and twenty days after her marriage, as she was sealed to the prophet October 27, 1841; and this is not allowing any time for the publishing of a notice for a divorce. We are informed the law requires thirty days notice before a divorce can be granted. 3. That no divorce was ever granted her.

Oh! "Consistency thou art a jewel."

F. M. WELD.

### Conference Minutes.

#### MONTANA.

Conference at Reese Creek, June 5, President in the chair. Branch reports: Gallatin 104; baptized 2; removed 4. Officers reported: Of the Seventy, R. J. Anthony. Elders: J. E. Reese, A. B. Moore, J. Bamber, W. D. Kelley, J. H. and Gomer Reese. Priest: T. Harris, J. Eliason, R. Esгар. Resolved that inasmuch as there are forty or more members of the church in and adjacent to Bozeman, who are without the comfort and benefit of a branch and Sunday school; be it resolved that it is the will of this conference that a branch be organized at Bozeman, when the saints are ready for it; and that the organizing be left in the hands of the sub missionary in charge and district president. The authorities of the church were sustained: J. W. Wight as president of Rocky Mountain mission; R. J. Anthony, A. B. Moore, and Gomer Reese as mission-

aries in Montana; A. B. Moore district president; G. Reese as secretary; J. E. Reese as Bishop's agent; J. E. Reese vice president of district. J. E. Reese was ordered to labor in the district, with the consent of sub missionary in charge. Sub missionary in charge and district presidency were ordered to put in the field any available material. Ordination of Gomer Reese to the Seventy. Preaching by R. J. Anthony, Gomer Reese, and A. B. Moore. Adjourned to call of sub missionary in charge and district presidency.

#### NORTHEASTERN ILLINOIS.

Convened with Mission branch, June 12, 13; Bro. F. G. Pitt presiding, W. Vickery and W. Strange secretaries. Present: J. H. Lake of the Twelve, and Bishop E. L. Kelley. Reports from 8 branches showed a gain of 25, loss 4; net gain 21. Bishop's agent had on hand last report \$47.74, received \$994.74; total \$1,042.68; paid out \$776.53, including \$425; forwarded to Bishop, leaving on hand \$266.15. Ministerial reports: F. G. Pitt baptized 12, C. G. Lanphear, W. Vickery baptized 1, W. Strange baptized 6, G. H. Henley baptized 1, F. M. Cooper. Preaching by L. F. Daniel, E. L. Kelley, F. G. Pitt. F. M. Cooper elected district president and Bishop's agent, W. Vickery vice president and secretary. A peaceful session was enjoyed, three baptized by Bro. Pitt. Adjourned to Sandwich, October 9, 10.

#### DES MOINES.

Convened June 12; W. C. Nirk in the chair, W. Johnson secretary. Branches reporting: Angus 49; died 1. Oskaloosa 39; gain 6. Newton 55; loss 1. Richland 74; loss 1. Des Moines 135; gain 4. Boonsboro 46; loss 4. Des Moines Valley 117; gain 1. Elders reporting: C. Scott, J. S. Roth, W. H. Kephart, E. B. Morgan, J. W. Morgan, N. Stamm, W. Johnson, W. C. Nirk; Priest G. Jamison. Bishop's agent's report audited: received to date \$104.09, expended \$83; on hand \$21.09. C. Scott and J. S. Roth were given charge of the district tent. The morning prayer meeting was a spiritual feast. Preaching by Brn. Scott, Roth, and Kephart. Bro. Scott baptized one. Bro. C. B. Brown was ordained a priest. Adjourned to Runnells, October 9 and 10.

#### SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Convened at Hartford, Michigan, June 5, Bro. E. C. Briggs chairman, S. W. L. Scott assistant, O. H. Storey and G. F. Weston secretaries. Branch reports: Knox 41; loss 1. Grand Rapids 71; gain 12, loss 1. Marcellus 15; gain 2. Coldwater 124. Buchanan 39. Clear Lake 147; gain 49, loss 2. Hartford 39, gain 7. Gallen 118; gain 1, loss 1. Ministry reports: Elders E. C. Briggs, S. W. L. Scott baptized 8, H. H. Robinson baptized 2, R. E. Grant baptized 9, H. Rathbun baptized 4, E. K. Evans baptized 2, R. A. Alcott, H. Richardson. Priests: J. A. Cavanaw, S. Bruce, G. F. Weston, J. Shook, F. Granger, J. W. Kieffer, J. Emrick. Teachers: D. B. Teeters, F. E. Robertson. Bishop's agent's report: On hand November 3, 1896,

\$63.40; received since \$324.96; paid out \$331.69; on hand \$56.67. Audited and found correct. A communication from Lansing requesting that a new district be formed, known as the Central Michigan district, was referred to the president of mission. Missionaries in charge were instructed to provide for two-days' meetings. S. W. L. Scott sustained as district president, E. A. Blakeslee assistant, O. Storey secretary. F. Granger was recommended as Bishop's agent to release Bro. S. Stroh. Preaching by R. E. Grant, E. C. Briggs, S. W. L. Scott. Vote of thanks tendered Hartford Saints; and a very enjoyable and profitable time passed. Adjourned to meet at Clear Lake at call of president.

#### EASTERN MAINE.

Conference at South Addison, June 12, S. O. Foss in the chair, A. S. Kelley secretary. Elders reporting S. O. Foss, U. W. Greene, and E. C. Foss. Priest U. M. Kelley. Deacon John McKeown. Bishop's agent's receipts \$24.62, expended \$24.62. Action in reference to dividing line between Eastern and Western Maine approved by conference and missionary in charge, secretary was instructed to send a copy to the church recorder. Vote of thanks extended to Bro. J. S. Walker for services as Bishop's agent in years past. Bro. U. W. Greene elected president of district, Ada S. Kelley secretary. Place of next conference left to district president; time first Saturday and Sunday in September. U. M. Kelley appointed agent to solicit means to purchase tracts for free distribution in the district and he to appoint helpers as needful in different localities. Preaching by E. C. Foss, U. W. Greene and S. O. Foss. Social and sacrament services instructive and comforting. One baptized who has been on the borders of Jordan for a long time.

## Sunday School Associations.

#### CLINTON.

Convened at Rich Hill, Friday, June 11. V. Goff superintendent, F. L. Sawley secretary. All officers present, also W. N. Robinson, secretary of general association; with delegates and visitors from six other schools. Forenoon and afternoon sessions were taken up in business. Bro. Robinson gave instruction and counsel which was timely and to the point; his work and assistance being appreciated by all present. Intermediate and primary class drills were conducted by Bro. F. L. Sawley and Sr. J. Oliphant. Interesting work and speeches were rendered by Sisters Phips, Goff, Miller, and Oliphant; Brethren Beebe, Goldsmith, Sawley, and others. Sr. Goff was re-elected superintendent, Sr. Miller assistant, F. L. Sawley secretary and treasurer. In the evening a carefully prepared program was rendered by Rich Hill school, under the supervision of Sr. E. A. Miller, who is one of our most earnest and devoted workers, not alone in Sunday school work, but in whatever her hands find to do. This closed the most interesting convention ever

held in the district. The Rich Hill saints we found to be hospitable and kindly disposed, who spared no pains in trying to make our stay both pleasant and profitable.

#### LITTLE SIOUX.

Convention of above district met at Magnolia, Iowa, June 4. Officers present, A. M. Fyrando, Superintendent; Oscar Case, assistant Superintendent; Lenna Strand, secretary; N. C. Ballantyne, treasurer. Reports received from following schools: Woodbine, Persia, Mondamin, Little Sioux, Missouri Valley, Pleasant Valley, Magnolia, East Union Center, Union Center. Pleasant Valley (Smithland) and Meadow Brook schools were received in association. Officers for ensuing year: A. M. Fyrando, Superintendent; S. B. Kibler, assistant superintendent; Lenna Strand, secretary; and N. E. Ballantyne, treasurer. Topic: Should appointed ministry be actively engaged in Sunday school work? Discussed by A. M. Fyrando, J. C. Crabb, Sr. L. McDowell, S. B. Kibler, J. F. McDowell, and Charles Derry. Topic: Has our Sunday school association proven profitable to the church? In what way? by S. B. Kibler. Topic: What proofs have we that God's favor attends Sunday school work? by W. D. Bullard. After a profitable and spirited session, adjourned to Friday previous to next conference.

#### SOUTH SEA ISLANDS.

Sunday school convention met according to adjournment. Tapu chosen to preside. Opened by native singing and prayer by Tapu. Petro chosen assistant president; Teuira, and Sr. Burton secretaries. Tapu, assistant president, reported. Report of Hikuere Sunday school read: Anaa 18 scholars, Arutua 59, Mohu-Tubuai 40, Tiputa Tubuai 33, Makatea 76, Niau 77, Avatoru 78, Takapoto 38, Kaukura 94, Apataki 42, Manihi 113, Tarona-Papeete 48. \$1.50 (Chilli money) handed in by the Anaa branch for Christmas offering. The branches to choose their superintendants the first Sunday on reaching home after conferences. All teachers to report the work of their classes to this convention. All officers of the Sunday school to report to this convention.

Saturday convention opened by native singing and prayer by Tapu. Christmas offering \$6.30 from Kaukura branch. Christmas offering from Tarono branch \$4.40. Sr. Burton spoke in relation to the work of the children of America for the spread of the gospel, of how long they had been striving to place the sum of one thousand dollars in the hands of the Bishop; told how they earned their offerings, and exhibited the two "blue Hopes." Bro. Case was interpreter—he and Sr. Alice having arrived from Papeete during the forenoon—Bro. Case spoke in the native language on the same subject, holding the "blue Hopes" to the view of all. Report of Sr. Alice Case read and accepted.

Sr. Alice Case was sustained as superintendent of Sunday School Association; Tapu as assistant; Petro as second assistant; Teuri as secretary; Hubert Case foreign secretary. "Ella's" Question Book to be used in the Sun-

day schools during the coming year; meanwhile the saints make themselves acquainted with the *Gospel Quarterlies*, in view of introducing them in the near future. Singing by native members, prayer by Bro. Case. Adjourned to Monday for class exercises. The entire morning and afternoon session of Monday were devoted to singing and recitations by the various classes from the schools represented; all acquitted themselves well; but the children of Tarona, Papeete, excelled them all, and retired amid a whirl of hand clapping. Hikuere Sunday school Christmas offering \$50.70. Adjourned to April 2, 1898, at Takaroa.

#### SOUTHEASTERN ILLINOIS.

Sunday school association convened at saints' chapel, Brush Creek, June 11; Superintendent I. A. Morris presiding. Bro. M. H. Bond discussed the topic, "Responsibility of parents to children," followed by brethren Baggerly, Stead, Powell, Burroughs, and Morris. Reports were read from Kibbie, Charity, and Zion's Hope; and referred back for correction. Treasurer reported \$1.40 on hand. A short program rendered on Saturday night by Zion's Hope and Charity schools. The outlook for the future is somewhat better.

ARTHUR H. BURROUGHS,  
Secretary and Treasurer.

#### FREMONT.

Convened at Farm Creek, Iowa, June 10. The time was devoted to: 1. "Why S. S. conventions?" by Bro. C. Fry. 2. "Libraries in our Sunday school," by Sr. Ida Skank. 3. "Sunday school Newspaper," Editors, Srs. B. Andrews and C. Badham. Each was followed by discussion. District superintendent C. Fry gave his report orally, following which the reports of schools, teachers, and superintendents of the district were read; also report from assistant district superintendent Bro. J. Roberts. Bro. T. A. Hougas gave report of work being done throughout the districts. Blackboard work by Bro. T. A. Hougas. The subject "What teaching is," was discussed with quite an interest. "Sunday school system." "Arrangements of Classes," H. F. Durfey. "Classes in Marching," Sr. M. E. Pace. "Number of pupils in Classes," Sr. B. Andrews. "Time given for school," Sr. E. Skank. Each followed by discussion. Essay, "The Sunday school Picnic," by Sr. Emma Hougas, followed by a lively discussion. Remaining reports were read. The following Temperance program was rendered: Song No. 182 *Winnowed Songs*. Prayer Bro. D. Hougas. Song, "Touch not, taste not, handle not." Quartet, "Temperance Greeting." Essay, "Gamblers and Gambling," by Bro. R. Epperson; solo and chorus, "The World, the Flesh, and the Evil One," by Sr. B. Gifford. Temperance address, Bro. H. Kemp. Duet, "Temperance Ship, Ahoy," Brn. T. A. Hougas and H. Gamet. Recitation, "Lost," Sr. N. Gaylord. Essay, "Influence of Associates," by Sr. E. Harrington, read by Sr. E. Hougas. Chalk Talk, "Facts and figures," by Bro. C. Fry. Quartet by Srs. E. Hougas and E. L.

Skank, and Brn. T. A. Hougas and H. Gamet. Benediction, Bro. J. Lentz.

#### MOBILE.

Sunday school association convened at Three Rivers, Mississippi, June 11; district superintendent C. I. Carpenter presiding, assisted by assistant superintendent W. L. Booker; F. P. Scarcliff secretary pro tem. Some progress in the work and prospects for the future reported. Five schools reported membership as follows: Van Cleave 23; Three Rivers, 37; Escatawpa 30; Bay Minette 36; Theodore 39. Total 165, using 60 *Quarterlies*. One school not in session this quarter. Superintendent's expense bill amounting to \$1 was approved and ordered paid. Secretary authorized to supply schools with new constitutions and report blanks, and himself with record book and report blanks. An assessment of one cent per capita was levied on the membership of the schools, for next quarter. Present district officers sustained for one year. An interesting entertainment was given by Three Rivers and Escatawpa schools at night. Adjourned to Theodore, Alabama, October 8.

#### CONVENTION NOTICES.

Program of the seventh annual Sunday school convention of the Eastern Iowa district, to be held near Onslow, September 3, 1897. Friday afternoon, 1:30: Devotional. Scripture reading. Prayer. Address, district superintendent. Transaction of general business in charge of district superintendent. Song, No. 1 Hymnal, Butternut Grove Sunday school. Papers, The relation of the Sunday school to the nation, Belle Goodrich, Samuel Heide, Myrtle Harvey, Alfrida Linnell. Recitation, Gracie Rhue. Eastern Iowa Sunday school paper, Editors Ella J. Green, Lizzie Haller. Editorial, Notes on Sunday school work from different schools, contribution by Elder John Peterson. Queries on Sunday school work. Poems by —. Music, congregational singing. Discussion, Has our Sunday school been a benefit to our branch spiritually? Russell Sutton, Reuben Green, Mary Ekhardt. Papers, How we may best reach the absent scholars, Ella J. Green, Willard Beal, Ella Moser, Libbie Sutton. Recitation, Ethlyn Shippy. Song. Adjournment to 7:30 p. m.

Friday evening, 7:30. Song, Onward Marching, Butternut Grove Sunday school. Prayer. Address. Recitations, Pauline Schrunk, Amos Heide, Helen Cator. Declamation, Samuel Heide. Music, L. E. Hills. Essay, Nina Brooks. Recitations, Lottie Johnson, Stanley Green, Arthur Heide, Irving Green. Duet, Ella Cato, Nellie Hills. Recitations, Roy Shippy, Cecil Ekhardt, Ella Roush, Lena Bradley. Music, Helen Gladys Cator, Ellen Louise Hills. Address, L. Willie Frank. Recitations, Lydia Heide, Ollie Bradley, Louise Hills, Grace Green. Solo, Pauline Schrunk. Reading, Mrs. L. E. Hills. Recitations, Lovell Green, Mamie Rhue, Pearl Sutton. Oration, Willard W. Beal. Music, L. E. Hills. Recitations, Florence Green, Grace Brooks, Lena Frank, Libbie Sutton. Adjournment.

## Miscellaneous Department.

#### PASTORAL.

*To the Saints and Ministry of the Northern California District; Greeting:*—By reference to Bro. Luff's pastoral letter you will see that the writer was placed in charge of the missionary work in the region named. However, I have been required to labor here until the Southern California reunion, which will be held at Downey, July 9. On account of this I may not be able to reach you for more than a month. We ask the full coöperation of both the ministry and laity. We desire all the information we can obtain, so that we can enter and occupy with a good understanding of the necessities of the work.

Now, saints, see how many letters you can send stating the needs of the work in your various localities. Let every one who has any suggestions to offer write me immediately after reading this notice. Let us make a united effort to be successful. "Let nothing separate you from each other, or the work whereunto you have been called."—D. C. 122: 17.

Address all your communications to No. 3010 Sixteenth Street, San Francisco, California, in care of C. A. Parkin.

A. C. BARMORE.

*To the Saints of Spring River District:*—Having been appointed missionary in charge over above district, I desire your coöperation in the work God has intrusted to our care. The Spirit that brings love, unity, and zeal for the work of God was with us in conference to a marked degree. The Spirit admonished the priesthood to push out on Sundays and preach the word and develop yourselves and spread the work of God. We have more missionaries in the district this year than last, and I hope at the end of the year we can report a greater number brought into the church. It was with some reluctance I left Clinton district, having labored there from the time I was ordained, but I am already endeared to this district, I have received such a good reception every place I have been. May God bless the saints everywhere, especially the sacrificing ones. We are all coworkers in the one faith. Those that don't preach can pay their tithes to supply the needs of those that do.

Remember, brethren, to report the first of July; I want a report of how many sermons preached, and if you have not preached many I want to know the reasons; so I can report to Bro. I. N. White, missionary in charge. I noticed at quarterly conference some did not report the number of sermons. Brn. O. P. Sutherland and G. Beebe will labor together, and Bro. J. A. Davis will labor for the present in western part of district. Bro. Cather and I will labor in tent in north part of district until August. Brethren, be humble and faithful, that God's Spirit may use you to the honor and glory of his work. Be very careful in presenting the gospel so as not to hurt the feelings of Christian people, and when they revile you and shut you out of buildings, don't retaliate; you will find it

will work the best in the end. Our tent meetings at Oronogo were a success; for a number of nights many could not get into the tent. We have so many calls for the tent, we cannot fill a tithe of them. Any wanting preaching, let us know. Lebeck, Missouri, is my permanent address. I will be at Nashville for three weeks. My health is good and I never felt better in the work than now. The prospects are encouraging all over this district. May the Spirit of love, peace, and unity be with all of God's people.

F. C. KECK.

NASHVILLE, Mo., June 18.

*To the Saints of Kewanee District:*—Will the scattered saints who know of openings, or are desirous of having meetings held in their neighborhood please communicate with me? Be careful to state whether there are railroads where you live, and what are the prospects for meetings. If you are careful in these things it will save much inconvenience and assist us in the work. Also, if any of the brethren hear of any openings we shall be glad to hear from them. Let all interested respond, so that our effort may be put forth to the best advantage. If any of the brethren have a few weeks at their disposal, and can assist us in the field this summer, I shall be glad to hear from them; the calls are many and are increasing; this district is promising. Who can help us a few weeks? Address all communications to No. 69 Henderson Street, Galesburg, Illinois. Yours in the one hope.

T. J. SHELDON.

#### CONFERENCE NOTICES.

The West Virginia district conference will convene with the Buffalo City branch at Sand Hill schoolhouse on the 28th of August, at ten o'clock. All that come by rail will get off the Ohio River road at Millwood Junction, on the 26th. There are two trains a day from Millwood Junction to Jackson C. H., where they will be met with teams on the evening of the 26th and come out on the 27th. Arrangements have been made at the Vance Hotel for the night's lodging for thirty cents. All that expect to attend will please send me a card to Bell Grove P. O., West Virginia, so I will know how many teams to send. Attend to this without fail.

G. H. GOODBY, Pres.

BALOS, W. Va., June 26

#### NOTICES.

*To Whom It May Concern:*—The saints and members of the Plano branch of the Reorganized Church of Jesus Christ of Latter Day Saints, scattered abroad, are hereby notified that the Plano branch is on decline, and may in a few months be disorganized. I would advise scattered members to call for letters and unite with some branch near you, and thus comply with the law and save yourselves and church secretaries and conferences trouble in granting you letters after the branch goes down. We are reporting 193 names, and yours with about 99 others are absent from the branch. We do not hear from you nor see you, and if you are in the faith you should



attend to this; and if you are not, you should either get in the faith or have your name removed, and placed where it should be.

Earnestly yours,  
W. VICKERY,  
President of Plano branch.

## BORN.

**HARTSCHEN.**—At Lone Rock, Missouri, December 17, 1896, to Bro. John and Sister Hartschen, a son. Blessed June 6, by Elder H. N. Snively and named Orrin Nephi.

**DELONG.**—Near Eagleville, Missouri, March 16, 1897, to Bro. J. and Sr. G. DeLong, a daughter. Blessed at Greenville branch, June 20, by Elder H. N. Snively, and named Anna May.

**BROWN.**—At Lamoni, Iowa, February 25, 1897, to Bro. George V. and Sr. Victoria Brown, a daughter, named Alta Lorina. Blessed June 20, by Elders R. M. Elvin and S. Ackerly.

**CURRIE.**—At Lamoni, Iowa, February 8, 1896, to Bro. John L. and Sr. Mary K. Currie, a daughter and named Ruth Hazel. Blessed June 20, 1897, at home by Elders R. M. Elvin, Asa S. Cochran and H. N. Snively.

**NOVINGER.**—To Bro. Frank and Sr. Orra Novinger, of Bartlett, Iowa, April 13, 1897, a son. Blessed May 2, by Elder Henry Kemp, and named Fred.

**PARSONS.**—Edward Wilson, son of Mr. William and S. Martha Parsons, was born at Los Angeles, California. April 20, 1897; blessed June 6, by Elders R. J. Parker and A. C. Barmore.

**CATHER.**—Lucile, daughter of Bro. W. C. and Sr. Dollie Cather, was born at Webb City, Missouri, May 29, 1897. Blessed June 10, Elders Keck and Hobart officiating.

**ENNIS.**—Hollis Herbert Ennis was born in St. Joseph, Missouri, February 2, 1897, to Bro. H. D. and Sr. Ella Ennis. This promising bud and beautiful boy was blessed at the church in Saint Joseph, Missouri, on June 16, 1897, in the arms of Elders J. M. Terry, R. Archibald, and R. A. Marchant, with strong assurances of a useful future.

**CRACRAFT.**—Leathea Lear, daughter of Harvey and Sr. Emma Cracraft, born June 7, 1897; died June 12, near Grimes, Iowa. Funeral service in charge of Calvin F. Merrill, discourse at McDivitt M. E. church, by W. T. Maitland. Volunteer song service by organist of the M. E. Sabbath school.

**GORE.**—At Lamoni, Iowa, February 16, 1897, to Bro. Isaac N. and Sr. Clemmie Gore, a daughter; named Edna Bell, and blessed May 2, under the hands of Elders H. A. Stebbins and R. J. Anthony.

## MARRIED.

**RANEY—BUTTERFIELD.**—At the home of the bride's parents, San Jose, California, May 28, 1897, Bro. James Raney, of Oakland, California, formerly of Canada, to Sr. Nellie Butterfield, of San Jose, California, Elder Hiram Holt officiating. Bro. Raney is a young man of excellent reputation; a host of friends wishes him success on life's matrimonial journey; he wins a bride his equal. The happy couple will make their home in Oakland. May God bless the union and their happiness remain.

## DIED.

**STEWART.**—At the house of Bro. John Weedmark, Lamoni, Iowa, June 17, 1897, Sr. Margaret Stewart. She was born at Greenock, Scotland, March 11, 1810, and was at her death 87 years, 3 months, and 7 days old. She married a Mr. Martin in her early womanhood, who went to South America to seek a fortune, intending to send for his wife when able; but instead took a fever incident to the country and died there, leaving his wife a widow with one child, a daughter, now Mrs. Congden, of Oswego, New York. She afterward married Thomas Stewart, December 25, 1841. They joined the church in Scotland in the spring of 1843; emigrated to America in 1856, landing in New York in July. Thence via Chicago and Iowa City, by rail, and thence by handcart to Utah. The company in which they made the journey suffered much hardship; but Bro. and Sr. Stewart, with their four children, were among those reaching the valley. The family became dissatisfied with Utah and removed to Colorado, where in 1876 the parents and part of the children united with the Reorganized Church, under the administration of Elder F. C. Warkey. Later the husband died, and soon after Sr. Stewart and her son Thomas removed to Lamoni. She was a sturdy woman physically and mentally, and retained her faith unshaken to the last. A broken hip joint, the result of a fall, made her a helpless cripple for the last three years and a half, and she rests from all earthly woes in Christ her Lord.

**YOUNG.**—Mrs. Frances Edith, wife of Bro. Edwin Young, was born in Weeping Water, Nebraska, December 18, 1878; died near Lamoni, June 17, 1897, aged 18 years, 5 months, and 29 days. She was the daughter of Mr. and Mrs. Edward Stackhouse, and was married to Bro. Young on December 23, 1896. While laboring in her household duties she was overcome by the heat and said that she felt faint and blind; and in thirty minutes after the attack she breathed her last. The services were held in the saints' chapel in Lamoni, Bro. H. A. Stebbins preaching the sermon, Bro. A. S. Cochran assisting him. Her parents were present, also the many relatives and friends of Bro. Young, who is the son of Bro. Frank D. Young, formerly of Alameda County, California.

**COSHOW.**—At the home of Elder James L. Richey, Lamoni, Iowa, May 18, 1897, Mrs. Sarah Ann Coshow, born December 17, 1828, in Tennessee. At two years of age she moved with her parents to Southwestern Illinois. At the age of thirteen years she became a member of the M. E. society; since which she has ever remained a consistent, faithful member. January 1, 1846, she was joined in wedlock to Isaac Miller, who died May 26, 1852. This union was blessed with three children. The first died in infancy. Mary Margaret is the wife of Elder Richey; John C. went to California long since, and has not been heard of for many years. April 27, 1856, she was joined to Robert Coshow, and this union was also blessed with three children—Frank and George B. (residents of Missouri) and Christina who died in Illinois.

Once more death robbed her of her companion. Since which she has battled the world alone. Her life has been an exemplary one—a web interwoven with patience, forbearance, and kindness, and her transit from time to eternity was calm and serene, without a struggle, murmur, or a sigh of pain or regret as befits the end of a righteous mortal. Funeral service was conducted by Elder John D. Bennett at the M. E. church, Rev. G. E. Mitchel (her pastor) of Davis City, pronouncing the discourse. Her remains rests in Rose Hill cemetery.

**WOOLSEY.**—Bro. Isaac William Woolsey was born in Anglaze County, Ohio, April 9, 1852; was drowned in White River, near Golden, Missouri, March 31, 1897; his body was found April 6 and buried on the 7th. A few words were spoken and prayer offered by a member of the Baptist Church, as no elder could be had. Age at death 44 years, 11 months, and 22 days. He was married August 27, 1876, to Miss Rachel Oakley; was baptized January 30, 1873, at Liberty, Cass County, Nebraska, by Elder Thomas Nutt; was ordained a teacher December 11, 1890. He and his family removed from the Shenandoah, Iowa, branch, June 22, 1893. He leaves a wife, two sons, one daughter, an aged mother, three sisters, and three brothers, with many relatives and friends to mourn their loss. He was a kind and faithful husband, a tender and loving father, true and faithful to his covenant in the gospel until death.

Dear brother, thou art gone to rest,  
We will not weep for thee;  
For thou art now where oft on earth  
Thy spirit longed to be.

Dear brother, thou art gone to rest,  
Thy toils and cares are o'er;  
And sorrow, pain, and suffering now  
Shall ne'er distress thee more.

**MCCLANE.**—Near Norwood, Iowa, May 20, 1897, Miss Jenny May, daughter of Sr. Sarah McClane, aged 20 years, 7 months, and 2 days. She was sick but a few days, her birth and death were on the same farm. She was a believer in the gospel. Funeral in the M. E. church of Liberty Centre, Iowa. Interment in I. O. O. F. cemetery, beside her father. Sermon by Elder R. M. Elvin to a full and attentive house.

We loved her, yes! we loved her,  
But the angels loved her more,  
And they have sweetly called her  
To yonder shining shore.

The pearly gates stood open,  
A gentle voice said "come,"  
And with farewell unspoken,  
She calmly entered home.

**BUTLER.**—At Neshannock, Pennsylvania, June 14, 1897, Sr. Butler, aged 68 years. She was a noble sister, and passed away rejoicing in the truth, from which she received so much comfort during life. She was born in Wales and was baptized by Elder George Powell three years ago. Obsequies at the house by F. J. Ebeling. She leaves six sons, two daughters, and a number of grandchildren to mourn her departure.

**DEPEW.**—At Tiff City, Missouri, March 12, 1897, Bro. Isaac Depew, aged 20 years, 6 months, and 11 days. Funeral sermon by Elder T. J. Sheppard.

**GRATES.**—Mrs. Sarah Grates, beloved companion of W. H. Grates, died May 15, 1897, at her home near Liberty Center, Iowa. Deceased was born April 19, 1837, in Knox County, Tennessee; married to W. H. Grates, November 30, 1856, at Liberty Center, Iowa. She was a good Christian woman, and a kind and devoted mother, honored and esteemed by all who knew her. She leaves a husband, two daughters, and six sons. Funeral services at the M. E. church, Liberty Center. Sermon by D. E. Daniels, assisted by Rev. Fitzgerald of the Christian Church. A large number of friends and neighbors attended.

**PERRIN.**—Merilis Perrin, daughter of Bro. Daniel and Susan Perrin died May 3, 1897, at West Branch, Michigan. Sr. Merilis was born January 1, 1877; baptized April 5, 1896, by Elder David Smith. She bore her trials patiently till the last, and often expressed her belief in the divinity of the gospel as taught by the saints. Before she died she called her people to the bedside, and exhorted them all to be kind to all men, to attend the prayer meetings regularly, and prepare to meet her at the resurrection of the just. Then she selected the hymns to be sung at her funeral, also desiring St. John, chapter 14, to be read. Just before she passed away she sang in a loud, clear voice the first verse and chorus of that beautiful hymn, "The Spirit of God like a fire is burning." She was a noble saint; she leaves a father, mother, two brothers, two sisters, and a host of friends to mourn their loss. Funeral service in the M. E. church conducted by Elder David Smith.

**TAYLOR.**—At her home in the township of Zone, county of Kent, Ontario, Elizabeth A., beloved wife of John Taylor, April 27, 1897. Deceased was born June 10, 1832, in the town of Woolage, England; baptized April, 1871, near Louisville, Ontario, by Joseph Snively. Her afflictions were borne with a great deal of patience, in hope of gaining a crown of celestial glory. The funeral sermon was preached by Elder B. St. John, assisted by Elder George Green.

**HORTON.**—At his home in Plano, Illinois, June 4, 1897, Bro. Schuyler M. Horton. He was born in Dutchess County, New York, November 25, 1824; came with his parents to Southern Illinois in 1840; was united in marriage with Miss Eliza Downey, May 7, 1843, at Nauvoo, Illinois. There were born to them ten children. He united with the church in 1844, at Macedonia, Illinois. He was not a very active member, but he never gave up his faith—was firm to the last. He leaves a wife, two brothers, seven children, and twenty grandchildren, and two great grandchildren to mourn his loss.

**REUMERT.**—At Providence, R. I., May 30, 1897, Bro. George Reumert in the sixty-seventh year of his age. After a lingering sickness of four months he said, "If my time is come, I am ready to go." After forty-five and one half years of married life, Sister Reumert his widow, and Sister Yerrington his daughter, are left to mourn the loss of a loving husband and kind father. Services at the house, conducted by Elder John Smith. The next day

the body was taken to Dennisport, for interment.

**LEAR.**—At her home in Plano, Illinois, May 6, 1897, Sr. Mary, wife of Bro. Joseph Lear. She was born May 1, 1827, near Newcastle, Ontario; united with the church at the place of her birth, about the year 1843, and with the Reorganization in 1867, being baptized by Elder D. H. Smith. She came to Kendall County, Illinois, in 1865, remaining a few years, when she removed to Southern Iowa, returning to Kendall County, Illinois, and to Plano in 1871, where she resided till called by the pale messenger to the other shore, at the age of 70 years and 5 days. Sr. Lear was firm in the faith of the gospel; so firm that no wind of doctrine ever moved her in the least. With her husband, whom she accompanied in his movings, she made her home a home to the elders of the Church of Christ; many of whom enjoyed their hospitality. She will be remembered by many saints who visited the General and other conferences held at Plano. Her funeral took place Sunday afternoon, in the saints chapel, sermon by Elder W. Vickery to a large assembly of saints and friends. She leaves a husband, two brothers, and three sisters, two sons, and several grandchildren to mourn. The remains were interred in the Plano cemetery to await the call of him who is the resurrection and the life.

**POST.**—At Davis City, Iowa, June 10, 1897, Sr. Lulu Maud, daughter of Bro. James J. and Sr. Marietta Post, aged 14 years, 11 months, and 8 days. During her four months illness she was very patient, and was always a good child; obedient, kind, and of a sweet and loving nature. She was baptized May 20, 1894, at Leon, Iowa, by Bro. John Denio. By her request her funeral sermon was preached by Bro. H. A. Stebbins. Bro. O. J. Bailey assisted in the services. She was taken to Leon and laid by the side of her mother, who died January 5, 1894.

**BALKA.**—At his home near Bartlett, Iowa, May 2, 1897, Bro. Henry Balka. He was born in Germany, August 24, 1829; baptized July 20, 1873, by Elder W. H. Kelley, at Hillsdale, Iowa. Bro. Balka was an honest, faithful man, highly respected by all who knew him; he died in the faith, and in hope of the resurrection of the just. He leaves a wife and a host of friends to mourn. Funeral sermon by Elder Henry Kemp to a large audience.

**BRADBURY.**—Bro. Joseph Bradbury died at Boston, Massachusetts, May 31, 1897, from injuries received in an accident. Bro. Bradbury was born October, 1851, in Staleybridge, England; came to this country with his parents in 1860; was baptized last February by Bro. R. Bullard. The remains were taken in charge of by the Cross and Crown commandery, A. I. O. K. of M., of which he was highly beloved by all. Elder John Smith conducted the services, Elder Richard Bullard assisting. Bro. Bradbury was 45 years of age last October; his wife deeply mourns her loss. The funeral service was held at the Encampment Hall, No. 724 Washington Street, Boston; his remains were laid away in the Mount Hope cemetery. He was the only brother of Elder William Bradbury.

**EDWARDS.**—At Belleville, Illinois, May 30, 1897, Sr. Ann Edwards. She was born May 23, 1838, in Merthyr, Wales; emigrated to America about forty years ago, spending the greater part of that time at Birkner, Illinois. Her home was destroyed by cyclone, May 27, 1896, after which she removed to Belleville. She leaves two daughters and several grandchildren to mourn. She was baptized at St. Louis, October 8, 1893, by Bro. N. N. Cooke. Funeral conducted by Elder J. E. Betts, Sen.

**DARINGTON.**—At her home in Boomer, Pottawattamie County, Iowa, Sr. Ada Darington, wife of Bro. William Darington, and daughter of Bro. Thomas Scott of Underwood, Iowa. She was born September 16, 1873 and died May 31, 1897. Was baptized July 25, 1886, by Elder H. N. Hansen. Was married to her now bereaved husband April 8, 1896, whom with an infant babe, together with her parents, her brother and sisters, and many friends mourn her early death. We will sadly miss her, especially in the congregation of the saints, where during life she rendered valuable aid in the song service. Her life was consistent with her profession, and if worthy we hope to meet her in the better home. We laid her remains to rest in the Walnut Hill cemetery at Council Bluffs, to await the resurrection day. Service by H. N. Hansen.

**DENIO.**—Elder John Denio was born July 15, 1826, at Leroy, Jefferson county, New York, and died at Lamoni, Iowa, June 21, 1897, aged 70 years, 11 months, and 6 days. His final illness lasted eighteen months, asthma and consumption being the diseases. In 1850 Bro. Denio united with the people of James J. Strang, and he lived on Beaver Island from 1848 to 1855, then on Drummond and St. Joseph islands till 1872, when he removed to Jackson county, Wisconsin. About 1880 he became satisfied from the books that the true leadership laid with the posterity of Joseph Smith, and in 1883 he came to Lamoni and was baptized by Bro. H. A. Stebbins, and Bro. Denio was ordained at confirmation by Bro. Joseph Smith, H. A. Stebbins and Peter Harris. He returned to Wisconsin and baptized some there, then removed to Iowa, in 1887 and lived in Davis City, Leon, and Lamoni, until the end. He presided over Leon branch for four years, and otherwise served the cause. His life was one of great integrity and faithfulness, without stain or reproach of any kind. He was married three times and was the father of fifteen children. His first wife died in 1856, and the second in 1867. The third, who toiled with unceasing vigilance during his long and helpless illness, is left with four sons and one daughter, the youngest thirteen years old. They have tender memories of a good and worthy husband and father. By his request the funeral sermon was preached by Bro. H. A. Stebbins. Pres. Joseph Smith assisted in the service.

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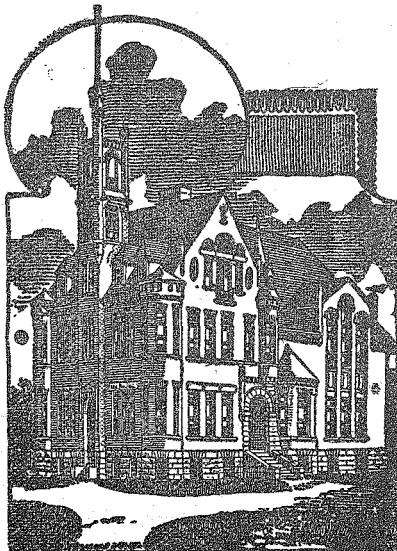
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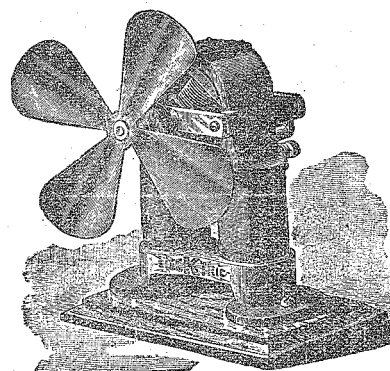
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# THE SAINTS' HERALD.

O'Hayer, Jr. 15 697

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

Vol. 44.

Lamoni, Iowa, July 7, 1897.

No. 27.

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**THE SIMPLEST THING IN THE WORLD.**

"Now, concerning spiritual gifts, brethren."—1 Cor. 12:1.

Mankind specially stands in need of two things—a religion that can be easily understood and a religion that can be used for every day purposes.

It used to be the custom to regard religion solely as a means of preparation for the future. To-day was given that we might get ready for to-morrow. The purpose of faith was to fit us for acceptance with God by and by. The present was thought of only as a vale of tears from which we should emerge at death to enter an eternity of blessedness or woe.

There is some truth in this aspect of religion, but not the whole truth. The future is certainly very important, and we ought to be properly equipped for it, but the present is of even more importance, since character is what decides a man's fate, and we are laying the foundations of character here and now.

The best kind of religion is one which takes your eyes away from the future, giving you only occasional glimpses of it by way of comfort and consolation, and fixes them on the best means of making this little life beautiful, because we may lay it down as a safe rule that if a man does not go wrong here he cannot possibly go wrong hereafter.

Thinking of what God will do to you and for you when the sum of your years has been counted, is well enough in its way, but thinking of what you can do to make your path more easy

for daily climbing, and what you can do to cheer your fellow travelers on their upward way—that is a great deal better and vastly more profitable.

Here we are in a strange world. We came in a mysterious way, and we go in a way equally so. Science has done some good work in the solution of the problem, and is so well armed for research that it is likely to do still grander work within the next few years. It has already startled us by its psychological discoveries, and we are coming to believe that a soul is a much more wondrous thing than we have heretofore dreamed. The body is gradually assuming a secondary place, as the mere instrument on which the mind plays its symphony or sounds its discords. The grandeur and authority of the interior man, the invisible man, the man inside the man, are slowly being discovered.

The religion of the future, therefore, will come down from the clouds of theological discussion and tell us what the various incidents of life mean, and how we can best use them to our spiritual advantage. We have struggles which we cannot explain, experiences which are a sore and serious puzzle, sorrows and partings, the meaning of which is hidden from us. We are oddly ignorant about these matters, but our appetite for knowledge is insatiable. Is there any way in which to make our lives satisfactory, and, if so, what is that way? Setting aside what is going to happen to us by and by, we want to know the meaning of what is happening now, and, until that matter is settled, we shall continue to be restless and unhappy.

The time is not far distant when religion will assume larger proportions than in the past and occupy a very much more important position in the community. It will be stripped of all human theories and of all the dogmas which have their origin in such theories. It will be as necessary to every human being as the air we breathe and the food we eat, and we shall want it just as we want air and food and for the same reason.

Religion in its last analysis is simply the spirit of the Christ. The man who has that spirit is God's own child, by whatever religious name he may be known. It will broaden his outlook, deepen his reverence and so increase his power that he will be surprised at himself. The world knows nothing about the real Christ as yet. He is a theological proposition to most of us, a dead Christ, not a living Christ. He worked miracles and said "greater things than these shall ye do," but who believes it? He gave strength to the infirm and health to the diseased, implying that all disease is some form of sin, and that when men become spiritually Godlike they will necessarily become whole physically. We catch a far away glimpse of that fact in our hours of exultation, but as a general thing we are too dull to catch its meaning.

The spirit of Christ is all that anyone can need. In that sunshine, in that dew, we grow and bear fruit. We are at present so tangled that we cannot see this, but in very truth the spirit of Christ is the spirit of power. He who has it lacks nothing. He has no dread of the present, no fear for the future. He will not go to heaven at death, because he is in heaven now. His eternal life began long ago, and with broad shoulders and brave heart he faces the throne and smiles even when the tears fall from his eyes.

The New Testament must be opened for another and a more intelligent reading.

G. H. HEPPWORTH, in New York Herald.

**NEW CENTRAL AMERICAN REPUBLIC.**  
 QUIETLY and unostentatiously the greater republic of Central America has become an accomplished fact. The first step was taken a year or more ago, when Salvador, Honduras, and Nicaragua united in a confederation for mutual defense. Now Costa Rica and Guatemala have joined and the new republic is complete. It would have been still better had the confederation been established half a century ago and thereby developed the resources of the five countries as

they should have been and also prevented a score of miserable civil wars and revolutions brought about by ambitious and corrupt military adventurers. They naturally should be under one authority so far as their national policy is concerned, and now that this has been accomplished there is little doubt it will tend toward conditions of peace and order in domestic affairs.

The new republic will possess considerable strength. Its population will be a little over three millions, of which Guatemala has nearly one half. The area will be 185,825 square miles, divided as follows: Guatemala, 63,400; Costa Rica, 23,000; Salvador, 7,225; Honduras, 43,000; and Nicaragua, 49,200. As compared with South American States Chile has 293,470 square miles of area, Peru, 463,747, and the Argentine Republic 1,778,195, though the population of the latter is only about 917,000 larger than that of the new republic. Compared with Illinois, its area is about three times as large, while its population is about a million and a half less. The Central American population is largely made up of native Indians and mixed races, but the Europeans and those of European descent are steadily increasing.

The arrangement of the new federation is both wise and sensible. The individual States retain complete autonomy and absolute control of their domestic affairs. Outside relations, treaties, commercial and industrial relations with other nations are managed by a sort of congress which meets in the various capitals at stated times and which is regularly elected. Representation to foreign governments also proceeds from the authority of this body. In a word, the relations of the greater republic to the outside world are practically managed as ours are, and the rights of the States to control their own affairs remain untouched. Undoubtedly one of the impelling motives to this union, was the fact or the fear that Mexico had its covetous eyes on those States adjoining her own southern boundary, which has had the effect to expedite this fusion of the five States. The union will give the republic an army of about 175,000 men, regulars and militia, which will be sufficient for all ordinary purposes of defense. As to the commercial and industrial re-

sources of the new republic, they should be greatly developed under the new management. If it have no other result than to put an end to the interminable revolutions and civil wars in that section it will be a blessing.

THE CHURCH HISTORY, SECOND VOLUME.

THE Board of Publication are gratified to be able to announce the completion at an early time of the second volume of the Church History. Already plates are made for 400 pages, and the book will be ready for delivery in July.

This history should be in the houses of all saints and friends of the work of Christ in the last days; its importance as one of the prime agencies in disseminating the truths and correct positions of the church in the nineteenth century can hardly be overestimated.

The Board of Publication was instructed by the Annual Conference of 1896 to issue this work, and it has moved forward under many difficulties to accomplish the same, and should have the hearty coöperation of every member and friend now in spreading the news and giving the people an opportunity to understand the faith of the Latter Day Saints as it is.

The church has suffered in the past on account of having been represented in a large part by its enemies and those who have been ready to malign their faith.

There is nothing more important than that we should present to the world our own faith and organization as well as the work of the church since 1830, and if we fail to do this, we are not active as becometh our high and holy calling as servants of the Lord.

The second volume of the Church History will contain about 700 pages and is delivered at the low price at which the first volume was sold; viz.; at \$1.50, \$2.00, \$2.50, and \$3.00 per volume postage prepaid, to any address in the United States or Canada. For styles of binding see advertisement in this number of HERALD.

The office is in need of means which it has necessarily expended in getting out this volume, and it is urged upon the saints that they send in their orders promptly and thus be able to

assist the office, as they at the same time assist in disseminating the true work and positions of the church among the people.

Nothing is more worthy and commendable than an effort in this direction; and let us not wait until we may thus aid without feeling that it is something of a sacrifice, for great good comes to the people when they make true and devoted sacrifice in order to forward any great and true work.

Send all orders and contributions to Frank Criley, Business Manager, Lamoni, Iowa; and where parties at any one point desire to get a number of the books, they may be sent by express, and the postage which will be from twenty-five to thirty cents on each book, saved to those ordering.

Please let us hear from you at once. As ever, confidently in the truth and working for its advancement.

E. L. KELLEY,  
President Board Publication.  
LAMONI, IOWA, June 10, 1897.

CHURCH HISTORY—PRICES.

THE prices on the second volume of the Church History are the same as for the first volume, as follows:—

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The *American Monthly Review of Reviews* for July contains a variety of important contributed articles. Among these we note Edward Cary's able and interesting character sketch of President Seth Low, Dr. Gould's exposition of the plans of the City and Suburban Homes Company, of New York City, for a model suburban settlement. Baron de Coubertin's vivacious account of "The Revival of the French Universities," General Greeley's survey of "Higher Deaf-mute Education in America," and Sylvester Baxter's sympathetic review of Edward Bellamy's new book.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, July 7, 1897.

No. 27.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 7, 1897.

### "THE GOD OF MORMONISM."

THE *Kansas City Journal*, for June 13, 1897, has the following editorial based on the statements of the Rev. David Utter.

A Topeka gentleman, who has been assigned the task of discussing Mormonism before a literary club, asks the *Journal* for an explanation of the Mormon belief in God. To many readers it has perhaps never occurred that the Mormons hold ideas of the Deity which are distinguishable in any material manner from those of Christianity the world over, but upon investigation it will be found that the difference is quite marked.

The first article of faith in the Mormon church reads in this wise: "We believe in God, the eternal Father, and in his son, Jesus Christ, and in the Holy Ghost." On its face this does not indicate any difference between Mormonism and orthodoxy, but a deeper investigation reveals that Mormonism embraces more gods than one, each having his degree and place. In a recent article explaining and defending Mormonism Professor David Utter says:

"The Mormons believe not only in one God, but in many gods; that God is in form like man, and has a natural body which may be touched and handled; that God is of two persons, Father and Son, who are one only in the sense of being in harmony; that as a person God can only be present at one place at a time, though he can be present anywhere by his Holy Spirit. It is freely said that God occupies his exalted position as a result of his intelligence. He has attained his eminence through a process of evolution. 'As a man is now, so God has been; as God is now, so man may become.' This is a favorite expression with the Mormon bishops, and it necessarily implies a pantheon of gods of different orders or degrees of power and virtue, and such indeed is the belief of most, if not all, of the Mormon people. The God who is spoken of in the singular number as the object of our worship is regarded as the one who has charge of our planet and the human race. He is spoken of everywhere as 'our father.' He is identified with Adam, the progenitor of man. Joseph Smith did not teach that Adam was a god, but this doctrine was set forth with vigor and emphasis by Brigham Young."

Having accepted the theory that God ex-

isted in the flesh and that man was his natural progeny, the Mormons had to remain consistent, which they did by supplying God with a wife. One of the favorite hymns, which may be heard sung every church day in Salt Lake City, contains the following verse:

"I have learned to call thee Father  
Through thy spirit from on high,  
But until the key of knowledge  
Was restored, I knew not why.  
In heaven are parents single?  
No; the thought makes reason stare!  
Truth is reason; truth eternal  
Tells me I've a mother there."

According to Mormonism the residence of the God who has to do with our planet and people is in a star named Kolob, entirely unknown to astronomy, but apparently well known to Joseph Smith, as he states that it is "near the throne of God" and that it revolves on its axis once in a thousand years. Here the gods are supposed to beget and bear the spirits that are to take possession of human bodies. After their mission is fulfilled upon earth these spirits not only return to bear the gods company, but to become gods on their own account.

In another direction the Mormons throw down an open challenge to orthodoxy. The second article of the creed is as follows: "We believe that men will be punished for their own sins and not for Adam's transgression." We quote again from Professor Utter:

"In the catechism for children we are told that Adam and Eve rejoiced and praised God because of their transgression, since it was one of the great steps toward eternal exaltation and happiness. This view of the fall of man is set forth in the liturgy as follows: 'In that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying, "Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God." And Eve, his wife, heard all these things and was glad, saying, "Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." The paradox of obtaining by disobedience that which "God giveth unto all the obedient" seems to pass unnoticed.'"

By what right Rev. David Utter, whoever he may be, or whom he represents, has to define what the belief of Mormons in regard to the Godhead may be is not easy to understand. It seems to us that the Topeka gentleman could have found a better exponent of the Mormon theory had he written to Pres. George Q. Can-

non, of Salt Lake City, Utah, who is publishing a paper there, and who would be amply qualified to make an authoritative statement of the belief of himself and his fellow churchmen in regard to the Deity. The *Journal* man gives a second hand relation from an evidently biased opponent of Mormonism.

This going to outside sources for the belief of a people is becoming decidedly irksome and tiresome to those who are being constantly misrepresented by it. The system is vicious and ought to be abandoned by otherwise bright minds. Would the *Journal* be content to have the *Times* answer an inquiry as to what Kansas City republicanism was? Or would it consider itself to be the proper and best exponent of that degree and sort of political faith?

### METHODIST LAYMEN PROTEST.

THE theological microbe which has wrought such havoc in the Presbyterian Church and in others seems now to be busy among the Methodists, as the following indicates:—

Indianapolis, Ind., June 24.—Revolution threatens to overturn things at the next General Conference of the Methodist Church. Prominent laymen from all parts of Indiana met here to prepare for the laymen convention to be held in this city September 15. They took an open stand against the existing order in the Methodist Church, and propose to fight to the bitter end.

Judge Grubbs, of Martinsville, said: "We want it to go out that we are loyal Methodists, who desire representation in the General Conference. We should not be too radical, but if we cannot obtain our rights by peaceful methods, then I am in favor of revolution."

Colonel Ritter declared peaceful measures had been used until it was useless longer to consider them.

T. A. Goodwin said: "The heavenly trust must be smashed' is the common way the existing condition of affairs in the Methodist Church is alluded to."

C. C. Bentley, of Richmond, declared the church was one hundred years behind the times. "The cry is for \$1,000,000 a year for foreign missions," said he, "and every church that raises its quota is assessed a larger sum the next year."

After an exchange of opinions the laymen appointed a committee to go before each con-

ference in the State and present the subject. There are about four hundred ministers in Indiana, and they have seven votes in the General Conference. The ninety thousand Methodist laymen are given two votes, and their two delegates are chosen by the ministers.

BRN. HOLT AND CHASE are evidently making a favorable impression upon the people in behalf of the church, as may be seen from the following clippings from the Roseburg, Oregon, *Review*. The spirit of our work ought to impress favorably. Nothing can exceed its power for good and it will reach the people wherever correctly interpreted and rightly presented:—

Elder Holt gave a very interesting and instructive lecture on "Prophecy" to a full house on Saturday evening.

The basket dinner in the grove at the schoolhouse was a feature of the Sunday church service and was enjoyed by a large number. The song service immediately following was well attended, as was also the service in the afternoon.

Elders Chase and Holt closed their meetings Monday night and departed for Myrtle Point on Tuesday, where they will preach for a time, going thence to Drain. Their meetings here have been largely attended, a most favorable impression created, and much prejudice removed in regard to the Church of Latter Day Saints.

THE CHILDREN'S HOME SOCIETY.

THERE is a work being done in Iowa and elsewhere that partakes largely of the character of a well directed charity, doing a great deal of good. It is the Children's Home Society, of which S. F. Smith, of Davenport, Iowa, is the President of State Board of Managers, for Iowa. The headquarters of the society is at Des Moines, Iowa. It is a society founded and conducted for the purpose of securing homes for orphaned children, and those whose parents cannot or will not care for them.

The society has done a great work and is still doing it. The State is restricted; and as fast as possible able and qualified persons are being secured in every place to aid in the work. A paper called *The Children's Home Society* is being published, the Iowa supplement of which is published at Des Moines. The May number is laid on our desk by Rev. U. B. Smith, Assistant Superintendent, of Ottumwa, Iowa.

The report of the State Superintendent for April, 1897, is as follows:— Children registered May 1, 1897.....1,326

Average number children in nursery during month.....	33
Adoptions completed during month....	6
Special contracts completed during month.....	0
Children in nursery April 1.....	33
Children in field April 1.....	2
Children registered.....	17
Children returned to nursery.....	2
Children reported for replacement.....	2
<b>Total.....</b>	<b>56</b>

PROVIDED FOR.

Children placed.....	16
Children replaced from nursery.....	2
Children replaced in field.....	2
Returned to guardian.....	2
Deaths.....	0
<b>Total.....</b>	<b>22</b>

TO BE PROVIDED FOR.

Children in nursery.....	33
Children in field.....	1
<b>Total.....</b>	<b>34</b>

WAR FOOTING OF THE UNITED STATES.

THOSE who may think it wise for the government to precipitate the nation into war with Spain or any other nation, will do well to examine the following statement of its standing army, and it will then be easier to calculate what a war would mean to this country, so far as the human contingent of the armies to be employed might mean:—

The diminutive character of the military force of the United States does not seem to appeal very strongly to those who continually talk of the nation going to war. Uncle Sam's army of 26,000 men appears very small compared with the vast armies of Europe. The largest standing army is that of Russia, 800,000 men; the next in size that of Germany, 592,000; the third that of France, 555,000; the fourth, Australia's, 323,000; after which come Italy, with 255,000; Britain, with 210,000; Turkey, with 160,000, and Spain, with 145,000. The United States is great in a military way only in its possibilities, and in some respects these are doubtful.—*Nauwoo Rustler*.

MOHAMMEDANS and Jews are moving on in manifest destiny, the former to suppression and political dissolution as a nation, the latter to his own land, under the pressure of events moving him in that direction:—

Washington, June 28.—According to advices just received at the State Department from the United States minister to Persia, the Mohammedans in Teheran, Persia, recently invaded the Jewish quarters of that city and inflicted the most shocking maltreatment upon the residents. United States Minister McDonald, learning of the persecutions, appealed in the name of humanity to

the chief of the Shah's ministers to interfere and stop the outrages. That official promised to do so, but according to the report the persecutions continued until after the officers sent to protect the helpless victims had extorted all their money.

Constantinople, June 28.—A fresh attempt on the part of the Sultan to secure Germany's support of the retention of Thessaly has met with refusal and the advice to conform to Europe's wishes on the subject.

An incident typical of the situation occurred here on Tuesday. During the panic caused by the salute fired in honor of the jubilee of Queen Victoria the Mussulman troops ran into the streets armed with bludgeons and asked the police whether the Greeks or the Armenians were to be attacked.

COMMENTS by a secular editor, who belongs to a class of men whose business it is to scrutinize everything in the moving world about him:—

The St. Joseph minister who gave statistics showing the supremacy of his denomination, failed to mention whether the founder of Christianity was a member of that body.

The Christian Endeavor convention at San Francisco will cost, in the aggregate, \$4,000,000. No wonder the missionary boards of the various denominations are deeply in debt.

CALAMITOUS EVENTS.

MANILA, June 29.—The volcano Mayn has been in a violent state of eruption, and the flow of lava has done great damage in the Province of Albay, particularly to the village of Libon, where the tobacco crop has been completely destroyed. There has been considerable loss of life.

Calcutta, June 30.—A serious riot has occurred at Chatpur between Mohammedans and Hindoos, the trouble arising from the alleged profanation of a mosque by the latter. The police were unable to quell the fighting, and it was necessary to call upon the troops to restore order. The rioting continued at intervals throughout the day. Many European officials and some civilians were wounded.

Galatz, Roumania, June 30.—Torrential rains have fallen here, causing the rivers to rise and in some cases to overflow their banks. Lake Bratisch, near this city, became madly swollen, and to-day the waters burst out and deluged a part of Galatz. Sixty soldiers and many women and children were carried away by the torrent and drowned. Great damage was done to property.

St. Petersburg, June 30.—The lower Danube has overflowed its banks and flooded a vast section of country. The town of Kilia, in Bessarabia, on the river Kilia, the north arm of the Danube delta, thirty miles from its mouth, is submerged. The terrific current has already destroyed 400 houses, and it is feared that the whole town, whose population is 7,000, will be wiped out unless the flood quickly subsides. Six feet of water cover the streets, and locomotion is confined wholly to boats. The inhabitants have taken refuge on



the roofs of the houses remaining intact, or are camping out in the fields. Already the people are suffering for the want of provisions, and there is danger that starvation will be added to their other dangers.

#### EXTRACTS FROM LETTERS.

BRO. J. W. PETERSON, Colesburg, Iowa, June 28:—

We closed our tent meetings here last night with fair interest. Four or five may be baptized in the near future. Move to Olewein to-morrow. If the saints at Independence should see this, we would be glad to have them attend occasionally.

Pres. A. H. Smith, Fergus Falls, Minnesota, June 27:—

Our reunion here is progressing nicely; will close to-night. Baptisms this afternoon; Bro. G. H. Hilliard is on the boards this afternoon at 2:30; myself to-night at eight o'clock. Have had a real good reunion. It was decided to have another next year at Wadena, Minnesota. Bro. I. N. Roberts is quite poorly; my health not as good as when I left home.

Bro. F. E. Cohrt, Smithland, Iowa, June 28:—

The Lord is favoring us. "Onward and upward" is our aim. Yesterday we led four precious ones into the waters of regeneration.

Bro. George Montague, Coalgate, Indian Territory, June 28:—

I have been busy since coming into the field; closed my effort here last night, just one month from the time I bade the loved ones at home good bye. I feel truly thankful for the favor of the Master and the peace and joy that has come to me. Looking over the work of the past month I find that I have preached twenty-six times, organized two branches, and two Sunday schools; one branch at Wilberton, Elder Peter Adamson in charge, ten members; one at Coalgate, Indian Territory, Elder C. M. Fulks in charge, fourteen members, with others that will no doubt join, swelling the number to twenty or more; baptized three yesterday, adding three more to the number. There is a good field for missionary work here; this place claims a population of six thousand, and within fourteen miles are two other cities each with an equal population. The saints here have been very kind to the missionary, remembering to minister to his financial wants. May the Master prosper them in all good things. I expect to start to-morrow for San Antonio, Texas. I know not what is before me, but trust that whatever it may be, a loving Lord will give the needed grace and wisdom that success may crown every effort made in righteousness for the forwarding of the work of God.

Bro. Richard Coburn, writing from Blenheim, Ontario, June 27:—

The conference passed off pleasantly and was a success. When the work first started in Buxton and vicinity it met with considerable opposition, but time has wrought a change in the feelings of the people and the saints were treated kindly.

#### EDITORIAL ITEMS.

BRO. WILLIAM LEWIS pronounces the late conference of the Far West district a pleasant and successful session. Judging from present conditions he thinks the next ten years will find that district and Northwest Missouri the home of thousands of saints, not from emigration, but because the young and middle-aged brethren are earnestly proclaiming the good news. Bro. I. N. White's presence and counsel were timely. Bro. J. T. Kinnaman, long a resident and worker, was to leave for his appointed field, with the good wishes of all. Far West district reunion near Maysville, September 4-12. Bro. J. M. Terry chairman, Bro. C. P. Faul secretary, and who would with others work hard for its success. Some of the German brethren had gone into Arkansas prospecting. Having good farms, good schools, good society, being out of debt, and located in the regions round about, according to the counsel of the Lord, he wonders why those brethren should desire a change, and hopes they will conclude to remain where they are, in the district. He refers to the labors of Brn. Chatburn, Turpen, and Summerfield, who have made many friends. Brn. Turpen and Summerfield are expected to attend the coming reunion and are requested to bring saints and friends with them.

Bro. E. H. Smith, of Sacramento, sends us clipping from the *San Francisco Bee* of June 21, which gives opinions of leading San Francisco Jewish Rabbis on the Zionite movement, started with a view to the erection of a Jewish state in Palestine. There is to be a convention held to consider such a movement, at Munich, Bavaria. Auxiliary meetings will also be held in American and other European cities.

The former *Review and Reviews* has been changed in name to the *American Monthly Review of Reviews*, a more comprehensive designation for that excellent periodical, inasmuch as it contains not only a review of the contents of the leading publications issued throughout the world, but also publishes much excellent original matter, and from an American standpoint. It continues well to deserve another descriptive name, "The busy

man's magazine." We like the *Review* and cheerfully commend it to our readers. It is a valuable publication.

Bro. James McKiernan, writes from Ogden, Utah, June 21. He left home May 25 for his field of labor, going via Independence, Missouri, and Denver, Colorado, finding many friends at both places, who supplied his wants and cheered him on his way. The branch at Denver was prospering. The saints now occupied a church building vacated by the Lutherans. He would write later on from his new field.

The Cherokee, Iowa, *Herald* of June 25, announces "Latter Day Saints—not Mormons," and preaching from the tent every evening during the week by Brn. W. W. Whiting and C. J. Hunt. A question box in the tabernacle inviting friendly criticisms and a request to patronize it, completes the aggregation. Good.

The steamer Aden from Yokohama for London wrecked off the east coast of Africa June 9, eighty persons missing.

It is reported that Schweinfurth, the Rockford messiah, has purchased two thousand acres of land in Arkansas on which to establish a "heaven."

Bro. G. H. Hilliard, of the Bishopric, stopped at Lamoni over the 1st and 2d enroute home from Minnesota.

M. Droz, ex-President of Switzerland, has decided to accept the governorship of Crete, recently tendered him, provided the appointment is made provisional at first.

The Spanish government has instructed General Weyler to push military operations in Cuba to the greatest possible extent. It is said that no quarter will be shown by either Spaniards or Cubans and that the close of the season's campaign will be a most sanguinary one. Twenty thousand Spanish soldiers are now sick with yellow fever and other disorders; besides this Spain's daily expense in the campaign is \$200,000 per day. Under these conditions it is thought that the war will soon be concluded.

Musselmen and Christians became involved in sharp fighting near Canea, Crete, on the 26th. The trouble was caused by the former trespassing upon the neutral zone.

The Mayou Volcano, in one of the

Philippine Islands, which has been inactive since 1617 has become active of late. The eruption, accompanied by an earthquake, has caused the death of one hundred and twenty people.

A volcanic eruption is reported at Bainbridge, near Chillicothe, Ohio, June 30. Rumbling sounds were followed by large openings in the earth from which large volumes of smoke issued. The disturbances lasted an hour. Smoke continues from the earth fissures, which are of great depth.

We note that on June 24th the genial secretary of the general Sunday School Association joined the ranks of the married men, by taking as a wife Louise Isabel Alcom, of Kansas City, Missouri. May their happiness be great.

Brn. William Summerfield and M. M. Turpen are holding tent meetings at Higbee, Missouri, and are having good attendance and attention by the people; and the Lord is blessing with splendid liberty in preaching. Will move from there to Moberly, no preventing providence. Those of the saints or friends desiring their labors can address them at Higbee.

The Evening Owl, of Salinas City, California, for June 24, reaches us with a rousing defense of the faith by Bro. A. Haws, in which he deals a hard blow to somebody for grossly misrepresenting the church. Good for Bro. Haws!

One hundred and fifty thousand bituminous coal miners, of the United Mine Workers of America, located in different States, have gone out on a strike for higher wages.

Severe storms and cyclones in Minnesota, July 3. Nine persons killed. Loss at Duluth, \$750,000; heavy losses at other points.

Edham Pasha, commander of the Turkish troops in Thessaly, has resigned his command, stating as a reason his inability to control the Turkish troops in Thessaly, who desire to push forward and occupy additional strategic points. Tewfik Pasha will announce to the ambassadors of the powers that the Turkish cabinet maintains the indefeasible right of Turkey to retain Thessaly by virtue of conquest. The Constantinople papers of July 1 report that a battle has taken place between Greek

raiders and Ottoman troops near Metzovo, in which the former were defeated.

London advices say that some important lines of inter-colonial policy have been agreed upon since the colonial premiers have been in attendance at the celebration of the Queen's jubilee; viz., a proposition for penny postage within the limits of the British Empire, the establishment of a naval reserve in the colonies, and military coöperation with England on the part of all the colonies. Colonial representation in the House of Commons is also being discussed.

### Mothers' Home Column.

EDITED BY FRANCES.

"I think the force within can never cease,  
That He from whom it came,  
From earthly fetters can release  
The imprisoned flame,  
And, after trial, give His perfect peace—

"That like white bird, whose tireless wings descend  
From far up in the sky,  
Skim the dull earth, then backward bend  
Their flight on high,  
The soul to life, stoops from eternity."

KAUKURA, March 14.

Dear Sisters:—Since it is impossible for me to write to half as many as I wish to, I deem it the best way to use the medium of the Column, and thus reach all. We left Hiekeuru February 26, on the "Teaveroa" bound for Kaukura. I would like to describe the scene of our leaving, but it would have to be seen to be appreciated. At one end of the road that leads across the island (which is not more than one quarter of a mile,) is where the boats come ashore, although there is no real landing; but this seems to be the best place to get on and off the ledge, which extends some distance from the shore. When the tide is at its highest, boats that are not heavily loaded can float right up to the end of the road. But the morning of which I speak the ledge was dry when we first went down, which was about half-past six. There were a number of natives leaving for Kaukura and intervening islands, on the same vessel, about sixty men, women, and children, with all their moveable property, including cats, dogs, hogs, fowls, and one or two turtles. Joseph and I had twenty different parcels or pieces of baggage, and they were done up snugly to what some families of natives were. So you may imagine the appearance of a large arena near the landing. In this muddle were sewing machines, two iron bedsteads, a rocking chair, other chairs, a spring mattress, a nice table, a baby buggy that were extras, the rolls of bedding, boxes, baskets, pans, kettles, and demijohns are not to be mentioned. And nearly all the natives on the island come to see their friends off; and if they had no friends leaving, they would have come all the same. There is so little of change

or excitement in their lives they have to make the most of such an occasion. The wind was blowing fresh and the sea rolling in pretty heavily on the ledge. I confess that the scene, the confusion, and the thoughts of going out over those breakers made me feel weak. The Teaveroa would stand as near in to the shore as was prudent when the boat left her, and as they pulled in she would tack ship and stand outward till she saw the boat leaving the shore, then she would stand in again, and meet the boat to get its load. This was kept up steadily for two hours before it was our turn to go, and an hour or more afterward, during which time we had a good opportunity to see how the boat was handled, and judge of our chances for getting wet. But she was taken successfully over each time. Once only on an outward bound trip she met a curling wave just at the ledge, which raised her bows so high, I thought for a moment they were all being spilled out backwards.

There was one touching instance in this parting scene, that of a woman giving away her child and leaving it behind her. In loading the boat the people never detained her by coming to the grounds for a second armful. A swarm of men, women, and children gathered up what they could carry, and those whom the things belonged to went with it. And when it came the turn for this woman to go who left her little boy, she threw her arms around him and cried as if her heart would break. The woman to whom he had been given, kept a firm hold of his arm for fear at the last moment the mother would repent and carry him off. The little fellow was about two years old, and was entirely unconscious of the cause of his mother's sorrow, while she crouched on the ground and hugged him; but when she started off without him, he mingled his cries with hers, and a half dozen of us women folks cried too. When she got in the boat the little fellow stretched both arms out towards her and screamed as if he would go into fits, for a few minutes it seemed too hard to live through. But the thoughts of all were soon diverted in another direction. There was a clattering and shuffling noise behind us, and turning to look we saw a sloop gliding along across the island, in the middle of the road, with sails furled. She sat upright on her keel, and was drawn along by man-power only. The dress and appearance of the natives that had hold of the rope at her bows, reminded me of pictures I have seen of the natives of India drawing the juggernaut car. But this one was not on wheels. There was a line pending from the mast-head on either side, and held to by men to keep her from falling over either way. Two other sail boats—not so large as this one—had been stripped of their spars and rigging and hauled across the island, and now they must be gotten down the bank across the ledge into the sea, to make room for this one, but not till all were well filled with baggage, for all were to go. Those launchings were watched with eager interest, till all were at anchor a little way from the shore until the vessel was ready. But during this time, the ship's boat did not cease to come and go with her cargo of parcels and people.

Among those who came to bid us good-bye were the three Utah missionaries. They called on us soon after our arrival in Hickueru, and had been very friendly. I felt an especial interest in the youngest of the three, a Mr. Neff, who seemed to be a very nice young man. I was not backward in telling him where I believed he rightly belonged, and in a home-like cordial way urged him to look up his position and see if he was really in it. I do not think he is very firm in his belief in the tenets of the Utah Church, for in one of his talks with Joseph these were his words: "If I did not believe that the revelation on plural marriage was given to the church by Joseph, I would not stay in the Mormon Church." But here I am wandering off on doctrine, and the boat is on the ledge, and bundles being tumbled into her. Mapui says for the missionaries to go on board; the wind is rising and the sea swelling on the ledge. "Good-bye, Bro. George Lewis, (of Australia), verses Mr. Neff; make haste and come home!" No time now to feel any nervous tremor about going in the boat. Kihouru is sailing off with Alice; the water is now knee deep on the ledge; Hubert has his baby; Joseph is wading through the water; some one picks me up, judging doubtless by the size he did not count on so much of "avoidupois," and was glad enough to drop me in the boat, where I scrambled to a seat as best I could, while the boat bobbed and tumbled about. The rest have been seated and wedged in with bundles of bedding. The boat is loaded. Here comes the big roller! It breaks with a crash a little at our bows, and in a moment the white surf is boiling and bubbling almost into the boat. Then comes the shouting of "Shove off! pull quick!" And the half dozen or more of men that held the boat lent their assistance—as they always do—by running and pushing until the water is up to their necks sometimes, and as the boat passes from the ledge into the deep blue water, they still hold to the sides and scramble in as she rears and plunges over the incoming rollers. We all hold to as many parcels as we can "hover," and instinctively duck our heads down with the expectation of a plunge bath; but she goes over all right. Poor baby screams with fright, and shoulders are put together to prevent her from seeing the water. The sea is rough and we have a long pull to reach the vessel. Being put in the boat last, I was consequently sitting in front of the rest and had to get out first. As we went alongside, Joseph leaned forward and said, "Give me your parcels, Emma, and watch your chance. When the boat rises on the sea jump into that network of rope hanging over the rail." And I must say, sisters, that I felt a little proud of the sailor-like agility with which I sprang into that rope, clearing the boat without a slip or a stumble. "That's it!" said the men on board, and helped me over the rail. But, O dear! almost every foot of deck room was occupied with natives and what few parcels they would want on the passage. We squeezed around, stepped over, and wended our way through them to the cabin, which was fuller than the deck; not of people, but of boxes

and bedding. By this time Alice was so sick she laid right down on the cabin floor, the first place she came to. Hubert was attending to her with the baby on his arm, sick too, and crying. I rendered him what little assistance I could by caring for the baby while he got the bed and cleared out sufficient to get a place for Alice to go to bed. She is not sick when lying down unless it is very rough.

When all was ready for sea they had on deck, besides the water tanks and all that the ship carries, including her big boat—those two sail boats and three canoes. The sloop was towed behind, two men remaining in her to steer. The first day was pretty rough for the little boat. I used to like to watch her making her way over and around the waves. Towards evening it began to get smoother.

Next day, Saturday, about noon we stopped off a small Island that only two old people live on, and got coconuts and fish, also some bufaa from a small vessel there, which kept us till near eight o'clock in the evening, and got to "Takarua" Sunday evening, only just had daylight enough to enter the pass. Here vessels lie at a wharf. What a treat! The first I have seen. Several of our brethren and sisters who were on board were to stop here. Here also is the fine residence of "Mapui," the owner of the vessel and of a large portion of the island, and here the vessel was built and manned for the "channel" as we would say; but they call it the "pass." It is a broad, deep channel between two ledges. This one leads on up into the lagoon. I do not know how long it is, but the longest of any among these islands. As she pulled up to the wharf and the saints landed, they did not scatter here and there at once, but all remained on the wharf till a hymn was sung and a prayer of thanksgiving for our safe and favorable passage. Who among the Christians or saints of America would be thus mindful of their allegiance to their heavenly Father?

We four missionaries were taken to a nice house close by owned by one of the sisters who was on the vessel. She had left it in the care of a man, and he was away. But before going he took the precaution to lock up everything. What a time we had getting in the bedrooms. I guess she borrowed all the house keys in the neighborhood; at length we got in, then had to put up bedsteads and make beds. But when all was done we each had a good cool bedroom and a spring mattress to sleep on, while the lady of the house spread a piece matting on the floor and slept on it in another room. We staid there until Tuesday, got rested up and filled up on chickens. Bro. Case was our cook; Alice and I rustled around and set the table (?) and that was not all, we went in bathing and had a lovely time. Takarua is the prettiest island I have seen yet. Not simply the island or portion of it where we landed, but the makeup of it. Its broad deep lagoons, or rather long deep blue-watered lagoons with belt, points, and strips of land well wooded with the coconut trees, makes it look like a miniature archipelago. But it was much warmer there than here in Kaukura.

Wednesday evening we landed again at "Ahe," where again all stood on the landing and had prayer, song, and where we left several more passengers. Staid there one night. Left there again in the afternoon of Thursday and landed here in Kaukura in the forenoon of Friday.

(To be continued.)

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

SR. JOSIE SUDDETH, Rushville, Illinois, requests your faith and prayers that she may be healed of serious lung trouble, also that she may be blessed in spirit as God will and be confirmed in the faith.

Bro. A. E. Bailey asks the faith and prayers of the Union that he receive health and be a faithful worker in the vineyard of the Lord.

Sr. Alice M. Joslyn, of Greenbush, Michigan, sincerely desires the prayers of the Prayer Union and the saints in behalf of her sister, who is afflicted, that she may be restored to health.

Sr. Cora Wilson, of Jonesport, Maine, requests the prayers of the Union in her behalf, as she has been greatly afflicted for several months. Being one of their best workers, she is greatly missed by the saints, and they hope God will be merciful and spare her to her family and the church.

Sr. Ella Baird requests your faith and prayers that she may receive health to perform her duties.

### Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Baroda, Berrien Co., Michigan.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

#### TO THE SUNDAY SCHOOL WORKERS.

WHAT are some of your ways of making temperance Sunday interesting to the primary class?

The above question having been referred to me I will by the help of God, whom I know is interested in this department of church work and this principle brought in question, try to answer.

I would interest the primary class in much the same way that I would the other classes were I teaching in Iowa or Nebraska, or in any other State in which physiology and hygiene were being taught in the primary schools. I would try to simplify by use of such language suited to their comprehension, and, by simple illustrations, pictures, and charts.

I should ascertain how much knowledge the child already possessed of the effects of narcotics and stimulants by study and observation, and if they had not been impressed with the true nature of that which they were already somewhat acquainted I would seek to unfold to them its true nature by calling attention to what they had read and seen. If they had seen a drunkard it would be easy to interest them by calling their attention to some of the peculiarities of such a one. If he

had been profane or cross or silly or staggered or was helpless I would try to impress upon them what a damage it was to the individual to be thus; and then how unpleasant it is for those who associate with them, and then what condition the world would be in if all were effected like them. I would also show how careless it made those who use either narcotics or stimulants in regard to dress or their facial appearance and breath.

I would use pictures and charts quite freely. I would also use such simple illustrations as these: Draw a large white mark on the blackboard; touch it ever so lightly with colored crayon and it destroys its whiteness; or use a clean white paper or cloth and the least touch of anything that discolors soils it and thus destroys its pure appearance; or take pure clear water and pour even the slightest bit of fluid, even if it be coffee or wine, into it, and it loses somewhat of its pureness; so likewise the use of that which is filthy or poisonous affects the life and body of a child.

Then take a small amount of water and put a little tobacco juice into it and ask the children how many would like to have to drink water poisoned in that way, and then if one would like a slight taste of it, it would be a very effective illustration of what goes into the stomach of a man who uses tobacco when he drinks water. The smell of an old pipe compared with the smell of a rose, or of rose perfume, would happily illustrate the contrast between the breath of one who uses tobacco and one who does not.

While I have in mind some illustrations when I go before a class, yet I hardly ever use the same illustrations twice, but am governed by that which is suggested to me while before the class.

Trusting that some one may be benefited by these suggestions, I am,

Your coworker and brother,  
J. F. MINTUN.

LONDON, England.

*Dear Editor:*—We have a Sunday school in connection with the London branch just over one year old. On the anniversary day it was agreed that we send a few words to the Sunday school columns.

We commenced this school on Sunday, March 15, 1896, and many are the pleasant times we have had with the young. I felt quite happy myself yesterday (Sunday) when among the children and trying my best to make them feel happy to be at Sunday school; for I realize there is happiness in trying to make other people happy.

I sometimes think there is more to be gained from Sunday school work than perhaps most people think of. For instance, some twelve years ago we had a school and from that school we can now number many members of the London branch. One scholar, now a sister, brought a friend among us and she is now a sister; the same sister's mother is to be baptized next Sunday week. Another one of our sisters who was a Sunday school scholar, introduced her friend among us and she is now a member of the church. Another Sunday school scholar, who is now a member

of the church, brought her cousin among the saints of God and he is now a member, and many others I could mention as direct or indirect fruit of our Sunday schools. So I think you will agree with me that we have been repaid for our work in the Sunday school.

Our school numbers at present seventy-four scholars with Elder J. Gerrard superintendent, W. Gerrard assistant, W. Gerrard secretary, Sr. H. Bates treasurer, and a staff of five teachers. Moneys collected from all sources is £6. 10s. 9½d.; expenditure £5. 3s. 3d.; balance £1. 7s. 6½d.

We have had many pleasant social meetings in connection with the Sunday school, and I think that it must have done much good. We are working in a very poor part of London and a rough neighborhood, but not so bad as a few years back, and I hope in a few years' time that many may see the true light.

It is our desire if possible to take about sixty of our regular scholars about fifteen miles in the country on the Queen's Jubilee day entirely free to the children, so have written to our Lord Mayor of London for assistance, as they have lately collected £30,000 and more for the poor of London. Hope he will meet our wishes. You see it is our wish that the people may know that we are here for their good, and we cannot do better than commence with their children.

Trusting that much good may continue to be accomplished I am,

Yours faithfully,  
W. GERRARD.

## Letter Department.

STERLING, Kan., June 8.

*Editors Herald:*—A few lines might interest your many readers, and especially the ministers traveling through Kansas. I am located on South Broadway; my place is just outside the city limits, and we want every Latter Day Saint to call who can; we will be glad to see them, and give them as good as we have. We are poor in this world's goods; but rich in the Spirit, for we think we found a hidden treasure that is worth everything when we found this latter-day gospel; there is no sacrifice too great for me to make for the good of the work. If an elder can come and open up the work, I will do all I can to bring him here and give him a home. I have a team, and would go a hundred miles after an elder any time if they will let me know when they can come. I think a good work can be done here with a tent. I cannot say how long we could get the use of a house.

The Utah elders are preaching all through this part of the country, and I think our elders can do as well or better than they. I heard two of them preach a few miles west of here about a week ago. They are traveling through the country by school districts, going to every house giving the people tracts, and preaching in the schoolhouses. They have a branch organized at Raymond, twelve miles west of here, and a church at St. Johns. I don't like to see them getting ahead of our people that way.

I am doing all I can to let the people know

of our doctrine. I do not hold any office in the church; but I can and do distribute tracts and give my testimony. The people are friendly and kind and seem to want the truth. I came from Douglas County, Missouri, near two months ago. I think there are some saints not very far north of me, and I will be very glad if they will write and tell me how I can find them, and I will go and see them, for I cannot do anything but work for the good Master.

A faithful brother,  
CORNELIUS EDWARDS.

EUCLID, Ark., June 21.

*Editors Herald:*—The work is moving slowly but firmly in this part of the field. I have more calls than ever before. Some few have been baptized of late and others have given their names for baptism. Debates are expected along the line. One proposition signed between Bro. J. L. Reed and a Campbellite friend to begin the first Monday in July, at or near the Cove, Arkansas.

I have made some openings that have a bright lining. I was preaching in private houses a few weeks ago when by chance the M. E. circuit rider came out to hear me and he was so well pleased that he told the porters to open the doors of the chapel and let me in to set forth my claims; so I walked into a nice building. One was baptized and two more gave in their names; so this was an effectual opening.

It is funny to think how easy it was for the people to work up a singing at Pike City in order to sing me out, and it worked like a charm.

I will say to all that want my labors in Arkansas to be patient and I will respond as soon as practicable. In bonds,  
J. W. JACKSON.

WEST POWLET, Vermont, June 15.

*Editors Herald:*—To-night will be my sixth discourse here. This is the first of Latter Day Saint doctrine in this section. I am having attentive listeners and as yet no apparent opposition. That will doubtless come later on. There is a daughter of Bro. G. W. Galley, of Nebraska, living here, the wife of Mr. John Butten, with whom I am staying and at whose request I came. It is too soon to attempt a diagnosis other than people so far are willing to hear.

I came here from Norwich, Chenango County, York State, when in connection with Bro. Blanchard a season was spent in preaching, resulting in the baptism of six. The gospel was first carried there last fall and a union church obtained to preach in. We intend to continue there during the coming autumn.

Before going to the latter place I spent a few weeks near Cohocton, where I encountered those Brighamites last winter. You will remember, as I indicated in a former letter, they denied the charge I brought against them of teaching "Adam-god," "blood-atonement," "obey-counsel," and other forms of heathenism, and challenged me for proofs other than those contained in such extracts as are published by the *Herald* and

*Ensign*, which they graciously called "Josephite lies." The leaders have a very successful way of teaching them that everything not to their liking, running counter to them, is persecution, thereby arousing a species of fanaticism unfitting them for calm and serious investigation. This time I went prepared with Nos. 1 and 2 of the *Journal of Discourses*, published by themselves under sanction of their Presidency, who at that time were Brigham Young, H. C. Kimball, and W. Richards; also a tract containing an "Address delivered in the Twelfth Ward Assembly Hall, Salt Lake City, October 12, 1884, by Elder Charles W. Penrose," on the subject of "blood-atonement as taught by leading elders of the Church of Jesus Christ of Latter Day Saints," in which he concedes in the following language all that we charge them with; viz.:

"I admit that the doctrine has been preached, that men have committed sins for which they were worthy of death—sins for which they could not get forgiveness short of shedding their blood;" but continues on by saying that the law was not enforced, and gives as a reason the following quotation from Brigham's sermon in vol. 4, *Journal of Discourses*:

"The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force."

"President Young and Jedediah M. Grant preached this doctrine to the people at that time, because there was a necessity for it in consequence of the transgressions of the people, and it worked upon them in the same way that the instructions which Jesus Christ gave to his apostles acted upon the people in his day, and have a similar effect in this day, that is, by the principle of fear. . . ."

"Now Bro's Jedediah M. Grant and Brigham Young, because of the transgressions of the people, spoke as I have quoted. This was the time of the reformation, and the fears of evil doers were worked upon to induce reform, and hence the strong language used at that time. Do we need the same language now? I hope not; but if there was any need for it, it would be just as applicable now as then. . . ."

"These are some of the ideas entertained by the Latter Day Saints on the subject of blood-atonement. After baptized persons have made sacred covenants with God and then commit deadly sins, the only atonement they can make is the shedding of their blood. At the same time, because of the laws of the land, and the prejudices of the nation, and the ignorance of the world, this law cannot be carried out; but when the time comes that the law of God shall be in full force upon the earth, then this penalty will be inflicted for those crimes committed by persons under covenant not to commit them."

The above is Mr. Penrose's own language. It is late as 1884. He defends Young and Grant in what they taught, and says when the law will allow it they will practice it. Judging from what was done in Utah when they had things their own way, it does not require much sagacity to see what they mean.

In *Journal of Discourses*, vol. 1, page 103 in

the case of one "Howard Egan for the murder of James Monroe" tried "before Hon. Z. Snow, Judge of the first Judicial District Court of the United States for the Territory of Utah":—"You see by the law, the crime must be committed within the places over which the United States has the *sole and exclusive jurisdiction*. You will look to the evidence given you in court for the facts of the case; if you find the crime, if any has been committed, was committed within that extent of country between this and the Missouri River, over which the United States have the *sole and exclusive jurisdiction*, your verdict must be guilty. If you do not find the crime to have been committed there, but in the Territory of Utah, the defendant, for that reason, is entitled to a verdict of not guilty."

Strange law that would not allow a man to be committed for murder because it was done in the Territory of Utah, while outside of that territory and under United States jurisdiction it was murder.

On page 219 of the same discourse this is also found:—

"The time has been in Israel under the law of God, the celestial law, or that which pertains to the celestial law, for it is one of the laws of that kingdom where our father dwells, that if a man was found guilty of adultery he must have his blood shed, and that is near at hand. But now I say, in the name of the Lord, that if this people sin no more, but faithfully live their religion their sins will be forgiven them without taking life."

Whew! nothing small about Brigham. At the coming Jubilee they intend to have out there in commemoration of their advent into Salt Lake Valley, some choice nuggets culled from the prophet's inspired utterances ought to be carried in the procession. Their Jubilee will not be complete without them. In the preface to vol. 2, *Journal of Discourses*, we have this:—

"The second volume of the *Journal of Discourses* needs no recommendation to make it interesting to every saint who loves to drink of the streams that flow from the fountain of Eternal Truth. It is made up of the choicest fruit that can be culled from the tree of knowledge, suited to the tastes of all who can appreciate such delicious food. It contains the principles of the gospel of salvation to this generation. By the rules and precepts found in it, he that reads with the light of the Holy Spirit may measure himself and the progress he has made in the way of eternal life. Like a mirror it will reflect upon the souls of the meek and humble the beams of light which emanate from the presence of the Father."

Here are a few samples:—

"Jesus Christ was not begotten by the Holy Ghost. . . ."

"If the Son was begotten by the Holy Ghost, it would be dangerous to baptize and confirm females and give the Holy Ghost to them, lest they should beget children, and be palmed upon the elders by the people, bringing the elders into great difficulties."

"When Adam came into Eden he 'brought one of his wives with him. . . .'"

"He is our father and our God and the only God with whom we have to do."

"I say, rather than that apostates should flourish here I will unsheath my bowie knife and conquer or die."

"I want you to hear, Bishops, what I am about to tell you. Kick these men out of your wards."—Brigham.

"They may break us up, and rout us from one place to another, but by and by we shall come to a point where we shall have all the women and they will have none."—Orson Hyde.

"The Savior found it his duty to be baptized to fulfill all righteousness, a command of far less importance than that of multiplying his race."—Orson Hyde.

"If an elder has borrowed from you, and you find he is going to apostatize, then you may tighten the screws upon him, but if he is willing to preach the gospel, without purse or scrip, it is none of your business what he does with the money he has borrowed from you."—Brigham.

"If Joseph had a right to dictate me in relation to salvation, in relation to a hereafter, he had a right to dictate me in relation to all my earthly affairs, in relation to the treasures of the earth, in relation to the earth itself. He had a right to dictate in relation to the cities of the earth, to the natives of the earth, and in relation to everything on land and on sea. . . ."

"If he did not have that right, he did not have the priesthood of God."

"The priesthood is a power we should respect, reverence, and obey, no matter in whose hands it is."—J. M. Grant.

"Who gives me power, that at the pointing of my finger the hosts of Israel move, and at my request the inhabitants of this great territory are displaced; at my command they are here!"—Brigham.

"If Bro. Brigham tells me to do a thing it is the same as though the Lord told me to do it. This is the course for you and every other saint to take."—Heber C. Kimball.

"When I want any of that done I call on Bro. Heber, he is my prophet, he loves to prophesy and I love to hear him."—Brigham.

"I would say there are men and women that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood."—J. M. Grant.

There are others that one could easily include, but space forbids. I might, however, include this stanza of their favorite hymns upon the subject of God having a wife:—

"In heaven are parents single,  
No, the thought makes reason stare,  
Truth is reason, Truth eternal,  
Tells me I have a mother there."

In the face of the books—their own publications—these Mormons still deny. Denying seems to be a fad with them I learn; for instance they all say they are not to teach polygamy, and deny that they do it. Among the twenty or so of the members they have in Cohocton I have not met one but who admits a belief in it, and more than one has argued in favor of it. Strange thing, if these elders that are sent out do not teach it, that

their converts are found believing it! One Elder Wilsey told that "it is the purest and holiest part of the doctrine."

I learn that there are thirty-two missionaries in New York State, six of them in Steuben County. At a place called Wallace, where they were permitted to use a Union church, I was informed by leading citizens that they were passing themselves off for "not being of the Young party, but of the Smith party." I obtained the church for one Sunday eve, the local minister yielding his appointment for me while I succeeded in removing the mask. I went to another place where they are trying to do something, but were having so little influence with the people that I did not consider it worth the effort or spend time just then to reply to them, but may later on. The prospects for the true gospel in York State are excellent. Openings are abundant. Bro. I. M. Smith has been associated with me in Steuben County. He is now in Greenwood where an interest was aroused by him on a previous visit there and they were anxious for his return.

Anxiously in the conflict for Zion's righteousness I am,

Sincerely yours,  
F. M. SHEEHY.

McGraw, Pa., June 19.

*Editors Herald:*—When I wrote you last Bro. I. M. Smith and myself were holding meetings in Bro. George Parker's house, in Fagundus. Bro. Parker and wife were the only saints in this part of the country. We held services until May 21, baptizing Bro. Parker's mother. Others were interested, so it was thought best for the writer to stay for a few days and then join Bro. Smith, who left for Greenwood, New York, on the 21st.

I continued preaching over Sunday, but was taken sick and had to stop until the following Saturday, when, although weak, started in again and continued through the week.

On Sunday, having obtained a Union church at McGraw, a place some five miles from Fagundus, I began services amidst the thickest kind of prejudice, caused by some of the good (?) Christian people circulating false stories about me and the work. But first a few came out to hear, and when they saw that I did not have any of my "wives" with me, thought perhaps I could not kill them with one sermon, so concluded to listen. The audience increased in size until the church was packed. I close a two-weeks' series of meetings there to-morrow night. Prejudice is breaking away and many doors are open to me.

The trustees of the church here are noble men; they have stood by me, and have tried to get the people to listen to reason. Mr. Willis Sampson, one of the trustees, kindly invited me to his pleasant home, and both he and his noble wife have done all in their power to make my stay pleasant.

On Monday night I go to another place, called Excelsior, and begin a series of meetings there. Then there are two more places where the people are anxious for me to preach to them. So although Satan is up

and about his business, the Lord is not asleep, and if we are not mistaken the Lord will do a work among the people in this vicinity and bring joy and peace to many souls; and if we do not reap now, we trust others may. Last night a preacher in the United Brethren Church was out and assisted me in the service.

I have preached twenty-three times in twenty-one days, and expect to keep it up at that rate for some time to come. Have answered a misstatement in the local paper here to-day, and will not be surprised if the enemy sends along someone to try and overthrow the work. However, I am here on the ground and by the help of God I intend to hold the fort. Will baptize the head of a family to-morrow if all is well.

In the fight,  
GEO. W. ROBLEY.

SAN ANTONIO, Texas, June 18.

*Editors Herald:*—I have just returned from Pipe Creek; preached fourteen discourses and had large attentive congregations. Bro. G. W. Wallis was with me, and I think the work he did was excellent. I look for many profitable campaigns with him in the future. Pipe Creek has had much work done there in times past, and I look for some of the seed sown there years ago to bring forth among the young people. I shall endeavor to do all I can for the work there.

Bro. Franklin Hodges will be a great help to the people there. Upon leaving I could not help giving him words of encouragement, for it seemed that the Spirit indicated that there was a line of duty laid out for him among that people.

I will start with Bro. Neal to Wilson County soon. In spite of the many dark clouds that have overshadowed our work here, I cannot help but feel that the work in this district will yet improve. I am well as usual. May the Lord prosper his work everywhere.

Your brother,  
H. P. CURTIS.

SANDWICH, Ill., June 20.

*Editors Herald:*—I stopped off here the 8th and have continued meetings until to-day. Six were baptized as a result of the meetings and the saints are rejoicing to see the work prosper. Bro. F. G. Pitt was here and did the baptizing. He arrived last evening and returned to-day noon. The meeting will close this evening and I will return home to-morrow morning for a stay of five days, then I go to Seaford, where we will labor for a while. I understand some are waiting there for baptism. We have had the best of liberty in presenting the word and are encouraged at results of labor performed. Bro. I. L. Rogers and wife have made me a home, as well as Bro. and Sr. Hart, and others. The saints here are alive and encouraged. Two went down from here to Mission and were baptized on the 13th, making eight in all, and I think twenty-one inside of one year; so they have a right to feel encouraged. The saints are very generous in helping the elders with means to pay car fare, for which please accept thanks.

I feel indebted to Illinois saints for their kindness to me as I passed through going and coming from conference.

I have met J. H. Lake, F. M. Cooper, E. L. Kelley, Leonard Houghton, and others who are battling away in this good cause. The two former brethren we left at Mission. We haven't heard the results of their labors since the conference closed. We had one of the most happy and peaceful conferences I ever attended; the large tent was full and running over—something over six hundred in attendance, and the Mission saints did wondrously in caring for the congregation. I hope they may continue to live faithful and receive the reward of their labor.

I wish to say to Bro. Joseph Lambert that I preached in Pierre, South Dakota, and south and west of Madison, and south and west of Woonsocket, South Dakota. Had good liberty, but small congregation at the last-named place. The two first named places had a fine congregation and good liberty.

May God bless the labor and speed the plow.

L. F. DANIEL.

AGRICULTURAL COLLEGE,

Miss., June 23.

*Editors Herald:*—I write to ask that if there are any saints, or of the traveling ministry near Clayville, Virginia, they will hunt up Mrs. Alice R. Gorson, and instruct her in the doctrine. I have been sending her papers and literature for more than two years, and she now writes me that she is interested.

Your sister,  
MRS. IDA STEWART.

BURNSIDE, Mich., June 19.

*Editors Herald:*—The June conference of the Eastern Michigan district was a very pleasant and enjoyable season. The Spirit of the Master was richly felt; the business passed off without a jar, and the preaching, and social meetings were grand.

On Sunday the chapel was dedicated. Bro. Briggs preached the dedicatory sermon, and Bro. Cornish offered the prayer. The building is surely an honor to the Lord, and a credit to those who reared it. There were nine baptized; so the honest are being gathered out from among the wicked.

Bro. William Davis and the writer were appointed to conduct the tent meetings in the district, and accordingly came to the above-named place, day before yesterday, reared the tent yesterday, and in the evening Bro. Davis discoursed to quite a fair and attentive audience.

We solicit the prayers and the assistance of all the saints in the district, that we may be able to accomplish much more this year, than in any previous year. Save your *Ensigns*, *Heralds*, and *Autumn Leaves*, and send them to us to distribute to the people of the world. Those wishing to send papers, please write me a postal to my home address, Bay Port, Michigan, and I will inform you where to send them. As we will be moving from place to place, in this way we will avoid mistakes.

Yours ever,  
J. A. GRANT.

ALVA, Ok., June 20.

*Editors Herald.*—I have been greatly encouraged by the good news coming through the *Herald*; it brings satisfaction and assurance that God is with us as a people and directing the affairs of his church. The pastoral address by Brn. E. C. Briggs, Joseph Luff, T. C. Kelley, J. W. Wight, and the one from over the sea, James Caffall, also others of our own land, have been enjoyed very much by your co-worker in Oklahoma. These writings being evidence to me that God has blessed those men with much power and inspiration; and while I see how faithful others are, how the Lord has been with them, my own self and labors remind me of the prodigal son.

My time during the past few months has been given to preparing a home for myself and wife, consequently I have not been solely engaged in the ministry. I have thought it needful to do so, in order to be better prepared in the future to give my time to the work of the Lord. At present I am working at my trade—bricklaying, but have consent to use the Congregationalist church, which I will do, providence permitting, and tell the people of Alva about the restored gospel. The people here have treated me very kindly and many have expressed a desire for me to hold meetings with them. They think it very strange that a “preacher should work,” especially at bricklaying, but I am glad I can turn my hand at work that will assist me, the Bishop, and the saints in meeting the expense of the family.

The outlook for a good hearing in this town is very favorable. Our gospel has never been preached in this part of Oklahoma. The country people are so busy with their wheat harvest that it would be useless to expect them to attend meetings now.

Yours for truth,

R. M. MALONEY.

## Original Articles.

### DECEPTION'S REIGN.—NO. 5.

BY ELDER COLUMBUS SCOTT.

#### THE ASSUMED THIRD ANGEL'S MESSAGE.

WE WOULD note in passing that the old mistake of placing “the tarrying time” of the virgins after “the midnight cry” was made, is not yet detected and abandoned; whereas Jesus places the tarrying of the bridegroom before the midnight cry was made. (“Controversy,” p. 243.) “While the bridegroom tarried, they all slumbered and slept.” “The widespread movement under the proclamation of the first message, answered to the going forth of the virgins, while the passing of the time of expectation, the disappointment, and the delay were represented by the tarrying of the

bridegroom.” No such arrangement of events as the above is represented by our Savior in the parable of the ten virgins. (Matt. 25:1-13), as all can see who read. The order there is: The ten virgins take their lamps, vessels, and five of them take oil, and all go forth to meet the bridegroom. While the bridegroom is to tarry, all the virgins fall asleep; “at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him.” The virgins then arise and trim their lamps. The cry here is not made *by* the virgins, it comes to them; they are awakened from sleep by it. In this the Advents made a mistake. They, as the virgins pretended to make the “cry.” Nor is there any “tarrying time” represented by our Savior after the cry is made. This is another mistake they made; but they seem unable to see it. Nor are the virgins to be “disappointed” about the coming of the bridegroom either. The foolish virgins, however, are to be taken by surprise in that they are not prepared for the bridegroom, nor are they able to get ready ere he arrives. They are not ready to enter into the marriage supper. Here was their disappointment, not in that the bridegroom failed to come when expected. Thus it is plain that the movement is all too premature, and is a strongly woven medley of deceptions from beginning to end.

Who believing the Bible to contain the word of the Lord could be induced to accept the idea that the angels of Revelation 14 would make so many and grave mistakes as appear in these strange interpretations of them, and are not in any way misled? The third angel is to announce the judgment of God against all who “worship the beast and his image, and receive his mark in his forehead, or in his hand.” (Rev. 14:9). It is assumed that because in verse 12 it says, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus,” that the commandments here mentioned are the “ten commandments,” and that because the Adventists keep the Sabbath of the decalogue, they, forsooth, are the saints there referred to, and are now fulfilling the message of the third angel. It will be observed that they play the double role of angel

(declare his message), and make themselves the people referred to by the message. Surely they “do many wonderful works.” Also, it will be further observed according to the interpretation here given, that inasmuch as it is the angel that proclaims the message, the message in part is, “Here is the patience of the saints,” and the Adventists are declaring the message, and at the same time are “the saints” here referred to; that the angel, therefore, is the Seventh-day Adventists, and that John’s three angels symbolize saints, that is, Adventists.

Well, if they succeed as well with the third message as they have with the first and second, we shall hear more apologies for mistakes made, and misapplications of Scripture. If the “ten commandments” were the only commandments of God, we might bear with the assumption here made by these claims. But God made Jesus Christ his “commander” and law-giver to the people (Deut. 18:18; Isa. 42:4), and for the acceptance and rejection of that law and those commandments are we, since Christ came, held amendable (John 12:46, 47, 48; Acts 3:22, 23).

That the claim made that the commandments of God mentioned in Revelation 14:12 are the decalogue is an assumption, is made certain by the following considerations. The object of the divine law is to give everlasting life; is the means whereby life is attained. The ten commandment law never was designed to give life. This Jesus and Paul made plain:—

I am come that they might have life, and that they might have it more abundantly.—John 10:10.

No eternal life, then, without Christ, and “his law.” Mark this.

In the letter to the Romans, Paul enters into a lengthy argument with these Jewish converts to Christianity, who insisted that “the law” should be kept as well as the gospel. (See Acts 15:1-24.) He says concerning this identical law and question:—

Behold, thou art a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law.—Romans 2:17, 18.

What law? Answer,

Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?—Romans 2: 21, 22.

It cannot honestly be denied that the subject of Paul's dissertation here is the law of which the ten commandments are a part, and the constitutional basis of, and includes them. Of this law Paul argues in the second and third chapters of Romans, that it will not be the standard in the judgment day (2: 14, 15, 16), but "Jesus Christ"—that is, the gospel; that as compared with the law, even the man who keeps the law and the gospel at the same time, as a religious guide of life, become "guilty before God." "Therefore, by the deeds of the law [doing the law], there shall no flesh be justified" (verses 19, 20, chapter 3); that all, without respect to persons, who obey the gospel, whether Jew or Gentile, are to be justified by Jesus Christ. (3: 26.) Also. "Therefore we conclude that a man is justified by faith without the deeds of the law." (Verse 28.)

Moreover, God based the promises of eternal life and the future inheritance on the gospel, as it was accepted and preached by Abraham, four hundred and thirty years before the law was given or enjoined.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.—Gal. 3: 16-18.

Abraham is "the father," not only of the circumcision, but also of those who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.—Rom. 4: 12-16.

By a careful study of these passages of scripture it will be plainly discerned that Paul teaches: firstly, that the law is not the standard of God's final judgment; secondly, that none, either Jew or Gentile, can be in the gospel or moral sense justified by it; thirdly,

there is no promise of the life hereafter, no "inheritance" by or through the keeping of "the deeds of the law;" and fourthly, God has ordained that the promise of eternal inheritance should be by grace, even "the gospel of his grace," by taking "the steps of that faith of our father Abraham," to the end "it might be sure to all the seed," all who obey the gospel and live it faithfully to the end, whether they do or do not keep the law. "Not to that only which is of the law, but to that also which is of the faith of Abraham." So Paul teaches.

That the law is in no sense the source or means of obtaining life eternal, we learn from Paul, thus:—

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.—Gal. 3: 21.

Paul further shows in this same chapter that "the law" was added "till the seed should come," and that Christ having come, gospel believers and receivers are no longer bound by the law,—no longer under it. And in chapter 4: 5, he shows that Christ came to redeem those who *were* (not are) under the law.

The ten commandments neither justify nor give life. Wherefore then serve them? What their purpose? They were a schoolmaster to Israel, to lead up to Christ. They were a "ministration of death, written and engraven in stones." (2 Cor. 3: 7), and their leading elements have a proper place in right civil governments; that is, according to the gospel (1 Tim. 1: 5-17). Christ came, therefore, and while gradually introducing the gospel, he "fulfilled," completed, brought to an end, by fulfillment, "the law and the prophets." (Matt. 5: 17). All the prophecies that had been uttered previous to his coming that pointed in any manner to his first mission, being fulfilled, had an end in him; the law also having served its purpose ceased to be binding as a religious guide, at the cross; hence, "Christ is the end of the law for righteousness; to every one that believeth" (Rom. 10: 4). The Jews could not see this truth in the apostolic age because they could not let go of the law and take hold of the gospel (2 Cor. 3: 7-14); and it seems that others who turn to that law are found

in the same condition. Seeing, then, that the ten commandments do not contain the requisite "righteousness," even if observed, either to justify, give life, save or secure the inheritance, but that by the gospel all these ends are reached through the forbearance of God, surely we may safely conclude that they are not the commandments of God referred to under the third angel's message of Revelation 14: 12. This surely sets aside the claims set forth in the so-called Advent movement, and justifies the statement that that claim is an assumption. God has given us commandments unto life through Jesus Christ, in the gospel.

But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel.—2 Tim. 1: 10.

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.—John 14: 24.

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.—John 6: 63.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12: 48-50.

God's words spoken by Jesus Christ, the commandments contained in the gospel, "are life everlasting." Eternal life being brought to light through the gospel, would necessitate the removing out of the way, "taking out of the way," or the abolishing of that which stood in the way of and opposed to life, and became the essential reason why Jesus should "abolish" "the ministration" of death, that law which killed the sinner; that he might partake of life. (2 Cor. 3: 7-13.)

And by the foregoing statements of Jesus and Paul, his holy Apostle, we are doubly assured that the Decalogue is not identical with "the commandment of God" of Revelation 14: 12.

To substantiate that assumption, it would nullify the statements of scripture uttered by Jesus and Paul.

#### THE MARK OF THE BEAST.

It is assumed that the "mark of the beast" is this:—

The change in the fourth commandment is



the change pointed out in the prophecy, and the keeping of the counterfeit Sabbath is the reception of the mark. But Christians of past generations observed the first day, supposing that they were keeping the Bible Sabbath, and there are in the churches of today many who honestly believe that Sunday is the Sabbath of divine appointment. None of these have received the mark of the beast. . . . The test upon this question does not come until Sunday observance is enforced by law, and the world is enlightened concerning the obligation of the true Sabbath.—“Controversy,” pp. 281, 2.

Is not this a strange statement, setting forth a peculiarly strange idea? “The change of the Sabbath is the sign, or mark, of the authority of the Romish Church,” says the writer. The keeping of the first day of the week is “the mark of the beast.” The Roman Church made or constituted this mark. But “not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, will those who continue in transgression receive the mark.” (Page 282.) Here, then, we have the idea fully set before us. Reduced, it is this: Those who in the past ages and who in the present or future, have observed, or do observe Sunday as the Sabbath willingly, have not received the mark, nor do they. But it will be receiving “the mark of the beast,”

When the churches of our land, uniting upon such points of faith as are held in common by them, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image to the Roman hierarchy.—Page 278.

How does it come that the enforcement of Sunday observance by Protestant churches and the United States combined is the receiving of “the mark of the beast,” while the enforcement of the same observance by law “for more than a thousand years” (“Controversy,” p. 276), by the Papacy, was not the reception of the mark? All honest keepers of Sunday are by this writer excused, even those “of past generations.” “None of these have received the mark of the beast,” “not excepting the Roman Catholic communion.” Herein is an exception to the rule that has hitherto been held to be good both in natural and spiritual things; namely, that like causes operating will always produce like results under like circumstances. The circum-

stances in both cases are alike. It is the enforcement of the identical religious rite on mortal men, by civil enactment and authority. This assumed third angel’s message does develop some anomalous things. Those who are forced to observe Sunday or Sabbath, and cannot help themselves except on penalty, are to drink God’s wrath “without mercy,” while those who are not so forced to keep Sunday and yet keep it are to go scot free! This is not consistent. It does not sound like an heavenly angel’s message.

This Adventist construction of “the mark of the beast,” that it is the substitution of the first instead of the seventh-day as the Sabbath, is an *assumption* for which not one word of Bible proof exists. The uncontradicted proof of this assertion, is the fact that not one word of Bible proof is presented to show to the contrary. This so-called mark of the beast, the observance of the first day of the week, the Lord’s day, existed centuries prior to the existence of the beast.

A “mark” is a distinguishing “sign,” by which persons or things marked may be distinguished from other persons or things not so marked. God “set a mark upon Cain, lest any finding him should kill him.” (Gen. 4:15.) He also had placed, “a mark upon the foreheads of the men that sigh and that cry for the abominations” that were practiced in Jerusalem at one time. (Ezek. 9:4.) The “mark” may be visible, as was evidently the case with Cain, or, to man, invisible, as in Ezekiel. The Sabbath was a “sign,” or seal between God and Israel before the gospel was offered to them by Christ, under the law (Ex. 31:16, 17); but it was not a visible mark on them. The mark of the beast can be placed either in the forehead or in the hand. The beast has also a “name,” and a “number,” and the number is the number of a man. (Rev. 13:17, 18).

The name of the beast as given by this writer is the “United States.” I should like to see the name of this government in any of its forms, transposed or spelled out into 666, the number of the name of the beast, by any mode of computation whatsoever. The visible mark, or seal of Israel,

under the law, was “circumcision” (Rom. 4:11); and the anti-typical sign, seal, or mark of saints under the gospel is the “seal” of the Holy Ghost, which he gives to them. (Eph. 1:13). And is invisible, save in the emblematical act of “laying on of hands” for the gift of the Holy Ghost (Acts 8:14-17; 19:1-6; Heb. 6:1, 2). The mark of the beast is an enforced obligation of some kind; but the most sacred sign or mark that we can now remember, as contradistinguishing Roman Catholics, is the sign of the cross. It was under that emblematic sign that the converted Roman Emperor was to subdue the world. Constantine caused a group of waxen figures to be publicly exhibited before the windows of the imperial palace in his new city of Constantinople, representing himself beneath the protection of the cross, trampling under foot the dragon of idolatrous superstition.—Lives of the Popes, p. 23, London Religious Tract Society, and American Sunday School Union, vol. 1.

The children of Catholics make the sign of the cross over their forehead and heart whenever they see the lightning’s flash in the dark and ominous cloud. Without the sign of the cross made with water in the baby’s forehead, by the priest, there is no salvation for it; so they teach. In his “Vision of the Ages, page 270, Mr. B. W. Johnson, writing on the mark of the beast says:—

It is remarkable, however, that a mark on the forehead converts a person into a Roman Catholic, and without this mark none are regarded as heirs of salvation. If the little infant should die without this mark it has no chance of salvation; but if the priest makes upon its forehead the sign of the cross with water, it is safe forever. Jesuit priests upon the fields of battle have gone around among the wounded and dying savages, who had never heard of Christ, and made this sign, the mark of the beast, upon the foreheads of the dying pagans, and thus converted them into good Catholics and heirs of eternal bliss. In Mexico and Peru, pagan nations, doomed to execution, have had this mark made upon them by zealous priests, the language and meaning of which the unhappy victims could not understand, and whose object they could not, then, (as soon as baptized?) know, then were sent out to die as converted Christians. That mark that makes the infants, the heathen, the infidel, all subjects of Rome.

Again, the same author says on page 271.

It is next stated that traffic was forbidden to all but the servants of the beast. It has been common for Catholics to be forbidden to patronize those who were not loyal to the

Pope. At least three councils are named; those of Tours, of Constance, and the Lateran, which have expressly forbidden business intercourse with heretics.

The Roman Church is officially called the Latin Church, to distinguish it from the Greek Catholic Church. The sacred books of this church are written in the Latin language. Its religious services are in every land celebrated in the Latin tongue. All its sacred councils and conferences are convened and conducted in the Latin, which is the sacred language of that church. It received its "power, seat, and great authority," (Rev. 13: 2) from the Latin government, and that government was, it is claimed, founded by Lateinos! The name of a man. And the name of the man is a number, and that number is the number of the beast! Take the Latin mode of computation; that is, by attaching a certain value to each letter, as at the head of the chapters in the commonly used Bibles, and thus computing the number of the name Lateinos and what have we?

L	equals	30.
A	"	1.
T	"	300.
E	"	5.
I	"	10.
N	"	50.
O	"	70.
S	"	200.
		Lateinos 666.

And we have 666 as the number of the name of the beast. "And his number is six hundred, three score and six" (Rev. 13:18). Now it is shown that the second or two-horned beast of the chapter cited is to cause those under its control to receive either "the mark" of the first beast of the chapter or his "name," or "the number of his name" (See v. 17). The first beast is evidently a union of church and state, and such was the Latin church for a period of twelve hundred and sixty years—from 540 A. D. to 1800 A. D.; that is, from the time of the going into effect of the famous edict of Justinian, the Roman Emperor, to unite all men in one faith at the peril of death or banishment, till the separation of church and state was declared in the year 1800. But since the separation in 1800, where and what is the first of those two beasts? We can identify one element of that beast; that is, the religious,—the church, the woman,—but where

now is beast on which the woman sat? (Rev. 13:1-8; 17:1-8.)

That beast, government, is now doubtless gone "into perdition," where the Revelator saw him go; so that now the wrinkles on his "ten horns" are numerous, and which cause them to appear of great age. Now if the two-horned beast was to cause "the earth and them that dwell therein to worship the first beast" (Rev. 13:12), he surely would have to exist during the time of the existence of the "ten-horned" beast. This is evident. It could not force the people to worship that which does not exist. The Catholic Church separate and apart from the earthly government is not "the beast." In Daniel's vision the church element is not the beast (See chapter 7: 8); but a "little horn" among the ten, and that was only part religious. Only the "eyes" and the "mouth speaking great things," even of the little horn, stand to represent the religious element. If, therefore, the "first beast" of Revelation 13:12 has in reality no existence now, how can it be assumed that the "United States and Protestantism," combined, united, symbolize the two-horned beast of that chapter? The facts of past history regarding this subject condemn this claim as false, and the assumption as being unfounded in fact.

And for these plain reasons the claim that because the Adventists—seventh-day—assume that they are fulfilling Revelation 14:9-12, declaring that "Republicanism (United States) and Protestantism" united will constitute the two-horned beast; and that this supposed beast will enforce Sunday worship as a day of rest; and that the day so "enforced" constitutes "the mark of the beast;" is a bundle of assumptions, for which, in reality, not a word of scripture or a sentence of history exists as proof.

The angels and their messages as foreshown to John are matters that God's hands are to deal with, and disclose the progressive order of his latter-day work, and no uncertainty or mistakes will characterize the accomplishment of it. When the time for the angel having "the everlasting gospel" to be restored had arrived, he came. He delivered his message; men became witnesses to the fact of his coming, and of the

verity of the message. It was not a new gospel; but by the new revelation men were ordained and duly authorized to preach the same old gospel, if you please, that Jesus and the apostles had declared in former days. It is the gospel not in "word only," but also "in power," or authority, "and in the Holy Ghost; and in much assurance" (1 Thess. 1: 5).

Let me here digress for a moment to point out the grave and radical mistake that has been made by all the church builders from Constantine the Great, 325, A. D., clear on down the ages to D. L. Moody, of the last half of the nineteenth century.

That grave and radical and awful mistake, is: The assumption that "the written statute" gives authority to men to act in the name of the Lord as ministers, in building up his kingdom. This assumption has been at the base of every religious movement in the world,—the Christian world, so called,—since the days when revelation direct from God ceased in the second and third centuries of the Christian era, till the present. But this assumption is not true, either in politics or religion. The written law or statute gives no man primary, official or ministerial authority. "Written statutes" constitute no man an officer of government, either religious, social, or political. A written precedent is no source of primary official authority to man to act in any capacity whatever. The written statute or legal precedent is all-powerful authority to the already authorized man, in directing his official actions, in the carrying out his previous calling. The power that gives authority to man is prior to, and behind the written statutes. The power that gives the written statutes power and life is the power that authorizes men. For man to presume to take the execution or administration of the law, or the written statutes, into his hands without being authorized previously to do so, constitutes them presumptuous. The apostle Peter said that such men "despise government; presumptuous are they, self-willed" (2 Peter 2:10). The "will" of the great Ordainer of the kingdom of heaven is just as supreme in the determination of who shall be officers of that kingdom as it is in regard to what shall be the

laws that are designed to govern in that kingdom. And if men who have been so busy building churches for God, as they say, had gone to the Law-Giver for authority to act, instead of to the law only, as they claim, the name of Christ would not have been disgraced with the numerous differing, contradictory faiths and unauthorized, divided, contending churches as it is to-day. But, like the saints at Antioch, would have waited, and with fasting and prayer would have "ministered to the Lord" till the Holy Ghost had said, "Separate me" Wesley and Knox, or Luther and Calvin, or Campbell and Miller! (Acts 13:1-4). "So they being sent forth by the Holy Ghost," went, etc. "O!" exclaims the great and wise of the world, with uplifted hands, "O, horrible!" All our wise and learned men so mistaken as all that! And their work all done without authority from God? "How foolish to us to do like the saints at Antioch!" Well, Paul says:—

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks. . . . Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.—1 Cor. 1:23-25.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.—1 Cor. 2:14.

God says of those who deviate from the directions of his will:—

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.—Isa. 55:8.

Let me ask, in reply to the foregoing of the worldly wise, Is it a fact that God is committed to all the religious confusion now prevailing in the world? The word answers:—

For God is not the author of confusion.—1 Cor. 14:33.

There is not an example in all the Bible of any man being constituted an authority in the things of God—an authorized minister, by the written statute, nor by any precedent. It did not follow that because one man, Noah, was called of God a prophet, that therefore Moses was a prophet too, or because Peter and James were apostles that therefore Paul was an apostle also. No, Moses and Paul had to be called of God, each independently of all others, to

entitle him to act authoritatively in his respective calling. (Ex. 3:11-15; Acts 26:16-18). Jesus Christ put Paul into the ministry (1 Tim. 1:12). He did not assume this authority. Timothy was ordained an evangelist because of the revealments of prophecy designating his calling (1 Tim. 1:18), and not because the church or some of its members thought he ought to be a preacher, and were ready to vote for it. Timothy was solemnly warned "before God, and the Lord Jesus Christ," against the doctrine that God's ministry could be chosen by the vote or voice of the people. (2 Tim. 4:1-4). Such procedure was not sound doctrine then; such is not sound doctrine now. Such was not the order under the shadowy Israelitish institution (Heb. 5:1-4); much less is it the order of God in the substance, the Christian economy. Titus of old was empowered to act in the work of the ministry through the Holy Ghost, which had been shed upon him abundantly through Jesus Christ, (Titus 3:5, 6). And at the close of John's revelation to the seven churches of Asia, that revelation which God gave to him; for the benefit of the world, God says that only those who "hear" "the Spirit and the bride," or church, are authorized to say "Come" (Rev. 22:17). But it does not read, "whosoever will," let him say Come!

The voice of the people, and not the written statute, is the sovereign primal authority of the man chosen for office in republics and other human governments. Their authority is therefore human. The voice of God by revelation direct from heaven, and not the written Bible statute, is primal authority to men chosen for office in the kingdom or Church of God. Their authority is therefore divine, coming as it does from the divine source. The written statutes of the States, or the United States, do not constitute men officers—sheriffs, governors, or presidents, but the voice of the people immediately by ballot expressed, thus elected to office. So the written word, or statutes of the Bible, do not constitute men deacons, teachers, or elders, evangelists, or apostles in the Church of God; but the direct revelation of God by angels, or prophets, or the revealments of the Holy Ghost,

and an ordination by those in the church holding divine authority to so ordain. (See Acts 13:1-4; Mark 3:13, 14; 1 Cor. 12:28, 29). The divine authority or power of the gospel is in the "hands" of Jesus Christ. And it therefore stands to reason that every one that receives of this authority to act in the name of Jesus must somehow have access to his "hands" to receive it:—

All power is given unto me in heaven and in earth.—Matt. 28:18, 19.

To whomsoever he will, he holds the right to say, "Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "In the name of" is by the authority of. And such as he authorizes to go can, like Peter, say, "We ought to obey God rather than men." (Acts 5:29.) "And he commanded us to preach unto the people" (Acts 10:42); or like Paul, "And hath given unto us the ministry of reconciliation." (2 Cor. 5:18.) It is not true, then, according to the foregoing that every one that reads the Bible and history, and that can speak fluently, is called of God or has authority to go and proclaim his ideas, presuming that the Bible, or the written statutes, authorizes him to preach and build a church or churches. Had our Adventist friends been apprised of this, which they have had opportunity to have been apprised of, they need not have been guilty of the awful assumption of claiming to be fulfilling the divine missions assigned of God to his three angelic messengers of Revelation 14:6-12. They need not have perverted the divine word and assumed that the three angels were but "symbols." They need not have assumed that "the mark of the beast" is Sunday enforced by Protestantism and Republicanism united, in the United States." Or assumed that "the commandments of God" there referred to are the decalogue, and of the observance of which by followers of Christ, James says, "to whom we gave no such commandment" (Acts 15:24). But, on the contrary would have been able to see the moral necessity of real angel's coming to restore the gospel, not "in word only, but also in power and in the Holy Ghost, and in much assurance," as indicated in the prophet's

word, and as demanded by the fact of the apostasy of the ancient church, and the consequent cessation of revelation from God for more than twelve hundred and sixty years. This the Protestant and Catholic world does not deny, but does deny that any revelation has been received since God gave the revelation to John on Patmos.

(To be continued.)

## Conference Minutes.

### SOUTH SEA ISLANDS.

Conference convened at Panau Kaukura, April 6, 1897. Bro. J. F. Burton called the assembly to order and the exercises were opened by singing "The Spirit of God like a fire is burning," when prayer was offered by Bro. Pohemiti. A permanent organization was effected by choosing Bro. J. F. Burton president, Bro. Hubert Case assistant president, Bro. Petero Derrien secretary, Bro. Pohemiti assistant secretary, also Sr. Alice M. Case English secretary, Bro. John Hawkins interpreter. The following named brethren were appointed ushers, Tumatau, Tetaku, Pai, and Tahania. The letter of appointment of Bro. J. F. Burton to the Islands Mission was read before the assembly as translated into the Tahitian language. It was moved and seconded that we receive and sustain Bro. Burton as president of the mission. Motion carried unanimously. Minutes of conference of 1896 were read. Some objections were made and the president recommended that those concerned counsel over the matter during the noon intermission. A short address followed from Bro. J. F. Burton concerning the work of the mission. Adjournment was then taken until 12 o'clock, a hymn was sung, and Bro. Burton pronounced the benediction. The afternoon session opened at the time appointed. A hymn was sung and Bro. John Hawkins offered prayer. Minutes of morning session approved. Report of Elder J. F. Burton read, as follows: Since his arrival had preached a number of times; baptized 11; solemnized five marriages; blessed 2 children; visited the islands of Tahiti, Makatea, Hikeru, Takaroa, Ahe, and Kaukura. Report of Elder Hubert Case read as follows: During the year had preached 85 times; baptized 15; confirmed 9; solemnized 2 marriages; blessed 3 children; administered to the sick 288 times; assisted in 4 elder's courts. Bro. John Hawkins reported that he had preached and taught every week, but owing to his age and weakness had baptized none. Report of Elder H. Janssen was read as follows: Had preached 35 times; confirmed 9; ordained 2; blessed 7 children; administered to the sick 153 times; assisted in 5 elder's courts. Report of Elder Tapuni: preached 57 times; baptized 5; confirmed 3; administered to the sick 12 times; blessed 4 children. A brother Tetauru by name, came before the assembly, desiring to repent and be received again into fellow-

ship on his former baptism. On motion he was so received. The report of secretary, Petero Derrien, was read. In Tahitian division 891; loss by death 18; expelled 67; new members 36; present number 842; net loss 49. In Fakarava division, loss by death 5; expelled 1; added members 4; present number 865; net loss 2; total loss 51. Number of members at present 1,707. The following elder's reports were presented: Tetuaitevai, preached 73 sermons, baptized 3, confirmed 1, blessed 2 children, administered to sick 8 times; Araiaiti, preached 74 sermons, confirmed 4, administered to sick 13 times. Temanava, preached 40 sermons; Peretei, preached 54 sermons, baptized 6, blessed 5 children, administered to sick 7 times; Paia, preached 42 sermons; Tuahiva, preached 40 sermons; Hiti, preached 8 sermons, administered to sick 1 time; Moko, preached 27 sermons; Taihia, preached 7 sermons, administered to sick 5 times; Maihea, preached 14 sermons, administered to sick 2 times; Mauriitera, preached 63 sermons, confirmed 1, administered to sick 2 times; Mahana, preached 50 sermons, baptized 2, administered to sick 6 times; Tamahaukura, preached 90 sermons, administered to sick 3 times. Sixth quorum of elders reported, Pofatu secretary, "To the conference assembled: The sixth quorum of elders has held 4 sessions, 44 members present. Loss by death 4, received 4 new members. Reports aggregate as follows: number of sermons preached 1,484; baptized 27; confirmed 53; marriages 8; children blessed 46; administered to sick 622 times." The third quorum of deacons also reported, Hiti secretary, To the conference: The third quorum of deacons has held three sessions. Received one new member. The president of the quorum having been expelled for transgression, a successor was chosen, Bro. Turatahi, formerly the secretary of the quorum, Bro. Hiti was chosen secretary. We request the conference to ordain the president chosen." A petition was read from the Arutua branch for the ordination of Bro. Parapu to the office of deacon. It was moved and carried unanimously that he be ordained. A petition from the Kaukura branch, that the yearly collection of \$1.20 per capita be given to them to assist in the expenses incurred by the feast, was left for further consideration. The following resolution was adopted: "Resolved that the saints in the South Sea Islands mission request President Joseph Smith to visit the islands and meet with the saints. And that the saints here shall raise the money to pay his expenses in coming and returning, and that the money be deposited with the bishop's agent in Papeete. The indebtedness for recoppering the ship Evanelia was considered. The amount remaining unpaid was ascertained to be \$359.38. On motion the bishop's agents were authorized to pay the debt. A committee, composed of Brn. Louis Bellais, Pohemiti, and Tufaunui, was appointed by the chair to examine into the loss of the ship "Evanelia" and report causes. A report was read from the committee appointed at conference of 1896 to investigate the matter of buying the land upon which the church stands at Tamarie,

Anaa. The land might have been bought, had the committee acted promptly. But owing to neglect of duty on the part of Brn. Hotu and Pohemiti, the opportunity was lost. The land is still in dispute, neither party having a clear title. A committee consisting of Brn. Maevatua, Pou and Ioane was appointed by the chair to investigate the bills and papers relative to the printing press, and report to the conference. The president also appointed Brn. Hubert Case and Metuaore to officiate in the ordinations previously approved. An elder's court was appointed composed of Elders Kehouri, Tane-terau and Pori, to investigate some cases which had been presented.

The eight o'clock session, April 7, was opened by singing, and prayer by Bro. Tevaea. Viriamu, president of Fakarava division, and Louis Bellais, president of Tahitian division, each reported that owing to press of temporal work no labor had been done by them in their respective divisions. The third quorum of teachers, Nui secretary, reported: "The third quorum of teachers has held two sessions with 21 members present. Total number of sermons preached 211." The fifth quorum of priests, Teufi secretary, reported: "The fifth quorum of priests has held four sessions with 15 members present. Received one new member. The number of sermons preached 438; baptized 1." A petition that Bro. Tefau be reordained to the office of a priest was read. The ordination was approved. The brethren appointed to officiate in the ordinations approved at previous session, reported the work finished. Report of committee on printing press was read. They recommended that we authorize the Bishop to pay the bills for the press. Also that those branches of the church here who had not collected the sum previously agreed upon should be requested again to do so. On motion the report was received and adopted. Also a motion that the branches collect the money for the fare of Bro. Burton and wife from California, and return it to Bishop Kelley, was approved. A petition from the deacon's quorum was read, asking that a new quorum be formed, as the present one already has admitted the requisite number of members. The organization was approved. A petition from the Takaroa branch was read, asking that the conference of 1898 be held at Takaroa. On motion it was so agreed. A committee appointed at the conference of 1896 to visit the son of the late King Pomare in regard to the church building at Papaoa, presented their report. The Prince was quite willing that the church should remain upon his land, or if we chose to remove it, he would not interfere in any way. The subject of the printing of a paper was then introduced. Bro. Burton made a short address through interpreter Hawkins to place the subject before the people. The subject was discussed at length, and laid over until next session, the time for adjournment having arrived.

The afternoon session opened at the time appointed, a hymn was sung and Bro. Metuaore offered prayer. The subject of the printing of a paper was resumed. On motion

it was resolved to commence the work during this year, and that a tax of \$2 per capita for males, \$1 for females, and 50 cents for baptized children, be levied upon all members for the purpose of carrying on the work. A committee consisting of J. F. Burton, Metuaore, Pori, Pohemiti, and Hotu, was chosen to oversee the work of printing the paper. This committee chose Metuaore treasurer, and the presidents of the various branches were instructed to collect the money and forward it to him; also that they should make a correct list of all heads of families in their respective branches, that each family may receive a copy of the paper monthly. Moved, seconded, and carried, that we move the Papaoa church building to Papeete to be used as a printing office. The following resolution was adopted: Resolved that the church buy the portion of land in Papeete known as the Taronia lot, which adjoins the church property. The price of the land was ascertained to be \$2,000 (French coin). It was moved that the money be raised by equal division among the various branches. And the church secretary was requested to inform each branch the amount of money to be collected by them for this purpose. Brn. Metuaore, Pori, and Petero Derrien composed a committee to purchase the land. After further consideration it was resolved to borrow, if possible, \$1,000 of the purchase money this present year, and the remainder the coming year, in order to give the church more time to complete the work of collecting which is necessarily slow, owing to lack of means of communication. It was further moved that we add the names of Pohemiti and Ioane to the committee on purchase. A petition from the Kaukura branch for the ordination of Bro. Mahinui to the office of a deacon was read. The ordination was approved. Also a like request from the Niau branch to ordain Bro. Roo to the office of deacon. Also a petition from the Anaa branch for the ordination of Bro. Tepui to the office of teacher, and Bro. Taina to the office of deacon. These ordinations were approved and Bro. Hubert Case was appointed to officiate in the work of ordination. A committee composed of Brn. Tevaea Tapuni, and Tahererau was appointed to audit the books of the bishops. Adjournment was then taken until 8 a. m., benediction by Elder J. F. Burton.

During the night of April 7, the ship, "Punau," was wrecked on the Kaukura reef. Owing to the desire of the people to assist in removing the cargo from the wreck, and the law of the islands which demands the assistance of the entire population in such cases, no sessions of conference were held April 8 and none in the morning of April 9.

Resumed business at 1 p. m., April 9, after singing, and prayer by Bro. John Hawkins. A petition was read from the fifth quorum of priests, asking that Bro. Tefau be reordained to the office of first counselor, from which he had previously been expelled. The ordination was approved. The auditing committee reported as follows: The books of Hotu, bishop's agent for Fakarava division, were found correct, with a balance on hand of

\$776.90; the books of Metuaore, bishop's agent for the Tahitian division, were also found correct with a balance on hand of \$1,120.56. It was requested that the bishop's reports be read in full; but the request was not approved. It was moved that the bishop's reports be printed hereafter in the paper. Report of the findings of the elders' court previously appointed, was read, on the first charge against Viriamu, president of the Fakarava division. It was charged that he had caused presidents of districts to be appointed in his division after such office had been annulled by the conference of 1894. The court found the charge to be true and recommended that Viriamu repent of his fault and that the conference declare the appointments thus made null and void. The report of the committee appointed to investigate the loss of the "Evanelia" was read as follows:—

"First cause, That the conference of 1896 allowed the ship to become a trader. Second, That the captain and Bro. McGrath violated the contract made, which provided that no 'bufaa' should be carried on the ship. Third, That she was overloaded, her cargo consisting of 17 tons of bufaa, 2½ tons of pearl shell, besides her 7 tons of ballast, and the ship being only 19 tons burden. We therefore condemn the action of the captain and Bro. McGrath, both in violating the contract and overloading the vessel, believing these to be the chief causes of the loss of the ship.

LOUIS BELLAIS, }  
POHEMITI, } Committee."  
TUPAUNUI, }

On motion the above report was received. Report of elder's court on the second charge against Viriamu was read; viz., That he had received \$40 of the printing press fund from the branches of Hao and Amanu, and had expended \$20 of it to pay his fare from Tauere to Fakarava. The court found the charge to be true and recommended that Viriamu refund the money. On motion the report was received, but it was afterward moved that the Bishop refund the money. Report was then read of elder's court on the third charge against Viriamu; viz., That he had rebaptized and reordained one priest and one deacon of the Amanu branch, both members already in good standing. The court found the charge true. Viriamu attempted to prove the correctness of his work, and after much discussion the matter was returned into the hands of the court to reinvestigate during the coming year and report at the next April conference. Bro. Metuaore reported the appointment of Bro. Tetua Itevai as Bishop's agent for Tubuai and adjacent isles; also of Bro. Tahua Bishop's agent for Rairoa, Tiki-hau, and Makatea. The conference sustained the appointments. The brethren appointed to officiate in the work of ordinations approved previously, reported that work completed; also that an organization of the new quorum of deacons had been effected, and officers chosen. Brn. H. Case and Louis Bellais were appointed to ordain the officers chosen.

Evening session was opened by singing, and prayer by Bro. Louis Bellais. The president then explained that the resolution of previous session, authorizing the Bishop to

refund the money used by Viriamu was out of order, as Viriamu was not under conference appointment. Bro. Hotu then offered to refund the money, as a free gift from himself to Viriamu. The offer was accepted. Report of the elder's court in the case of Sr. Taurua of Anaa, was read: She claimed to be the owner of a tract of land in Anaa; a court was appointed there who investigated the case and decided against her. She appealed the case to this conference and the court here approved the action of the first court. Report was sustained, received, and approved. The secretary announced that the amount of the tax to be levied on each person for the purchase of Taronia lot would be \$4 (Chili coin); he reasoning that of the 1,707 members only about 1,000 would pay the required sum. Objections were made, as the resolution had called for an equal division. Therefore it was moved that the division be made among the total number of members. Moved as a substitute that \$2 per capita be paid this year, and the same next year. This subject was discussed for some time and laid over until next session.

Morning session of April 10 opened by singing, and prayer by Bro. Hotu. Resumed business by reconsidering the collection of money for the purchase of Taronia lot. The motion, made at previous session, that \$2 per capita be paid this year and the same next year, prevailed. It was also provided that the presidents of branches collect this money and forward it to Bishop Metuaore. Appointments of missionaries as follows: Hubert Case, Fakarava division in charge, (and on motion Tane-terau was appointed president of the Fakarava division for the year); Maevatua Hururau to labor in Fakarava division; Tepoaitu to labor in Fakarava division; Tehopea was appointed president of the Tahitian division; and also to labor as missionary in that division. Petero Derrien to the Tahitian division in charge; John Hawkins, Tubuai and adjacent islands in charge; Tapuni to Tubuai and adjacent isles. A short address followed from the president on the marriage question, instructing the people who have hitherto been unable to marry that the time had now come when all would be able to free themselves from entanglements and difficulties, and that it was their duty to set themselves right before God and man. He also said that no more agreements to marry would be given, and the elders were instructed not to receive into the church any who were not legally married. Bro. Hubert Case then addressed the assembly, giving the reason for his late journey to Tahiti and the result. He had consulted with lawyers there and learned that divorce could be obtained in cases of separation for transgression for \$100 French money. Therefore it was within the reach of all those who had previously signed the agreement to marry. The cost has hitherto been so great (\$600) that it was impossible for them to obtain divorces, but that obstacle is now removed. It was moved and seconded to do away with the yearly feast on account of the great expense incurred; motion lost. Moved again to supply the tables but to do away with the custom of pur-

chasing a great amount of food for free distribution at the close of the conference. This motion prevailed. A committee, composed of Ern. Petero Derrien, Haroatea and Pou Tuarau, was appointed to urge the claims of the Reorganized Church, and to purchase still if possible the land at Tamarie, Anaa. On motion the furniture of the Papaoa church was given to the Raroia branch to furnish the new church there. A request was read for volunteers to move the Papaoa church. None responded; and it was afterward agreed that the brethren of Tarona and Tubuai branches should do the work and if expense should be incurred the bishop Metuaore should assist them. It was moved to reconsider the resolution passed previously, that the branches should collect the money for the fare of Bro. and Sr. Burton from California to Tahiti. Owing to the amount of money for other purposes to be collected, it was resolved that the bishops here refund the money to Bishop Kelley. The request of the Kaukura branch for the money collected at this gathering (i. e., the \$1.20 per capita before mentioned) was reconsidered. And on motion the money was left with the branch. The brethren appointed to officiate in the work of ordination, reported the ordinations attended to. The report was received. A petition was read from the president of the Manihi branch, asking that the money collected at that gathering in 1896 be returned to the branch, as it was placed in the hands of the bishop and no disposition made of it. A motion to return the money to the branch was lost. Resolution was passed to sustain President Joseph Smith, the quorums of the twelve, the seventy, high priests, elders, priests, teachers, and deacons, also to sustain Bro. J. F. Burton as president of this mission. Also moved to sustain the missionaries, the bishops, and the secretaries in their work. A vote of thanks was tendered the Kaukura branch for their kindly reception of us and generous entertainment. Adjourned to meet April 6, 1898, at 8 a. m. in Takaroa. The minutes of the sessions were read and approved, and after singing, the benediction was pronounced by Bro. J. F. Burton.

ALICE M. CASE, Sec.

#### MOBILE.

Assembled at Three Rivers, Mississippi, June 12. President W. L. Booker presiding, C. I. Carpenter secretary. Secretary reported membership of district as 361. Treasurer received \$3.35, paid out \$1.14, on hand \$2.21. Branches reporting: Bluff Creek, Three Rivers, Pascagoula, Theodore, and Perseverance. Ministry reporting: Elders W. L. Booker, F. P. Scarecliff, C. I. Carpenter, G. W. Sherman, and J. W. Mizelle. Priests R. M. King, T. W. Smith, D. H. Carpenter, J. S. Faulk and Louis La Pree Teachers D. W. Tillman, D. Goff. Tent committee reported received and on hand \$75.60; approved, committee continued, and authorized to purchase a suitable tent when sufficient amount of means is obtained. Bishop's agent reported: Received from former agent \$7.45, Tithes and offerings \$19.23,

amount on hand \$26.68. Report approved. Resolutions passed: That the president appoint a committee of three or more to confer with the authorities of the Alabama and Florida districts to arrange for holding a reunion of the three districts in October at Bay Minette, Alabama, in our Gospel tent. Those appointed were Elders C. I. Carpenter, F. P. Scarecliff, and G. W. Sherman. That the district president be requested to appoint two days meetings in each of the branches during the quarter, he to determine dates and appoint those to take charge. Election of officers as follows: W. L. Booker president, F. P. Scarecliff vice president, C. I. Carpenter secretary and treasurer, W. L. Booker Bishop's agent. Evening, preaching by Bro. F. P. Scarecliff, Sunday, 9:30 a. m., Sunday school in charge of C. I. Carpenter. Chart exercise at 11 a. m. by C. I. Carpenter, sacrament service in the afternoon and baptism by F. P. Scarecliff. Preaching in the evening by Bro. W. L. Booker. Thus closed a very peaceful and profitable conference. The good spirit was present in all the gatherings, and notwithstanding the intense heat, every one enjoyed themselves. Adjourned to Theodore branch, October 9, 10.

### Miscellaneous Department.

#### EASTERN MINISTRY.

Will all the ministry that can attend the Massachusetts reunion at Dennisport, from August 7-15 please send me word with their present address. Bro. William H. Kelley, will you be there to help us? Bro. I. M. Smith, you are wanted and requested by the Cape people. One sister out of the church will give you board while you stay. Brethren, come and render us assistance in the Lord's service in this part of the vineyard. Send all communications to

DR. J. S. LAWTON,  
Brockton, Massachusetts.

#### PASTORAL.

*To the Saints in Idaho; Greeting:*—Having been called to labor and help in the great work of God in this State, and to take the oversight of the missionary work in this particular field, I take this way of asking your coöperation in carrying the gospel to the needy. Appointment to a position alone will not feed the flock nor "rescue the perishing;" but we must have activity in each position, and be coworkers with God to bring about the purposes of God. And for these and other reasons I invite the attention of the official part of the fold, to see to it that the flock be in a healthy and thriving condition, so that our heavenly Father may add to our number daily those that will be saved. Not being acquainted with the condition and needs of the field, I hereby invite correspondence from branches and scattered members throughout the State, that we may be able to supply the needs of the work in the most efficient manner.

As you can see, our worthy brother, J. C. Clapp, is to occupy with me; but just when

he will be able to reach the field, I know not; but I hope it will be soon. Bro. Condit is president of the district, and Bro. H. R. Evans is Bishop's agent; they should be supported in their positions, that the work should not suffer in any department. My mission address is Elder J. T. Davis, Malad City, Idaho. May the Lord strengthen and support our hands in our various duties, and crown our efforts with success.

I am your brother,  
J. T. DAVIS.

#### CONFERENCE NOTICES.

Conference of the South Missouri district will be held July 24, 25, at Brunner branch. Brethren and friends coming by rail will get off at Rogersville, and some of the brethren will meet you there with team on the 23d and 24th. The Sunday School Association will also convene at same place on 23d at ten a. m.  
C. M. BOOTMAN, Dist. Pres.

#### FOURTH QUORUM OF ELDERS.

*Brethren:*—I want the names in full, time of birth, when baptized, when ordained to an elder, where ordained to an elder, and by whom ordained, together with the permanent address of every member of the Fourth Quorum of Elders. All you who know yourselves to be enrolled in the fourth quorum, please respond immediately, as many of these items are not on the record, and I want to get them all straightened up. I take this method of finding out where you all are. I have written to some, and the letters have come back to me.

Last, but not least; all who have not paid their dues of twenty-five cents this year, please send same to me at No. 2851 California Street, Denver, Colorado. I was authorized to make this request by the quorum at the last General Conference. We are badly in need of funds, as there has not been as much paid in dues in the last four years as should be paid in one year. So all who know themselves to be so indebted, please respond by P. O. order as soon as possible.

The following names were added to the quorum at the April conference of 1897: John F. Hanson, L. F. Johnson, Wm. H. Pease, Marcus H. Cook, D. R. Baldwin, William Davis, Alonzo E. Jones, W. A. Smith, Bowley Arnold, A. J. Myers.

Yours for the progress of the quorum,  
J. W. GILBERT, Secretary.  
2851 Calif. St., Denver, Colorado.

#### DIED.

DELONG.—At Juniata, Michigan, June 26, 1897, at 8:40 p. m. Elder Edward Delong, loved and esteemed by all. He was sick for some months; was administered to by Bro. Levi Phelps and A. McKenzie on the 19th; was taken suddenly worse on the 25th, and passed on the 26th. He leaves a wife and three sons, who deeply feel their loss.

COOK.—Freddie Bryan Cook was born December 13, 1896, died May 17, 1897, aged 5 months and 4 days. Funeral services were conducted at the house near Council Bluffs, Iowa, by T. W. Williams.

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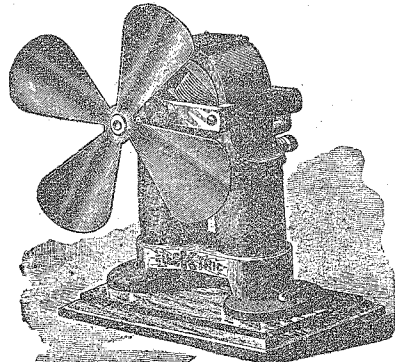
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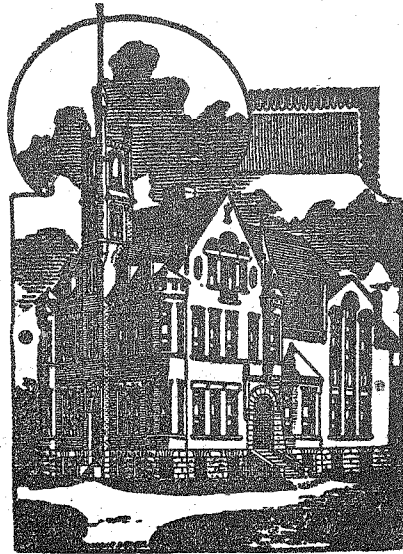
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# THE SAINTS' HERALD.

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Vol. 44.

Lamoni, Iowa, July 14, 1897.

No. 28.

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## THE GREATEST LANGUAGE.

THE New York *Tribune* says that according to news from Pekin, received in London, an imperial edict has been issued making the teaching of English compulsory in all the higher schools of China. This shows an appreciation by the Chinese government of the wonderful advance English is making in the direction of becoming the universal tongue. From 1801 to 1890 the English-speaking population of the world gained more than five-fold, and the language which in 1801 was only fifth among European tongues in the number of people who spoke it, was easily first in 1890. The following table shows the number of people speaking the different European languages in 1801 and 1890:—

	People by whom spoken.	1801.	1890.
English.....	20,520,000	111,100,000	
French.....	31,450,000	51,200,000	
German.....	30,320,000	75,200,000	
Russian.....	30,770,000	75,000,000	
Spanish.....	26,190,000	42,800,000	
Italian.....	15,070,000	33,400,000	
Portuguese.....	7,480,000	13,000,000	

English has gained rapidly on other languages on account of the rapid gain in population of English-speaking countries, and the gain will be much greater during the next ninety years than during the ninety included in the statistics published. By 1980 the

United States will have at least 400,000,000 people. Our country would have nearly twice that number if it continued the percentage of growth of the last ninety years. By 1980 it is probable that the British Isles will have 70,000,000 people. Australia 60,000,000 and British North America will have 20,000,000 more. This will make 550,000,000 English-speaking people, not counting the possibilities of the spread of the language through India and South Africa.

The German race is one of the most prolific in the world, but a large part of the German increase is absorbed by the United States and becomes English-speaking. By 1980 probably 150,000,000 people will speak German. The French language, spoken more than any other at the beginning of the century, will not be spoken by 80,000,000 people eighty years from now. By 1980 the Spanish language will be next to the English the most widely spoken of any European tongue. By that time a quarter of a billion people will use it, and more people will speak Portuguese than French.—*Ex.*

## SOME WHOLESALE INDICTMENTS OF CHRISTENDOM.

THE "central organ" of the German Socialists, the Berlin *Vorwärts*, which has advocated the cause of Greece during the late struggle, explains that it has not done so because the Greeks are Christians, but only because Turkey is ruled mercilessly by an autocrat. Christianity, says the paper, is no guaranty of freedom and progress, as Christian religion lulls conscience to sleep. Hence humanitarians should be extremely suspicious whenever a Christian nation poses as the protector of a weaker race. Reviewing the deeds of Christian Europe from a Socialist point of view, the paper says:—

"The friends of Greece should be especially suspicious of the word 'Christian.' The term Christian Europe it should be remembered, originated when the crusaders, led by praying and cursing monks, began to spread

Cristianity by the sword. Let us see what this Christian Europe is made of to-day. There is, first and foremost, Russia. The trinity which rules there is the knout, whisky, and the priesthood. Its work has been chiefly to destroy Poland and a dozen other nations, to persecute the Catholics and the Protestants, and to drive the Jews out of the country. Next we have England, whose Christian work consists of the coercing and enslaving of Ireland and the spoliation of India, the garden of the world, where, though the most richly endowed by nature, three millions of people are left to starve. Christian France massacred thousands of workmen because they believed in the liberty and equality promised by the Republic, while the *bourgeoisie* steal millions. Germany has her anti-Socialist laws and her militarism; Austria the cat-and-dog life between her several nationalities. Italy rejoices in the hunting down of the Socialists and robbery, both at home and abroad. Spain slaughters her starving subjects and revives the torture.

"By their fruits shall ye know them," says the Bible.

"Let us review what Christian Europe has done with regard to the Orient: Instigation of rebellion in Turkey, resulting in the Cretan revolt and the Armenian atrocities. Christian Europe certainly provoked these things. Christian Europe demands reforms in Turkey, but will not grant reforms at home. Christian Europe set Turkey and Greece by the ears, and tries hard to poison Turkey.

"By their fruits ye shall know them."

"The fun of the thing is that nobody gains anything by this Christian civilization. Everywhere glitter thousands of bayonets close to thousands of barrels of gunpowder. The most amusing part is, however, that the Turk seems to overcome the poison intended to put him to sleep forever. Heathen Turkey must certainly have as good a digestion as the countries ruled by the Christian churches, for she is evidently stronger and healthier than before, in spite of her physicians."

Curiously enough, a Japanese paper has arrived at similar conclusions. In its English columns, the *Yorodzu Choho*, Tokyo, says:—

“In the long history of Christendom we know of not a single case of a country saved by it. With Montezuma’s Mexico and the Inca’s Peruvian empire the course of Christendom was absorption, destruction, annihilation. It has killed India, politically at least. It has killed Burmah and Annam. It has killed Hawaii, after keeping it alive some forty years. It has killed Madagascar, and it will yet kill Abyssinia, Egypt, and Morocco. What security have we that Christendom will not kill China, Korea, and even Japan if the opportunity offers? Christendom does its destructive work not only by guns and bayonets, but by means much more formidable. It kills non-Christian countries by its rums and whiskies, by its foul diseases, by its atheism, nihilism, and other destructive isms. Christendom is bound, by its elderly civilization, to help heathendom as the elder brother is bound to help the younger. Till it can do this, Christendom does not deserve its own name.”—*Literary Digest*.

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THE Board of Publication are gratified to be able to announce the completion at an early time of the second volume of the Church History. Already plates are made for 400 pages, and the book will be ready for delivery in July.

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The church has suffered in the past on account of having been represented

in a large part by its enemies and those who have been ready to malign their faith.

There is nothing more important than that we should present to the world our own faith and organization as well as the work of the church since 1830, and if we fail to do this, we are not active as becometh our high and holy calling as servants of the Lord.

The second volume of the Church History will contain about 700 pages and is delivered at the low price at which the first volume was sold; viz.; at \$1.50, \$2.00, \$2.50, and \$3.00 per volume postage prepaid, to any address in the United States or Canada. For styles of binding see advertisement in this number of HERALD.

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Nothing is more worthy and commendable than an effort in this direction; and let us not wait until we may thus aid without feeling that it is something of a sacrifice, for great good comes to the people when they make true and devoted sacrifice in order to forward any great and true work.

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E. L. KELLEY,  
President Board Publication.  
LAMONI, IOWA, June 10, 1897.

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*The Catholic World Magazine* never concedes too much to the demand for “seaside light reading in its summer numbers. The present July issue starts off boldly with a nine-page article by Rev. David Moyes, D. C. L., on the “Development of Dogma,” continues with “Blessed Richard Whiting, the Last Abbot of Glastonbury,” by Very Rev. F. Felix, O. S. B.—one of those finely illustrated historical studies of which the magazine makes a specialty—and finally breaks lances with Miss Guiney in a critique of her study of James Clarence Mangan. The patriotic flavor demanded by the month is given to the number by papers on “Edmund Burke, the Friend of Human Liberty,” by Rev. George McDermot, C. S. P., and “Catholics and the Revolution,” by Francis T. Furey. The latter is profusely adorned with portraits of Catholics who took prominent part in the struggle for American independence.

In a recent issue of *The Young Man*, Professor A. H. Sayce says: “I have come to disbelieve thoroughly in the so-called critical view of the composition of the Pentateuch. I believe that substantially it is the work of the Mosaic age, and of Moses himself.”—*Lit. Dig.*, June 12.

ADDRESSES.

- J. C. Clapp, Lamoni, Decatur County, Iowa.
- John Kaler, Tuncurry, New South Wales, Australia.
- H. P. Curtis, No. 915 South Presa Street, San Antonio, Texas.
- Willard J. Smith, No. 485 Campbell Ave., Detroit, Michigan.
- Elder L. R. Devore, Graysville, Monroe County, Ohio.
- I. N. Roberts, Audubon, Becker County, Minnesota.
- David M. Rudd, Dow City, Iowa.
- William C. Marshall, Bishop’s agent, Wirt, Indiana.
- J. S. Roth, Grinnell, Iowa.
- J. B. Roush, No. 2851 California Street, Denver, Colorado.
- T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa.
- D. E. Tucker, Milton, Santa Rosa County, Florida.
- A. C. Barmore, Oatsville, Pike County, Indiana.
- R. Etzenhouser, Box 28, Cleveland, Ohio.
- J. F. Mintun, Box A, Magnolia, Harrison County, Iowa.
- F. G. Pitt, 277 Sheffield Avenue, Chicago, Illinois.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, July 14, 1897.

No. 28.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HERMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 14, 1897.

### QUESTIONS AND ANSWERS.

1. ARE the *Quarterlies* that are being sent out by the Sunday School Association accepted by the head authorities of our church as being good literature for Sunday school work?

2. Are the *Winnowed Songs* now used by the Sunday School Association accepted by the head authorities of the church as being all right to be used in our Sunday schools till we get one published from our selection of songs?

3. Is not choir work highly recommended for preaching meetings and Sunday school work by the authorities of our church? If so in what way should they be conducted; if not, why not?

4. Is not the work of the Sunday School Association recognized by the authorities of the church, and that it should be appreciated by all who claim to love Christ's work?

We are not much inclined to favor the answering of such queries as the foregoing; for the reason that we do not attach the importance to the issue supposed in them that some do. But, as there seems to be a need for some reply or an explanation we write.

1. The Sunday school work is being done by those who have time to devote and ability and liking for that work. The "head authorities" of the church have given assent, encouragement, and sanction to their work; and having confidence in them, have permitted them to conduct the schools and their association as they have been directed, without attempting to control, or to supervise the work of either teaching, or *Quarterlies*, authoritatively; being assured that unwarranted interference would retard and cripple the work, discourage and dishearten the workers, and spoil the schools. Therefore, the *Quarterlies* are "accepted" by the "head authorities," whoever may be meant by the term, the same way that the sermons preached by the elders are accepted in a general sense; none being objected to unless defect or de-

parture from just grounds of belief become apparent in specific cases.

2. The *Winnowed Songs* was selected from a number of song books for use in the Sunday Schools, by a competent committee, of which the "head authorities" were not one, and have been accepted by the latter in the same way that any other books would be under similar conditions. It is a good musical work; and until the Sunday school officers see fit to create a new one of their own, may properly be used. We ought to have one of our own, but our song and music writers seem to be slow to get at such work. It is better to have *Winnowed Songs*, or some work like it, than not to have music taught in the Sunday school.

3. Yes. The best way known to practical singers. Don't know, "why not," "if not."

4. The work of the Sunday school workers is to be highly commended. It is in places doing a world of good for all; and should be appreciated, which it is by the great mass of the saints. If any object to such good work it might be suggestive to think of a line of an enthusiastic revival song: "Get out of the way Gabriel and let the gospel chariot roll along."

The "head authorities" indorse the Sunday school work, schools, teaching, and association precisely as the same authorities do the work of the eldership, priests, teachers, and deacons; trusting all to the Master's care.

It would be an impossible work to supervise every preacher's doctrine, manner of speech, way of presenting views, opinions, and arguments; and were the "head authorities" to try it, those with whom they interfered would rebuke them or lay down their weapons and quit the field. So with the Sunday school literature. So long as the work is in the hands of competent, spiritual minded men and women, the "head authorities," who are engaged to the extent of their time and powers, will be contented to let the good workers be free in God under the

Master. "He will take care of *his*, be not afraid."

Q. Did Christ when preaching in the wilderness have choirs?

A. We do not read of them; but we reckon that the angels sang for him, and that there are choirs in heaven, we fully believe, and that there will be again.

"And they sang a new song unto God and the Lamb, saying, Thou art worthy, who hast redeemed us out of every kindred, tongue, and nation." Get your song books and harps ready, all ye singers, and join in the song of Moses and the Lamb. They had choirs in the tabernacle, and in the temple, and the Lord commanded us to sing; let us therefore sing, and let those most capable lead the songs.

*Editors Herald:*—Our Savior said to the Nephites—"Blessed are ye if ye have no disputations among you." And as misunderstanding is too often the chief cause of the evil mentioned, will you give a few thoughts as a help to the reconciling of the following apparent conflict. The Master made the divine statement that the Lamanites upon one occasion were baptized with fire and the Holy Ghost, "and they knew it not," while some of our elders positively assert that one and all that truly repent and are baptized by water for the remission of sins and, upon receiving the baptism of the Holy Ghost will know it at the time fully as much so as they knew that they had been baptized by water: there being no exception to this gospel order, unless the parties alluded to had not fully repented—Simon Magus like.

The writer of this "inquiry" is acquainted with Latter Day Saints who state that they never felt the power of the Holy Spirit to such an extent, and who at the same time are fully satisfied that they have passed in and through the new spiritual birth. Is there not a medium line or rule to go by?

It is recorded by John 8: 31, 32, that the Lord said:—

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

It is also stated in John 7: 17, that

If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.

These, with the promises made in the revelations to the church, as recorded in the Book of Mormon and Doctrine and Covenants, form the basis on which the elders referred to as having made the statements said

to be in apparent conflict rest for support. There is no very easy way to dispose of the clear statement, "they shall know." The difficulty lies in determining the time and manner in which the knowledge may, or does reach the individuals to be affected by it.

There is no conflict, for the reason that the case referred to is an instance and was not given as a rule or precedent to govern in all the subsequent life of the church. Saul, of Tarsus, was stricken with blindness and conviction at the same time, but it did not become a rule to be rigidly followed by all subsequent conversions. Cornelius and his household were blessed, as stated by Peter, by receiving the Holy Ghost, as did he and his brethren, at the beginning; but this was not followed after as a precedent for the conferring of the Holy Ghost. Nor does it now follow, that because "some of the elders" teach that all who truly repent and are baptized shall know of their receiving of the Holy Ghost, as certainly as they do of their water baptism, and the Book of Mormon records an instance where a number received the baptism of fire and the Holy Ghost and "knew it not," therefore there is a conflict between this teaching and the record. The exception, if there is one, does not disprove the general rule.

The church cannot in any justifiable sense be held responsible for the separate and individual utterances and personal views of all and several of the eldership. Coming as these elders do from all classes of thinkers and various ranks of believers differing widely from each other in environments and consequent teaching, they are as diversified in views and opinions as they exist in numbers; and, all being engaged in a probationary work and career of education, it would be inconsistent to expect all to be fully in accord, each with every other, until the educational processes and probationary conditions should have fully wrought the unity desired. For this reason there must continue to exist these apparent conflicts, which time and a keeping of the "unity of the spirit" alone can reconcile, until the unity of the spirit shall bring about unity of the faith.

The experience of many years

has demonstrated that knowledge of acceptance with God, does follow honest conviction and obedience in such perceivable plainness that the accepted believer does know of his acceptance; and it is as real to the consciousness as the fact of water baptism is to the senses. That there are some who have been received in baptism and the rites of laying on of hands who did not at the time of the impact of the hands of the eldership, receive a visible emotional consciousness of the baptism of fire and the Holy Ghost, but who did afterwards become satisfied (conscious of) of the passing through the door into true discipleship, may be true; we know of some. But this does not disprove the rule. It only shows that until the Spirit takes cognizance of the condition of fitness to receive on the part of the believer, the witness of the Spirit is not given.

It may be that some elders in their zeal to make converts have so dwelt upon this one topic, that they have in their presentation of the gospel, shown a forgetfulness of all its correlative parts, and thus unduly impressed this conferring of knowledge too strikingly upon their hearers, and thus have given cause for drawing improper conclusions by those who heard them. If so, it teaches the forcefulness of our advice given years ago to the elders, "Avoid the riding of hobbies." However, we cannot see any serious wrong to result from such course, so far as the onward course of the truth is concerned.

The Savior gave the criterion in his conversation with Nicodemus, in which he stated:—

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.—John 3: 8.

It may be better, or it might be more in unison with the spirit of moderation to give the promises as they are in the word, and being careful to avoid extremes, leave the Scriptures to their own effectiveness, to the disciple, rather than to predicate too strong human promises, as to fact, time, place, and manner. For it is certain that Paul in teaching to the Corinthians, shows plainly that there were evidences, or witnesses of the Spirit that would testify of the new

birth and give consciousness that Jesus was the Christ that are not always perceptible to the believer, or visible to others. The gifts of wisdom, knowledge, faith, by the Spirit, are not always visibly, or notably discernible, and yet those who receive them are as certainly accepted of the Lord, as are others who are so visibly affected by the Spirit's visitation that they prophesy, speak in tongues, discern spirits, interpret, or work miracles by healing, or other outward manifestation. We counsel moderation and carefulness, as the golden mean; but cannot direct, or restrain by assertion the free Spirit of the Master.

#### COLLEGE! COLLEGE!

WE hope that the readers of the HERALD will pardon us for again obtruding the subject of the College at Lamoni upon them. But, it is really not a matter for which any apology ought to be either offered or expected.

Graceland College has now been running for two seasons, with only a moderate support; and the many good wishes that have been expressed for its success have not yet been coined into cash.

We heard this morning, (July 1,) of a little college in Missouri that last year had five hundred students; and we found ourself verging on the margin of breaking the commandment not to envy, if there is such a commandment, being almost envious of either the good luck of the college, or the good sense and good will of those who are interested in the college itself and its success.

We have not yet had an endowment or sold a life scholarship, in aid of the fund, and it begins to look as if the saints did not share in the enthusiasm of the Lamonites, or rejoice with them in the possession of an educational institution within reach of the church membership.

It will be a good time this fall to test the good feeling the saints may have for an institution of our own. The test will be the sending of students, if nothing further. There ought to be a hundred saints who will buy lots in Graceland, to help pay out on the building. There ought to be a hundred who will send students

to the school the ensuing year. We need a hundred and would welcome a hundred and a half.

"Let us be up and doing," as we are so frequently exhorted in regard to other matters, in this great enterprise.

#### BRO. EDWARD DELONG DEAD.

WE learn with regret of the sudden death of Elder Edward DeLong, of the Second Quorum of Seventy, who departed this life at Juniata, Michigan, June 26, 1897.

Bro. DeLong is the fourth member of the Second Seventy who has passed away, and like those of his quorum who preceded him, while on duty in the field.

He leaves his wife and three sons, to whom the HERALD extends sympathy on behalf of the church.

THE editor in chief of the HERALD is a queer sort of a man, judged by the papers: On June 26 he left Lamoni, in company of Bro. A. B. Purfurst to visit the Stewartsville branch, and introduce Bro. Purfurst to some of the German brethren resident there. He spent the day among the brethren of the German branch, four miles north of town, spoke to them in the forenoon of the 27th, and attending their Sunday school in the afternoon, and speaking to the Stewartsville saints in their chapel in town in the evening, returning to St. Joseph on the 28th, and home on the 29th. The *Patriot*, of Lamoni, and the *Ensign*, of Independence, published the statement that President Smith went to Kirksville, Missouri, quite a number of miles away from where we were on that day. Surely the newspapers are peculiar retailers of news.

#### ITEMS OF NEWS.

ATHENS, July 6.—Two thousand Turks and Albanians besieged the town of Kalabaka last Thursday. The Greeks defended the place until they were overpowered, several of the attacking force being killed in the fighting. A majority of the Greeks fled to the mountains for safety. The remainder were massacred or imprisoned.

It is alleged that the Turks captured all the young women in a village near Karditza and . . . they were mistreated by their captors.

It is stated that in consequence of the protests of Greece the ambassadors at Constanti-

nople have been instructed to inform the Porte that the powers are determined to terminate the insupportable situation.

Constantinople, July 6.—The Sultan now shows signs of yielding on the question of the rectification of the Turkish frontier in the direction of Greece, and the ambassadors expect negotiations for peace will be resumed to-day or Tuesday, when it is hoped everything will be settled in accordance with the views of Europe.

Calcutta, July 6.—The uneasiness caused by the recent killing of officials and the rioting of the natives at Chitpur continues, although outwardly everything is now quiet. Spies inform the police that further outbreaks are being organized. Isolated assaults, especially upon European women, continue.

The native casualties during the recent riot are said to have been very large. A low estimate places the number of killed at 600.

Paris, July 6.—The Budget committee of the Chamber of Deputies has adopted without discussion a credit of \$100,000 to cover the expenses of the approaching visit of President Faure to Russia.

Madrid, July 7.—A dispatch from Havana to the *Imparcial* says that during April and May in four towns whose aggregate population was 30,000 there were 5,648 deaths from yellow fever and other diseases.

Columbia, S. C., July 6.—A conference of Mormons, led by eleven elders, was held yesterday in their church in Fairfield County, the only Mormon church in the State. At midnight a party of men applied the torch to the church in several places, burning it to the ground.

Her Majesty's ship Wallarree has hoisted the British flag on Russell, Bellona, and Stuart islands of the Solomon group, and, it is said, with the consent of Germany.

The bituminous coal miners throughout the country are divided in sentiment on the question of striking, and it is possible that the order to strike may be recalled. Prominent representatives of the miners and operators are negotiating to reach a basis of settlement.

The storm at Duluth and other points in Minnesota July 7 has been followed by others in the State.

Fourteen people are known to have been killed, and the property loss will reach one million of dollars.

#### EXTRACTS FROM LETTERS.

BRO. F. T. BAKER, Lebeck, Missouri, July 3:—

I wish to ask if there are any of the brethren that know where I could go with a good well drill and find work. I have a good machine and can go to a depth of three hundred feet if necessary. If some brother will write me if they know of a locality where I can get work, their kindness will be appreciated.

James M. Baggerly, Knox, Indiana, July 5:—

I am holding meetings here, though the heat is intense. Preached last evening in the saints' chapel to a large audience. The effort was highly commended by members and non-members. The saints here had had no preaching for some time. I may go from here to Coldwater, Michigan.

Bro. J. A. Grant, Valley Center, Michigan, June 29:—

William Davis and the writer closed tent meeting at Burnside Sunday last. While there were no baptisms, yet we made many friends, and a number have said they intend uniting with the church. Our last meeting was by far the best attended. Could not all get in the tent. So everything looks encouraging all along the line.

#### EDITORIAL ITEMS.

BRO. ALEXANDER H. SMITH was at Cormorant, Minnesota, June 30, would go thence to Audubon and Detroit, for service.

The Editor preached at Norwood, Iowa, nine miles north of Lucas, in the grove of Bro. Crookes, a very pleasant and convenient place. The morn of the 4th was threatening rain, so that the forenoon meeting was but small. The afternoon meeting was quite large, and the attention and good order all that could be asked for. Bro. Crookes, though not yet a member, was devoted, kind, and hospitable, many eating at his table during the dinner hour. One was baptized, a brother Henrickson, Elder C. E. Willey performing the rite.

Bro. O. E. Cleveland, writing from Annex, Virginia, recounts the labor done for the past twenty-three years in the Old Dominion. Prospects at the present time were not very flattering in a missionary way. He desires to continue faithful, however slow may be the growth of the work in the adjacent country. He thanks brethren who have sent him the HERALD.

Bro. George Hitchcock, route agent in the mail service between Kansas City and Council Bluffs, requested baptism and was inducted into the church by that rite by one of the Lamoni brethren on Sunday, the 4th. Thus men from various callings and walks in life are pressing into the kingdom of God.

Bro. Ethan Barrows and wife, of Salt Lake City, Utah, who have been visiting relatives and friends at Lamoni, returned to their home in the

West on the 7th inst. Bro. Barrows is hale and hearty at the age of eighty-three. He preached once for the Lamoni people during his stay.

Bro. F. M. Weld, of the Nauvoo district, returned home on the 8th for a brief visit and rest, after an active campaign against Utah representatives, whom he reports as now scarce in the Nauvoo district. Brn. Weld, Snively, and Evans made it a point to follow up the Utah elders, so far as possible, hence the people were made acquainted with the positions of both churches.

Bro. G. H. Godby writes of labor done in the West Virginia district by Bro. J. L. Goodrich and himself. The work was being planted in some new places, and prospects were good for additions to the church. Some had been baptized at various points. There was a demand for the labors of Bro. L. R. Devore in the Mountain State.

We shall be under the necessity of curtailing obituary notices hereafter. The number is so increasing that long as they are they very seriously encroach upon the space of HERALD. A few lines is sufficient in almost all cases, as the only object of publication is that it may be as a sort of running record, notice to all concerned.

Bro. Peter A. Flinn reports that most of the saints at Baker, Kansas, are making an effort to keep alive their interest in the branch and Sunday school. He thinks all should be careful to obtain and exercise an influence for good in behalf of the cause. Saints there would be pleased to receive a visit from the missionary in charge.

We are indebted to Bro. James Caffall for a copy of the *London Chronicle* of the 23d ult., containing much information concerning Queen Victoria's diamond jubilee.

Prof. J. T. Pence is authorized to canvass for students for Graceland College for the school year to begin September 14, next.

All the youths and maidens who contemplate attending college this coming year will do well to take Graceland College, Lamoni, into consideration. Catalogues will soon be ready, send for one. D. F. Lambert, Secretary, or J. T. Pence, Acting President, Lamoni, Iowa.

The *Gold Creek News* for Thursday, February 11, 1897, is sent us by some one. It contains a flattering notice of Bro. E. Penrod, of Gold Creek, now seventy years of age. He was the real discoverer of the famous Comstock mine. Some members of Bro. Penrod's family have been led to the truth and life in Christ by dreams, opportunely given; so states Sr. S. C. Yancey, to her uncle, Bro. Penrod, and cousin, Mrs. Stofiel.

Bro. R. M. Elvin, reports a number baptized at Lucas, Iowa, a day or two since, making nine in the Decatur district of late. One was baptized at Norwood, nine miles north of Lucas, Sunday, the 4th, and one at Lamoni, the 8th.

The attitude of the Sultan is one of opposition to the powers, who, including Russia and Germany, refuse to yield to a modification of the terms of settlement between Turkey and Greece.

The republics of Guatemala, Costa Rica, and the Greater Republic of Central America have formed a union patterned after the United States. The treaty was signed on June 15 and will be ratified by the respective congresses before September 15. The treaty states that it has for its purpose the hastening of the absolute union of the Central American republics. Peace between the States is to be guaranteed. Any outside interference will be resented by the combined forces. Church and state will be separated, and the liberty of the press will be the rule. After five years under this government, or sooner if possible, a national assembly will be convoked which shall adopt a constitution and cement the confederation into a compact union.

Severe fighting has occurred in Uruguay between revolutionists and government troops.

Bro. W. S. Pender, writing from Hollis, Kansas, July 10: "Bro. Dunnington and the writer close a series of ten days' meetings here to-morrow night. In consideration of hot weather, busy season, and short nights attendance and interest have been fair. We were invited and entertained here by Bro. W. H. Morgan, whom we hope to see again actively engaged in the Master's service. We go next with tent to Beloit, Kansas."

## Mothers' Home Column.

EDITED BY FRANCES.

"Beyond the night, the eternal soul awakes  
To other, brighter day,  
Death is but sleep, that gently takes  
Life's load away,  
And fits our powers renewed, new parts to play."

BRO. CASE was going on to Tahiti, and Sr. Case concluded to go with him, so we parted company. On landing here we were most kindly received; the saints had a nice house prepared for us,—that is two houses; one for each family, but I speak only of the one we occupy. It is high, roomy, and airy. If there is a breeze from any quarter of the compass, we can have the benefit of it. Porch and veranda on back and front, plenty of windows and doors. There are a sewing machine, table, and rocking chairs, a bed on the floor, and two arm-chairs. The floor and walls are only of planed boards, but it has two rooms, and we are just as happy in it as there is any need for. Just back of the house a few rods, is the broad ocean. The food is the greatest drawback to Americans. On board the vessel I was hungry most of the time. Could only eat just enough at a time to take the wire edge off, but not to satisfy; and the same here till the saints began to come in from other islands and brought some fruit and potatoes. The saints were liberal with their chickens. But one cannot live on chickens all the time, and then it would be bread that is of poor flour and always soggy and sour, and canned meats.

Conference is drawing near, and the saints are gathering in rapidly. Day before yesterday two vessels and three boats arrived. One vessel from Tubuai with fifty saints, and one from Hickuaru with one hundred and ten. The vessel Pnaau had stopped at several intervening islands gathering up the people, and from the last island only a half day's run from here the poor creatures only had standing room, before that they could sit with their feet drawn up chin on their knees fashion both day and night; and those in the small boats the same way. One other vessel is due from Tahiti, and three large boats from Rararaoa. Joseph will tell of the preparations for conference in his letter. There is so much of it, it makes me tired to think of it. I respect and esteem many of this people just as much as if they were not of a dark skin. You should have seen us yesterday when the Manihi branch was here, and some from another branch, making near fifty; of course we had not chairs for all, and after the orofa business was over, I gave the governor my chair and sat on the floor with the sisters, but not so gracefully as they. If I had had half a dozen hands, all would have been claimed by the sisters; but as it was I only had two, both of which were held in a firm clasp. The Tubuai branch of 50, had made their call in the morning with their offering of oranges, dried bananas, and cocoanut oil, but I fear I am making my letter too long.

The power of the Spirit has been with us both in the gift of healing in a marked degree, and the Father has blessed us with fair winds

and good weather almost always when on the water.

I have never seen a time so propitious for boating over the ledge as were the days the vessels came. Both the "Teavaroa" and "Punau" came within a stone's throw of the ledge and anchored. And as the tide came in they did not row around to the usual opening, but came straight in across to the sandy ridge. How beautiful it all looked that day. The friendly looking vessels, the calm sea, the boats going rapidly back and forth over the white water, and the activity on shore of both men and women carrying parcels and cargo back and forth to abiding places. It is something so unusual for a vessel to come up close enough to anchor, all hailed with delight the favorable opportunity.

April 8.—Our conference session did not meet this morning, because the "Punau" went ashore on the reef last night, and the law requires that everyone, both men and women, must go to the rescue when a vessel comes ashore and the bell rings. It was unusually calm last night and this morning, but to drift on those coral reefs is like entering the jaws of a shark, everything is soon crunched to pieces. With only the pulsation of the ocean, in eight hours the "Punau" was all broken to pieces. Drifted on bows first about midnight with the wheel tied and everybody on board fast asleep. The natives will sleep in the night. They do in every vessel, and it is wonderful how so many escape since they will sleep, and never put up their side lights, that they might see a coming vessel between their naps.

The conference here is progressing finely, and we cannot help letting our thoughts wander over the deep to that other conference that is now in session, and wonder what it will bring to pass. We are still well and enjoying the favor of our bountiful Father in many ways, especially in the gift of healing. On the night of the 2d inst., Bro. Hawkins was very near death's door. He thought he would pass away, and called his family about him—those who were in this place—and bade them good-bye. But when Joseph and Bro. Case laid their hands on him, immediate relief came, and he was able to be at conference the next day and fill his place as interpreter. The old gentleman is very feeble. I have only cited one incident, but numbers are relieved and healed daily by administration.

Will our friends please remember that double letters will require double postage. Letters must only be half the weight of those that travel about America. Do not write me any less words, sisters, but select moderately thin paper, and fill up the unruled margin at the top. We have not been overburdened with letters since we came here, yet we have paid nearly two dollars of extra postage. We do not grudge it at all, but know our friends in America do not wish us to pay postage both ways. All letters are duly appreciated if not answered. I will be more at leisure by and by I hope. Please keep on writing. Yes, Sr. Nightingale, we found the book you referred to; thought it came from Sr. Bloom. Thanks for the same.

Papeete, May 11.—Since writing the above, we have come to Papeete for a permanent abode for some length of time. The printing press is being gotten into operation, and Elder Burton will now have to attend to the duties of "editor" as well as that of a missionary. It is a restful sensation to know that we can unpack our valises and settle down for awhile to quiet life. I enjoy it fully, and more so, because now the air is comparatively cool and so pleasant, and will continue to be for a month or two while the king of day is on his annual tour up north. Several have expressed themselves as being desirous of knowing the cause of the change of feelings manifested towards us on the passage out here. We too would very much like to know that same thing, but never learned. I will here give a "sequel" to that circumstance, which I intended to have given before closing up the journal of the voyage. But time would not permit. We made Point Venus on Sunday afternoon near sundown; but there was five miles to make yet before reaching the harbor. Though we were in sight of the pilot station before sundown, the captain run up the ensign and stood toward Papeete, never dreaming but what the tugboat would come out for him, especially as the tugboat was owned by one Mr. Martin, whose wife and most of his family were on board coming home from a six months' visit in San Francisco. Mr. Martin is also the ship's consignee and principal owner. But dark came before we reached the mouth of the harbor, and no tugboat or pilot. When right opposite Papeete the captain told the steward to make ready the torchlight, a signal that is seldom ever disregarded. The captain swung that till his arms got tired and his patience too. Then the doctor took it part way up the main rigging and swung it for half an hour or more, still no attention was paid to it. I could not but wonder if he and the mate did not call to mind a similar circumstance only one week previous, when another man stood waving and waving a white handkerchief, but was taken no notice of. At length the captain became discouraged and so annoyed that he could scarcely contain himself, sent the torch below and gave orders to stand off shore for the night, which meant at least fifteen more meals out of pocket for the ship, i. e., one meal for fifteen persons. All the passengers went to the cabin rather moodily, except our two selves; we had no special interest in the matter either way, were simply watching the current of events, but took our places with the rest around for a Sunday evening read. Presently the captain came down, and thinking to seek surcease from his harrowed feelings in a game of "poker," took out the cards and sat at the lower end of the table. But instead of gathering around him as usual, the card players seemed very busy reading, which seemed to convey a significance, and he said rather curtly, "Come, Doty, let's have a game!" Without lifting his eyes from his book, the consul replied in a low tone, "I never play cards on Sunday." "Good!" cried the captain's wife, and several pairs of hands—female hands mostly—clapped lively, which increased the captain's ire, and

he hurled the words, "Ain't you good!" at Mr. Doty in a tone of withering scorn. "But we can do without you. (These words were taken no notice of by Mr. Doty, except that a deep flush overspread his face for a moment.) Come, Doctor and Atwaters, let's have a game to ourselves." "Not this evening, captain," said the Doctor, (though he had played the Sunday evening before,) and he too received a clapping of hands. "What!" exclaimed the captain, "have you all deserted me! Atwaters, where are you? surely you will stay by me!" "I'm in bed," came a comical sounding voice from Mr. Atwater's room. "In bed," the captain repeated, "and not eight o'clock. Well, the like of this has never happened to me before," and when he seemed to feel humiliated, Mr. Atwaters got up and came out, tried to play, but after shuffling the cards awhile tossed them aside and went back, saying he could not play that evening. But I must not forget to say that before this the captain had become as friendly to us as before and I think even more friendly.

E. BURTON.

## Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

### SALUTATORY.

AS WE take up the work of the department, we feel that its success depends upon the efforts of its patrons as well as those of the editor. The editor can arrange and write, but the reader too must contribute as well as to receive.

Send in questions which you wish answered through the department, and they will receive proper attention; also your papers you have prepared for Sunday school conventions. We may not have space for all of each of them, but we can use extracts from them to a decided advantage. Short articles, paragraphs, sentences, etc., are more often read and appreciated than long, heavy articles.

Suggestions for work in any line in the local school, in the district association, or in the General Association, are always in order. Do not think they must be new and strictly original. Few things we know but have been many times told. They may seem "old" to us but they will be "new" to many.

We repeat, The success—usefulness and attractiveness—of the department depends largely upon its contributors. Who will be first to put in his "mite"? Let the department be indicative of the progress we are making. What are you doing? How are you doing it? Report your work. Many who now are doing well would do better could they know that what they are doing was for the best. They make the most progress who move out and exchange views with others engaged in the same line of work. This is one of the ways of moving out and exchanging views.

The *Herald* management, feeling a deep interest in the welfare of the Sunday school

work, have kindly granted us valuable space for our use. Shall we not use it to the best possible advantage? May the Spirit of him who said "Work while it is day" ever buoy us up and bear us onward in a definite line of work, to make the work of the department attractive to the careless and refreshing to the weary, a source of information and encouragement to all.

Yours for the work,

T. A. HOUGAS.

The times for the several reunions is fast approaching. The Sunday school work will be represented. Will you be there? Come, it will do you good. Bring with you Bibles, *Quarterlies*, and *Winnowed Songs*.

Activity is contagious; an active superintendent has an active school, an active teacher an active class.

The Sunday school can find abundant material for good teachers. It is not often difficult to enlist a sufficient number to meet all wants. If it were only for two or three weeks, the whole church would join in the work. But the number who will stay by their classes, and maintain their interest and zest through the entire season, are few and far between. Teachers run well for awhile, and then they grow weary. They become fitful in their attendance, or indifferent in their preparation. Success in teaching depends more on steadiness than on native gifts or learning. A teacher who is always present, and always prepared, will never fail of an attentive class. But a teacher, however gifted, who is variable in attendance or preparation, will demoralize the best class ever gathered.

## Letter Department.

MACON, Mo., June 26.

*Editors Herald:*—Our district conference at Higbee on the 19th and 20th was cheering and strengthening to all the active, earnest-hearted ones who desire the work to move onward in this district. The reports that came in, the general indications, and the character of the fine spirit that was present from the opening song of the first business session bespoke hopeful possibilities for the future. The membership shows more progressiveness; the interest awakened by Brn. Chatburn and Turpen last summer proves to be a permanent and growing feeling, and there is only regret now that the increasing demands of our large district, comprising nineteen counties, are not sufficiently provided for, but we hope for the future.

There are, perhaps, no more generous and tithing observing people, considering their circumstances, with but few exceptions, nor a district that does better in this respect considering the number, yet, lack of temporal means, the general depression, hinders at present.

The presence of our missionary in charge, Bro. I. N. White, and his wise counsel, his executive and systemizing direction have given great stimulus and encouragement,

and we appreciate the sympathetic interest he has taken in our needs.

The tent was set up at Higbee after conference, and it was the intention to continue meetings for awhile. The points to be visited next are under consideration. There are calls that would keep the tent in use every day till cold weather, and then only a portion of the work wanted could be done. The tent will be in charge of Brn. Turpen and Summerfield.

To-day Bro. White goes to Salt River for a day or two, where, we understand, the organization of a branch is in view. Bro. White has also visited the Bevier branch, preaching two nights to full houses and receiving good attention.

How we need him, and wish we could keep him; but we understand, of course, how limited and especially burdened is his time, and that he can but visit briefly, direct the machinery, give a boost, encourage here and there, and then he must be on his way to others crying for him.

Bro. White came to us from the Far West conference at Stewartville, in good spirits and reporting a good time, and he leaves the saints in this district much strengthened and encouraged.

LOUISE PALFREY.

RAVENDEN SPRINGS, Ark., May 7.

*Editors Herald:*—I recently had an interview with Rev. E. S. Curry, of Christy, Missouri. This gentleman has studied Indian tradition, and the Indian languages, till he can read their traditions engraven on stones in different parts of America. By reading the characters on a stone in one place, he gained much information relative to the ancient inhabitants of America, and is shown where one or more other stones bearing the same kind of characters may be found. He has found and read enough of their characters to gain much valuable information relative to the ancient inhabitants of this continent. He has this information now in manuscript form and expects to have it published. It is to be in five volumes, I believe. He treated me very kindly and appears to be free from prejudice.

He says that he and Le Plongeon are the only two persons who can read these characters. He desires to correspond with Le Plongeon, but does not know his address. Curry has sometimes given public lectures on Indian tradition, charging a small admittance fee. He is well respected in his own neighborhood. When he lectures people say to him "That's Mormonism. You must have been reading the Book of Mormon." He says he has not read the Book of Mormon, but would like to do so. He stated that he expected to obtain a copy, so I told him where to write for it.

He says the Indians gave an account of creation and of the flood, and that their account agrees with that given by Moses. I send you some of the things that he told me, and will give his exact words as follows:—

"I have slowly but surely been reading Indian tradition four years."

"Cain married his sister, whose name was Arizona."

"The people on this continent kept the Mosaic law."

"Anciently the people on this continent had the power of a king, but kings were elected to office."

"Garden of Eden is in the center of the Pacific Ocean."

"Christ once appeared in Peru."

"America was in darkness at the crucifixion of Christ."

"When the flood came there were people on the Western Continent who were not destroyed."

"The north pole once tipped suddenly at the time of the deluge, and the north temperate zone became the north frigid zone."

The dates he gives do not agree with those given by Archbishop Usher, as found in the Bible. Of course much of the Indian tradition is false, yet much of it agrees with the Book of Mormon, and I believe if Mr. Curry's book is published and put in the hands of the saints, it will be a valuable aid in establishing the truthfulness of the Book of Mormon. I believe the Lord aids scientists in the development of corroborative evidence relative to the divinity of the Book of Mormon, and that we should use the same when at all practicable. I thought that it would be a good thing to give you a knowledge of these facts, as I wish to do what I can to let the people know that the Book of Mormon is as much inspired as the Bible. I thought proper to give you his address so you could correspond with him, if you think it best. His address is E. S. Curry, Christy, Oregon County, Missouri. My permanent address is Pomona, Missouri.

Yours in the one faith,

C. J. SPURLOCK.

LOOKINGGLASS, Oreg., June 21.

*Editors Herald:*—Bro. H. L. Holt and I are at this point for a few days. June 6 we closed a series of meetings here that had been well attended. Leaving them with the promise of a short stop on our way back, we started the morning of the 7th for Myrtle Point, where Bro. J. C. Clapp had in former years organized a branch; which is fifty-three miles from this point. We were fitted out with a light wagon and team—the joint property of Brn. O. H. and L. Buell. The road is very rough; those who have traveled over mountains and through rocky canyons can imagine how rough. But the team was gentle and steady, and the scenery grand. The first day we made about half way, and by invitation stopped with one who had been with the church in the early days, but who through his experiences with the work in the times of trouble at Utah, and his experience with Brigham Young, Morris, and others, now stands as an infidel. His name is James Laird; he may have lost a portion of his faith, but he was very kind to us as God's ministers.

We arrived in Myrtle Point and found a welcome with Bro. Daniel Giles, whom Bro. Clapp baptized years since. There had been no preaching here by our elders for about seventeen years. The next day we secured the use of Dixon Hall, and though the Rev.



Blair of the Presbyterian Church refused even to read a notice of our meetings, yet we were so advertised that when on the evening of the 10th we opened our meetings there, we were greeted by a well filled house. We continued preaching each night and Sunday at eleven a. m., till the evening of the 17th. Our meetings were well attended throughout, and the best of attention was given to the word. While the writer was holding the fort here, Sunday the 13th and Tuesday the 15th, Bro. Giles and Bro. Holt moved out on what is known as Kitchen Creek to a schoolhouse, where Bro. Holt spoke three times, having good audiences and liberty at each meeting. Thursday, the 17th, two were "born anew" at Myrtle Point; both are daughters of Bro. Giles, and are estimable young ladies.

While here we visited with and administered to a Bro. Story, who lives near the town, and who is suffering from cancer. I think the Lord blessed him, and ask the saints to pray that he may be entirely healed. He is an elder, and a man of worth, has only been here a short time, and I feel that he is needed in the work. We administered to him the 10th, and as we came by the 17th, stopped to see him and found him much improved. After praying with him, we again administered to him and bade him good-bye. I feel that the Lord will reward his faith.

Coming back over the road we went out on, we stopped again with Mr. Laird, who was as kind to us as a saint could well be. We were sorry to leave Myrtle Point so soon, as all seemed to be hungry for the word. The prospects are if we can return there ere long that several will obey the work there. Arriving here the 19th, we were greeted by a well filled house, and yesterday held services morning and evening, and will probably continue till Thursday evening, when we will move on toward Drain. Our health is good, and prospects are bright in the work.

A. M. CHASE.

BELMONT, Neb., July 3.

*Editors Herald.*—Since writing from Harrisburg I have held meetings in Gering, Scott's Bluff County, with quite fair interest. Also at Bayard, Cheyenne County, where I effected the organization of a branch and Sunday school on June 20 with Elder D. W. Shirk president of branch, and a full corps of officers to assist him; and Sr. Fairbrother superintendent of the Sunday school. The branch decided to take the name "Olive," and the Sunday school "Rising Hope." I hope they will prove for themselves that they are indeed an "Olive branch" of God's own planting. I baptized five while there.

According to appointment I met with the saints at Bro. Heywood's (Pine Cliffs), eleven or twelve miles from Gordon, on the 23d, to hold the Northwest Nebraska reunion. The attendance was not what we had hoped for, but the meetings were not a failure. Monday morning after reunion closed, I had the pleasure of leading eight souls into the Running Water or Niobrara, and there buried them in baptism, and now hope that they may all walk in "newness of life." I believe more

will soon be added to their number. Believe I can soon organize a branch there with eighteen or twenty members. All who attended this reunion were made glad, by hearing Bro. J. W. Gillen. He was with us through the meeting, and together with the writer did all the preaching. There is a little band of as noble, pure hearted (if I properly judge) saints at "Pine Cliff" as ever I met. May their light radiate and have a saving effect on others.

I go to Hay Springs, and Bro. Gillen to Wescott next Wednesday. Attendance has not been large in any of my meetings this summer, but interest has been good.

In gospel bonds,

DAVID M. RUDD.

OGDEN, Utah, June 30.

*Editors Herald.*—Arriving in Ogden, I came direct to Bro. Chase's home and found a glad welcome, and also Bro. S. D. Condit awaiting me. He gave me much valuable instruction and insight in regard to the mission. Next day we were made glad by the arrival of Bro. J. T. Davis, to whom I am indebted for much information and wise counsel.

Having plenty of help we made arrangements for two meetings on Sunday, Bro. Davis to preach at eleven at Bro. Chase's residence. Sunday school at one o'clock, and I to preach at the pavilion in Lester Park at four. After writing notices for posting and publication, Bro. Condit took me a tour to North Ogden, and to Bro. Tombs' near Hot Springs. Bro. Tombs came in from his work quite sick. Bro. Condit and I administered to him with the assurance of speedy relief. In the morning he arose well and went to his work thankful for the Lord's help.

On Saturday, the 5th, we passed through Hot Springs and took a sup of water of nature's boiling. Tradition says it tastes like chicken broth; but like most traditions there is a large amount of lie in it, at least it is a great slander on Iowa chicken broth, as I have sampled it. "They say" this water is very "healthy." It ought to be, it's strong enough. "They say" it is good for the rheumatism. Well, maybe it is, but it is horrible for the patient. "They say" it has made the lame to walk. Well, I should say it would. I know I would have to be very lame indeed if I didn't walk right away from there after getting the first taste if there was no speedier method of going. But I presume that to people who have had their taste educated to "polygamy," "blood atonement," etc., such water might be palatable. Here is a large hotel, bath-house, and dance hall. A motor line connects with the Ogden electric cars and other roads.

From here we drove over to Plane City and made calls at Bro. Miller's, Bro. Coy's, and Sr. Taylor's (the latter not at home), then on to Far West, where we staid for dinner at Mr. Littlewood's cozy home; thence back to Ogden. On Sunday we had a pleasant and spiritual time, the meetings carried out as previously outlined.

Monday, 7th. Bro. Condit having received an invitation to attend a "reply" to one of his previous discourses in "Eden,"—said

reply to be made by Mr. Walker, Bishop's counselor,—desired me to go with him to hear the reply. So via North Ogden we drove over the mountain into Ogden Valley and called at Mr. Campbell's, and had supper, and got promise of schoolhouse for meeting later on. Men now busy making hay. After supper we drove to "Eden," found the schoolhouse lighted up, but no audience. As there was no angel with flaming sword to guard the entrance, we entered. It was 9:15 when a few had gathered and the meeting was opened. From that to 11:30 we listened to a prosaic effort to prove Brighamite rights, and doctrine. About 10:15 many of the audience arose and left, but Bro. Condit and I were in for the war. So we endured it through and asked the privilege of using the house to answer his reply, and were informed emphatically that "they" had decided the matter had gone far enough, and the people had heard enough to decide, and "further discourse might lead to debate, and that they were counseled to avoid;" so we had to submit.

At the close of the meeting we failed to get an invitation to lodge with any, and as we were not prepared to camp, we had to take a moonlight excursion of fourteen miles down Ogden Canyon against a cold, strong head-wind that carried so much dust and sand that much of the time we had to keep our eyes shut, opening them at intervals, to get a glimpse of the road ahead, and trusting to Providence and the horse for the rest. About three a. m. we arrived at Bro. Chase's, chilled and weary, got him out of bed to let us in, where we were glad to lie down to rest. Next morning we had many hearty laughs over our night's adventure. It seemed far more amusing by daylight.

On the 8th, Bro. Davis and Condit started in the latter's buggy for Idaho, leaving a lonesome place in the heart of those who remain. May the Lord prosper their labors.

Your brother,

JAMES MCKIERNAN.

1509 Washington Ave., Ogden, Utah.

SALT LAKE CITY, Utah, July 1.

*Editors Herald.*—Convey our hearty thanks to all who have assisted in bringing tent fund up to \$121.28, and say to them "it is enough."

We expect to dedicate tent, week from Sunday and use it constantly till cold weather.

We expect to hold reunion at Pleasant Grove, Utah, September 18-26. Let all interested take notice. Further notice will appear.

Hastily,

J. W. WIGHT.

Field address, 528 E. Second South Street, Salt Lake City, Utah.

REED CITY, Mich., July 3.

*Editors Herald.*—We are so busy and so many things to attend to that I have not had sufficient time to write for the *Herald*. When you consider a district of over forty counties, and only one other appointee in it, and the care of the district, and the Bishop's agent's work, and also the running of the

district tent put upon one man, you may think he has about all he can do. Well, such is the case with me. I like to have all I can do, but sometimes I think I have more, and some work which ought to be done is left undone because I cannot do everything.

Well, I am doing about all I can, and wish to continue, and I am of the opinion that when my life's work is ended I will not feel that I did too much for this grand work.

Our district conference was at Alpena, away on the northeastern part of our district. It was a very good one; it did our brethren good, the most of whom never had the privilege of attending a conference before. We had Bro. E. C. Briggs with us, and we think several of those not members as well as members of the church were edified and strengthened in the faith.

I also attended the eastern district conference held at Huron. I enjoyed myself very much with my brethren there, some of whom I had not met for years. It was in Sanilac and Huron counties that I first did my preaching in Michigan, nearly twenty years ago. At that time there were but few saints in Michigan, especially in that part. While looking over the congregation of saints in Huron and in their new church then to be dedicated, and hearing the many testimonies, my heart was made to rejoice. Some of those testimonies were given by men and women who at the time I first labored in that part did not obey the gospel, but afterwards did. One testified, "When Bro. Cornish first preached in our schoolhouse about eleven years ago, I went to hear him out of curiosity. The text was 'Why call ye me Lord, Lord, and do not the things which I say?' I was convinced then that it was the truth. I did not obey then, but those words rang in my ears for years, and I often wished I had obeyed it then. But when Bro. Grant came along I was baptized. I love this work, and know that it is true," etc. Many such like testimonies were borne.

One brother said the words of that text were so vivid in his mind now as if uttered but yesterday. I do not remember, but at that discourse I likely had a good portion of the Spirit, and that was what did the convincing. I thought while in that meeting, and listening to the many testimonies borne, how true the words, "Cast thy bread upon the waters, thou shalt gather it again." I baptized two there, who said they had waited for me for years.

One thing might seem strange to the readers of the *Herald* when I say that, as near as I could learn, every member present except Bro. E. C. Briggs, president of the mission, was either baptized by me or by those whom I had baptized, hence you see they were all my children or grandchildren in the gospel. You would not wonder then at my rejoicing among my children, would you?

The grand old "everlasting gospel" is rolling on and I am glad I am in it, and although I have made some mistakes in the past, as fast as I see them I try to repent and do them no more. May God assist me always.

We put up the tent in Traverse City next week, a new place. If there are any out of

the many elders in the West and who have nothing to do, and who wish to spend the summer in Michigan where many come for their health, and fish and hunt, and boatripe over our beautiful lakes, etc., come to Traverse City. But you must preach for the people and help us out all you can, or we won't show you the good places for fishing. I wish to do by you the way I would have you do by me.

In the faith,

J. J. CORNISH.

ROGERS, Arkansas, July 3.

*Editors Herald:*—Bro. Simmons and myself came to this place on the 1st, to answer a call for preaching in the *Ensign* by Bro. F. D. Mitchell. We began meetings last night; will continue over Sunday and next week if interest demands. Will go from here to Blackburn, Washington County, and other points in that section. All parties living in Northern Arkansas and Indian Territory who wish to assist the church in tithes and offerings may address me at Maysville, Arkansas, my home address.

Yours in gospel bonds,

T. J. SHEPPARD,

Bishop's Agent.

RENO, Nev., June 30.

*Editors Herald:*—We are pleased to state that things are onward, the outlook as good as could be expected. We have been well received by the saints and those not of the church. The Master has blessed with good liberty in preaching the word. Our first work was at Stofiel and Gold Creek. Bro. E. Penrod and family and others did all that could be asked, in their efforts to build up the work.

At Tuscarora the M. E. church was given for our use; the people did their part in coming out to hear the gospel. Interest good, as far as we were able to judge. A minister, Riddle by name, the editor of a temperance paper at Elko, staid over one day to hear our claims; he expressed himself as well pleased. He said "That is the gospel." The question is, What will he do with it? We met several saints here. Bro. and Sr. Stauts, the wife and three children of Bro. Covert, of Ruby Valley, also the sons of Bro. Haws. They were all very kind to us; did all they could to make our labors profitable to the church.

On account of the sickness of Bro. R. W. Davis I was compelled to go to conference at Mottsville alone. We had a very good time. Saints present expressed themselves as alive in the work. Bro. T. R. Hawkins thought that on account of haying time it would be best to defer work till later on. Sr. J. Gault procured the use of a church building for me. I shall see what can be done.

The Lord is blessing us as far as good liberty in presenting the word is concerned, and we are hopeful that good will be done. We are here to do our part and leave the results in the hands of the Lord.

My address will be Stofiel, Elko County, Nevada.

Your brother for truth,

J. ARTHUR DAVIS.

TUNCURRY, N. S. W., June 4.

*Editors Herald:*—The anxiously looked for news of General Conference has arrived, and our hearts are made glad to realize that "the Lord is remembering Zion, and bringing her comforts once more;" and I feel indeed to rejoice in the knowledge that the saints are participants of the refreshing that is forthcoming from the presence of the Lord. It is a day of great wonder and power, as the Lord says, "I will once more cause them to know my power," and this will be by "speaking peace to his people and to his saints."

It seems strange to think of the great sacrifice that is being made by so many religious people to carry their ideas to the heathen nations, and to overlook the truth that it is better to "hearken to the voice of the Lord than to offer sacrifice," no matter how great it may be. But whether it seems strange or not, it is a well-known truth, that "many will seek to enter, and shall not be able," simply for the reason that the striving and efforts will be unlawful; for a man is not crowned unless he strive lawful. I am afraid there is too much of this going about to establish one's own righteousness without "submitting to the righteousness of God," "for many will say unto me in that day, Lord, we have done many wonderful things in thy name," etc.; but the fact is apparent that the Lord never sent them to act in his name; but like the Pharisees, they "said but did not," and the sham is seen in the sheepskin to cover up the wolf; for the Lord who sees beneath the wool, says, "depart, ye workers of iniquity, I never knew you."

I am very thankful that, although we may be locked upon as false prophets, teachers, etc., that one day we will get our just dues, and a reward for all our labor of love.

Now that the main quorums are filled I imagine like this, when at war and imminent danger is on every hand, or at sea and when fearful storms are coming on every man is stationed at his post of duty by the captain to insure safety or victory; so now, as the captain of our salvation has set his officers in their place of duty, I look for war, not against flesh and blood, but against principalities, powers, and spiritual wickedness in high places of "high seas of humanity" over which we must ride to anchor safely in the harbor of rest. Now as the battle is on, may our weapons be spiritual, our strength the strength of the Lord, and our aim "mankind to bless," is my prayer. We are not discouraged at not receiving aid from home during this year, but are laboring on with "the bright reward in view." The missionaries are laboring faithfully, and the work prospering slowly. Hoping for prosperity all along the line,

I am as ever, in bonds,

C. A. BUTTERWORTH.

PENYGRAIG Branch, South  
Wales, June 23.

*Editors Herald:*—We beg to have a short space in the worthy *Herald* in reference to Bro. Caffall, that we as a branch here are upholding him in the work of God, and that he has done some wonderful work here in our midst. And when he gave the last farewell

meeting we all felt very sorry of his departure from us, because we do know he always had a portion of God's Spirit with him.

He and Bro. J. D. Jenkins have aroused the people out of their slumber in this part of the vineyard.

Our earnest desire is that God will keep him faithful to the end of his journey, and to do a lot more work for the Master, is our earnest prayer in the Penygraig branch. We passed a vote of thanks here for his good works while here with us.

Your brother,

DAVID MORRIS.

## Original Articles.

### DECEPTION'S REIGN.—NO. 6.

BY ELDER COLUMBUS SCOTT.

MRS. E. G. WHITE'S REVELATIONS.

FROM the foregoing examination of the Advent movement, so called, it is apparent that the "testimonies" or "revelations" of Mrs. Ellen G. White are very vague and uncertain in their character. In her discourses on various topics in "The Great Controversy," she frequently remarks, "It was seen that," etc., evidently referring to what she saw in vision at various times. But as we have before seen, the leadings are to assumptions and now *confessed mistakes*. Now if the first three angels of Revelation 14: 6-9 are but symbols, then the three angels of verses 15, 17, and 18 of the same chapter are but symbols, and not angels at all. And by the same line of interpretation the personage of verse 14 is but a symbol, not a glorious and real being.

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

Only a symbol? "like unto," but not in reality the Savior! Well, Daniel, too, beheld "one *like* the Son of Man, come with the clouds of heaven" (Dan. 7: 13, 14); but was not really Christ, only a symbol of him! Yet to this symbol of Christ, which means of course, a class of angels or *men*,—preachers,—Adventist preachers (?) was given "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed!" High prerogatives for a symbol. But after all this extra visionary interpretation, manufactured as the basis of the assumptions here

assumed, Daniel tells us in verse 27 that this "one like the Son of Man" is "the Most High," who is not a symbol, but our Redeemer and Sovereign. If one of these persons in that series of actors is a glorious and *real person*, then the other six are, and we are, by the divine word justified in the conclusion that the angels of Revelation are *not* symbols, but angels—messengers of God; and that the claims of Adventism based thereon are false and a deception.

### THE EARTH TO BE DESOLATED, ETC.

The earth to be desolated at the first resurrection and left with no inhabitant but the Devil, and he the solitary ruler of chaos! All the righteous in heaven; the wicked in nonentity.—(Great Controversy, pp. 470—475).

This is a strange idea to a Bible reader and believer; but it is another of those strange subjects that form the aggregate of Adventism. It looks like another assumption. We venture the statement that it is an assumption; that it rests on the perversion and misapplication of the Scriptures. The first text used supportive of the position is Revelation 18: 8-11:—

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

There is not a word said in this passage about the coming of the Lord, the desolation of the earth, or the survival of the Devil at the end of the world. To make this text prove anything to the point in hand it must be assumed that Babylon here mentioned includes *all* the wicked who are not in Christ, and who are not therefore caught up into the clouds to meet the Lord. And then it must be assumed that all the mighty destruction predicted by the language quoted will take place *suddenly*, and at Christ's second advent. Not one of these assumptions, however, is stated here—*not one*. On the contrary the lan-

guage used implies a *gradual* consumption and overthrow of Babylon. It is "death, and mourning, and *famine*." A famine of one literal days' duration would be rather brief for the accomplishment of much. What is the use of "famine," if Babylon is "utterly burned" in a literal day's time? Again, it appears from reading the text and its connections that kings and others are *left* to mourn, "bewail," and "lament" over their great loss of riches and merchandise after the burning of Babylon. Who are those people who are left to bewail Babylon after she is "thrown down?" And besides all this, the "one day" of the text, is called "one hour" in verse 17. We find then nothing here to show that the earth will be desolated during the one thousand years intervening the first and second resurrections.

The vision of Ezekiel is next pressed into service to prove that the earth is to lay chaotic, dark, and without inhabitant during the thousand years, as follows:—

Slay utterly old and young, both maids and little children, and women: but come not near any man upon whom is the mark; begin at my sanctuary. Then they began at the ancient men which were before the house.—Ezek. 9: 6.

Reader, can you see any reference in this passage to the subject in hand? The inspired application of the text reads:—

Ah, Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? (See verse 8.)

The entire chapter relates to the children of Israel, while yet living under the law where the iniquities of the fathers were visited on the children. God showed to the prophet how grievously Israel had sinned at Jerusalem and in the land of Judah, and how he would surely punish the guilty, and including "little children" of the guilty in the war to follow, "I will bring a sword upon you, saith the Lord." (Ezek. 11: 8, 9, 10.) Also how he would spare those who "sigh and that cry" for all the abominations that were done in Jerusalem. God then shows the prophet how he will remember in mercy after the war and captivity is over, as there foretold; and that he would "gather" them "from the people; and assemble them out of the countries" where "they have been scattered," and give them

"the land of Israel." (Ezek. 11: 17.)

This very prophecy relating to Israel is at the present time beginning to be fulfilled. They are gathering back to the land given to their fathers; the land is again yielding its strength to Israel. This prophecy is *now* being turned into history, and when they turn to the Lord again (Mal. 4: 5, 6; Rom. 11: 25-28), and the Lord makes the new covenant with them (Jer. 31: 31, 34; Ezek. 11: 18-20; 20: 33-42; 36: 21-38.)

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in *Mount Zion, and in Jerusalem*, and before his ancients gloriously.—Isa. 24: 21-23.

And when is this to be? After the Lord has gathered Israel, brought them into the covenant, poured out his Spirit upon them and all flesh. (Joel 2: 21-29.) Already has Palestine received its early and latter rains preparatory to the return of its children. (Joel 2: 23.) The restoration so often sung of by the prophets of old has been ushered in (1846-1853; Joel 2: 25), and now the Jews await "the fullness of" the "times of the Gentiles" (Luke 21: 24; Rom. 11: 25-27), to receive the gospel as restored by the angel of Revelation 14: 6, which was accomplished in A. D. 1830. And after receiving it Israel's blessings from on high will descend (Joel 2: 28, 29). And then will the Lord

show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.—Joel 2: 30, 31, 32.

Mount Zion and Jerusalem are by the prophets represented at separate and distinct places. Not Mount Zion or Jerusalem, but Mount Zion *and* Jerusalem. This is all important and should be well understood in this connection, inasmuch as it is at these places that "deliverance" is to be found in these last days of trouble. And as Joel represents deliverance to be found in Mount Zion and Jerusa-

lem, and in the remnant, about the time the "voice from heaven" calls to God's people to come out of Babylon, that they be not partakers of her plagues, which are "death, mourning, and famine" (Rev. 18: 4-8),—they will find safety and deliverance "in Mount Zion and in Jerusalem," and in "the remnant," whom the Lord shall call, "as the Lord hath said." Here it will be said to the saved,

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over-past. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.—Isa. 26: 20, 21.

Turning, then, from Ezekiel's prophecy, from which, as we have seen, nothing is to be derived supportive of the chaotic condition of earth during the thousand years following the resurrection of the righteous, we notice next that the thirteenth and fourteenth verses of Zechariah's fourteenth chapter is pressed into service under this head. That the verses there quoted describe events closely connected with the second advent, we most assuredly believe; but that they show the earth to be and remain desolate during the thousand years, we fail to see the most distant hint of. The entire chapter relates to events to transpire on the earth, both before, at, and after the second coming of Christ, as may readily be seen by reading it with its pretext and context.

It opens up with the description of the gathering of the Gentile nations against Jerusalem, after they have gathered out of the nations with great riches, as described in the prophecy of Ezekiel, chapter 37, and for the fulfillment of which preparations are now being made among Gentile nations; and which, in its results, arouses great envy and jealousy on their part. (See Ezek. 38: 1-16.) The evil Gentile thought is, "to take a spoil, and to take a prey," of gold and silver, cattle and goods. Gog and Magog with other nations marshal themselves, a great army, "with all sorts of armor." "It shall be in the latter days." No such numerous combination of nations have ever in any past age simultaneously declared war against Israel hitherto as is predicted

to occur at the time indicated. They are to succeed in capturing half of the city of Jerusalem; but "the residue of the people shall not" go into captivity. That great army, then, becomes divided; one part of it turns, enraged, against the other, caused by a tumult from the Lord. "Every man's sword shall be against his neighbor." (Ezek. 38: 19-21), for,

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.—Zech. 14: 3.

Of the day of battle here referred to it is said:—

And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword.—Joshua 10: 11.

Of this latter-day battle Ezekiel says:—

And I will plead against him [Gog and his bands] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.—Ezek. 38: 22, 23.

"Many nations" it seems, will survive this war of wondrous termination, and in due process of time. The Savior comes and all the saints with him. He proceeds to assume his dominion over the nations. (Daniel 7: 13, 14, 27.)

And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem. . . . And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.—Zech. 14: 9-11.

And after thus carrying the mind forward to the introduction of the reign of Christ over the nations, after his coming in glory, the Prophet Zechariah returns to a further description of the divine dealings in judgment against the nations who shall fight against the Jews at Jerusalem in the mighty Gentile gathering against them yet to transpire. He says:—

And this shall be the plague wherewith the Lord will smite all the people that have fought against *Jerusalem*. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay

hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.—Ezek. 14:12-15.

These verses describe the finishing touches of this final struggle between the Jews and the Gentiles, before the coming of Christ in glory to resurrect the righteous dead, change the righteous living, and reign "on the throne of his father David," as said the angel of glory to his Mother. (Luke 1:32.)

Of these nations, thus gathered against Jerusalem and the ancient covenant people of God, he says:—

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.—Joel 3:1, 2.

Judah has been a slave, a captive to Gentile rigor and boastful rule (Luke 21:24) now for more than eighteen hundred years. His land has been under Gentile heel; this service has been rigorous and long!

How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?—Dan. 4:13, is a question that Daniel the prophet was greatly agitated about, and one also over which our Savior wept, when considering its lengthened sweep and dire consequences. (Luke 19:41-43). But Jesus answered the question thus: "Until the times of the Gentiles be fulfilled." But remember, that divine justice slumbers not forever. God will call the Gentile nations to account for unjust rule over his people Israel. They went not from Egypt empty handed from a two hundred and fifteen years' rigorous service. Think you he has bowed his neck to the Gentile yoke of tyranny for eighteen hundred years for naught? Nay. Judah is now beginning to "possess the gate of his enemies," the Gentiles (Gen. 22:17.) "Gentile times" of rule over Jacob (Joel 3:2, 3) are closing. The servant is assuming the prerogatives of master; the ruled is now ruler commercially. The chattel slave rises to the rightful ownership of his former master (Joel 3:5-8), "for the Lord

hath spoken it." Already is Judah beginning to "eat the riches of the Gentile," and in their "glory" to "boast themselves" (Isa. 61). His financial countenance glows already with healthful ruddiness, as he draws financial "milk" from the bosom of Gentile commonwealths (Isa. 60:16). Judah's shackles of iron and brass are now sundered that were forged by Gentile powers, and his chambers glitter with silvery ornamentation, and his tables are decked with gold! (See verse 17.) Nations that but recently held over Israel the rod of authority with haughty looks and proud demeanor, now humbly and reverently do him homage, and in humility say, "We are your plowmen and your vinedressers."

This final struggle between Jews and Gentiles will be the time of Jacob's trouble (Jer. 30:1-7); "but he shall be saved out of it," "and strangers shall no more serve themselves of him." God promised, away back in Abraham's day, to be the God of Abraham and his seed, *throughout their generations* (Gen. 17:6, 7), and to this day God has ever remained true to that promise. He has preserved a distinct, a separate people, among the nations; "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9); moreover,

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?—Numbers 23:19.

Yes, he will yet cause Israel, unbelieving Israel it is now, to pass under the rod of his correction (Jer. 30:11), and will not make a full end of them; though it cost a complete end of all other nations; but will bring them into the gospel—the "everlasting covenant," a "covenant of peace" (Ezek. 37:26); and having been brought to see the Messiah in Jesus of Nazareth, will accept his coming in the name of the Lord. And all this will he do because having pledged his eternal word, he changes not, hence, referring to the very time that it is urged that God will *desolate* the earth, and leave it chaotic and void, except for the Devil; he says:—

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.—Mal. 3:6.

God's immutability is the ground here assigned by himself, why he will not destroy *Israel* with the rest of the nations. Such is not his reason for saving his saints.

Having thus taken a general view of the subject matter of Zechariah, chapter fourteen, and verses twelve and thirteen, with some other scriptures that relate to same subject, we find no intimation that God will desolate the earth at the time referred to in the passages cited to sustain the assumption. On the contrary, both Ezekiel and Zechariah state that a remnant of people will not be destroyed at that time of trouble. To Gog and the many nations associated with him in this great slaughter, he says:—

And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel.—Ezek. 39:2.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. . . . This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.—Zech. 14:16, 19.

Why should these last statements be overlooked or excluded in this investigation? They throw great light on the following statement of the Prophet Micah, who when speaking, evidently, of the reign of Christ on earth, said:—

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the Lord hath spoken it.—Micah 4:3, 4.

Also the following:—

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.—Ps. 46:6-11.

At this time, the kingdom having been restored to Israel (Isa. 9:6, 7;

Ezek. 21:25-27), the vision of the Prophet David will be realized:—

I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O, Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. *For there are set thrones of judgment, the thrones of the house of David.* Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces—Ps. 122:1-7.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—Dan. 7:27.

Thrones of judgment! "He shall reign in Mount Zion and in Jerusalem."

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye [apostles] shall sit upon twelve thrones, judging the twelve tribes of Israel.—Matt. 19:28.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.—Matt. 25:31.

The foregoing scripture statements seem to plainly set forth that which precedes and that also which follows the coming of Christ in glory, as to the glory that shall characterize the earth during the millennial age. As to the remnants of the nations "who are left" at the second coming of our Savior, they are to increase during the thousand years "in the four quarters of the earth," and being the remnants of "Gog and Magog," they are still recognized by these names after that age (Rev. 20:7, 8); and during the little season, Satan—who was bound during the thousand years—had been bound, "that he should deceive the nations no more, till the thousand years should be fulfilled,"—is "loosed out of his prison," goes among the nations of Gog and Magog, and he deceives them; gathers them to a final contest for the supremacy of the earth. In the struggle fire comes "down from heaven and devoured them." The Devil is "cast into the lake of fire and brimstone." At the conclusion of the little season, after all the race of Adam have suffered the appointed penalty passing upon all from their federal head, Adam,—for "it is appointed unto man once to die [the physical death], but after this

the judgment." In order to the judgment, John says the dead, small and great, are to "stand before God." "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." So now all that are in the graves, in the sea, and the spirits dead in sin, come from their dark abode in hell, "for death and hell delivered up the dead which were in them, and they were judged every man according to their works." (Rev. 20:12, 13.)

When the Redeemer takes the rule of government on the throne of his glory, he continues to reign till all the wicked are delivered from that death that they are appointed "once to die," "for he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." And death remains an enemy as long as there is one of Adam's race left in his cruel embrace; and should one soul be returned to his domain after the judgment, this last enemy would remain the conqueror, and Christ's mission would be a failure, and he would be yielding the keys that he once so gloriously took as a trophy when he vanquished him and returned from the conflict crowned an eternal victor.

The next passage of scripture introduced by this author to prove the earth void and desolate during the thousand years, is as follows:—

Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. *The earth mourneth and fadeth away, the world languisheth and fadeth away,* the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; *because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.* Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.—Isa. 24:1-6.

Isaiah is counted among the chief prophets of all time, and this prophecy is of the most majestic and sweeping in its scope, taking within its folds the entire time intervening between the first and second coming of the

Lord Jesus. The closing events here foretold seem to synchronize with those set forth in the eighteenth chapter of John's revelations, in their fulfillment. The everlasting covenant here referred to can be no other than the gospel covenant. The one ratified by the blood of the Savior. (Heb. 13:20.) The inhabitants of the earth, as such, have participated in no other. They could break no covenant that they are not participators in. That was the covenant designed of God for the acceptance of the inhabitants of the earth. (Matt. 28:19, 20.)

It was evidently broken when the church, under the representation of a pure woman, forfeited her right to the endowments of the covenant, ministerial authority, represented by the "man child;" the inspirational gifts and enlightenment of the Holy Ghost, emblemized by "the light of the sun;" and left the foundation of the seven "principles of the doctrine of Christ," on which she stood, symbolized by the moon (Heb. 6:2), and fled into the wilderness of apostasy; to be *helped by "the earth,"* and to be "nourished from the face" (not away from) "the face of the serpent." And after breaking the everlasting covenant, or apostatizing from the gospel, became married to the kings of the earth; and her nourishment, instead of being from heaven, was found in the "golden cup," seen in her hand. (Rev. 12:1-16; 17:1-7). Some object to the idea that the nourishment of the church should be derived from the face of the *serpent*, because it says the woman fled to "a place prepared of God" for her. Well, he prepared a place "for the Devil and his angels" (Matt. 25:41); but it does not necessarily follow, from that fact, that God designed Lucifer to fall from heaven, or man to follow him to his "prepared" place. The woman clothed with the sun, is the Church of Christ before she broke the everlasting covenant; the woman on the scarlet colored beast is the church supported by the earthly governments, for twelve hundred and sixty years, after the covenant was broken. The man child, or the Christ by his divine *authority*, was not with the church in the wilderness. Neither was the light of "the sun" of righteousness with her there. Nor was the gospel of peace, with which

she had been shod, and on which she had stood (Eph. 6:15; Heb. 6:1, 2), the sandals of the woman in her place in the wilderness. The time for the renewal of the covenant thus broken was signalled by the coming of the angel with "the everlasting gospel," as seen by the Revelator John (Rev. 14:6, 7), and is the means by which a people will be—are being, we should now say—called out of Babylon—the wilderness. (Rev. 18:1-4.)

And so this work began, in 1830, A. D. (See Doc. and Cov. 4:3, and 32:2.) "And even so will I gather mine elect from the four quarters of the earth."

So long as people deny the necessity of revelation from God, so long will they remain under the broken covenant. For by divine revelation was it first brought into effect, or instituted; and by continued revelation was it maintained; and when revelation from God ceased, along in the second and third centuries of the Christian era, the darkness set in, the everlasting covenant was broken.

And in so far as their relation to divine administrative authority is concerned, all,—both priest and people, buyer and seller, lender and borrower,—have occupied a common level, without the power to administer the rites and ordinances of the everlasting covenant. "Because" of this "the earth mourneth and fadeth away; the world languisheth and fadeth away; the haughty people of the earth do languish."

And because the people will not investigate the truth, nor recognize the everlasting covenant when renewed nor turn from their creeds and human confessions,—but trust in the works of their own hands; that is, churches founded by human wisdom alone, on the "creedified" theologies of poor weak man, "the earth also is defiled under the inhabitants thereof;" "therefore, the inhabitants of the earth are burned," at Christ's second advent, "and few men left" (2 Thes. 1:7-9). But Isaiah, like Ezekiel and Zechariah, has a remnant, even at the burning time. It is then that the moon will be confounded, and the sun ashamed, and our Savior will commence his glorious reign in Mount Zion and in Jerusalem (Isa. 24:21-23).

So there is nothing in this text to indicate that earth will be void during

the thousand years of Revelation 20:2, 5, 7.

(To be continued.)

## Conference Minutes.

### NORTHEASTERN MISSOURI.

Conference at Higbee, Missouri, June 19; President J. A. Tanner in the chair, Louise Palfrey secretary. Branches reporting: Bevier 175, gain 8; Higbee 92, gain 8; Pollock 19, gain 1; Missouri River 31, loss 1; Carrollton 10; Huntsville 12. Elders reporting: Apostle I. N. White; Elders M. M. Turpen, W. Summerfield, J. A. Tanner, M. A. Trotter, W. J. Vaughan, J. T. Williams, J. F. Petre, W. H. Vincent, C. Perry, T. D. Williams, R. R. Jones, F. A. Evans. Priests, T. R. Williams, M. Surridge, F. T. Mussel, W. Chapman, D. Edmunds, J. Waltenbaugh. Teachers, G. Thorburn, T. Broad. Deacons, W. J. Griffiths, W. Kelso. Bishop's agent's report: On hand \$23 91; received \$148.10; disbursements \$158.40; on hand \$13.61. Question laid over from last conference in regard to holding conference every six months lost, and it was moved that present order continue, namely, every four months. Secretary reported having found counties comprising the district as follows: Putnam, Sullivan, Linn, Chariton, Carroll, Adair, Macon, Randolph, Howard, Boone, Knox, Shelby, Monroe, Audrain, Callaway, Lewis, Ralls, Pike, Marion. In the matter of recommendations offered for ordinations it was referred to district president and missionary in charge. The following brothers agreed with the decision of the committee and were willing to accept the offices to which they were called and were ordained; G. Thorburn, elder; W. Kelso, priest. Bro. R. Thutchly and H. C. Gipson not being present, their ordinations to the offices respectively of priest and teacher were left to the wisdom of district president and missionary in charge, when they shall deem it practicable to organize a branch at Salt River. Thomas Broad having been called first to the office of priest, afterwards to be an elder, it was decided that God meant for him to labor in both offices, and since it had been neglected to ordain him to first named office, it was deemed wise that he labor in the office of priest first. W. Chapman was admonished to continue faithful and diligent in his calling of priest till the voice of wisdom and revelation more fully demanded his ordination to office of elder. Seven were baptized and confirmed. J. A. Tanner continued as district president, Louise Palfrey as secretary declined, and G. Tryon was elected in her place. Conference will meet October 9, at Bevier, Missouri. District tent given in charge of M. M. Turpen and W. Summerfield. The conference was one of the best attended and most spiritual ever held in this district, and was particularly characterized by a spirit of promise for the future, and in the promising conditions and new interest manifested, the saints remember, with gratitude, the aggressive and energetic efforts of Bro. T. W. Chatburn, last year, under whose direction the work was.

### ALABAMA.

Conference met with Flat Rock branch, June 12. J. G. Vickery president, J. R. Harper secretary. Elders reporting: J. D. Erwin baptized 2, M. K. Harp. Priests: C. T. Wadsworth, J. E. Miller. Teachers: J. A. Amerson, G. O. Sellers. Bishop's agent, G. O. Sellers, reported on hand \$10.75; received \$62.85; paid out \$35; balance on hand \$38.60. Ordered that Butler branch be disorganized, and letters of removal be granted, that remaining members might unite with other branches. Flat Rock branch recommended for ordination to office of elder, C. T. Wadsworth; W. D. Clark to office of priest; B. C. Barlow to office of deacon. Ordinations ordered. J. G. Vickery was sustained president of district; J. R. Harper, secretary; G. O. Sellers, Bishop's agent. Preaching by J. G. Vickery and J. D. Erwin. M. K. Harp and J. G. Vickery in charge of sacrament service. Adjourned to Pleasant Hill branch, Saturday before second Sunday in October.

### NORTHERN MICHIGAN.

Conference at Alpena, June 19. Elder E. C. Briggs chosen to preside; Elder J. J. Cornish associate president, C. B. Joice secretary. Branch reports: Wilson 14; South Boardman 85; Kingsly 43; Whittemore 38; Coleman 130; W. Bay City 93; Freesoil 132; Reed City 28; Alpena 50; Beaverton 35; Chase 55; Boyne City 57; Brinton 19; Kasson 33; Inland 59. Elders' reports: R. E. Grant baptized 7, J. J. Cornish baptized 18, C. G. Lewis, W. D. Ellis baptized 2, J. S. Kier, J. H. Peters, J. R. Beckley baptized 2, R. W. Hugill baptized 3, D. Smith baptized 8, E. B. Blackmore, J. A. Carpenter baptized 7, R. Davis baptized 7. Priests: J. E. Hanson, A. De Wolf, J. Davis baptized 2, F. S. Brackenburg baptized 2, J. P. Titus, G. D. Washburn baptized 5, A. Berve, J. Pennels. Teachers: R. C. Russel, J. H. Blackmore, T. Rea, J. Schuer. Bishop's agent's report: Received \$782.18; disbursed \$740.93; on hand \$41.25. J. J. Cornish elected president of district and Bishop's agent, C. B. Joice district secretary. Preaching by Elders E. C. Briggs, J. J. Cornish, and J. A. Carpenter. Adjourned to South Boardman.

### NODAWAY.

Conference with Bedison branch, June 12, 13; President W. Woodhead in the chair, W. B. Torrance secretary. Branch reports: Bedison 37; gain 2, loss by death 1. Platte 78; loss by letter 2. Ross Grove 38. Sweet Home 42, loss by letter 4. Rising Hope 19. Reports of ministry: E. S. Fannon baptized 2, W. Powell, R. K. Ross, J. Hawley, O. Madison, A. Jacobson, M. F. Gowell, P. Anderson, J. C. Anderson, R. M. Jeffries, R. F. Hill, R. Lorensen, A. Jensen, H. Froyd, J. Nesson, W. B. Torrance. Report of First Presidency concerning case of Bro. J. Thomas vs. J. T. Ford. Bro. Thomas made a plea, reviewing proceedings of elder's court, Bishop's court, and action of First Presidency. Reading of findings of Bishop's court called for. A statement was made that Sweet Home

branch disapproved of suggestions of elder's court. Moved and seconded that Bro. James Thomas be released from any further requirements. Amended, that we adopt the findings of the courts in this matter. The amendment was adopted, after which the original motion carried. Request and invitation to take part in Maysville reunion presented by P. Anderson. Moved and seconded that we accept the invitation, and permit them the use of the tent in the reunion. Amended: To leave this matter discretionary with the missionary in charge and district president. Amendment and original motion lost. Afterward: Were permitted use of tent provided expenses to and from reunion were paid. R. K. Ross, Bishop's agent, reported on hand \$56.38; received \$104; total \$160.38; paid out \$153; on hand \$7.38. A recommendation for ordination of W. T. Ross, Jr., to office of teacher, presented by Bro. M. F. Gowell, tabled. W. B. Torrance was elected secretary, W. Woodhead president, R. K. Ross Bishop's agent. Secretary to purchase a book to record minutes in; also to correspond with J. T. Ford concerning the last year's tent fund. Bro. P. Anderson tent treasurer for present year. Collection of \$1.76 received for tent treasurer. Preaching by D. A. Hutchings, P. Anderson, M. F. Gowell, R. K. Ross, and W. Woodhead. Adjourned to Ross Grove, at call of district president.

#### ST. LOUIS.

Conference in St. Louis, Missouri, June 26, 1897. Elder M. H. Bond chosen to preside, assisted by Elder William Anderson, J. G. Smith clerk. Reported: Elders M. H. Bond, William Anderson, R. Archibald, J. S. Parrish, A. S. Davison, N. N. Cooke, J. G. Smith, J. E. Betts, Sr., J. Beard, W. Jaques; Priest J. C. Hitchcock, and Teacher G. F. Barraclough. In appeal case of Bro. G. A. Forbes, action of St. Louis branch was sustained by conference. Proposed ordination of Bro. J. E. Smith was on motion deferred. Election of officers: J. S. Parrish president of district; Ivor Davies, vice president; J. G. Smith, secretary. Branch reports: St. Louis, 282; 6 baptized, 1 received by letter, one restored on evidence of membership, 3 expelled, 2 died. Belleville, 55; 2 died. Cheltenham, 38. Moselle, 10. Oak Hill, 12. Whearso failed to report. Bishop's agent, J. G. Smith, reported: Due church \$228.75; received tithes and offerings \$246.85; total \$475.60; paid out \$366.25; balance due church \$109.35. Report audited and found correct. Preaching by Elders William Anderson and M. H. Bond. Adjourned to St. Louis, Missouri, September 25.

#### CHATHAM.

Conference in Raleigh town hall with Buxton branch, June 12, 13; R. C. Evans and G. Green presidents, R. Coburn and S. Brown secretaries. Bishop's agent, J. H. Tyrrell, reported balance \$132.98; received \$456.05; paid out \$435.48; on hand \$153.55. District treasurer, receipts \$13.13; paid out \$11.84; balance on hand \$1.29. Reports audited and found correct. Branch reports: Blenheim 53; gain 2. Buxton 18. Battle Hill 27; loss 4.

Chatham 86; gain 3. Dentville 33; 1 died. Lindsley 50. Longwood 28; gain 6. Petrolea 62; gain 7. Ridgetown 53; gain 8. Tilbury 49. Wabash 39. Wallaceburg 46; gain 8. Zone 54; loss 2. Elder J. H. Lake reported by letter. Elders G. Green, R. Coburn, B. St. John baptized 20, J. H. Tyrrell, G. Hampshire, J. Shields, S. Brown reported. Priests R. Brown, J. Williamson, A. Miller baptized 1, and W. H. Taylor reported. Bro. G. Hampshire had notified Bro. F. J. Marr, and the matter left with a committee to examine and report to this conference. Committee S. Brown, J. H. Tyrrell, and N. L. Blakely recommended the matter be left with Petrolea branch to deal with as the law directs. Resolved, that letters of removal be not given to parties when leaving a branch, but that they be sent by the secretary of the branch they leave to the secretary of the branch they remove to.—That the advertising of the conference be left with presiding officers of the district, and the expense of the same be paid out of funds in district treasurer's hands.—That R. Coburn be paid 80 cents, being amount of his expenses as secretary. R. C. Evans was sustained as missionary in charge; G. Green, district president; J. A. Blackmore, vice president; R. Coburn, secretary; G. Hampshire, district treasurer; J. H. Tyrrell, Bishop's agent. An address was read from Elder J. H. Lake, former missionary in charge, and a committee appointed to make suitable reply. Preaching by R. C. Evans, G. Green, and Arthur Leverton. Adjourned to Wallaceburg, October 9, 10.

#### SOUTHERN NEBRASKA.

Conference at Wilbur, Nebraska, June 21; Elder J. W. Waldsmith chairman. Bishop's agent reported: Receipts \$139.66; balance due agent 85 cents; audited and found correct. Elders reporting: J. W. Waldsmith, J. Thompson, W. M. Self, C. H. Porter, W. E. Peak, F. J. Chatburn, T. Nutt, J. Huff, W. Savage, A. J. Myers. Priests: J. Drury, R. O. Self, E. D. Briggs, O. H. Brown, S. Brolliar, M. J. Schafer, H. W. Bellville. Branch reports: Blue River, 183; Hebron, 17; Palmyra, 38. The missionaries were given the use of the district tent for the season. A resolution was offered for the consideration of next conference, providing for a business meeting in June of each year for the election of district officers. Officers elected for four months: district president, Elder J. W. Waldsmith, district secretary, C. F. Woods; assistant secretary, J. Huff; Bishop's agent, J. W. Waldsmith. General Conference appointees were sustained. Vote of thanks tendered Bro. M. J. Schafer for his work as president the of district Sunday school association,—a report from which was read and ordered spread upon the minutes. Held one social service and three preaching services, preaching by Bishop E. L. Kelley. Adjourned to Palmyra at call of president.

"Then, each one in his own place, we must give light to other lives, and make the one little spot in this world that is close about us brighter and happier with love and grace."

## Sunday School Associations.

#### EASTERN MICHIGAN.

Sunday school association convened at Huron Center, June 11; Addie Grant district secretary. Called to order by district superintendent, Hymn No. 60 Saints' Hymnal, prayer by Elder E. C. Briggs. Schools reported: East Fremont, St. Clair, Buel Center. Officers reported: W. Davis, Addie Grant, A. E. Hicks. Election of officers: Superintendent, W. Hartnell; secretary, Addie Grant; treasurer, A. E. Hicks. Treasurer's report: On hand last report \$3.46; received \$2; in treasury \$5.46. Schools represented: East Fremont, entitled to seven delegates, three present. Bay Port four, all present. Adjourned to one day previous, and at the place where next district conference shall meet. Remarks on Sunday school work by E. C. Briggs and J. J. Cornish.

#### NAUVOO.

Sunday school convention at Farmington, Iowa, June 4; called to order by assistant superintendent Bro. C. N. Craig, Sr. Marjorie Wright secretary. Schools entitled to 20 delegates. Schools reporting: Star of Hope, Montrose, enrollment about 30. Farmington 43. Keb about 80. Rock Creek 35. Burlington about 80. Bro. C. N. Craig and Sr. Hattie McKiernan reported verbally; also Brn. D. T. Williams and T. Simpson spoke on Sunday school work. A resolution, that the traveling expenses of superintendent and assistant superintendent be defrayed by the association to extent of our collections, was carried. The first chapter of Daniel was read, after which Sr. Hattie McKiernan read an essay bearing on the substance of that chapter. Song, No. 121, Gospel Hymns was sung; followed by the members in general responding with quotations and discussion on the same subject. In the evening Brn. J. R. Evans and J. S. Snively spoke on Sunday school work. Adjourned to Friday preceding next conference and at same place.

HATTIE MCKIERNAN, Supt.  
MARJORIE WRIGHT, Sec.

## Miscellaneous Department.

#### BISHOP'S AGENTS' NOTICES.

*To the Saints in Mobile District, Greeting; Beloved Brethren in the Lord:*—The Lord has made it possible for all of us to do something to "establish the righteousness of his kingdom;" we can all serve him, and we are all commanded to obey him. Let us see to it that we bring into the Lord's storehouse all our tithes and offerings. We need a larger missionary force; the demands of the work cannot be met; calls for preaching are going unheeded. We withhold our tithes and offerings, and rob God, hence people are robbed of the privilege to hear the gospel. We are a poor people, yet there is a great deal owing the Lord by the saints in this district. Pray to the Lord; he is willing and able to help you out of the bondage of this debt; for in not paying your tithing you are



bound, hindered, prevented from doing the good which your means might accomplish if it was placed where it belongs. Nine tenths of your property will do you more good under God's blessings than ten tenths will under the blight of his displeasure.

If you cannot pay all you owe at once, make an effort and do something, and the field of your usefulness will widen out before you with righteous living,—the possibilities of life will be appreciated by you, and through the Holy Spirit you will "taste of the powers of the world to come."

Send money by registered letter or money order to Vancleave, Mississippi.

In gospel bonds,

W. L. BOOKER.

Bishop's agent, Mobile district.

P. S.—Some of you who have about payed what is due the Lord, have done well. A few have done more than required, such willing workers will be blessed, and continued opportunities for doing good will present themselves, and they will "enter into the joy of their Lord."

W. L. B.

VANCLEAVE, MISS., JUNE 23.

#### BLUFF PARK (NAUVOO) REUNION.

At the Semicentennial Reunion appointed by the General Conference of 1896, and which was held at Bluff Park, Montrose, Iowa, August 21-September 1, 1896, it was decided to hold another reunion to be known as the "Nauvoo reunion."

The committee appointed begs leave hereby to announce that all necessary arrangements have been made to hold said reunion at Bluff Park, from August 19 to September 1, next, and hereby extends a cordial invitation to all saints and friends to be present.

Bluff Park is a favorite resort, situated on a high bluff opposite Nauvoo, and commands a view of the river, the islands, and the surrounding country. The grounds have been refitted for the coming season and are in excellent condition. A mineral well, operated by an aeromotor, will furnish cottages and others with an abundant supply of medicinal water. The grounds are high and dry, the location conducive to quiet recreation and health. The Park is situated three fourths of a mile from Montrose, Iowa, and food supplies will be delivered on the grounds by the merchants. The reunion will be held during the fruit season. Come and eat the fruit of the goodly land.

The ferry between Montrose and Nauvoo will run on both Sundays, to accommodate visitors. A cheap steamboat excursion may be provided for, during the week.

The Western Passenger Association has granted a rate of one and one third fare round trip, on the usual certificate plan, provided one hundred tickets are sold exceeding a cost of fifty cents each. Buy your tickets to Montrose, Iowa, and don't fail to get certificate with each ticket.

Those coming by team will find hay and grain at reasonable prices on the grounds; plenty of room for teams.

Bro. Elmer Reed will be in charge of the large and commodious boarding house. Good board by the week at \$3.00 per week, or 25

cents per separate meal; dinners on Sundays, 35 cents.

Lodging can be had at the lodging house. Those lodging there must bring sheet, pillow case, and towel. Room, cot, springs, pillow, mattress, and blanket will be furnished for \$1.25 for the session.

Those desiring cottages, write to Daniel Tripp, Montrose, Iowa, and inclose stamp for reply. Cottages that will accommodate from four to twelve persons rented at from \$4.00 to \$10.00, depending on furniture they contain, etc.

Those wishing tents can be furnished on application to F. M. Weld, chairman of committee, at Montrose, Iowa, inclosing stamp for reply. Wall tents 7 x 12 and 2½ feet wall, \$2.75; family tents 9 x 14, \$4.25; ditto 12 x 19, \$4.75.

A good attendance is hoped for that this reunion may be made one of the permanent reunions of the church, which it should be, because of the great amount of good that may be done by it.

In bonds,

28-2t

F. M. WELD, Chairman.

#### CONFERENCE NOTICES.

Central Nebraska district will hold their next conference at Meadow Grove, August 7, commencing at two o'clock p. m. It is hoped that a pleasant and profitable season may be had.

LEVI GAMET, Sec.

Conference of Eastern Colorado district will convene with Denver branch at their church, corner Twenty Second and Arapahoe Streets, at ten a. m., Saturday, August 28. A good representation from the different branches is desired. Come and bring the good Spirit with you, that we may have a time of rejoicing together. Please see that your branch reports are made out, approved, and sent to the district secretary, C. E. Everett, No. 2851 California Street, Denver, Colorado, in time to reach him at least five days before the convening of conference.

J. B. ROUSH, Vice President.

C. E. EVERETT, Secretary.

Conference of Ohio district will be held with Highland branch, in their chapel, Highland County, beginning September 4, at 9:30 a. m. It is desired that as many officials of the district as can attend will be present. Important matters will be brought before the conference. We expect Apostle Griffiths and a number of missionaries present. All come on Friday the 3d without fail. The president of branch will give notice as to trains and conveyance from same.

JAMES MOLER, Dist. Pres.

#### PASTORAL.

To the Saints of the Nodaway District.—No doubt ere this you are all aware that our general missionary in charge, Bro. I. N. White, has placed me in charge of this part of the field for the present year; and now that the busiest part of the season will soon be over, enabling you to give more time and attention to church work, will you please

look around in your respective neighborhoods and ascertain what are the opportunities for preaching; find out what schoolhouses or churches can be had, or suitable places for the tent. Inform me, and Bro. Gowell or I will attend to the work as soon as practicable. The scattered members especially can render us much assistance in this way, and save us time and means. We desire to preach the word in new places. In many places where preaching has been done by the elders in the past, little or no interest is manifest. The gospel much be preached to all. It is our privilege to present it to them; theirs to accept or reject.

Saints, let us put forth a united effort to reach out after those who have not as yet had the chance to hear. Let the local ministry assist the missionaries in making and filling appointments as much as possible, and let us all labor diligently and faithfully in the calling and station wherein we have been placed.

I would also state that our late conference appointed me treasurer of the tent fund. It requires some money to run a tent, besides several things are needed in order to fully equip us for that work. Will you please send to me the means that you may be able to contribute for this purpose, to Box 539, Stanberry, Missouri.

Yours in the faith,

PETER ANDERSON.

#### INDIAN TERRITORY CAMP MEETING.

The saints in Indian Territory will hold a camp meeting on Grand River near Echo, or Cary's Ferry, beginning August 6, and continuing till the 16th. All the saints and friends who can attend this meeting are cordially invited to come prepared to camp, and remain to the close of the meeting.

This meeting is gotten up for the purpose of gathering together scattered saints in Indian Territory, that we may get better acquainted, and assist one another in building up and establishing gospel truth among our neighbors. Many saints in Kansas, Missouri, and Arkansas have said, "we are coming to that Indian Territory Camp Meeting."

The meeting will be held in a beautiful grove on the farm of Bro. John Kelly, one mile northeast of Cary's Ferry, on Grand River. Those coming from Kansas should come by way of Fairland, then twelve miles south to camp ground. Those coming by way of Tiff City, Missouri, should cross Cow Skin River, then take road running west along the Seneca line to camp ground. Those coming by way of South West City, Missouri, should inquire for Grove, then three miles northwest to camp ground.

The place selected is eighteen miles east of Venita, Indian Territory, twelve miles south of Fairland, Indian Territory, and twenty miles northwest of South West City, Missouri.

Brn. F. C. Keck and O. P. Sutherland have promised to be with us, and all the missionary force of the district is expected to come and help to make the first camp meeting in the territory a success.

The district tent will be on the ground for the benefit of the meeting. Good pasture for teams can be had near by the grounds at reasonable rates. Come one and all; the trip will do you good; bring the Spirit of the Master with you, and your presence will bless others.

The river abounds with fish and the springs with pure water. Don't forget the date, August 6. Yours for truth,

T. J. SHEPPARD.

#### A GLORIOUS TIME.

One of the best conferences in the London district was held at St. Marys, June 19, 20, 21. The blessing of God was poured out upon his people from the start of the Sunday school convention until the close of conference. The gifts were manifest in nearly every session to the encouragement of all, and especially to the sick, for it was declared that the time of a great endowment was near at hand, and as a result "your sick will no longer languish." Alfred Davis, of Stratford, was called to the Melchisedec priesthood. The business sessions were profitable, and no ill feeling was cherished in the discussion of resolutions. We are glad to remark that the saints are coming up higher in this respect. The report of district secretary showed a decided increase of church membership, while the report of Bishop's agent was very encouraging. We hope the time may soon come when more missionaries will be sent to Canada. The attendance of visiting saints was said to be the largest that ever has been, and the good reports that were brought by them serve to show that God is about to perform a marvelous work. Many elders were present.

The Sunday school meeting was excellent, the best ever held. Everybody is alive to that important work. A resolution was passed that this district accept the decision of the deacon's duties as declared by President Joseph Smith some time ago.

We must not forget to mention the divine manifestations borne by some to the calling of R. C. Evans to apostleship. Thus closed one of the most profitable and we may say the most spiritual conferences ever held in London district.

D. MCGREGOR, }  
G. A. PHILLIPS, } Press Com.  
A. E. MORTIMER, }

#### TWO-DAYS' MEETINGS.

Two days' meetings will be held throughout the South Michigan and North Indiana district, as follows: Michigan: July 31, August 1, Marcellus; August 7, 8, Lansing; August 14, 15, Grand Rapids; August 21, 22, Hartford; August 28, 29, Buchanan; September 4, 5, Galien; September 11, 12, Knox, Indiana; September 18, 19, Coldwater, Michigan; September 25, 26, Flint, Indiana; October 2, 3, South Scott, Indiana.

Elders James M. Baggerly, David Smith, R. E. Grant, L. F. Daniel, H. H. Robinson, Francis Granger, and S. W. L. Scott will endeavor to conduct the services as convenience will admit.

Local officers and committeemen, please

see that the county papers contain an item of news in this line. Give the meetings all the publicity you can by both pulpit and press notice.

All services begin Friday night.

S. W. L. SCOTT.

Per resolution district conference.

By conferring with the branch presidents and missionary, J. F. Mintun, we have decided to hold two days' meetings, in Northern Nebraska district, as follows: Fremont, August 7, 8; Columbus, August 14, 15; Lake Shore, September 25, 26; Omaha, October 2, 3.

J. M. STUBBART, Dist. Pres.

There will be two days' grove meeting, August 14 and 15, held at Bro. John McKenzie's, lot 22, seventh concession, Blenheim, one mile east of Blandford Station on C. P. R., three miles west of Drumbo Station on the G. T. R. and C. P. R. Meetings in charge of Brn. R. C. Evans, president of Canada mission, and R. C. Longhurst, president of London district. Those who can do so bring your baskets and some empty straw-ticks and sheets, as there is only one family of saints. With some help we hope to be able to care for all. Trains will be met at Drumbo on Saturday, if those coming will drop me a card. It is hoped that all who can come will do so, and have a spiritual feast. We look for a good time. All who intend coming please drop me post card.

JOHN MCKENZIE.

BLANDFORD STATION, Ontario.

Two-days' meetings near Beloit, Kansas. A meeting of two days duration will be held with the Elmira branch, four miles southeast from Beloit, Kansas, in the district tent, Saturday and Sunday, July 31 and August 1. The ministry and saints in the western part of the district, and all others who can do so, are invited to attend.

WILL S. PENDER, Minister in Charge.

H. HART, District President.

#### THE SOUTHWEST MISSOURI REUNION.

The above reunion will be held at Nevada, Vernon County, Missouri, from August 27 to September 5, 1897. Saints and friends all along the line are asked to take notice and make their arrangements accordingly. Full particulars will soon be published in *Herald* and *Ensign*.

I. N. WHITE, }  
F. C. KECK, } Committee.  
H. SPARLING, }

#### BORN.

CHRISTIENSON. — At Eagle Grove, Iowa, February 9, 1897, to Bro. Peter and Mrs. Christenson, a son, and named Clarence Peter. Blessed at Eagle Grove, Iowa, June 21, 1897, by Elder Eli Hayer.

PENROD. — Elvin Alexander, born August 24, 1896, at Stofiel, Nevada, to Bro. and Sr. Alexander Penrod. Blessed June 2, by Elders R. W. and J. Arthur Davis.

PENROD. — Ruth Elizabeth, born March 23, 1892, at North Fork, Nevada. Blessed May 30, 1897, by J. Arthur and R. W. Davis.

PENROD. — Chester Franklin, born February 29, 1896, at Stofiel, Nevada, to Bro. and Mrs. James Penrod. Blessed May 30, 1897, by R. W. and J. Arthur Davis.

#### DIED.

HALL. — At Pleasanton, Iowa, June 26, 1897, Sr. Emeline Hall, aged 78 years, 8 months, and 18 days. She was born in the State of New York, was married in Bates County, Missouri, to Bro. William Hall, July, 1843. From 1846 until 1877 they lived in Lee County, Iowa, then moved to the neighborhood of Pleasanton, in which vicinity Bro. Hall died April, 1888. Sr. Hall was a faithful member of the Latter Day Saint Church for over thirty years, and several of the missionary elders will remember with much appreciation the kind hospitality of her home in days when the membership of the Reorganization numbered much less than it does now, and the communities in which the weary and footsore elder found a welcome by a saints' heartstone were few and far between. She leaves five sons. Funeral services were conducted at the saints' church, Pleasanton, by Duncan Campbell and A. W. Moffet. Interment in Hamilton cemetery.

COPELAND. — At the home of his parents, near Pleasanton, Iowa, June 23, 1897, Joseph, son of John and Mary Copeland, aged 5 years, 8 months, and 17 days. Funeral services at saints' church, Pleasanton, by Duncan Campbell. Interment at Hamilton cemetery.

GLADWIN. — Sr. Eliza J. Gladwin was born October 22, 1819, in Clinton, Connecticut, died May 22, 1897, at Council Bluffs, Iowa, aged 77 years and 7 months. She was the widow of Horace G. Gladwin, to whom she was married October 20, 1834. She was an old-time saint, and was persistent in her attendance upon Divine service. Funeral sermon by Elder T. W. Williams.

LONG. — Tempest Long was born December 13, 1878, at Tabor, Iowa; died May 13, 1897, aged 18 years and 5 months. She was the youngest daughter of James and Sr. Mary Long; was very ambitious, and while for over a year consumption had been undermining her system, yet she continued to teach school, and even this spring signed a contract for spring term. She leaves four sisters, brother, father, and mother to mourn. It was the longing of her soul that she might recover sufficiently to be baptized, but the good Father ruled otherwise, yet evidenced consideration in blessing her in administration. Funeral in the Congregational church, Tabor, it being her expressed wish Bro. T. W. Williams conducted the services. There was a large audience, and the Holy Spirit came blessing the speaker, comforting the bereaved, and giving meat in due season to those assembled.

HARDING. — Don. C. Harding was born February 26, 1870, near Crescent, Iowa; baptized December 20, 1896, at Council Bluffs, Iowa; died March 28, 1897, at the home of his father, Benjamin Harding, near Crescent, Iowa. He was uncomplaining to the last, leaving his case solely in the hands of God. Funeral services were held at the saints' church, Crescent, Iowa, T. W. Williams officiating.

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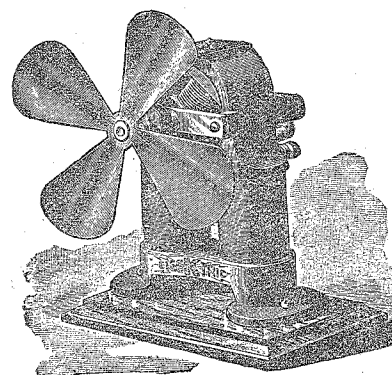
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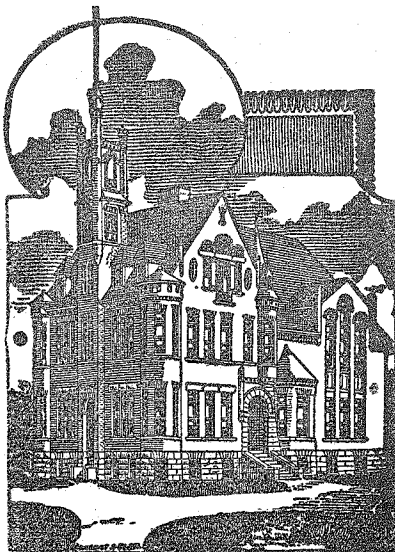


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# THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SA

Flora L. Scott

Vol. 44.

Lamoni, Iowa, July 21, 1897.

No. 29.

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**HERBERT SPENCER'S "INFINITE AND ETERNAL ENERGY."**

THE appearance of the last volume in Mr. Spencer's series on "Synthetic Philosophy" has not, of course, passed unnoted by the religious journals. The passage that has for them the most interest is the following paragraph, the final one in the first division of the book on "Religion":—

"But one truth must grow ever clearer—the truth that there is an inscrutable existence everywhere manifested, to which he [the thoughtful observer] can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty—that he is ever in presence of an infinite and eternal energy from which all things proceed."

Commenting on this passage, *The Christian Intelligencer* says:—

"This is an important admission by an important man. The man who has reached such a conclusion cannot stop there, he must consistently and logically go one step farther. He must acknowledge a personal, almighty God, 'by whom and for whom are all

things.' If the result of the infinite and eternal energy is man with mind and heart and conscience, or, in other words, is a being having intelligence, reason, morality, and affections, then those qualities were in and proceeded from the energy. But those attributes constitute a person, distinguish a person from a thing, and the energy must be a person, an infinite and eternal person. The conclusion is inevitable."

*The Christian Work* takes much the same view:—

"As, just before the close of his life, light seemed to be breaking from the heavens upon Shelley, and as the idea of intelligent design behind nature seemed to be climbing into the soul of Darwin, and finding a permanent abode there, and as Romanes found the fuller light, so the idea seems to stand forth and obtain recognition, that there is something beyond the 'unknown' and the 'unknowable.' . . . These [the words already quoted] are very nearly the terms used by Charles Darwin, with whom Spencer had many conversations, and who might have influenced the great writer in assuming a teleological view of the universe of mystery and fact that surrounds us."—*Sel.*

**"POPULAR ERRORS IN LIVING."**

DR. CHARLES W. PURDY discusses "Popular Errors in Living" in the current number of the *North American Review*, and although he does not treat the subject exhaustively, he furnishes a very acceptable guide to the application of ordinary common sense. It is impossible to set up absolute rules of living for the use of all. If all men were born with the same physical constitutions, or if they could be prevailed on to take just the requisite amount of the best exercise, it would be a comparatively easy task to lay out their daily scheme of life. But when these essential factors necessarily vary so widely, the best that can be done is to outline general principles, and this Dr. Purdy has done in a manner that is convincing, even though it may accomplish no special reforms.

His fundamental statement is that "if a man who is born of healthy parents and is himself healthy at birth becomes seriously disabled in health before the age of from sixty-five to seventy, barring accidents or infectious disease, it is solely because he has not lived properly." Dr. Purdy practically skips the period of youth when parental control can determine absolutely the essential features of children's lives and counteract any natural tendencies to commit serious errors. He presupposes that the parental duty has been faithfully performed, although probably the truth is that the average individual reaches the age of discretion with most of the popular errors of living in full operation.

His first contention is that the tendency in America is toward a sedentary life and that the vast majority of people take practically little exercise. Without going into the ramifications of this detail nor the causes for the practice, but accepting it as generally true, it is particularly instructive to note the serious errors in living in which this class indulges. They are largely in the matter of eating, and can be summarized as follows:—

Eat too much meat.

Eat too much food containing sugar and starch.

Eat too much food generally.

The matter of excessive drinking of course can be eliminated from a discussion of the acts of some people.

Meat provides the nitrogen in the human system and comparatively little is needed. The excess of meat eaten therefore goes to waste, overtaxes the delicate organism that disposes of this waste, and results in time most frequently in forms of apoplexy, Bright's disease, and heart failure.

Sugar and starch when taken in excess into the system clog the organs and the disarrangements become manifest in dyspepsia and diabetes. The tendency to eat too much of all kinds of food is especially pronounced among the rich, where food is prepared in so many inviting varieties. The entire internal mechanism of man is of course

overworked by this stuffing and wears out under the strain.

It requires the liberal exercise of common sense to overcome these errors. When the human machine resorts to proper exercise many of the evils are to a large extent counteracted. The laborer can eat more meat and requires more than the nonexercising student, and in fact he requires more food of every kind, because the waste of tissue in his case is so much greater. Between these two extremes exists a graduated series of equations, the necessary food supply increasing with the increase of exercise. It is obvious that the most difficult road to reform is through the regulation of the food supply. All the environments of our daily life, and, in fact, of the civilization of the times, tend to encourage man in overeating, and it requires a much greater exercise of caution and self-constraint to resist these tendencies than the average man can hope to put forth. But if the practice of overeating seems too deeply planted to uproot, the same cannot be said of the tendency to a sedentary life. The evils of overeating can be greatly diminished by exercise, and it seems that to exercise man must look chiefly for his deliverance from premature death.

Dr. Purdy holds that horseback riding, bicycle riding, and walking are the best forms of exercise in the order given. Doubtless many experts would change that order somewhat and place bicycle riding first, and Dr. Purdy himself admits that it is "an ideal form of exercise." It is very encouraging, therefore, for the future of the race that "an ideal form of exercise" has taken such a strong hold on the people. In the last few years women, students, professional men, and business men who never before knew what it was to take regular exercise to any adequate extent, have been drawn out into the open air and have gradually acquired the habit of riding several miles every day. Whole communities have become imbued with the wholesome desire to ride and there is every reason to believe that the custom has come to stay. Who can say, then, that the Americans have not taken a long step towards their rescue from premature decay? With the exercise problem solved or in process of solution, the admittedly

greatest factor towards longevity is being acquired as a national trait. Perhaps in time the various minor factors will also be added to the American regimen.—*Exchange.*

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This is a reduction of twenty-five per cent, both in the price of the church paper, and of the revenue derived from it. It is therefore necessary that all avail themselves of the new departure and greatly enlarge the list of new subscribers; and also that those indebted pay up all past due accounts.

Branch book agents and the ministry who can do so, are respectfully asked to second the efforts of the Board by obtaining new subscribers for the HERALD and working in the general interests of the Herald Office—the church publishing plant.

In bonds,

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# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, July 21, 1897.

No. 29.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, JULY 21, 1897.

### IS THERE REMEDY?

Two articles upon the labor topic, and thoughts suggested by its consideration will be found elsewhere in this issue. We give them insertion without a thought as to their political complexion; but as a tribute of respect to the motive by which the writers are evidently incited to write.

It is estimated that the movement contemplated by Mr. E. V. Debs will require \$7,000,000 to put it into operation; and Mr. Debs is confident that he can raise all the funds needed. He states that he already has a large contingent of both clergymen and lawyers, enough to found a colony of each, besides thousands of applicants of all classes. In the meantime, Mr. Debs has an office in Chicago, with secretaries, type writer, and messenger boys at a salary of \$1,200 per year to enjoy while he works out the colonization scheme. We are waiting to learn the details of the plan, thinking it possible that the hitherto hindering causes to successful coöperation may have yielded to political sagacity.

All the plans for coöperative associations hitherto advocated, so far as we have seen them, require the collecting of a sum sufficiently large to found a town, township, or State. This is the feather that has broken the back of the labor camel, time after time. The possible putting together of many small fortunes did not make the individual stockholders any the richer, though the aggregate of the small sums looked large, of itself.

President Brigham Young had a successful way of providing men with a chance to work; but it was not by a coöperative system of which the people were the originators, benefactors, managers, and beneficiaries; the whole

was dominated by the direction of the church officers, Pres. Young first, the bishops next. It furnished all something to eat, but made all labor, and permitted Pres. Young and some others, all leaders, to get wealthy. Whatever the advantages the system as applied were to the poor, the willingly able to labor, and the necessarily indigent, it permitted an opportunity to those in whose hands the direction of affairs and decision of disputes were vested to take good care of themselves.

This may have been the fault of the administrators rather than the system, the basic principle of which was, "there shall be no poor among you."

There was none, we suppose, in the sense that none perished with cold, or hunger, or absolute need of wherewithal to sustain physical life; but, measured by the condition of the leading men there were many poor, in comparison.

Mr. Debs visited Utah in his search for a locality in which to try his colonization scheme; and, upon his return he was willing to say that the system was the most perfect he had seen, if carried out as originally instituted. It does not seem, however, that he proposes to model after the original system in his colonies.

One brother expresses the thought that "surely there are men of means enough in the church to purchase the land;" meaning, of course, land for farming and gardening purposes, for the sustaining of life. There may be. It would depend upon how much land would be required, how much would be deemed necessary.

This brother also expresses the thought that there would be found plenty of those willing to labor, if the labor was provided for them. This may be, also, and we hope it is abundantly true, in regard to saints. But would labor on the land, however well life might be sustained, be satisfactory to all? The subject is worthy of thought.

The church in the past has been

the participant in several coöperative attempts, all of which, so far as tried, failed to answer the expectations of both those who promoted them and those sought to be benefited.

The only one that clearly appears to be pointed out in the church books, has not yet been given a fair trial, in a universal sense of application. So far as it has been, it works well, though some find objection to its administration; possibly with more or less cause. Can it be remedied?

The church now has some lands in different localities, which the Bishop would like to see occupied; but, because he is not in condition to furnish all the improvements and appliances for an already successful occupation, tenants of the sort willing to "labor and to wait," are difficult to find. By far too many are like a carpenter we know, who is quite willing to work when he "feels well," provided he can get carpenter work to do, and get old time good wages, but will not work for less, or do other work than carpenter work, though repeatedly offered him; he says he prefers not to work than to work for less than he used to get, and don't care to do common labor. Of course this is a single case, but it illustrates a class. Does a land system comprehend work for this kind of men, and a great host of others, of similar inclinations of numerous trades?

The plan, or plans proposed by the Lord, so far as found in the law, all seem to contemplate a good deal of self-sacrifice, and do not point out a dead level of equality, any more than the equality of the beautiful city means that it is to be fifteen hundred miles high; though the description states that "the length and the breadth and the height of it are equal."

A good number of the socialistic, or communal societies that have been tried, were for a time successful on a small scale, and during the vigorous lifetime of their originators. But in not one of them that we have ever seen the account of, was there an absolute equality; and if anyone thinks

there has been, or is now one in existence, we shall be glad of an account of it, with a copy of its by-laws, rules, and regulations; including, of course, its working details.

We want it understood that we are not opposed to social and domestic coöperative associations; but quite to the contrary we are well disposed toward them. And in the absence of any divinely directed scheme the working details of which have been arranged by divine wisdom, we are trying for light and knowledge regarding such institutions devised by human wisdom—and are willing to learn. With us the question is like Atlas' problem of lifting the world; give him a fulcrum, and a place to rest it, and he could easily have done it. Give several of our brethren the means sufficient to a full fledged colony and they could "touch the button" and do the rest.

That "there is something wrong," may be sadly too true; but we fancy that the centre of the disease social has not been accurately located, nor the adequate remedy discovered, aside from full obedience to the "Law of the Spirit of Life in Christ Jesus," by which men are made free from the law of sin and death.

This is not written with regard to any view of politics, or with reference to any party in the political strife, and we hope no reader will make the mistake of thinking so.

#### A LABOR PROBLEM.

THE industrial world is facing the labor problem again in the strike phase.

The following will show to some extent what the money cost will likely be. Question may arise, can an already "impoverished" band of workers afford the cost?

It is now estimated that 125,000 coal miners are engaged in a strike. Assuming that their wages averaged \$1 per day the weekly loss to these miners would be \$750,000, and if the strike shall last ten weeks the loss to labor alone would be \$7,500,000. If the strike shall last ten weeks and the miners then gain the increase of 18 per cent demanded, it would require them to work for fifty-five weeks at the increased rates to restore the loss they sustain by ten weeks of idleness. This is not theory; it is stubborn facts and figures which should be most carefully and dispassionately considered by those who engage in a strike when there is universal

business and industrial paralysis throughout the country.—*Philadelphia Times.*

In connection with the foregoing it is estimated by some writer that the Queen's jubilee expenses, direct and indirect, will foot up to a hundred millions, or more, and that the Christian Endeavorers will expend over four millions in the visit to San Francisco to have a good time. Are any of them of the laboring classes, is a wonder with some.

#### THE HERALD AT \$1.50.

OUR readers are requested to take special notice of the advertisement which appears on the second page of the HERALD cover, announcing a reduction of twenty-five per cent in the price of the church paper. A further statement, of causes leading to said reduction, etc.,—also of the expectations of the Herald Office in increased subscriptions, will appear next week.

It is to be hoped that the response to the action of the Board of Publication will be both hearty and prompt, as it is made in the interests of the saints, as servants of whom those placed in charge of the publishing department are acting.

#### EXTRACTS FROM LETTERS.

BRO. C. A. PARKIN, San Francisco, July 5:—

To me this great latter-day work grows brighter and brighter. I put in rather a lively week for a "local;" on Wednesday evening joined in marriage Sr. Henrietta Knight and Thomas E. Hoffman; on Saturday two p. m. preached funeral sermon over Mr. William Young of West Berkeley; on Sunday eleven a. m., preached at Irvington thirty-five miles from home, also conducted sacrament meeting; at 7:45 p. m. preached at home with the most marked liberty. I was in a flood of light, so to speak. O, how I thank God for his Spirit! I wish the saints could appreciate our privileges.

Bro. M. R. Scott, Sr., Galena, Indiana, July 10:—

The "Scott's reunion," which was held at Mount Eden, June 6, was a grand success. Some estimate the crowd at one thousand. I was permitted to see a letter from Charles T. Russel, of Allegheny, Pennsylvania, author of the "Millennial Dawn," which was written to parties in Louisville, in which he attacked the faith of the church; and among other things he said, we believe in the "doctrine of transmigration of souls." Elder Russel is not ignorant of the doctrine of the church, and we are sorry to think he would willfully misrepresent. His letter will be replied to in the future. There was a Union Sunday

school celebration of the 4th of July on the 3d, at Wolf's Grove. Ministers of other denominations were there. I was called on to make the opening speech. I speak of this only by way of encouragement and to show that ignorance and prejudice are giving way before light and knowledge.

Bro. and Sr. A. M. Crofford, address given below, write as follows:—

To the elders that are laboring in Oklahoma Territory: You are cordially invited to visit A. M. Crofford and wife, where you will find a welcome home—two and one half miles northwest of Pond Creek post-office; railroad station Round Pond. Pond Creek is the county seat of Grant County, Oklahoma Territory.

C. A. Parkin, San Francisco, July 12:—

We had one of the most peaceful meetings I have ever witnessed in this branch on Sunday last, at the sacramental service. We had a joyous time indeed. No outward gifts, but an indwelling of peace and joy.

#### EDITORIAL ITEMS.

THE Denver *Diskuverur*, for June 30 last, contains two friendly notices of our work and the branch of saints in the Colorado metropolis. From it we learn that "the Latter Day Saints (Reorganized Church) have a mission in Swansea Addition, and the Latter Day Saints (Apostate Church of Utah) are starting a mission in this city;" also that "Pastor E. F. Shupe, of the Reorganized Church and his wife celebrated their twentieth anniversary of late," receiving substantial tokens of regard from the church; and that "there was a full house and a jolly good time." Paper sent us by some friend.

By letter from Bro. W. G. Allen, of Paige, Texas, we learn that he is yet contending for the faith. He writes that he preaches somewhere nearly every Sunday and has recently opened two new places in Lee County. He has met some elders from Utah recently. Of them he says: "They claim to know nothing but the first principles of the gospel, and when I sprung the 'Adam-God,' and 'blood atonement' on them, they knew nothing about it." Bro. Allen also informs us that Bro. John C. Wilson, for many years a staunch defender of the faith, and who rendered the saints much assistance as an instructor in vocal music, is dead. Bro. Allen has been faithful through much adversity and sacrifice. May God bless his labors, and in them may he have joy.



In this issue of the HERALD will be found announcement of the retirement of Sr. J. H. Royce, former editor of the "Sunday School Department," and who now relinquishes the editorship to Bro. T. A. Hougas, the Superintendent. Sr. Royce has labored zealously and faithfully to make the department a success. We bid her godspeed in her future efforts in the Sunday school cause, which we are gratified to know will be continued. Bro. Hougas, the new editor of the department, is well known to our readers as the Superintendent of the General Sunday School Association. We welcome and bespeak for him the same assistance and courtesy extended to his predecessor.

President Joseph Smith left home for points in Western Iowa on Tuesday, the 13th inst.

Late arrivals at Lamoni include Bishop E. L. Kelley, from Ohio, and Father James Whitehead, and granddaughter, Sr. Mamie Allen, former Principal of Lamoni public schools, from Alton, Illinois.

Andree, the Arctic balloon voyager, left Dane's Island, Spitzbergen, July 11, on his balloon voyage for the north pole. Lieutenant Peary, the arctic explorer, does not regard the project with favor and expects little or nothing of success from it.

Violent shock of earthquake at Laibach, Austria, a city of 30,000 population, July 14. The inhabitants were thrown into a state of panic; scarcely a house in the town remains intact. Eighty chimneys, including several factory stacks, fell. Museum collections were thrown together, pell-mell. Great cracks were made in two church steeples.

If we have failed to note any essential items forwarded of late by correspondents, it has been because of a rush of work incident to closing up the second volume of the Church History, which has kept the entire Herald Office force unusually busy for some time past.

A great labor struggle is now going on in Great Britain, where the "Amalgamated Society of Engineers," 100,000 in number, are on a strike. Both sides refuse to arbitrate the questions at issue and the contest is likely to be prolonged and disastrous to business interests. The leading point at issue

is the question of eight hours for a day's labor.

Great Britain's increased naval force: A bill passed the House of Commons, second reading, on the 14th, providing for the "establishment of naval works at Dover to cost £3,500,000; for an inclosed space of 610 acres, with berthing accommodation for twenty battleships, besides smaller vessels. The Gibraltar harbor would be rendered absolutely secure and enlarged by ninety acres," etc.

Rain is again falling on parched India. A good supply has fallen in Burmah, on the west coast, and in southern Bombay and Mysore; also in the central provinces, parts of Bengal, and the northwest provinces; but Bombay (northern), De Cena, and Madras are yet without it. If the monsoon again advances the damage will not be very great, but the situation is serious where large areas have been sown.

Constantinople advices, July 16.—On the 14th the ambassadors of the powers requested Tewfik Pasha, Minister of Foreign Affairs, to state definitely whether Turkey would resume peace negotiations on the basis of proposals made by the powers regarding the establishment of a new frontier; adding that if negotiations were not resumed on this basis they would be compelled to inform their governments that there was no alternative but coercion. Today Tewfik Pasha joined the meeting of the ambassadors and declared that the Porte accepted the principle of a strategic frontier; reiterates its intention to send reinforcements to Crete, and is making preparations therefor. Widespread disease among Turkish troops in Thessaly.

Good preaching by Bro. F. L. Sawley at Harrisonville, Missouri, according to reports forwarded by Bro. N. B. Ament, July 12, four baptized, a general good impression among the people, with prospects for a branch in the near future.

Rio Janeiro dispatches of the 9th state that the fanatical insurgents have been successful in conflict with the government troops.

Turkey has presented an ultimatum to Persia, demanding withdrawal of Persian troops from Turkish territory.

It is stated that Russia will back Persia in refusal to comply.

International rumors are afloat that Spain and Japan have formed a league offensive and defensive against the United States, growing out of the attitude of the latter toward Cuba and Hawaii. The report is discredited in many quarters.

Redfield, South Dakota, July 16 advices reported the sun obscured for a half day by swarms of grasshoppers passing southward. Sections of the hill country for miles have been devastated by the pests.

Bro. A. B. Hanson, of Detroit, Michigan, and formerly a resident of Lamoni, returned to the city of the saints on the 17th to accept a place on the Herald Office force.

A goodly number of the Lamoni saints assembled at the home of Bro. and Sr. J. H. Hansen on Friday evening, the 16th inst., to tender a reception to Bro. and Sr. J. C. Clapp and family, who lately arrived from California to locate in the city of the saints. Bishop Kelley welcomed the new comers on behalf of those assembled, presenting some useful household articles as expressions of the good will of saints and friends among whom they are to make their future home. The affair was a surprise and a very pleasant one throughout.

The overtures of Spain, of autonomy for the Cubans and the failure of the United States to recognize them as belligerents, are causing many Cuban leaders and soldiers to abandon the war for independence. While General Gomez is determined to continue the war and is meeting with successes, an early settlement with Spain on a basis of home rule is looked for.

The great strike of the bituminous coal miners continues to spread. Efforts for settlement by arbitration have failed, and prospects indicate a coal famine with consequent high prices and damage to business interests.

Bro. I. N. White wrote from Springfield, Missouri, the 18th inst., where he was holding a discussion with a Baptist minister. He says: "So far this is one of the most signal victories I have ever gained. It is a public debate, sure enough, wide reaching and the excitement immense. Springfield is a large place, forty thousand inhabitants."

## ADDRESS TO THE SAINTS.

AT the close of the late April session of conference, a session of council was held between the Presidency, the Twelve, and the Bishopric, at which an agreement was had as follows:—

Resolved, that a committee of three composed of one of the First Presidency, one of the Twelve, and one of the Bishopric, be appointed to write an address to the saints.

The committee chosen by the council were Joseph Smith, of the Presidency; W. H. Kelley of the Twelve, and E. L. Kelley of the Bishopric.

The following is the result of the effort and contains a consensus of agreement, so far as it was found practicable to procure in the scattered condition of the members of the council:—

*To the ministry and membership of the church:*—We your brethren and fellow workmen send greeting. The day of fasting and prayer appointed for the Lord's day, March 28, seems to have been observed by the saints universally. Such observance was recognized of God, and the result has been assuring and satisfactory.

The change of conditions wrought by the direction to fill up the leading quorums of the church has removed doubt and provided an answer for the eldership to the criticism based on the hitherto fragmentary condition of those quorums named. This change of conditions indicates that the time for the pursuit of a more aggressive policy in propagating the truths of the gospel and the general work of the church has come. Such time has been predicted, and none should regret the fulfillment of the prediction, or hesitate to take respective part in the forward movement. For, while added responsibility is incurred, reason as well as hope declares that added wisdom and power will be given to meet the added burdens.

The unity of purpose and spirit that characterized the late session of conference was remarkable and is fraught with great promise of good to all, during the coming year. And if it is but fostered by the leading ministry, it must continue and permeate all classes in the church, and affect to a greater or lesser degree those without with whom the work of the church may bring its members into contact. This unity was greatly enjoyed by all attending the session, and must have

been felt to the remotest branch of the church.

The Quorum of Twelve, now filled, will be in condition to more actively push the general work in the field; and there should be a cordial and effective support given to this quorum in its ministry. It is due to the progress of the general body that the leading ministers should receive the full moral support of all.

The Seventy is increasing in numbers and in moral and spiritual excellence; and its members are well prepared to hold to their part in the onward work now before the church; and also to act in their places as the third quorum in the three holding equal right of decision in protecting the people from false doctrine and aspiring spirits, should such ever present the occasion for action. The second quorum is being rapidly filled by the wise choosing of the seven presidents, from the young and rising men among the elders, and will soon be, if indeed it be not already the equal of the first in the efficiency and availability of its membership.

The quorums of elders to the number of five, have made a good report of labor during the year, and are worthy of praise for zealous activity.

The quorums of the lesser priesthood have also shown a like commendable zeal; and though their number is comparatively small, they are working for a better understanding of duty and an increased usefulness.

The calling and choosing of a Patriarch marks an epoch in the church that will stand in the history of the Reorganization for all years to come; and while it may not now be needful to attempt an enumeration of all the privileges and duties pertaining to that office, it will suffice to state that he is to be an elder having the qualifications of an evangelical minister. The right to confer spiritual blessings upon the members of the church by the laying on of hands belongs to the Melchisedec branch of the priesthood; and has been held by the traditional teaching and practice of the church from 1830 to the death of Joseph and Hyrum Smith to be a peculiar province of a patriarch, who is by name and calling a father of the people; who is by spirit and qualification capable of sympathizing with the

members of the family in their trials and sorrows, and to advise with them in their difficulties, as a father might do; and to confer blessings upon the children of the church.

It will also be within the line of his duties to hold meetings in the branches in which the spiritual strength of the saints may be revived.

In addition to the office and work of Patriarch, Bro. Alexander H. Smith will, as a member of the Presidency, be a helper in the general field and fill such appointments as will be found practicable.

The missionaries in charge of the various fields will make special effort to get into their fields, taking charge and organizing their forces for the year's campaign.

To meet the aroused demand for a more active, and for that reason a more successful gospel campaign this season, it will be needful that the treasury be sustained, in order that there will be no necessity for any one of the few sent out to return from the field to look after home interests. The church ought to look after the families of those spending their whole time in its service. To enable the representatives of the church in this department—the Bishopric—to carry out the wishes and will of the body in this work, the membership as individuals must not only be strongly desirous that the gospel shall be preached, but they must measure their desire by some commensurate need of performance; indeed, they must let their "actions speak louder than their words." If this is not done, neither the general officers of the spiritual line nor the Bishopric can do the work, or be responsible for its failure.

We therefore exhort the church to remember to devote of their labor and substance to the purpose of carrying on the work of the last days.

The elders and priests who are sent out with the traveling force, will all go with the authority of the church to present in the name of the Master the gospel of peace; and so long as they shall present the truth in sobriety and the spirit of "good will and peace" to men, the church is under obligation to extend the same kind, courteous, and loving welcome and moral and spiritual support to them that are accorded to others in the field.

We entreat the saints to receive those appointed to the several fields and missions, in charge, and assist them by a careful consideration and cordial support, to raise the standard of their respective districts higher in moral excellence and spiritual development.

Rivalry to see which district or person may report the greater number of baptisms should not be indulged. Let your striving be to secure peace and harmony of effort. The effort of the districts should be, not for numbers, but for moral standing and spiritual growth.

The report of the ministry taken with the report of the Recorder show that of the entire number of baptisms about one half were the work of the local authorities, which is a creditable showing, and indicates activity and faithful perseverance on the part of the local brethren, including presiding and laboring officers of every calling. We commend these officers and express the hope that the coming year will show an equally creditable work done by local men. We are "workers together with God;" let us not be unfaithful or discouraged.

JOSEPH SMITH,  
W. H. KELLEY, } Com.  
E. L. KELLEY,

July 12, 1897.

## Mothers' Home Column.

EDITED BY FRANCES.

"Only a little longer let me stay,  
For much remains undone,  
Of victories, planned at break of day  
Few, few are won,  
And now life's ardent noon fades fast away."

### ORIGINAL AND SELECT READING FOR AUGUST MEETINGS OF DAUGHTERS OF ZION.

#### WASTE MATERIAL ABOUT THE HOUSE.

DEAR SISTERS:—With the thermometer 90° in the shade I have, for my comfort and solace, a glass of cold water, not ice water, and a lovely red rose to lend its beauty and fragrance for this occasion. I will try to give you a few homely yet practical hints on everyday life and how to keep well this hot weather.

Our first care, after arising in the morning, should be to thoroughly ventilate our sleeping rooms, separate the bedding and expose to the fresh air. After we bathe and dress, all soiled clothing and waste water should at once be removed from the sleeping rooms. We should next visit the kitchen and inspect the cupboards, and if we find any tainted food, just as soon as a fire has been lighted, burn it. If this cannot be done, bury it. Don't allow anything to remain about the

house that will decompose and cause disagreeable odors.

Slop buckets should be closely inspected and kept clean. All such buckets should be thoroughly painted, inside and out, thus rendering them less liable to retain fetid odors. Empty often and keep them covered to prevent swarms of flies gathering near the house.

Soiled clothing must not be put away in closets and allowed to remain until they smell badly. I remember visiting a family as a friend. The children had the diphtheria. One child had died and another was sick. In passing through the house I discovered a closet in which was stowed away clothing and, seemingly, a little of everything. When I inhaled the odor issuing from it I was surprised and wondered that all the family had not taken the dread disease.

Don't allow dirty dish rags to accumulate; no! not even one. Rags are cheap. Burn or thoroughly wash all dirty rags.

The back yard is, generally, the repository of all the slops from the kitchen, and in many of these same yards you will find the people habitually, empty all their waste water and slops near the well! How dangerous this habit, but few stop to consider! From fifty to one hundred feet should be the limit, or even farther would be better.

Waste vegetables, bread, etc., we often find scattered about the neglected back yard. All such refuse should be burned or buried as, after decay sets in, disease-breeding odors are spread abroad, signaling the death of both old and young all over our broad land.

Keep a quantity of lime, in some dry place, and use freely in the water closets, hen houses, etc. Wood ashes are also a good disinfectant. Use both to keep down disagreeable odors. This precaution may save you a doctor's bill. If you value your health and that of your little ones, burn or bury all waste material, drink plenty of pure water, eat a light diet, take the allotted time for sleep and rest, and you will do much towards securing good health and happiness.

DR. BERTHA A. GREER.

#### "AMUSEMENTS IN THE HOME.

"Amusements in the home should have these characteristics: they should unite the family, deepen children's love of home, and guard them against temptation. To accomplish the first object we need recreations in which parents and children can join. Here at the very outset we are met with a difficulty, the irrepressible conflict between children's noise and grown folks' nerves. Love of noise seems innate in every child, certainly it is in every boy, and not only is the love of noise innate, but the noise itself seems to be in him and must come out. Noise seems to radiate from him as heat does from a fire and does not seem to be at all dependent upon outside conditions. Let him be shod in velvet and treading upon thickest carpets, his heels will make a noise every time his foot comes down, and though he be trained to speak never so softly, he can scarcely open his mouth without emitting sounds like a watchman's rattle. If this be done in the green tree what shall

be done in the dry? If it is all our nerves can stand to live in the house with him when he is under repression, what will become of us when he is let loose in the abandon of play? It is a hard question, but we believe we can better afford to bear his noise at home than to let him go away to make it. And if we are in the midst of the making, the noise does not trouble us half as much as if we stand outside and listen. Then a good hour's romp with the children every day will strengthen the nerves and sound a truce in the irrepressible conflict with noise.

"How many of you now look back with delight to the game of blindman's buff played in your mother's kitchen with father, mother, and perhaps grandpa too, joining in it? If such a picture hangs on your memory's wall I am sure you would not exchange it for any specimen of high art you can purchase at Goupil's. This same kitchen brings up memories of nut-crackings, candy-making, corn-poppings, apple and chestnut roastings and all the fun that accompanied them, father's stories, mother's songs and happy talk and bubbling laughter. Such musses as we used to make! and the fact that we knew we must clear them up, leaving the kitchen in good order, did not detract from our pleasure, for we managed to extract a deal of fun out of the clearing-up process. These kitchen romps usually came early in the evening, right after the chores were done; later, came the quiet hour in the sitting-room, with music, work, and reading aloud. I well remember such evenings in my own home. Lewis' and Clark's 'Explorations,' and D'Aubigne's 'Reformation' seem sacred books to me because my father read them aloud to us during the evenings of the last winter he spent on earth. Reading aloud in the family circle cannot be too highly commended; the reading should be in turn by all who can read.

"Music is invaluable as a means of recreation. There are few families in which there is not one member who can sing well, and others passably. Sing together, even if you do sometimes make discords. The more you sing together the more harmonious will you grow in more senses than one. An instrument of some kind aids greatly in the family music, and they are becoming so common that few families are without them. We believe that in no country on earth, not excepting music-loving Germany, are there found so many pianos and organs in homes as in America. If you have neither of these, a violin, a flute, or an accordion will aid greatly.

"We know a family in which 'taking journeys' was a favorite pastime for the winter evenings. Some place was chosen as a destination that father, mother, or some member of the household had visited, and an imaginary journey thither taken. You will better understand how pleasant this may be made by the recital of such a journey as actually taken in a family of my acquaintance. During the preceding summer the father and mother had visited Iron Mountain, Missouri, and this was chosen for their first trip. Imagine the family gathered around the table, on which stands a bright lamp, around

it clustered specimens of minerals brought from Iron Mountain. Each child had his school atlas, brought home for the purpose. The mother sat by with her knitting, which, however, was not so engrossing as to prevent her taking part in the conversation and helping little Billy find places on the map when he could not find them for himself. 'Now let us play it is summer, it is so much pleasanter traveling when the trees are green, the flowers in bloom, and the birds singing everywhere. Where shall we go first?' 'To Peoria, and down the river to St. Louis,' said one. 'To Burlington,' said another: 'To Quincy,' said a third. 'Yes, either way will do, but I think we will go to Peoria, and then we can ride on two rivers; what two?' 'Illinois and Mississippi.' 'Yes, now find Peoria.' Soon on every map Peoria was hidden by a chubby finger. 'Now we will go down the river,' and each finger moved slowly down toward its mouth. 'Where are we now?' 'On the Mississippi.' 'And what city are we passing?' 'Alton, where the State Prison used to be,' they answered. 'And here is the Big Muddy, flowing right into the Mississippi,' exclaimed Harry, entering into the play enthusiastically. 'But the waters of the Missouri are a beautiful color, if they are muddy,' says mother. 'Just the color of a cup of delicious coffee with the rich cream in it, or of your auntie's watered silk dress. It pours its great volume into the Mississippi, but for miles the brown stream and the blue stream flow along without mingling. Here we are at'— 'St. Louis,' the children inserted in her pause. 'See the crowds of boats, some loaded with corn from Illinois; some with wheat from Minnesota; and some with cotton from New Orleans. Now we are at the pier; the beautiful blue and brown tints are all gone, the water looks black and dangerous. So it is—the captain says—twenty feet deep here, with under currents that would suck you down to death if you should fall overboard. But there are little children, some no bigger than our Nannie, clambering over the slippery docks, springing out upon the rafts, holding on with one tiny hand, while with the other they reach far out to catch the floating driftwood which is all the fuel they have. It makes me shudder to look at them, for one slip would be their death.'—*Childhood: Its care and culture.*

(To be continued.)

#### PROGRAM FOR AUGUST MEETINGS OF DAUGHTERS OF ZION.

HYMN 165. Prayer. Scripture reading, Galatians 6:1-10. Reading from Home Column, with discussion. Reading of short article by Sr. Greer, with discussion. General remarks or questions on mothers' work. Roll call. Hymn 200. Benediction.

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

THE prayers of the Union are requested in behalf of Bro. and Sr. A. P. Rockwell, of Colorado City, Colorado, who are aged and afflicted, that they may be restored to health.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

#### ANNOUNCEMENT.

*To My Colaborers in the Sunday School Work:*—Our work has assumed such proportions that concert of action is needed, and that unity may prevail your superintendent should speak to you often. The best medium for such communication is through our department. It has, therefore, seemed wisdom that the superintendent direct said department. We take pleasure in introducing to you one now known to you all as thoroughly initiated into the mysteries of the work—our worthy brother, T. A. Hougas. We bespeak for you an efficient editor and beseech you to give him your hearty support.

In retiring we thank you all for your aid and kindly treatment while trying to serve you. May God bless you all and his work everywhere, is the prayer of your sister,

MRS. J. H. ROYCE.

AS the season of picnics and outings is now on, we present in this issue a few excellent thoughts upon the subject of Sunday school picnics, from the pens of persons experienced in this line of work. Do you have Sunday school picnics? Your children like all others must and will have amusement. A child is worthless that will not. If you do not furnish them amusement, the world will. Which do you prefer them to have, the allurements of the world or the influence of the home, the church, and the Sabbath school?

#### SUNDAY SCHOOL PICNICS

ARE of more value than Christmas entertainments, especially where the deception of "Santa Claus" is practiced. . . . This is the time of the year for picnics. . . .

##### TWO SPECIAL FEATURES

should always be considered at these picnics. The first is singing, the second is social talk between the teachers and scholars about what they see, and lessons drawn from that seen.

##### DISTRICT ASSOCIATIONS

should arrange for picnics at as appropriate places as can be found to accommodate the greatest number of schools. . . .

##### MAKE AS LITTLE DISPLAY

as possible in preparing for picnics so that no members of the school will feel they cannot go, or cannot enjoy themselves if they do go. . . . Make the

##### OBJECT

of the picnic the encouragement of all in the Sunday school, but especially those who have a disposition to think you are not interested in them and are easily discouraged.

Urge all the school to be sufficiently interested in the welfare of the school as to make such gathering of special enjoyment to those easily discouraged, and those who have not pleasant homes or loving associates at home. Teach the children that they leave their

pleasant homes, such as have them, to associate in these gatherings for the purpose of giving added enjoyment to others. . . . Picnics are not nor should not be considered for selfish purposes. . . .

When food is to be eaten a

##### BLESSING

should be asked upon it. This ought not to be neglected. If each class prepares food separately, the teacher should return thanks, but if the food is all together the superintendent should offer prayer.

Yours in Christ,

J. F. MINTUN.

#### SUNDAY SCHOOL PICNICS.

SR. EMMA HOUGAS.

Prepared for Fremont, Iowa, district convention.

1<sup>1</sup> Nature of.

1<sup>2</sup> Orderly.

1<sup>3</sup> Marching.

2<sup>3</sup> Music.

3<sup>3</sup> Each class under its own teacher.

4<sup>3</sup> All teachers under the direction of the officers.

2<sup>2</sup> Sociable.

3<sup>2</sup> Program.

1<sup>3</sup> Short.

2<sup>3</sup> Music, recitation, songs.

3<sup>3</sup> Talk to the children.

4<sup>2</sup> Dinner.

5<sup>2</sup> Recreation.

2<sup>1</sup> Benefits derived from.

1<sup>2</sup> School advertised.

2<sup>2</sup> Day of recreation.

3<sup>2</sup> Better knowledge of children obtained by teacher.

4<sup>2</sup> Teachers and officers become better acquainted.

5<sup>2</sup> Promotes the interest and growth of the school.

WE notice on our outline the first topic is "Nature of" and the first essential under that is order.

##### ORDER

is necessary to the success of everything we undertake, and since the picnic is under the auspices of the Sunday school, it should bear the stamp of dignity and reverence due the organization. To obtain this everything must be systematized, even the going to the picnic grounds. This system must be fraught with life that the children may be made to rejoice not only in the gladness of the day but to praise the Beautifier of all nature.

We know of no way to fill the souls of both old and young with joy and love equal to that of listening to good

##### MUSIC,

and we would suggest that if at all possible a band be obtained; or in places where there is an orchestra in the school, that might take the place; but in case neither the band nor orchestra can be had, the singing of the school's most familiar songs will suffice. The school should assemble at the regular place of meeting and be formed in a line to proceed to the grounds; if within walking distance, marching to music; if too far to walk, arranged in vehicles, so that all unmanly and boisterous conduct may be restrained. In either case each class should be under the

## LEADERSHIP

of its teacher, and all teachers under the direction of the officers.

## SOCIALITY

and jollity should reign, but undue hilarity should be avoided. The question of whether a

## PROGRAM

be prepared or not is unsettled, as some advocate the idea, while others discourage it. We would suggest, however, the rendition of a short program consisting of song and recitation by the pupils and a talk to the children by the superintendent or some one whom he may select. This talk should contain the idea of the conduct the children should try to maintain throughout the day, and impress the thought that we can have a nice time and please God at the same time. . . . Then comes

## DINNER,

the most important feature of the picnic, and we would suggest from a personal standpoint that here again comes the teacher's duty to take charge of her class. When dinner is spread the teacher should ask the blessing herself, unless she has some pupil in the class who will do so. The picnic dinner with the class will afford the teacher an opportunity of getting nearer her class that cannot elsewhere be found. The teacher can gain a better knowledge of the child than she could in several visits to the home. . . .

## AFTER DINNER,

or when the time comes for the rambling in the woods, seeking pleasure in the hidden nooks, the teacher should still keep the

## COMPANY

of her class, or at least be the director of their play, and their advisor as what is best to do. She may play games, row, or whatever comes up she must be their protector or guide as the case may be. We do not mean the classes be kept apart from each other, but that the teachers have oversight, as mothers do over their own children. Of the

## BENEFITS

we are at a loss as to what to say. In a sense it advertises the school. Parents will take their children to a Sunday school picnic who cannot be persuaded to take them to Sunday school. The children become interested in what they see others enjoying. . . . "All work and no play makes Jack a dull boy," and if you would keep the children contented and happy they must have something to relieve the monotony, and the picnic can be made the most innocent of entertainment. It gives the children an outing they very much enjoy and will look back to in after days as an oasis in the desert of life. By the spirit of joy and pleasure and sociability to permeate the very atmosphere in the balmy breeze of the shady wood, the teachers become better acquainted with their classes, the officers with their teachers, and with each other. That which serves to bring unity and harmony into the school promotes its growth and interest and is good. THE benefit of all is the demonstration that we can serve God even while out for pleasure, and this should be impressed on the minds of the young.

## Letter Department.

DETROIT, Mich., July 6.

*Editors Herald:*—I arrived home from General Conference and my field April 17. Spent the time very busily at home till June 17; reached St. Louis in time for commencement exercises of the high school on the 18th, which was indeed a pleasant affair. I think I never saw so fine a stage display. Eighty-six young ladies dressed beautifully in white, and bedecked with flowers, and twenty gentlemen in black, marching to music, getting into position; it was beautiful. My chief interest, however, was in Sr. Florence Burgess, whom among other little folks, I baptized when laboring there. She has outstripped one hundred and six who succeeded and seven who did not graduate, winning laurels with unusual energy. All her friends felt proud of Florence and her work. May she succeed as well in using her attainments to benefit herself and others along life's pathway.

Learning should not, but often does, lead to vain pride, haughtiness, arrogance, while it should, as expressed in President Joseph Smith's address at opening of Graceland College, lead in the opposite direction—humility and the realization that at most man can know but little. Paul said, "Not many wise, not many noble, not many mighty" were called; it evidently was not because such were not useful or desirable, but signifies that but few, very few of such would be meek and humble enough to do God's bidding. He had to use those possessing these qualities, hence chose the fisherman of Galilee.

Education has spoiled many; wealth more; and the two combined yet others.

"Man, know thyself," is an all-important proverb. Meekness, humility, and all other gospel graces are necessary virtues, without which eternal life cannot be obtained, and therefore apply to all and not to ministers alone. To develop the mind and worthily use it in any avocation in life is honoring our Creator. This is done in a large sense by many who are ignorant of the restored gospel. Those who do so, fulfilling the gospel's requirements, enlarge the glory to God and eternal life to themselves.

I was defeated by lack of time in visiting Bro. and Sr. Riggs, of Cincinnati; am willing to be forgiven. Spent a pleasant day with saints of Middletown, Ohio, who with a brother in St. Louis helped me onward liberally. May the Lord reward them.

I reached Kirtland to confer with brethren W. H. Kelley and G. T. Griffiths in reference to my changed appointment on the 23d, and the pleasant city of Detroit the 27th. After being installed several days, finding there was to be quite an exodus of saints to Kirtland for conference, because of a twenty-five cent steamer rate to Cleveland, rather than be lonesome and practically out of business, I joined the party. All seemed to enjoy conference. Detroit people returned delighted with the trip, especially the warmth and hospitality of the Kirtland saints. They vow the weather clerk turned on too much

warmth, however. Our voyage was quiet and uneventful, unless it was that in returning with two thousand seven hundred aboard, quite a sprinkle of lads and their best girls tarried on Put-in-bay Island too long, despite an abundance of warning by whistle and bell, and got left. Other warnings fail as well as gospel warnings. Later in the day a slight squall and rainstorm induced the captain to call us all off decks, when the good "City of Cleveland" afforded too much warmth, but still riding steadily. Strangely enough to me it was about as hot crossing the lake as ashore—really suffocating anywhere out of a stiff breeze.

With Bro. E. C. Briggs I was over to Windsor, Canada; my first time off the land of "stars and stripes." Things earthly seemed about the same; something in the air as here makes a fellow hungry, but a stop at Bro. Couser's restaurant fixed that when we got back.

Detroit saints have received me well, and I am here with opportunities for work. Those in Ohio and Pennsylvania who expected my services will please write Bro. Griffiths.

My address for some time is No. 365 Grand River Avenue, Detroit, Michigan.

R. ETZENHOUSER.

GRAND RAPIDS, Mich., July 7.

*Editors Herald:*—We are still alive over here. Bro. S. W. L. Scott favored us with a few of his lovely sermons last week; and they were appreciated by all. I attended a picnic and grove meeting at Coleman, Michigan, on the 3d and 4th ult. A very pleasant time was had by all. Bro. J. A. Carpenter baptized a Methodist preacher (Erwin by name) on Sunday afternoon. It seems Bro. Erwin ran his gospel schooner out of the Methodist fog as he made Beaverton port, and a flash from the old beacon light convinced him that his chart was wrong; so he like many others has concluded to steer by the sun. He seems like a very candid young man, and it is hoped may reach others of that faith who are looking for some place to go.

On the 5th I was called to Ludington in behalf of church business. On my arrival I met Brn. Cornish, Caplinger, and Scheuer. A large celebration was on, and most everybody seemed happy, as they thought of their once sweet freedom. The town being thronged with people from every quarter, with now and then one whose legs would tangle, it was hard to tell which way he was going.

A nice little dining hall was run by the saints, which netted them about \$40 for their trouble.

R. E. GRANT.

BELL GROVE, W. Va., July 8.

*Editors Herald:*—After writing from Balos, West Virginia, I baptized two more there, one man eighty-one years old. He was a member of the M. E. Church South sixty years, a local preacher fifteen years; was deputy sheriff of Logan County for six years and a justice of the peace in Calhoun for seventeen years, and is as vigorous in mind as a man of forty.

I mention these facts because I consider it a great advantage to the church to get such men and their influence for the church. The other one was a granddaughter of the old man; and her husband told me he was coming in, but was not ready right then. There are several others near the kingdom at that place that I fully expect to trouble the waters with in the near future.

Your brother,  
G. H. GODBY.

#### THE OTHER SIDE.

SALT LAKE CITY, Utah, July 3.

*Editors Herald:*—Having read the last *Herald* and seeing the many good things with which it is freighted, it occurred to me that perhaps it might be well to give the "other side," to help the reader to maintain an equilibrium by keeping to the "golden mean."

To travel the hard sidewalk day after day through the heat, (and I know one elder, whose diffidence prohibits the use of his name, who did so to the extent that when night came it was necessary to put his aching feet into cold water that he might obtain repose,) hunting for those who once had a name and standing in the church and with the hope of rekindling the old fire, to find that some have gone back to the "old" church, some to Christian Science, some to infidelity, and some into the unenviable position of a grumbler, so that when the time for preaching comes he sees from fifteen to thirty out, is not very likely to inspire a very great amount of enthusiasm.

The writer found one man who had joined the Reorganization some years ago in Missouri, but moving here had changed the theological raiment and now manifests such a filial affection for the "mother"—Utah Church that the "Reorganized" is compared with the church of his present choice as the sucker growing out from the tall corn! Query: Is it right for *materfamilias* to so hate her offspring?

This same individual has learned since his affiliation that Joseph F. and "our Joseph" had a theological bout in the tabernacle publicly, to the utter discomfiture of the latter and the consequent victory of the former! How is it, Bro. Joseph, veracity or "whole cloth"? I propose to fathom it and if so deep I can't wade, will try to swim.

A native of Scandinavia and by-gone publisher engaged in a controversial way with the writer recently and after some two hours of it said we did not dare meet any of their representative men in discussing "living issues"! This was certainly the biggest shock our theological sensitiveness had yet received. When sufficiently recovered we meekly requested the naming of a "living issue" and were politely told that we did not dare to meet B. H. Roberts on succession. Having inherited a good sized bump of combativeness, and with the courage born of investigation and conviction, we didn't exactly tell him to "trot out his man," for whenever anything of a slangy nature comes into the mind Bro. T. W. W. looms up—not

quite as big as a mountain, but sufficiently large as to bring into existence a mental restraint, and we forbear. But we did tell him to bring the best man they had and we—the church—would be only too glad to meet them. And to show that we meant it we requested the individual to introduce us to the said B. H. R. and remain long enough to see which was the coward. This was agreed to, and the next afternoon set as the time and Mr. R.'s office as the place of such proving, with the express understanding that we meet at Bro. Larson's shoe shop that he might take David up to the presence of Goliath! A wait from 1:30 to four and he came not. An Elder Pierce came, however, and after learning how matters stood, proffered to do the introducing, but suggested by way of condoning the want of courtesy shown by the other that he had likely been "counseled" not to come. Would they really "counsel" a man to break his word—*lie*? This Elder P. claimed to have held a debate years ago with Bro. W. W. Blair and immediately afterward organized two branches in the vicinity—Western Iowa. Strange they are so afraid to debate with us *now*! Well, we went, only to find Elder R. gone, and so little David is still at liberty to roam the streets unmolested, with his sling—the gospel.

The Utah people may be summed up about as follows: The leaders who seem to care, more for the pelf than aught else; those who care less for what these leaders have said or done than for the gospel, which they cling to with a tenacity born of conviction, and with the awful doom of the "apostate" menacing them they actually *fear* to investigate; those who care more for pleasure than religion, and the many, many disgusted ones who have turned into the way of infidelity! Boys and men, very often the drunkard, swearer, and all-around tough are sent out on a mission! And yet my heart bleeds for latter-day wayward Israel, really "scattered and peeled," and I still feel that the better way to reach those who are really susceptible of being reached is by *kindness*. And while I perused Bro. Derry's letter, especially that portion referring to a recalcitrant brother, I could not help responding a hearty amen, while the tears came welling up as the same Spirit, which surely must have possessed the writer, bore witness to my soul. Which is better, to air our "spleen," as one of my quorum expressed it in a recent communication, or to show to the erring ones that we have "been with Christ?"

But with a desire to season "the other side" a little we will turn to a more pleasing picture before closing.

Since writing most of the above I have attended choir practice, dined with Dr. and Sr. Higgins, rode with them in their carriage over a goodly portion of the city and up to the cemetery, enjoying both the hospitality, drive, and sights. And while the writer has been thus led to depict the darker side, leaving out of course his trials incident to baching, he nevertheless feels that here and in other parts of Utah are some as noble self-sacrificing saints as can be found. Good reports are

coming in from my co-laborers and will be duly forwarded.

In bonds,  
J. W. WIGHT.

["Our Joseph" (the son of the Martyr), the present President of the Reorganized Church, never had a discussion or "theological bout" with Joseph F. Smith, one of the presidents of the Utah Mormon Church, in the tabernacle, Salt Lake City, publicly, or privately; nor in any other place in Utah, or out of it. Neither did "our Joseph," ever have a public discussion with any elder of the Utah Church, in Utah or elsewhere; although ready and willing at all times and places, to state and defend his views and positions.—Editor *Herald*.]

LONDON, England, June 21.

*Editors Herald:*—Please say that conference will convene July 31 at six p. m.; closing on Monday, August 2, in the north Manchester branch room, Collyhurst Road, Manchester, England. Time will be granted for Sabbath school exercises on Saturday night and Monday morning.

"Jubilee" is heard everywhere. Anticipation of the grandest display to-morrow ever known, runs high. The preparation in the erection of stands, for seats at every available spot on the streets along which Her Majesty will travel from Buckingham Palace to St. Paul's church, where a religious ceremony is to be held, decorations, illuminations, bonfires, fireworks, etc., are on a gigantic and costly scale indeed. Yesterday (Sunday) was observed as a day for special national thanksgiving in all the churches and chapels; and though we were not invited to participate, we nevertheless met in our little chapel. The writer preached twice with excellent liberty, attended the Sabbath school at three p. m., and as per invitation gave a short address and participated in a social meeting at the close of the evening preaching service. From the inception to the close of the day's services a gospel peace obtained and the stimulating effects of good fellowship were enjoyed, and much appreciated. Few if any of the members were led to absent themselves from the Sunday services to participate with the masses, in that which some of the papers designate as a "strange Sunday;" "unwonted scenes along the route." Saying, "London, so far as the route of the procession and its vicinity were concerned, partook largely yesterday of the character of a huge fair.

The cyclists commenced the day. They arose early in their many hundreds and cycled up and down the route before breakfast, obtaining both an appetite and much to talk about at the day's first meal. The good folks from the East End were next on the scene, arriving in their milk carts, their donkey barrows and the like, and in the big break, which again drove over the course of the whole of yesterday. By noon every kind of vehicle imaginable was to be seen, including the carriages from the West End, behind their pairs of handsome horses, usually containing his lordship and her ladyship inside, and outside a couple of tattered, barefooted boys cheering the Queen from the rail at the back!

The streets were phenomenally crowded and the staid West End streets looked strange indeed with barrows of oranges and stalls for the sale of ginger beer and hokey pokey (ice cream) at their select and fashionable corners. The general jumble of omnibuses, brakes, smart carriages, and fish carts, with members of the best sets of turbaned Indians, Rajahs wondering Dyaks, and hilarious sight-seers, all along of one another, formed one of the strangest spectacles a London Sunday has ever produced, and amid all the pleasure-making, the tap-tap of the jubilee carpenter, and the groans of his rip saw, everywhere to be heard. To what huge offers the employers had had to go, one can only estimate from a knowledge of the state of the wage market at the end of last week, when men were earning their seven or eight pounds weekly, etc.

The above will furnish the reader with a partial conception of the scenes of London on the Sunday preceding the jubilee day (Tuesday).

Should my friends think the finding myself in the world's metropolis at this particular juncture to witness (as some claim) an unparalleled event in the world's history a fortunate happening in my life's history, I would suggest that I witnessed a procession of soldiers on Saturday which I suppose was not a circumstance to the scenes to be witnessed on jubilee day; but nevertheless the jostling, the pushing, the being hurried along by the crowds, the stoppages from the same cause, the unpleasantness arising from inhaling the breath of smokers—wine, beer, or whisky drinkers, etc., proved a very cogent reason for deciding to keep very far from the big throng that will assemble to witness the royal procession on jubilee day.

I witness the same pleasure and satisfaction in duty's path at any other point of the compass as in the world's metropolis; am in no particular hurry to get out of this world, but knowing I will have to go sometime, I want to get a good ready, and the proper utilization of time which God grants me is one essential work to that end. O yes; London is a place for sights, but sightseeing necessitates the consumption of both time and money; and I never thought the church sent me to see sights, but to work in its interest. Saints do well to live their religion at any point of the compass, but especially in London. But Vanity Fair has no attraction for Latter Day Saints, if they cherish no love for Vanity Fair. For where the treasure is there will the heart be.

I am authorized to state, that the brethren and sisters of the London branch, England, duly appreciate the kindness and suggestions of the Bishop, the consideration of Bro. Woods and the Lamoni branch; and I on my own individuality and responsibility state that as a branch they fully purpose and design to refund the means so kindly loaned, enabling them to rear a house of worship under the auspices of the Reorganized Church of Jesus Christ of Latter Day Saints in the world's metropolis; and would have made a remittance ere this; but for the cruel, unjust, and altogether unlooked for exigencies, that

have confronted them. They are sons of toil only, and of necessity have to move slowly in financial matters. Should they ever have a similar project, they would be able to guard against some trouble that has confronted them. They stand ready to carry out any instruction of the Bishopric to secure the property to the church.

About a dozen have been added since the opening of the chapel, in December '95. A very respectable and intelligent gentleman, availed himself of speaking in our social meeting Sunday evening, June 13, stating that he was pleased to know we had no affinity with the Salt Lake Church. A very fine appearing young lady has been attending the meetings and applied to Bro. Gerrard, for work in the Sabbath school. He gave her a class. The same person offered a very fervent prayer on the above Sunday evening, praying for light, etc.

The branch at present is at peace and united, evincing activity, with a few exceptions.

In bonds,

JAMES CAFFALL.

LOS ANGELES, Cal., July 7.

*Editors Herald:*—Since reaching this part of the Lord's harvest Bro. Parker and I have labored at San Bernardino, Santa Monica, Garden Grove, Warm Creek schoolhouse, Riverside, and here. Bro. P. was not with me at Santa Monica and Riverside, and I was not with him at Garden Grove. We have resolved that both of us will occupy at the same time if the places are not far enough apart to separate us too widely. I left him at San Bernardino the 3d. It was his intention to preach at Colton before the reunion.

We have not had very large audiences anywhere and very poor ones at some points; but we hope some good has been done. At Riverside we preached in a schoolhouse on the west side, almost three miles from the city. We were refused the courthouse, and there is no hall available for which we could afford to pay the rent required. We must not omit to mention that Bro. Lester Brackenbury was active, to the extent that his business would permit, in the effort to secure a place of meeting.

We have found in this region a splendid country, an excellent climate, and some exemplary Saints.

We had the pleasure of hearing Hon. W. J. Bryan's speech delivered here the 5th inst. For brilliancy and soundness of thought, consecutive arrangement and excellent delivery, it was the best I ever heard.

In bonds,

ALMA C. BARMORE.

MILTON, Fla., July 10.

*Editors Herald:*—The debate between Bro. J. D. Erwin and Rev. W. J. Haynes, at Berrydale, came to a close last evening. It was a masterly effort on each side, and from the smiles and pleasant looks upon the faces of the saints it was plain to see they felt their cause victorious.

In justice to Mr. Haynes, I must say that

he is a profound scholar, an honest, Christian-hearted man, and a gentleman.

Each disputant affirmed his church to be identical in origin, faith, name, and practice with the church Christ established eighteen hundred years ago; Elder Haynes affirming first. Bro. Erwin, in a masterly way, showed the error of Elder Haynes' positions, which I sum up as follows: That the church never existed until Pentecost; that it never ceased, but continued in the gospel seed, the word of God, till now; that the organization, gifts, and blessings were limited to that day, and were not to continue; that the pronoun *them*, in Mark 16:17, 18, referred to the Apostles; that God did not call or approve Matthias.

He renounced Alexander Campbell as the founder of his church, and would not accept or defend any of their standard books published at St. Louis. He acknowledged that he knew we did not approve or practice polygamy; and while he made some attack upon the Book of Mormon, the Doctrine and Covenants, and the Inspired Translation, he was too honest and gentlemanly to stoop to the level of Clark Braden.

Bro. Erwin showed in his affirmation that the gospel was preached before Pentecost; that a great apostasy was prophesied of and did take place; that the church was to come out of the wilderness, by angel visitation and revelation. He then presented the restoration in a clear, masterly manner.

In his closing speech on each proposition Bro. Erwin presented a summary, which was masterly and convincing. He has, in this debate, met one of the strongest men of the age, and proved his ability to defend the faith under any circumstances. The debate was so quiet and orderly that friendship has increased between the two churches, and the spirit of forbearance and brotherly love prevailed throughout. The saints are strengthened, friends are made to the cause, and all goes fairly well. With fervent hopes and prayers for the early triumph of the truth, I am as ever,

In bonds,

S. D. ALLEN.

SALINAS, Cal., July 8.

*Editors Herald:*—I have been in the tent since April 15, having Brn. R. Ferris and Newton Julian with me. We have done what we could and what we thought for the best. We have reached and preached or talked to about fourteen hundred people who are not of our faith, besides the saints, giving them tracts also. It is becoming harder and harder to reach the people, especially in California, wherever the Utah elders have been, because in many places they claim to be Josephites, and that the churches are all the same, with only a few minor differences, and that they hope we will all be one church soon; and when they are pinned down as to their being Josephites, they say they believe in Joseph Smith as a prophet as much as we do, and that he taught and practiced polygamy; and in this way they are injuring the truth by shutting up the minds of the people, leaving us without an opportunity to either reach them or the people, because they will not meet us before the public; and if we draw the

lines between us and them they cry out "persecution," and say that is not preaching the gospel. But they do not have any scruples to misrepresent when it is for their benefit.

I am still in the faith and have been blessed with great liberty in preaching, but the Lord only knows the results, as I have not seen much of them.

In bonds,  
A. HAWS.

ST. HELENA, Cal., July 1.

*Editors Herald:*—One and a half years ago the people of Pine Mountain school district, Sonoma County, California, knew little of the Latter Day Saints. A Union Sunday school was organized; Professor Morton (Advent) was chosen to preside; ex-lecturer Cary (also Advent) chosen assistant; two of the teachers were Adventists—Union Sunday school with a vim. I took a back seat in Bible class No. 1; was appointed by the teacher as assistant. We had a good deal to say, from time to time, that did not suit the Adventists. They claimed to teach the Bible as it read, and said that the Bible meant just what it said. We had to remind them occasionally to teach the Bible as it was, not as they wanted it to be. That did not set very well; we were practically ignored by them; so we kept studying and praying, knowing our time would come if we were faithful.

In a short time the question came up, Shall we send delegates to the Sunday school convention at Healdsburg? Not knowing anything about the convention, we voted for it. We have been credibly informed since that we were reported as an Advent Sunday school. The next move was for the ex-lecturer to bring down his chart of heads and horns and commence lecturing. The Methodists stopped the lectures. All this time we were preparing the way by distributing literature and whatever other means we had at our disposal. We thought the time had come that we should act, so we drove over to Santa Rosa and got Elder William Newton. He preached nine sermons, baptized two; six others handed in their names for baptism but backed out. The Advent lecturer pitched into Bro. Newton, but he wished he had not before he got through with him. Things moved along for awhile, and we got Elder Thomas Daly here; he preached five or six times, baptized two more.

Then the adversary and his agents came out in full force; some of the neighbors went from house to house demanding the Mormons should be stopped. Persecution commenced; we moved along; paid no attention; kept praying and working, until it was time for our annual election or reorganization of the school. The Presbyterians and Adventists formed a combination to down the Mormons. Their plan was to have Professor Morton decline renomination; nominate the writer, H. E. Brown, for a blind; elect Cary and turn it into a Presbyterian school. They had the promise of material help from the Presbyterians of Santa Rosa. They thought they could accomplish that move easily, because Cary had six votes in his family. Election

day came, and the only time that all six of the Cary's had ever been there. They did not count the cost. Their scheme worked to a charm, until the ballots were counted, when H. E. Brown was elected. C. A. Cary declined to come any more; but on the next Sunday he was there, made his apology, and has since withdrew himself and family; none of them come now but the daughter. Three out of the four Presbyterians have left the Sunday school entirely. After election the ex-secretary wrote to the Santa Rosa weekly *Democrat* that the election of Pine Mountain was over; all the old officers were sustained in office. Another communication appeared in the Santa Rosa *Republican*:—the people of Pine Mountain had organized and observed Lincoln Day; officers were Williams, Cary, Brown; all of which there is not a word of truth in. The prediction was made that the school would soon go down. We have an average attendance of about 36, net gain of 14, according to my memory.

Saints, I know this work is of God. If we will work faithfully,—bear the cross, we will get the crown. Put your hand in your pocket, open your mouth, go and do according to your ability in the position God has seen fit to put you in. Be content in that station, your labor will be rewarded. My endeavor will be to work for Jesus whenever and wherever opportunity is afforded. I live away off in the mountains, fourteen miles from any branch. We have now eight Latter Day Saints in Pine Mountain. May God bless us all from Brother Joseph to the last one that has been baptized into the kingdom.

H. E. BROWN.

ELLIOTT, Mich., July 12.

*Editors Herald:*—William Davis and the writer pitched the gospel tent at the above-named place on Saturday the 10th, and up to date have held three meetings with increasing audiences. Last evening the seats were all filled with attentive listeners. We are blessed with good liberty in presenting the word, so prospects look bright at present.

May God add to his church daily such as shall be saved.

J. A. GRANT.

COUNCIL BLUFFS, Iowa, July 16.

*Editors Herald:*—Our two-days' meetings are a success; increased attendance at Carson; baptized two. Tent meetings progressing nicely here. Brn. F. A. and W. A. Smith rendering valuable assistance. Expect to baptize some shortly. Delivered the fourth of July oration at Panama on the 3d, and at Little Sioux on the 5th, and could have been the principal speaker here on the 4th, but declined, it being the Lord's day.

The Editor of the Little Sioux *Independent*, has this to say of my effort there—paper issued July 10:—

"The speaker was a remarkable man and seemed to belong to a class not very numerous in this country. He occupied the hour, or a little more; was watched narrowly by the most astute politicians of this section. And when at the close friend asked friend what was thought of the speech, and attempted to

locate the speaker politically, it was found the Populists claimed him a Populist, the Democrats a Democrat, and Republicans a Republican; thus showing not that the speech lacked point or force, but that people of all parties alike, are and mean to be patriotic. The speech was all right."

Sincerely yours,  
T. W. WILLIAMS.

## Original Articles.

### CO-OPERATION IN BEHALF OF OUR POOR.

PERHAPS if we could get one hundred dollars for every one that calls me a crank before they get through reading this article there would be sufficient means accumulated to establish the plan.

The condition of the poor man is indeed getting to be a serious one, and more especially so, where he has a family, in our large cities. We do not attempt to solve the problem for the world, but for our own people. We do not wish to take opposite sides with those who believe legislation properly administered would relieve the condition. It is possible that such action might help some, but that it will assist to any great extent there is little hope. The Master said, "The poor ye will always have with you;" and should such calamities come upon the world as are talked of, and there is every reason to believe they will, it is only fair to presume the outlook for the poor man in securing employment will not grow bright very fast. (Believing that church and state should be kept absolutely separate, and that a Latter Day Saint should take but little part, if any, in political affairs, if any have thought that what has been said points that way, it is not our intention.)

There is no use to try and ward off facts as they exit; it is better to meet them and do what we can. It might have been correctly said at one time, that the man who could not or was not working, was too lazy to work if he had a chance; it cannot be now. Many of our people are now out of employment; and while with some it is possibly caused by lack of ambition, we cannot attribute all to this cause. Ambition, from a worldly standpoint, is by no means a necessary qualification to make a good saint, nor is every man who lacks ambition in this light,



lazy. A great many men work hard all their life, and yet are poor; not because they have not worked hard enough, but because they have been lacking in definite purpose or management.

Particular mention is made of the poor in the city, because living expenses are so much higher, and the opportunities for securing employment less. The question is, What shall we do? My answer would be, secure a large farm. Here is where you are attaching the epithet mentioned above to me. You say provision has been made for taking care of our poor through the Bishop; to this we readily agree, and our plan would be to have the Bishop look after this also, or have it under his jurisdiction. Again, the Bishop cannot help if he hasn't something to help with. It is not our intention to be presumptuous, or intruding upon the prerogatives of others; we give this for what it is worth, working on the hypothesis that "necessity is the mother of invention." In our judgment, a step in this direction without divine guidance would be decidedly unwise; but we have often been told the Lord would not reveal things until his people were in a condition to receive. Would it not be well then for us to agitate this subject a little, and prepare our minds?

It is quite a large undertaking; but others have been successful at this coöperative plan, why not we? If the rich prosper by combining their efforts, why not the poor as well? Regardless of how far we may be from carrying this out in the future, it works very well on paper now. Take for example: a man has a family in a large city, with three or four children, himself, and wife, and no work. Can you appreciate what a terrible condition this is? The child asking for something to eat and nothing to give; you say, no Latter Day Saint is in this condition; don't be too sure about that until you have investigated a little.

There is another side of the question right here. What can he hope for the future? He has no profession; and can only work as a laborer, perhaps make one dollar or one dollar and twenty-five cents per day, and perhaps then not work more than three days in the week, even if he could get

a place at all. It would require the strictest kind of economy to get along. His place of living would necessarily not be what a saint would like to have, and above all, his surroundings not at all conducive to either living properly himself or ever raising his children in anything like a proper manner. Would not this man be better off on a farm, working by the day; and would not his children be ten times better off? From a moral standpoint I know they would.

A thousand acre farm could be run in such a manner as to give employment to a great many men, and yet not be a financial failure. It would not be the intention to make it any great financial success. If it would but keep even, and a little more, it would or should be considered quite a success. It might do more than this. How are we to obtain the thousand acres? As stated above, our idea would be not to secure it until we had received instructions from a divine source, and then it could be done.

Half the money that it takes to keep these people in the city would keep them on a farm. Instead of being a continual drain upon the funds of the saints, it would soon help. They should be able to produce more than sufficient to live on during the year. Why could not the surplus production be given to the elders' families.

In our judgment an attempt just now to establish what many of us are looking forward to, the "Order of Enoch," would not be successful. The reasons for this are apparent, and call for no explanation. While it is true the plan outlined above would be something on the same order, if I have a correct understanding of the "Order of Enoch," the mode of operation would be somewhat different.

Our idea of operating the farm would not be to have all things in common, but to have it under the supervision of the Bishop, and run largely as an individual concern. Pay those who labored by the day or hour. Have places arranged for them to live, they to pay a stipulated amount for rent, also pay for what they used for their families at a given price. This plan would not place anyone in a condition where they were forced to remain there if they did not wish to, longer than until they had paid the

expense of their removal. At the same time it would give the ones who went there an opportunity to get in a condition so they could go to some other locality and start independently in life again if they so desire. It would require the practice of economy, it is true, but no more so than to merely keep even in the city. By paying a man by the hour or day, would show who was worthy of assistance, and who was willing to work if the opportunity presented itself. If a man only wanted to work two or three hours per day, pay him for that time and no more. Two or three acres of ground could be set aside with each place of living for a garden, supplies, such as could not be raised on the farm, to be supplied from a general supply at as low a price as possible. This would enable even a man with a family to live quite cheaply. It is quite an undertaking, it is true, and one that will no doubt work more smoothly theoretically than in practice; but this does not argue that it is not a possibility. The very fact that the plan of coöperation has proven a success with others, proves the possibility of such a move. Some of the most conservative men in the country are to-day shaking their head with an approving nod concerning the plan which Eugene V. Debs is seeking to establish, to better the condition of the poor man.

From a moral standpoint, it needs no argument to convince those who know the conditions, of the value of this plan. The opportunities for educating the children would be equally as good, if not better, in a general sense; and from a spiritual standpoint, a hundred fold better. The want of funds force him to live in the city, surrounded by a community that he would otherwise not do; his children associate with the children on the street that never hear a moral sentiment at home, and the child of the saint is soon found doing as the child they associate with. It not infrequently occurs that, viewing the pride of the nineteenth century, Latter Day Saints in this condition imagine their children are not properly clad to attend Sunday school or church. Under these conditions do you think the child is going to request baptism at eight? No, nor at twice eight, and perhaps never. It is

easily said that they should receive home training to protect them under these circumstances, but sad examples of the past tell the story only too plainly.

There are objections to this plan, some that from a casual observation appear insurmountable, but after considering them for a time grow smaller, and the plan becomes more feasible. Before rendering judgment, kindly think the situation over, if you have a better plan, or which you doubtless can, patch up the defects in this, let us hear from you. It is a stubborn fact that something should be done. If we get our minds in a proper condition, and the Lord would give us a little instruction along this line, the funds would, in our opinion, be forthcoming. If we could not purchase a thousand acres, possibly we could secure five hundred, until the plan could be tested, if not that much it could be tried with less. It is not expected that this will be inaugurated at once, but an effort looking toward this end cannot do any harm, and the thought may comfort some who will be most affected by it.

Trusting that we may advance steadily, and be blessed of the Almighty, until Zion shall be redeemed, I remain,

Yours hopefully,

J. C. HITCHCOCK.

St. Louis, Mo., June 23.

#### CO-OPERATION.

IN these "perilous times" our minds are constantly turning to the one absorbing question—the labor question. How are the poor of our land going to obtain those things necessary to sustain life, is the vital question at present. It seems to me that it does not require much of an effort, on the part of any of us, to see that there is something wrong with our industrial system, when strong men cannot find employment sufficient to support their dear ones. It will not do to use the oft-repeated accusation that men are idle from choice, as it is too apparent that men cannot obtain employment. There is nothing in the future to inspire us with hope—viewing the matter from a worldly standpoint. The question then forces itself upon us, what is to be done?

Already a few minds are trying to solve this question; but it is a lamen-

table fact that the great majority have joined the vampires,—the crowds that go to make up the two old political parties, who are fattening on the products of the labor of our toiling millions.

The conditions that are upon us have been pointed out to us, we have been warned that they were sure to come, and what has been the result? Has anything been done to evade them? Certainly not. It is true that the ruling classes have been expending millions of dollars of the people's money in perfecting arrangements for killing off the poorer classes when their wrongs have made them desperate. I at one time was very enthusiastic in advocating the principles as set forth in the Omaha platform of the Populist party, and I still believe *that* document second only to the one of 1776; but like that one, it does not mean what it says.

Since having accepted of the gospel of Jesus Christ, I have been able to see the futility of trying to bring peace and prosperity to the sons and daughters of earth by any other method than that taught by our Savior.

Now for the thoughts that I wish to present to the saints in the way of bettering the condition of the poor and laboring classes of *our* number. We see all around us efforts are being made by men of brains to organize labor; colonies of socialistic tendencies are being brought into existence. The Ruskin colony in Tennessee, organized four or five years ago, is a success thus far. Eugene V. Debs is at this time at work trying to organize something similar. Why cannot something of the kind be tried among the Saints? Surely there are men of means in the church that would purchase the land, and there are hundreds of good brethren who would gladly furnish the muscle. The trouble is not that men will not labor, but that they cannot find opportunity to apply their labor. Let a colony be organized where we could produce everything we needed, and there would be no such thing as want known among us. This could not be anything but successful, for I certainly believe the Lord would prosper it; and if the members were faithful, God would reveal his will to that extent in

temporal matters that peace and plenty would certainly follow.

I sincerely hope that the saints will think over this matter, and that action will be taken along this line. There is certainly a great need of something of the kind, as there are those in the church that are destitute, when if they had a chance to labor would support themselves and leave a profit in the treasury. I have not much in this world's goods, but stand ready to put in what I have together with a good supply of muscle, whenever there is an opening of this kind offered. Ever hoping and praying for the success of Zion, I am your brother,

F. T. BAKER.

#### EARLY BRIGHAMITE TEACHINGS ON SUCCESSION.

BY ELDER J. F. BURTON.

IN December, 1873, I united with the Reorganization, and shortly after began traveling in the missionary work, and have thus gone from Humboldt County on the north to the Mexican line on the south; and in the valleys and mountains of California have met many of those who were members of the church in the days of Joseph the Martyr. From them, I very many times heard the statement that Joseph the Seer, before his death, had blessed young Joseph and ordained him to be his successor in the presidency of the church. And being desirous of learning how the elders of the church who were here from 1844 to 1860 taught concerning the succession, I made some inquiry, and received the following statements:—

I was baptized in Tahiti by Elder Grouard in 1844, and remained a member of the church until the year 1856. During this time Bro. Hawkins traveled in the Paumotus as a missionary, and baptized about 1,500 persons, and married about 500; for before those days the natives did not marry, and none of those who were living as husband and wife were to be taken into the church unless they were married.

In that year a vessel arrived in Papeete with a number of persons from Australia bound for Utah. Then for the first time I came in contact with the practice and doctrine of polygamy. The elders among these passengers taught it, and also gave me a volume of *Zion's Watchman*, a paper printed by them in Sydney, Australia, containing extracts from Brigham Young's sermons, teaching that "Adam is our God," and that Jesus was not begotten of the Holy Ghost—all these things

made me stumble, for I had been taught very differently by Elders Grouard, Pratt, and Noah Rogers—these men always taught us out here that young Joseph was the true successor of his father; and I have heard Elder Rogers tell repeatedly that Joseph the Martyr blessed and set apart his son Joseph to be his successor in office and President of the church.—John Hawkins.

KAUKURA, April 8, 1897.

Elder Hanks (a brother of the Elder Hanks who died on the ship, on the passage to these islands, in the spring of 1844), a member of the Utah Church, and a missionary from Salt Lake City, and who left here in 1858 for California, repeatedly taught that young Joseph was to be the successor of his father, and also that Joseph the martyr blessed and ordained his son as his successor in office in the church; and on the following Sunday he told the church that his work was finished, and that he was going to rest—and pointing to his son, said, "Here is your president."—John Hawkins.

KAUKURA, April 9, 1897.

It was, and still is, a custom in these islands for the American elders to write in books for the native elders, items of doctrine, church government, and history, as the natives had no printed matter excepting the Bible and a small protestant hymn book. I found the following in an old book as the writings of Elder Hanks, the missionary before referred to:—

THE ANOINTING OF JOSEPH BY HIS FATHER, AS HIS SUCCESSOR.

God commanded Joseph the martyr to set in order and straighten out the church—the kingdom of God—which he did by setting in order the quorums according to a vision shown to him as follows: The quorums of Deacons, the quorums of Teachers, the quorums of Priests, the quorums of Elders, the quorums of Seventies, the quorums of the Bishopric, the quorums of High Priests, the quorum of Twelve and the High Council, and the High Council of Zion, and the First Presidency of the church, and the Quorum of Council of the Kingdom of God of fifty in number, this is from the law of Zion—and no law is to be given to this church unless sanctioned by this quorum of fifty.

Joseph the martyr said, in this gathering, that he was commanded to anoint and ordain his son, his firstborn, a prophet and revelator to the church in his stead. He then anointed him and ordained him to the office spoken of above. Joseph and Hyrum and Whitney ordained him; Whitney held the oil and poured it on the head of young Joseph—after this was done Joseph the martyr said, "My work is finished—I am going now to rest; my brethren in the holy priesthood, I place the kingdom of God on you to bear it in the name of the Lord." On the next Sabbath, after the preaching was finished, Joseph the martyr said to his son Joseph, "Come here by me;" and said to the people, "My office work as a prophet is finished—this is your prophet—my son Joseph, who now stands in my office,

—God has revealed it."—Translated by Elder John Hawkins.

KAUKURA, April 8, 1897.

On the return of Elder Addison Pratt from Salt Lake City, in about 1849, he brought with him a missionary of that church—one of their Seventies, James Brown, who taught us that young Joseph was to succeed his father in the Presidency of the church, and that Brigham Young was only holding that office until Young Joseph should come of age, and this was commonly taught to the saints of these islands.—Elder Mahana.

I certify that this statement is true, for I also have often heard it made by Elder Brown.

—John Hawkins, Interpreter.

PAPEETE, April 25, 1897.

In 1849 Elder Addison Pratt came from Tubuai to this island, and in this same year I was baptized by him here. The Elders Pratt, Grouard, Hawkins, and others, always, when in this vicinity, made their homes with me at my house, and Elders Pratt and Grouard always taught us that young Joseph was to succeed his father in the Presidency of the church, as soon as he came of age.—Elder Mahana. John Hawkins, Interpreter.

PAPEETE, April 25, 1897.

By these testimonies it will be seen that in this island mission, as well as in California, it was a matter of common report among the leading missionaries and church members generally—from 1844 on until 1860 at least, that young Joseph had been divinely appointed through his father to the presidency of the church and to succeed him in his office—and that some of the leading elders were present at a time when young Joseph was thus anointed and blessed by his father.

PAPEETE, Tahiti, May 5, 1897.

## Conference Minutes.

### CLINTON.

Clinton conference convened at Rich Hill, Missouri, June 12; district president A. Lloyd in the chair, Ella Miller secretary, F. L. Sawley assistant. Number of branches in district 12, containing a membership of 725. Those reporting were: Lowry City 77. Nevada, 42. Taborville, 27. Lebanon (Ks.), 45; 4 baptized, 3 removed. Deepwater, 23; 5 removed, 1 expelled. Tebo, 30. Walker 19. Ve Ve, 98; 14 removed, 1 death. Eldorado Springs, 160; 2 baptized, 10 removed, 2 died. Rich Hill, 135; 1 certificate of baptism, gain by letter 5, 2 removed. Elders reported: A. Lloyd, D. C. White, A. White, T. R. White, F. M. Sharrock, E. T. Atwell, W. V. Rowland, F. L. Sawley, C. F. Belkham, H. E. Goff, A. J. Roberts, J. B. Gouldsmith, G. W. Beebe, S. C. Andes, W. H. Lowe, H. L. Kinning. Priests: W. H. Mannering, H. M. Atwell, G. M. Shearer, L. Quick, A. S. Leeper, J. A. Silvers. Teacher: M. M. Leaton. Alfred White, Bishop's agent, reports: Received since March 1, \$164.85; paid out, \$147.73; on hand \$17.12. Elder D. C.

White chosen district president, Sr. Ella Miller reelected secretary, Bro. Alfred White sustained as Bishop's agent and chosen assistant district president. Preaching by D. C. and A. White, and E. T. Atwell. Prayer meeting Sunday morning and sacramental and social service in the afternoon. The spirit of unity prevailed throughout the sessions. The Rich Hill saints did their part so well in entertaining visiting brethren and sisters that one who enjoyed their hospitality moved to hold next session there, which prevailed by a large majority. Adjourned to Rich Hill, second Saturday in January, 1897.

### EASTERN MICHIGAN.

Conference with Huron Center branch, June 12; Elder E. C. Briggs chosen to preside, A. Barr assistant, W. Davis secretary, C. K. Green assistant. Branches reporting: East Fremont, 37; Bay Port, 98; St. Gideon, 42; Applegate, 33; Juniata, 78; St. Thomas, 36; Pigeon River, 26; Forester, 28; Vassar, 36; German, 23; Huron Center, 70; Cass River, 39. Elders reporting: A. Barr baptized 1, Levi Phelps, W. Dowker baptized 3, W. Davis baptized 6, J. A. Grant baptized 2, E. DeLong baptized 16, A. McKinzie baptized 2. Priests: P. Surbrook, T. Rosson. Teacher, T. Obrian. Bishop's agent reported: Moneys received, and on hand last report, \$722.31; expenditures, \$695.98; balance \$26.33. Audited and found correct. Officers of district, sustained: A. Barr president, W. Davis secretary, A. Barr Bishop's agent. On Sunday the chapel of Huron Center branch was dedicated. E. C. Briggs preached the sermon; J. J. Cornish offered the prayer. Nine were added by baptism, and E. Durand, of Detroit, was ordained an elder by E. C. Briggs and J. J. Cornish. Conference was a peaceful and profitable meeting to all present; business passed off without a jar; the prayer service was truly a spiritual feast, the preaching was grand. E. C. Briggs, J. J. Cornish, and A. Barr, did the preaching. Adjourned to Buel Centre branch; at call of president.

### PITTSBURG.

Conference in saints' hall, Pittsburg, Pennsylvania, June 19. C. Ed. Miller president, E. S. Fairley secretary, L. D. Ullom treasurer. L. D. Ullom was recommended as Bishop's agent. On motion, all branches in district to be assessed per capita tax to defray expense of district president when visiting in an official capacity. On motion, conferences to be held semiannually, in March and September. A committee of six were appointed to solicit funds for purchase of tent to be used in district missionary work. The committee composed of G. H. Hulmes, C. E. Miller, L. D. Ullom, J. Moxon, J. Wayt, and Hull. Following rules of representation were unanimously adopted: Resolved, that from and after the passage of this resolution, the basis of representation and the rules governing the same shall be as follows: First, That each branch of this district shall be entitled to two classes of delegates; viz., delegates at large for the organization, and delegates of representation based upon the number of members in good

standing. Second, that the number of delegates shall be, one delegate at large for each branch organization, also that each branch shall be entitled to one delegate of representation for each six members in good standing. Third, the delegates of representation shall be elected at the branch business meeting at which the branch report to conference is adopted; and further, that both delegates at large and delegates of representation shall be provided with credentials, attested by the branch clerk; and also that said credentials shall only be transferable to properly elected substitutes or alternates who may be elected at the same meeting as the delegates. Fourth, the members of branches in good standing or the traveling ministry only shall be eligible as delegates of representation, provided that no such delegate shall be accredited as the representative of more than one branch. Fifth, that the president of each branch shall be ex-officio the delegate at large for that branch. Sixth, the traveling ministry shall be accepted—when present—as delegates at large without specific representation, unless having credentials from some branch. Seventh, each elder of the district in good standing shall be a member ex-officio of the conference without specific representation, unless having credentials from some branch as delegate of representation. Secretary was authorized to purchase necessary minute and record book. Adjourned to Wheeling, West Virginia, first Saturday and Sunday in September next.

NOTE.—Up to the present time \$85 has been paid in towards purchasing a tent, and only a few heard from. We would be pleased to hear from each branch in the district in a substantial manner as soon as possible, in order that the tent may be purchased and work commenced in it at as early a date as possible.

#### WESTERN WALES.

Conference at Latter Day Saints' chapel, Saturday, April 17-19. E. R. Dewsnup president, L. Bishop secretary. Elders reporting: J. Edwards, D. Lewis, J. Gibbs, R. Jenkins, D. Thomas, E. R. Dewsnup; Priests: L. Bishop, E. Williams, J. Morris. Branches reporting: Pontyeates, Morrision, Llanelly. Committee chosen to consider the advisability of printing a paper in the interest of the church in Wales, for the two districts combined. Elder E. R. Dewsnup chosen to represent our district at Mission Conference in England. Elder J. Gibbs chosen vice president of district. Sunday morning a sacrament and prayer service was held in charge of Elder J. Edwards, president of Llanelly branch; a good time was enjoyed by all. Forenoon meeting opened by district president. Short addresses by Elders R. Jenkins, D. Thomas; Priests L. Bishop, E. Williams, J. Morris; Teacher J. Phillips. Preaching by Elders E. R. Dewsnup, R. Jenkins, J. Edwards. On Sunday evening outdoor services was held in two portions. The speakers were Elders R. Jenkins, J. Edwards, E. R. Dewsnup. Adjourned to September, at Latter Day Saints' chapel, Llanelly.

## Sunday School Associations.

### SPRING RIVER.

Convention of Spring River district Sunday school association at Sherman, Kansas, June 14. E. E. Gilbert clerk. In accordance with a recommendation from the secretary a committee was appointed to examine the statistical reports of schools and point out errors if any. One superintendent reported according to the rules. Bro. W. France delivered a talk on Sunday school work. Credentials committee reported 21 delegates appointed. Schools reporting: Columbus 3 votes, Seligman 4, Blendsville 11, Angola 5, Weir City 5, Webb City 11. The secretary reported having prepared a district statistical record which was presented for consideration. On motion it was adopted by the district. Treasurer reported: Receipts \$5.60, expense \$1.27, on hand \$4.53. Sr. Hart presented her resignation as superintendent. A motion to accept was lost. C. W. Sutherland tendered his resignation as assistant superintendent. A motion to accept carried. A motion was introduced to do away with the literary program and district banner. The superintendent vacated the chair for discussion on the question. Question was decided in the negative. Reports of schools were read. Committee appointed to examine reports reported. In Webb City report appears an error in balance on hand of \$17.07. In Blendsville report appears an error in date, also error of \$1 in balance on hand. These were referred for correction. A motion to reconsider resignation of superintendent carried. Resignation then accepted. Vote of thanks tendered Sr. Hart for past services. Bro. Herke chosen superintendent, Bro. Beebe assistant. A motion introduced to do away with district banner. Convention adjourned with motion pending. The banner was contested by Columbus and Webb City schools, the latter securing the same. Adjourned to Monday after district conference at Webb City, Missouri.

### DECATUR.

The twenty-first meeting of Decatur district Sunday school association convened in sairts' chapel, Allendale, Missouri, at eight p. m., June 10; called to order by Bro. Wilbur Paul, superintendent, F. M. Smith chosen secretary pro tem., David A. Anderson chorister, Roxanna Gaylord organist. Schools reported as follows: New Buda, enrollment 137; Greenville, 58; Andover, 30; Evergreen, 48; Band of Hope, 42 (about); Lone Rock, 50; Davis City, 60; Pleasanton, 52; Banner of Liberty, 51; Star of Bethlehem 375 (about); Morning Star, 28. Papers were read by Bro. G. W. Blair, Sr. Ruth L. Cobb, and Sr. Eliza Chase, and were discussed by the convention. Class work illustrated by Hiram Harder, of Lamoni, and Sr. Ackley, of Allendale. In the convention the following persons gave short addresses and experiences in Sunday school work: Superintendent Wilbur Paul, Assistant Superintendent Oscar Anderson, G. W. Blair, Sr. Ackley, John Lovell, Bro. Whorlow, J. A. Bogue, M. C. Fisher, H. E.

Pinkerton, D. A. Anderson, Sr. C. H. Jones, F. M. Smith, B. M. Anderson, S. V. Bailey, J. A. Gunsolley, and C. H. Jones. Resolved that the Cainesville school be dropped from the list of Sunday schools in the district, as per request. Resolved that the program committee for next convention consist of the superintendent and his assistant with a third to be selected by them. Time and place for holding the next convention was left with the district officers. The convention was a success, and an enjoyable as well as profitable time was had by all in attendance. The meetings were characterized by a spirit of peace and harmony, and prospects seemed encouraging.

## Miscellaneous Department.

### APPOINTMENT OF BISHOP'S AGENTS.

#### NORTHERN ILLINOIS DISTRICT.

The saints and friends in the Northern Illinois district of the Reorganized Church of Jesus Christ of Latter Day Saints will please take notice that Bro. F. G. Pitt has resigned the office of Bishop's agent in and for that district, in consequence of his appointment and removal as a missionary to the British Isles, and that Elder F. M. Cooper, of No. 583 Fulton Street, Chicago, Illinois, has upon the recommendation of the district conference of Northern Illinois been duly appointed and authorized Bishop's agent of the district.

We commend Bro. F. M. Cooper to the saints and friends of the Northern Illinois district, and trust that they will honor and aid him in this work, and fulfill the law of the gospel, and conform thereto as the Lord shall bless each one.

The work of Bro. Pitt as agent has been highly commendable, and for the brother's efforts and interest in this department, while engaged in other duties, we are greatly obliged, and extend to him sincere and grateful thanks. We are confident that he will be blessed, and able to do good work in his new field; and we also feel assured, that with the cooperation of the membership and friends of the Northern Illinois district, the new agent will be able to do a good work.

#### PITTSBURG, PENN., DISTRICT.

The saints and friends of the Pittsburg, Pennsylvania, district of the Reorganized Church are hereby notified that, in consequence of the provision made by the proper authority of the division of the Pittsburg and Kirtland district, and at the recommendation of the district conference of the new Pittsburg district, Elder L. D. Ullom, of No. 4728 Jacob Street, Wheeling, West Virginia, has been appointed Bishop's agent of the district of Pittsburg, and all remittances and funds for the use of the church, in said district, should be forwarded or handed to Bro. Ullom as hereinbefore directed.

We trust that the new agent may be sustained, and the new district move forward and accomplish great good for the Master's cause, and trust that the Lord may bless to this end.

## KIRTLAND, OHIO, DISTRICT.

The saints and friends of the Kirtland, Ohio, district of the Reorganized Church will please bear in mind that Bro. L. W. Powell, former agent of the Pittsburg and Kirtland district, in the division of the district into two, remains Bishop's agent of the Kirtland district, his address being Temple, Lake County, Ohio. Saints and friends of the cause in said district will please forward contributions, tithes, and offerings to Bro. L. W. Powell, at Temple, Lake County, Ohio, and we trust that the new Kirtland district may make renewed efforts to move forward in the work of the church financially as in spiritual matters, and accomplish much during the year towards the spreading of the truth in the said district. To this end may each and every one work and pray.

## EASTERN MAINE DISTRICT.

To the saints and friends of the Eastern Maine district of the Reorganized Church.

You are hereby notified that the former agent, Bro. Joshua S. Walker, has resigned his position as Bishop's agent of said district, and that Bro. Uriah M. Kelley, of Indian River, Maine, has been appointed Bishop's agent as per recommendation of the district conference held on 12th day of June, 1897.

Bro. Walker has been agent for a great many years, and has done good and faithful service in the office of Bishop's agent, both in soliciting and caring for the funds of the church. His age seems to prevent him from being active as he would otherwise do in the office, and for this reason he has laid down the same, for others who may be better able to travel among the saints. We take pleasure in commending his work of the past, and extend to him the thanks of this office for his faithfulness to duty in the same.

We are also able to commend Bro. Uriah M. Kelley to the consideration of the saints, and ask that he be sustained by the hearty coöperation of all in the district. Let all move together in the sacrifices that are necessary to be made for the work, as well as in the participation of its joys and benefits, and there will be no lagging of the work in the district. We hope and trust the Lord may bless to such a consummation.

## WESTERN MAINE DISTRICT.

We have to call the attention of the saints of the Western Maine district of the Reorganized Church, to the fact that Bro. William G. Pert, former agent of the Bishopric, has resigned, and that W. W. Blanchard, of Canton Point, Maine, has been duly recommended and appointed Bishop's agent of the Western Maine district.

To the former agent, Bro. William G. Pert, the Bishopric take pleasure in extending thanks and acknowledgments for his faithful services in the office of agent in the past, and trust that his work may be successful in other duties, comforting to him and to the good of the work of Christ. We trust also that the saints will remember the new agent, and the work that needs to be carried on in the Western Maine district as well as so many other places in the world, and make all possible efforts in the strengthening and the

building up of the same. To this end and purpose may the Lord greatly bless and prosper each one.

In behalf of the Bishopric, I am very respectfully your co-worker in the cause of the Master.

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, July 16, 1897.

## PASTORAL.

To the Idaho Saints; Greeting:—You will observe in *Herald* of July 7, pastoral of Bro. John T. Davis. Those who are in official capacity will note his appeal to them and recognize the necessity of compliance thereto, as the missionary must have the coöperation of the body if he is successful. He will have many disadvantages to labor under; among which will be the absence of a district president to assist him by laboring with the fold to bring it to that healthy condition. As it is, the oversight of the fold will necessarily devolve upon him also, and the saints will need to sustain him in our stead in that capacity until other changes are made. We feel truly grateful for the support given us while laboring with you in Idaho, and hope it will be in our power to do as much and more for Bro. Davis, that the work may make corresponding advancement. We congratulate you on having received so efficient a missionary, and trust your appreciation of the appointment will be manifest in your hearty coöperation with him in the great work engaged in.

We hope your prayers may be with us in our labors in Utah.

In bonds,

S. D. CONDIT.

OGDEN, Utah, July 10.

## THE GENERAL REUNION.

In accordance with notice in *Herald* of May 5, and editorial of May 12, the general reunion of the church will convene at Woodbine, Iowa, September 3, and continue to the 13th.

Woodbine being located on the main line of the Chicago and North Western Railroad, between Chicago and Omaha, makes the place of easy access. The Woodbine reunion grounds, with respect to the city and railway depot, are most conveniently located, and are covered with towering timber, which affords abundant shade. They are retired, attractive, and inviting; and while they have every feature necessary to make a meeting of this kind agreeable and pleasant, there are no outside attractions to draw the minds of the people away from the real object of the meeting.

It is admitted by those attending last year that the accommodations at Woodbine are much better than any that have ever been offered to the general reunion, and the citizens of Woodbine are anxious to extend the accommodations, and will spare neither funds nor time in making every feature all that could be desired. Woodbine is a city free from saloons, and consequently largely free from that element that so frequently occasions disturbance at camp meetings. We are assured of the same good order that we experienced last year.

We earnestly solicit your attendance, and we promise to do our best in making the meeting pleasant and profitable. A detailed statement relating to car fare, board and lodging, tents, fuel, water, hay, and grain, will appear in *Herald* later.

Com. { S. B. KIBLER, Chairman.  
S. C. DIGGLE, Secretary.

## CONTRIBUTORS FOR TENT IN UTAH.

## TO H. O. SMITH.

P. Sterrett,	\$1 00	A. Sterrett,	\$1 00
E. Sterrett,	1 00	H. B. Sterrett,	1 00
H. J. Radmal,	1 00	W. R. Steele,	5 00
D. Thomas,	50	J. McLain,	4 00
J. Allen,	1 00	W. Coleman,	2 00
M. Larson,	1 50	E. Larson,	1 00
M. Larson,	1 00	Geo. Hickman,	1 00
A. P. Larson,	5 00	Jas. Toombs,	2 00
B. Brown,	2 00	Jane Chase,	1 00
Z. Allen,	50	J. Cunningham,	50
N. D. Cooper,	1 50	Aid Fund,	3 50
H. Webb,	50	E. E. Erickson,	50
C. Dodds,	1 00	S. White,	50
Jane Wilkins,	1 00	J. B. Smith,	1 00
J. Weaver,	5 00	Dr. Riggs,	1 00
Total,			\$48 50

## TO J. W. WIGHT.

E. Sorenson (pr H. O. S.),	\$ 35	Jane Ballantyne,	\$ 50
Wilma Erickson,	1 00	Unknown,	1 00
J. T. Johnson,	20	W. W. Hutchings,	1 00
Wm. Thompson,	1 00	Bro. S. Woods,	1 00
Sr. S. Woods,	1 00	Sr. Lewis,	1 00
Norman Moses,	50	Clara Moses,	50
Dora Stout,	10	H. Blackleach,	50
A. McIntyne,	1 00	J. R. McIntyre,	1 00
John Wood,	5 00	— Lundee,	65
A. Condit,	50	A. Sodaberg,	1 00
C. Hubbard,	50	C. Snook,	50
J. W. Bean,	1 00	Jas. Knox,	10
A. Knox,	10	W. F. Bessegger,	10
D. F. Nicholson,	1 00	C. E. Sterrett,	1 00
A. Graf,	25	J. Wheeler,	1 00
S. A. Waunberg,	5 00	Lizzie Gammon,	1 00
Josie Anderson,	1 00	E. Pierson,	1 00
M. A. Hughes,	10	G. W. Blair,	1 00
W. C. Temple,	22	F. J. Pierce,	10
F. C. Warnkey,	25	H. B. Sterrett,	1 00
P. Sterrett,	1 25	Etta Sterrett,	50
P. A. Sterrett,	1 00	F. P. Sterrett,	10
Ida Sterrett,	10	S. Sterrett,	05
A. Philips,	50	F. Philips,	50
M. Spauswick,	26	S. Jewkes,	10
Thos. Reese,	1 00	E. R. Evans and wife,	1 00
A. H. Adams,	1 00	J. A. Beggs,	1 00
Bro. and Sr. D. S. Blackwell,	1 00	E. Burrows,	50
A. Sister,	1 00	A. Sister,	1 00
F. P. Scarcliff,	1 00	J. M. Severance,	50
D. H. Smith,	25	Mary Larson,	1 00
E. Larson,	1 00	Martin Larson,	35
M. Coleman,	50	J. F. Allen,	25
U. W. Beet,	50	A. M. Stivers,	2 00
R. J. Ross,	1 00	R. J. Ross, Jr.,	25
Mary Ross,	25	E. Black,	10
M. F. Gowell,	10	Emma Pike,	1 00
E. Smart,	50	E. Jones,	05
M. Davis,	10	A. P. Larson,	2 00
Mr. and Sr. G. Reeves,	20	J. H. Van Eaton,	50
Rose L. Sides,	15	— Ward,	1 00
J. L. Currie,	15	W. A. Blair,	10
W. Brolliar,	25	H. A. Stebbins,	25
C. E. Blair,	25	D. E. Holcomb,	25
J. M. Franklin,	25	Floy — ?	25
H. M. Baughman,	25	A. B. Sanford,	25
C. Hendrickson,	25	R. R. Dana,	50
Ida Hendrickson,	10	R. Wixom,	25
A. Friend,	50	Henry Peake,	25
C. A. Peake,	25	Nellie Fuller,	25
Mattie Paulson,	50	Hy D. Rabel,	50
A. Wixom,	25	M. Roberts,	25
B. Wixom,	25	T. Austin,	25
E. J. Davidson,	50	C. Kelley,	1 00
M. J. Wixom,	25	Grace Kelley,	25
O. Lytle,	25	— Mochmon,	1 00
C. Holt,	25	E. R. Davis,	10
Wm. Gibson,	50	D. Gamet,	20
J. F. Gamet,	25	D. Stuart,	10

Bro. W. Stuart,	20	Sr. W. Stuart,	15
Miss M. Laughrey,	10	Keokuk, Iowa, Sunday	
Geo. W. Clark,	25	School,	1 00
Total to date,			\$121 53
Expended for tent,			78 00
Leaving for expenses,			\$43 53

### BLUFF PARK (NAUVOO) REUNION.

At the Semicentennial Reunion appointed by the General Conference of 1896, and which was held at Bluff Park, Montrose, Iowa, August 21-September 1, 1896, it was decided to hold another reunion to be known as the "Nauvoo reunion."

The committee appointed begs leave hereby to announce that all necessary arrangements have been made to hold said reunion at Bluff Park, from August 19 to September 1, next, and hereby extends a cordial invitation to all saints and friends to be present.

Bluff Park is a favorite resort, situated on a high bluff opposite Nauvoo, and commands a view of the river, the islands, and the surrounding country. The grounds have been refitted for the coming season and are in excellent condition. A mineral well, operated by an aëromotor, will furnish cottages and others with an abundant supply of medicinal water. The grounds are high and dry, the location conducive to quiet recreation and health. The Park is situated three fourths of a mile from Montrose, Iowa, and food supplies will be delivered on the grounds by the merchants. The reunion will be held during the fruit season. Come and eat the fruit of the goodly land, and also partake the bread of life.

The following-named brethren will be present, no hindering providences preventing: Joseph Smith, A. H. Smith, E. L. Kelley, J. R. Lambert, J. H. Lake; also others.

The ferry between Montrose and Nauvoo will run on both Sundays, to accommodate visitors. A cheap steamboat excursion may be provided for, during the week.

The Western Passenger Association has granted a rate of one and one third fare round trip, on the usual certificate plan, provided one hundred tickets are sold exceeding a cost of fifty cents each. Buy your tickets to Montrose, Iowa, and don't fail to get certificate with each ticket.

Those coming by team will find hay and grain at reasonable prices on the grounds; plenty of room for teams.

Bro. Elmer Reed will be in charge of the large and commodious boarding house. Good board by the week at \$3.00 per week, or 25 cents per separate meal; dinners on Sundays, 35 cents.

Lodging can be had at the lodging house. Those wishing lodging there must bring sheet, pillow case, and towel. Room, cot, springs, pillow, mattress, and blanket will be furnished for \$1.25 for the session. Parties desiring lodging at the lodging house had better drop Bro. Elmer Reed, Montrose, Iowa, a card to that effect, stating length of time you expect to be there and the day of your arrival.

Those desiring cottages, write to Daniel Tripp, Montrose, Iowa, and inclose stamp for reply. Cottages that will accommodate from

four to twelve persons rented at from \$4.00 to \$10.00, depending on furniture they contain, etc. Apply early.

Those wishing tents can be furnished on application to F. M. Weld, chairman of committee, at Montrose, Iowa, inclosing stamp for reply. Wall tents 7 x 12 and 2½ feet wall, \$2.75; family tents 9 x 14, \$4.25; ditto 12 x 19, \$4.75; with partitions. All applications must be made by August 10 in order that the tents can be ordered and on the ground in time.

Montrose (Bluff Park) is just opposite Nauvoo, in Iowa, and on the St. Louis, Keokuk & Northwestern road of the Burlington Route system. Trains due there as follows each day: Passengers going north from St. Louis and Quincy 3:03 a. m., 9:02 a. m., and 6:35 p. m. Going south from Burlington 8:29 a. m., 4:15 p. m., and 10:52 p. m. All trains stop at Montrose.

Mr. James Cassidy will meet every train with a good hack and convey all parties to the camp for fifteen cents each, and twenty-five cents for trunks. Will the saints give him their patronage, as he has agreed to meet all trains night or day, rain or shine, and deserves our custom. He will also take companies of ten or twelve across the river and drive all over the old city of Nauvoo and bring you back on the grounds for thirty-five cents each.

Let the saints of the Decatur, Des Moines, Eastern Iowa, Kewanee, and Northern Illinois districts bear in mind that they are, or should be, as much interested in this reunion as is the Nauvoo district, as it was first ordered by the wish of all those districts and continued by common consent of all in attendance. All who have attended will bear you testimony of the splendid location and the good time had. Saints, in the above-named districts especially, let us make this reunion a grand success. It will do you good to enjoy an outpouring of God's Holy Spirit, which we can have if we come for that purpose. It won't cost you much, either by rail or team, and I will assure you you will never regret it. One not acquainted with the facts before and now could not estimate the good already done by these meetings.

A good attendance is hoped for that this reunion may be made one of the permanent reunions of the church, which it should be, because of the great amount of good that may be done by it.

In bonds,  
F. M. WELD, Chairman.

### CONFERENCE NOTICES.

Northwest Kansas district conference will be held August 14, 15, at Blue Rapids. As there is to be an election of officers, all members are requested to vote for those suitable to carry on and build up the work of the Master. Sunday school convention will convene Wednesday, 18th, at same place. There is to be a joint reunion of Northeast and Northwest Kansas districts at Blue Rapids to commence August 12, and hold over until the 22d. We hope to have a glorious time at all sessions of business and pleasure.

ELLA LANDERS, Dist. Sec.  
GREENLEAF, Kansas.

### MAYSVILLE REUNION.

Charles P. Faul and A. W. Head, members of Northern Missouri reunion committee, were authorized to make arrangements for tents for the coming meeting to be held in Mr. James Harvey's beautiful grove, one mile east of Maysville, Missouri, the county seat of DeKalb County. After several days' time and considerable corresponding with parties in Kansas City, we can rent tents cheaper than heretofore. We have special prices on tents to those wishing to purchase. Tents will rent from September 2d to 15th for the following low prices:—

Tents 12 x 14, 3½ feet wall, \$2 00  
" 9½ x 12, " " " 1 75

Please send in your orders at once for these tents. Tents will be on the ground ready for you to occupy.

As we stated above, we have special low prices to those wishing to purchase. We think it will be cheaper for members or those expecting to attend our annual reunion to own their tents.

Tents 12 x 14, 3½ feet walls, \$9 00  
" 12 x 12 " " " 8 00  
" 9½ x 12 " " " 6 75  
" 9 x 9 " " " 5 75

Please add 25 cents to the price to pay for the freight to Maysville, Missouri.

Those who will purchase tents will please send the money with the order.

For any other information address the secretary, Charles P. Faul, Clarksdale, Missouri.

A. W. HEAD.  
29-2t CHARLES P. FAUL.

### BORN.

MCCUE.—Eva, born May 12, 1897, at Mottsville, Nevada, to Sr. and Mr. McCue. Blessed June 23, by J. Arthur Davis and D. R. Jones.

SPRAGUE.—Grace Sprague, born at San Jose, California. Blessed June 20, 1897, by J. Arthur Davis and T. R. Hawkins. This child was gotten out of the home, so cannot give particulars.

MCCOY.—At Independence, Iowa, July 7, 1896, to Bro. W. H. and Sr. M. A. McCoy, a daughter; named Murl Mildred. Blessed at Lamoni, Iowa, July 4, 1897, under the hands of Brn. H. A. Stebbins and Thomas France.

WEED.—To Bro. E. S. and Sr. S. Weed, April 3, 1897, a daughter, named Alice Vivian. Blessed June 28, by Elders J. W. Gillen and D. M. Rudd, at Pine Cliff, Nebraska.

### MARRIED.

MEYER—WOLFE.—On June 6, 1897, by Elder Mark H. Forscutt, and at his home 203 First Avenue, Nebraska City, Nebraska, Bro. Joseph S. Meyer and Sr. Lena J. Wolfe. An excellent and worthy young man, a tender hearted and loving young woman, both of them exemplary in conduct, active workers in the cause of Christ, faithful in their relations to church, school, and society, they enter life's portals in their new estate with the benedictions of church, Sunday school, and Young People's Society resting upon them, and under the smile and approval of Him whose laws they zealously obey. The prayers of God's people ascend in their behalf; for they are beloved by all who know them.

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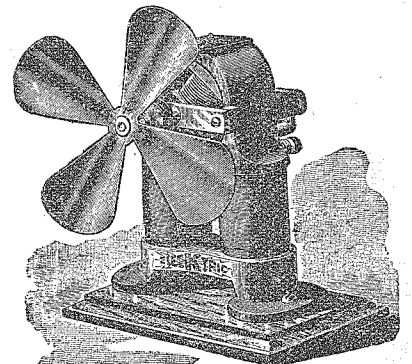
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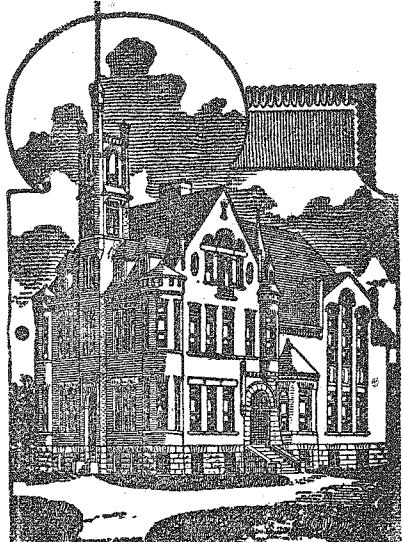
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 44.

Lamoni, Iowa, July 28, 1897.

No. 30.

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## THE CHANGES OF SIXTY YEARS.

VICTORIA, Queen of Great Britain and Ireland and Empress of India, ascended the throne on June 20, 1837, at the death of her uncle, King William IV., and was crowned at Westminster Abbey on June 28, 1838. The political and geographical changes which have occurred during the sixty years intervening since her assumption of power are so remarkable as to deserve some consideration. The Statesman's Year Book for 1897, by a valuable series of comparative maps, has indicated these changes so that they are easy to trace.

In Europe, Great Britain, Holland, Belgium, France, Spain, Portugal, Switzerland, Italy, Sweden, Norway, Denmark, and Russia occupy practically the same territory in 1897 as in 1837. During these sixty years Denmark has lost Schleswig-Holstein to Germany, Austria has taken in Bosnia, Herzegovina, Servia, Montenegro, Roumania, Thessaly, and a strip of Epirus, while its old Province of Bulgaria is now only tributary. In Germany the German Confederation of States, after the Franco-Prussian war, was united with Prussia in the new German Empire. Russia has gained a little in Turkish territory, as has Greece, though the latter may now lose all it gained as the outcome of its ill-fated war with Turkey.

In Asia there have been many changes. Turkey in Asia remains about the same, having lost to Russia only a small part of Armenia. Persia, Afghanistan, and Baluchistan are unchanged. On the west Russia has taken in the whole of what was Tartary in 1837, and now comes down to the Persian and Afghan frontiers and has recently obtained a concession for the extension of its trans-Caucasian railroad south through Teheran, capital of Persia, to the Arabian Sea, which will make it a still more formidable competitor of Great Britain. On the east it has stretched down through a considerable portion of Manchuria, has secured a terminus for its trans-Siberia road in the latter part of that province, and has control of Port Arthur, while its influence is dominant in Corea. Little Japan, as the outcome of its war with China, secured the rich island of Formosa. In 1837 France had no foothold in Asia; now it holds the whole of Anam, including the important province of Tonquin. In 1837 the Dutch had only a portion of the East Indies; now they hold all of Sumatra, Java, and Celebes, and all but a small strip of Borneo. In 1837 Great Britain had but a little strip of India; now it has added to its area nine tenths of that great province and swept in Burmah. Its area in India is nearly 1,500,000 square miles and its population nearly 300,000,000. Besides the provinces under direct British administration it indirectly controls native states covering an extent of 595,167 square miles, with over 66,000,000 population. It is now a great empire and dignified by the addition to Victoria's titles of that of Empress of India.

In sixty years the Continent of Africa has been revolutionized. In 1837 Turkey held Egypt down to the line of Abyssinia, Barka, Tripoli, and Tunis. France held a little strip of Algiers and a small island off the coast of Madagascar; Spain a portion of Morocco; Portugal a little strip of Lower Guinea on the west coast, and Great Britain a foothold in Sierra Leone and a portion of Cape Colony.

All the rest of this great continent of 11,000,000 square miles, four times the size of Europe, was occupied by ignorant, superstitious native tribes and substantially unknown to the world. In 1897 all of Africa, except a small part of the Desert of Sahara, Khartum, and a patch of a few square miles south of the Kongo Free State, is divided up among the nations and has been brought under the influences of civilization. Great Britain holds Basutoland (northeast of Cape Colony), Bechuanaland, Cape Colony, British Central Africa (a large strip north of the Zambesi River), the Central Africa protectorate to the south and west of Lake Nyanza, the East Africa protectorate, the Uganda protectorate, the Zanzibar protectorate, Mauritius, Natal, the Niger Coast protectorate and Niger territories, Rhodesia in South Africa, Zululand, and the Gold Coast, Lagos, Gambia, and Sierra Leone in West Africa. Germany has secured a large section in East Africa north of the British sphere, Damaraland and Namaqualand, the Cameroons, and a small strip abutting on the Slave Coast. France holds Algeria, over half of Sahara, Senegal, Senegambia, Guinea, Mandingo, the Ivory Coast, a large section of the Kongo region, and the great Island of Madagascar. Portugal has added Angola on the west coast and a large strip on the east coast from Delagoa Bay north to Cape Delgado. Italy has secured Somaliland and a long strip north on the Red Sea. Spain has Morocco. Turkey nominally holds Egypt and Tripoli, and the huge Kongo State is under the protectorate of Belgium. Liberia, Abyssinia, the Orange Free State, and the Transvaal are the only free states in Africa. In 1837 the great Nyanza Lakes were unknown, the Kongo River was known only to the falls, little or nothing was known of the Niger or Zambesi, and the Nile only to the third or fourth cataract.

Turning to North America, the British possessions remain about the same, except that under the Polk slave-holding administration while we

were grabbing from Mexico we let go fifty or sixty thousand square miles of Oregon and gave that area to the British, and also kindly allowed them to take ten or twelve thousand more square miles of Eastern Maine. The United States has gained during the sixty years Texas, New Mexico, the Gadsden purchase, California, Utah, the west half of Colorado, part of Wyoming, all of Nevada, being nearly half of Mexico, and Alaska, purchased from Russia. In 1837 Central America was known as the United States of Central America. Since then two or three of its little States have united for self-defense. In South America there have been no great changes of territory, except that Spain has been driven out here and there. The Portuguese Emperor of Brazil has been sent home and that country is now a republic, and the Cubans are trying to free themselves from Spanish domination. Australia in 1887 was only a penal colony with a few sheep ranches. Now it is the most important British colony, with four millions of people. It is richer than Canada and exports gold, wool, beef, mutton, and wheat. New Zealand also is rapidly filling up and has a rich soil.

These, in brief, are the changes which have occurred during the sixty years since Victoria ascended the throne. Sixty years from now who shall calculate the changes which will be made or the wonderful influence of the processes of civilization?

The editorial review in yesterday's *Tribune* of the territorial changes that have taken place in the world during the reign of Queen Victoria omitted some of the important features of the formation of the present Italian Kingdom. Italy has been a little more than a geographical expression up to the beginning of the century, consisting of a number of fragmentary states. Their fortunes began to reach a crisis in 1846, when, after fifteen years of "discontented tranquility," the various Italian sovereigns began to feel the disturbing influence of the spirit of independence of foreign control, which was largely inspired by Mazzini.

After that changes came thick and fast. Victor Emmanuel II., King of Sardinia, got in 1859, with the aid of France, most of Lombardy, part of the

Papal States, and the Duchies of Parma and Modena. In 1860 the kingdom of the two Sicilies and the Duchy of Tuscany came under Emmanuel's sway, resulting in his being declared King of Italy March 17, 1861, by the first Italian Parliament. The rest of Lombardy and Venetia were gained in 1866, and finally in 1870 Rome was added to his dominions, and in that year he entered the Eternal City and made it his capital. In 1860, also, the House of Savoy made its great sacrifice to the cause of united Italy when it consented to give up Savoy and Nice to the French in consideration of French acquiescence in the annexation of Central Italy to Sardinia.

The surrender of Alsace-Lorraine to Germany by France was also one of the notable events that occurred during Victoria's reign. This was made in 1871, in the treaty between France and Germany, but France will never be contented until this territory is restored to French control.—Chicago *Tribune*.

\$1.50.

## THE SAINTS' HERALD

REDUCED IN PRICE.

Recognizing the closeness of the times and with a desire to place the church paper within the reach of every member, the Board of Publication has decided to offer THE SAINTS' HERALD at a reduced price for *one year* from the date named, as follows:—

On July 12, 1897, the price of the HERALD will be fixed at \$1.50 per year, payable in advance.

This reduction applies to both old and new subscribers, on the following conditions:—

Cash must accompany all orders for new subscriptions, as stated.

Former subscribers who are in arrears, who pay up on old subscriptions and renew one year in advance, will receive the benefit of the reduction in price from the date named—July 12, 1897.

Those who have already paid in advance will receive the benefit of the reduction in price at the dates of expiration of present subscriptions, and for the year following said dates, if renewing in advance.

This is a reduction of twenty-five per cent, both in the price of the church paper, and of the revenue derived from it. It is therefore necessary that all avail themselves of the new departure and greatly enlarge the list of new subscribers; and also that those indebted pay up all past due accounts.

Branch book agents and the ministry who can do so, are respectfully asked to second the efforts of the Board by obtaining new subscribers for the HERALD and working in the general interests of the Herald Office—the church publishing plant.

In bonds,

FRANK CRILEY, Bus. M'g'r,  
Lamoni, Decatur Co., Iowa

### SUN NEVER SETS ON UNCLE SAM'S DOMAINS.

"The Britons proudly boast that the sun never sets on the Queen's dominions, as if they were special subjects of solar favoritism," writes William George Jordan on "The Greatest Nation on Earth," in the July *Ladies' Home Journal*. "But it is equally true that there is always sunshine on some part of Uncle Sam's great possessions. When it is 6 p. m. on Attoo's Island, Alaska, it is 9:36 a. m. of the day following at Eastport, Maine. If we locate the center of the United States, calculating it is midway between longitude sixty-seven of Eastport and longitude one hundred and ninety-three of Attoo's Island, it will be found on the one hundred and twenty-sixth degree of longitude, about two hundred and eighty miles west of San Francisco, in the Pacific Ocean."

### GIN FOR BARBARIAN AFRICA.

The latest figures for gin and rum imports into barbarian Africa have a dizzy look. In 1894 Gambia received 22,368 gallons; Sierra Leone, 242,686; the Gold Coast, 1,302,899; Lagos, 1,863,631; the Niger coast protectorate, 2,609,158. The countries that supply the stuff are, of course, the same countries that send the missionaries, Great Britain, the United States, Germany, France, and Holland.

\$1.50.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, July 28, 1897.

No. 30.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 28, 1897.

### AFTERMATH.

It appears that the deposing of Moses Thatcher, from the apostleship by the Utah Church, has been followed by the dropping from official positions in the church, Elders John Seaman, and C. A. Smurthwaite, for similar reasons as those that prevailed in the case of Mr. Thatcher.

In interviews with these men published in the Salt Lake Tribune, May 18, the positions assumed by these men are given. From these we extract. Mr. Seaman states:—

The doctrines of the Mormon Church I subscribe to fully and believe in, but when the church goes beyond its power, beyond its just province, and attempts to control my actions in other than spiritual and ecclesiastical matters, it goes too far; it goes beyond its sphere and its proper jurisdiction, and I do not recognize the power thus attempted to be assumed. I could not indorse the manifesto when it was issued, and I cannot and do not indorse it now, because by it the church attempts to govern where it has no right to govern or right to interfere.

There is no authority in the church to cause my removal from office on the facts constituting the charge against me. I asked President Shurtliff for a written statement of the causes and of the fact of my removal, but was not furnished the statement. I asked him where he got his authority, and he said he had been instructed in general how to proceed. But there is absolutely no authority for the action as taken, and no one who has studied the matter can point out where the alleged authority can be found. The manifesto itself does not confer any authority of that kind, nor does it exist anywhere. As the manifesto is not a part of the doctrine of the Mormon church as a recognized tenet, no man as a member of that church is bound to indorse it, nor is he legally subject to any punishment for not indorsing it, as might be the case were the thing rebelled against one of the cardinal doctrines of the church. I am as honest and earnest a believer in the doctrines of the church as I ever was, and when I refuse to subordinate my rights as an American citizen to the demands of church leaders, I in no manner place myself in opposition to the

religious doctrines of the church which I revere, to which I subscribe and which I try to live up to to the fullest extent of my ability. I have simply challenged the right of the church to dictate to me in political affairs, and I further refuse to recognize the authority of the officials of the church to depose me from office on that ground. That is all there is to it, and on that ground I stand.

Mr. Smurthwaite states:—

This position, however, did not seem to be satisfactory, and I was formally, by resolution introduced by President C. F. Middleton, asked to resign on the ground that I was out of harmony with the central board, the presidency of the stake, and the authorities of the church. I disavowed inharmony. The members of the board had, prior to the adoption of the resolution, testified that I had labored without any friction whatever during my entire membership with the board.

"Why didn't you comply with the request to resign?"

"Because that would have been an acknowledgment of inharmony in the three instances charged. I desired to show that the action taken was wrong, ill-advised and an injustice to me, so I asked for a copy of the minutes, which, if properly recorded, would have proved the falsity of the resolution. I was anxious to go on record exactly as I look at things, and therefore wanted to direct a communication to the First Presidency of the church who, I am confident, would have set aside the judgment on the showing of the record itself. This privilege has been denied me, and so I am willing to let the matter drop at that."

"You were dropped, then, as a matter of fact, not because of unwillingness to abide by the provisions of the manifesto, but because you saw fit to discuss its utility or wisdom?"

"That's about it, I suppose. I am an ardent advocate of free discussion, because when discussion is free, error may be refuted and truth will be triumphant and needs no physical force to assist it. Besides confutation of error is also decisive—it reduces it to nothing; whereas forcible prohibition of discussion, such as dropping men out of their position, leaves things precisely as they were, and gives to error the advantage of the presumption that it cannot be answered by argument."

The drawing of personal authority reins over free men is always fraught with danger. If drawn too tight they prove to be galling, the rule irritates and vexes, and those sought to be restrained by them finally break from their control and refuse allegiance. It has long been a source of wonder how men have submitted to it as

exercised in the church in the west; and we are not surprised at the revolt of Messrs. Thatcher, Seaman, and Smurthwaite, as given in the press accounts.

### REUNIONS.

THE committee in whose charge the fall reunion, sometimes called the general reunion, usually held in Western Iowa, and which is this year to be held at Woodbine, Harrison County, Iowa, gave notice in the HERALD for May 5, on page 287, of the time and place, when and where the reunion would be held; place, Woodbine; time, September 3; notice signed by S. C. Diggle, secretary of committee.

In the editorial items in HERALD for May 12, page 291, notice of the reunion at Woodbine was again given, and a request made that all those having charge and making arrangements for reunions would bear the Woodbine reunion in mind, "provided" those so having charge had a "desire to accommodate others wishing to attend those" to be held elsewhere "and this one too."

The committee of the Park Bluff reunion to be held at Nauvoo, or opposite on the Iowa side of the river, have set their time for August 19 to September 1 inclusive; so that persons desiring to attend it and the Woodbine, or Maysville, Missouri, reunion, can, if they choose, attend both. The committee for the Maysville, Missouri, reunion have set theirs for September 3 to 13, the same time that is set for the Woodbine meeting.

The editor was most pressingly invited to attend the Maysville meeting; but was not willing to promise because he was already pledged to attend the Woodbine meeting, and was not certain as to the time, though thinking it was September 3. He is also invited to be present at the Park Bluff meeting; and to assist to dedicate a church at Onslow, Jones County, Iowa, September 4, which he has consented to do, no providence preventing.

Our object in calling attention to these reunions is twofold; first, to

show that the Woodbine committee gave very early notice of their meeting. And this reunion having been inaugurated to take the place of the semiannual, or fall conference, has priority of claim, if any has, so far as the personal attendance of the editor of HERALD is concerned, and this will account to all who may wish to know why he is not at other places on the dates mentioned; second, we have been sometimes advertised as expected to be at meetings at certain places, without having consented to be in attendance, and some in and out of the church have been disappointed, or so they have represented; we wish therefore to state where it is likely we shall be at the times referred to, as it is seemingly impracticable that we can be at two or more places at the same period of time. Those who have desired us to attend these meetings, either, or all of them, will know why we are not there if absent.

We attended the reunion at Maysville, some three years or so ago, and was much pleased; but, having agreed to be at the Woodbine meeting, we will, the Lord willing, answer to roll call there.

#### A WARNING CRY.

REV. F. F. PASSMORE, from whose energetic denunciation of ecclesiastical things in Denver a few months ago, we quoted, upbraiding his fellow ministers of the M. E. Church, lately delivered a rasping sermon in the pulpit of the M. E. Church at Littleton, New Hampshire, April 1.

His text was Isaiah 56: 10, 11. From this he proceeded to score the church from which he has derived his title of "Reverend." Among the things he said are the spicy, pungent, sweeping denunciations:—

... I have made a deep study of the ills and wrongs and sins and revolutions, and slow progress of the human race, and after making all allowance for the sins of the people, the ambition of politicians, and the general drift of human tendencies, I am fully convinced and thoroughly persuaded that a selfish, ease-loving, and hypocritical ministry has been, and is now, the prime cause of the slow progress of the human race. . . .

I once thought that the brakes on the wheels of the chariot of human progress was what we call the "common people," but on this subject I have had a revelation. I see now that the chariot wheels of human progress are held back by the ministers, learned and great men of the world. I once thought

that the common people would not hear the truth, but I find now that our bishops and elders and great preachers will not have it. The bitterest, most determined and persistent opponents of the real teachings and spirit and purpose of Jesus Christ on earth to-day are to be found in the pulpits and universities of the Methodist Episcopal Church.

... Joseph Parker, the great London preacher says; "The great soul I cry for is a man who will preach to preachers; who will convert the pulpit."

I have seen for some time that the need of the age is to get Methodist preachers converted. The world cannot move out on a grand uplift for humanity unless one of two things takes place, and that is this: We must get the Methodist bishops and preachers converted and sanctified, or else set them aside—wholly ignore them and prevent them from exerting their wicked and damning influences.

A wicked Methodist ministry is damning the church and the nation. A true Methodist ministry could save the world.

Joseph Parker is right. We need a man who will "preach to the preachers," and get the pulpit converted. The greatest need to-day is to preach to the preachers, reform the reformers, christianize christianity, and save the Methodist Church members.

The foregoing is rough and scathing, but the following has a touch of spleen in it that would suggest the existence of some personal grievance between Rev. Passmore and Bishop Warren, the nature of which would need to be given and explained to make it effective as against the Bishop:—

The Bishop is a blind watchman. He rides over this country and sees the rich oppressing the poor. He sees women and helpless, innocent children hungry and naked and starving. He sees two hundred and fifty thousand saloons. He sees a yearly procession of a hundred thousand men on their way to drunkards' graves. He sees a procession every year of fifty thousand pure girls marching to the altar of licentiousness. He sees the land filled with hungry, homeless tramps. He sees suicides increasing. He sees the Sabbath desecrated. He sees the Methodist Episcopal Church supporting saloons, gambling, prostitution and all the sins of the age. He sees that his own church did not take into her fold last year as many members as there were pure girls prostituted. Bishop Warren sees all this, and a great deal more, but he has not been the man one time to raise his voice and give the warning.

The bishop is a "greedy dog." "He looks to his own way." He lives in a thirty-five thousand dollar mansion. He clothes himself in broadcloth and fares sumptuously every day. He makes the church pay him four thousand seven hundred and fifty dollars a year and traveling expenses. He rides in Pullman palace cars while his eyes stand out with fatness. He has a lordly mein, and he lords it over the Methodist preachers and

crushes the last spark of a manly nature out of their souls.

This account is taken from the *American Standard*, published at Frankfort, Indiana, an alarmist political sheet, the business of whose publishers seems to be to hunt for the terrible and publish it.

There is enough in the world to stir the indignation of men like Rev. Passmore, and cause him to cry out against their continuance. But, as he confines himself to denouncing the ministry of his own church, he must either have discovered what many as honest as he has failed to see, or he is the victim of ecclesiastical spleen, for causes he does not state. Were we to indulge in such a tirade it would be charged to the spirit of evil and malice, the result of our departure from the truth and loss of the Spirit of Christianity.

#### FROM PRESIDENT JOSEPH SMITH.

PRESIDENT JOSEPH SMITH writes from Defiance, Iowa, July 19, as follows:—

I met quite a pleasant reception at Denison, on the 14th, and in the evening had a good and appreciative audience in the College Chapel, to hear my lecture; subject: "An Intelligent Personal Liberty the Safety of the State."

The Principal, Professor VanNess, Secretary H. H. Holmes, also one of the Educational Staff, and Teachers Lambert and Shaffer, the latter the teacher of vocal music, met, were present and gave me cordial welcome. Saints from Galland's Grove, Dow City, Deloit, and the regions round about helped to swell the audience and filled the chapel.

On the morning of the 15th I attended the chapel exercises, and by request of Professor VanNess addressed the students; which was pleasantly received.

Brn. C. E. Butterworth and J. F. McDowell, had pitched their tabernacle in Denison on Tuesday, and on Thursday evening it was duly dedicated by proper service. I delivered the sermon, Bro. McDowell the prayer. Song service was rendered by the band of singers gathered from Dow City, Deloit, and Denison. Sr. Baker, wife of Bro. J. M. Baker, presiding at Dow City, at the organ.

The tent is a new one, and the opening was auspicious, a large audience greeting the speaker. Brn. Butterworth and McDowell will conduct the services as long as found advisable.

There are some twenty-seven members within a radius of three miles of Denison, and Brn. R. L. Montgomery and George Myers are doing what they can, with the assistance of their families, to keep the work going. The Saints are feeling well, and the prospects seem good.

Friday, the 16th, I came to Bro. Gideon Hawley's and found an appointment at Defiance, for Sunday, the 18th at eleven a. m., and three and 8:30 p. m. It was not practicable for me to fill the three, but I did occupy at eleven and three, leaving the evening one for Bro. Baker, of Dow City.

Bro. Ichabod McCord, the son of Bro. Alexander McCord, who accompanied Bro. E. C. Briggs to Utah, in 1863, is looking after the work at Defiance; and although lately ordained, he is doing his part creditably, was in charge Sunday, and presided well.

The song service was good. Mrs. Dr. Christy, of Defiance, kindly gave her service at the organ, and our singers from the Grove, Harlan, and Defiance, sang the glad songs of the church. Some have lately joined the church here, who will add strength to the work. Prejudice has been hard here, but the discussion in which Bro. J. F. McDowell met Rev. Blalock, greatly aided the good prestige of the church. We were not surprised to learn that Bro. McDowell conducted his side of the debate with due dignity and in a Christianlike manner, winning good praise for the cause he represented. Bro. John Kingsbury and wife, baptized, were some of the fruits of labor done at Defiance by Brn. C. J. Hunt, McDowell, Smith, and Wight, and the good influence of local saints. The audience we met was a good one and very attentive indeed.

Quite unexpectedly to me, I was called upon to celebrate marriage at Bro. Ichabod McCord's in the evening of the 18th, when his son Arch. E. and Sr. Hattie Roberts, of Lamoni, pledged each other in wedlock. It was an impromptu affair, but none the less a pleasant and impressive one. The young people wanted the services of "Bro. Joseph," and deemed his presence an opportune one, and so delayed not.

#### THE WORK OF THE MINISTRY.

ON behalf of the people, both in and out of the church, we desire to impress upon the ministry, general and local, that in the matter of preaching the word there should not be any trifling with the expectations of the people, or the work in hand to be done. Delays are dangerous, and idle and evasive ways are bad examples, and are contagious; hence should not be indulged in; especially by those who are in position and have the right to say, Come!

The traveling ministry should, as soon as practicable get into their respective fields; at once, upon appointment, if possible. The harvest is ready, the laborers few; the opportunities in most fields are many and very favorable; they should be improved. A feeling to be very lenient to those who may have spent much

time at home and out of their fields, has prevailed for a time; but the people have been growing impatient at unnecessary delays, and are demanding that a better diligence shall be manifested and that their representatives shall be found at their posts and answering calls for the preaching of the word. The hastening time is upon us, and those called to the duty of bearing abroad the tidings of life must respond, or they will fall under censure, and sooner or later be dropped from the roll of workers. Men can no more serve the Lord and their own private interests, business affairs, the world, the flesh, or the Devil now, than they could at the period when the Master said, "Ye cannot serve God and Mammon."

It is said that there will be a large force of the Utah ministry in the field this season, and it will be well for the ministry traveling and local to be prepared for such movement.

Plural marriage, Utah polygamy, has been formally abandoned by the Utah Church, through the advice of President Wilford Woodruff, by virtue of what has been construed by himself, his counselors, and associates to have been a revelation permitting him to advise to the effect of such abandonment of the practice; but it is believed and taught by their elders in places privately; now and then publicly, as by Elder B. H. Roberts at St. Louis this last winter. The missionaries sent out from the valley claim to know that the practice only has been abandoned because of pressure brought to bear on them by the United States; and when pressed in debate or wayside conversation by our brethren, belief in the dogma and practice is avowed and defended. The ministry, therefore should be admonished and feel at liberty, when meeting with these missionaries from the Utah Church, to bring the fact of the existence of this belief into light, that the true faith may be presented in comparison.

It should also be remembered that the missionaries from the Utah Church are under positive instruction not to discuss with the "Josephite elders." But, while the right of the leading authorities of that church to so instruct their representatives not to discuss with us is conceded, we believe the policy to be a bad one, resulting

from a consciousness of the weakness of their cause, and, by reason of the position taken by the Reorganized Church on the domestic relation, as taught in the word, we are not under any sort of obligation to be silent on the issues existing between the two churches; hence, the ministry should feel at liberty to present the differences, as they know them to be, and contrast the teaching and practices of the two churches, on the subject, at such times as wisdom may direct, or conditions make necessary.

"We want no coward in our band,  
Who will our colors fly."

#### EXTRACTS FROM LETTERS.

BRO. AND SR. F. G. PITT sailed for Liverpool on Saturday, the 17th. Card from Bro. Pitt on that date as follows:—

We are off; weather is fine; all feel well and hopeful. We will board the *Campania* in a few minutes. Love to all. All aboard; good-bye.

Bro. W. H. Kelley, Temple, Ohio, July 19:—

Nice rain yesterday, which broke a long dry spell. Brn. Bronson and Smith preached at the Temple. Things going favorably; hot wave cooled.

Bro. Levi Phelps, Juniata, Michigan, July 16:—

There is a mistake in your notice in *Herald* of Elder Delong's death. He died at his home near Vassar, not at Juniata. I wrote you at my home in Juniata, but think I stated that I preached his funeral sermon at his home, but perhaps left Vassar out.

Bro. J. C. Chrestensen, Jasper City, Missouri, July 17:—

Our town is just now being stirred up by the preaching of Elders F. C. Keck and W. C. Cather, assisted by your humble servant. The weather is fine, the preaching and interest good, and the tent quite well filled.

Bro. J. M. Baggerly, Knox, Indiana, July 20:—

I have just returned from Burr Oak, where I have been very busy preaching and visiting the people at their homes, reading to them and explaining the doctrine and organization of the church. People are interested down there.

#### EDITORIAL ITEMS.

WE have received two copies, the May and June numbers of *Te Orometua*, published at Papeete, Tahiti, in the interests of the Society Islands mission, Bro. J. F. Burton, editor. It is a neat little paper of eight pages, well gotten up typographically; and, though unable to read its contents, we

doubt not that it is what is wanted in a literary way, as Bro. Burton is well qualified for the work he has undertaken. We are glad to welcome *Te Orometua* among our list of publications, and trust it will long live to spread the truth in the islands of the Pacific. We are doing well to have a publication in Hawaii and one in Tahiti.

Brn. E. L. Kelley and J. C. Clapp went to Albany, Missouri, on the 21st inst., to attend a meeting held by various ministers, at which a representative of the "Christian Church" is to lecture on the higher criticism; after which a minister from each society represented is to preach a sermon. Thus a liberal policy is slowly moving in favor of the rights of all to a hearing.

Bro. E. A. Stedman, of the Minnesota field, arrived home on Tuesday, the 20th.

Bro. and Sr. E. H. Fisher, of Boston, who have been visiting relatives and friends at Lamoni, went to Independence, Missouri, from which point they will return East.

Bro. Myron C. Fisher, who has been among Lamoni friends since General Conference recently returned to Boston to resume business duties.

Saints from Flint, Durand, Diamonddale, and Lansing, Michigan, met at Bro. Eugene Frisbie's, near the town of Ovid, during the present month, forty-nine in all, and had an excellent spiritual and social season of gladness. The Lord comforted and instructed them through the gifts of the gospel; two young men were baptized. They express thanks to Bro. and Sr. Frisbie for entertainment; letter from Sr. Hattie E. Burns.

We have a "special request" from a brother, S. Taylor, location not given, that prayer be offered in behalf of himself and family for deliverance from difficulties and help to do what they are striving to accomplish for the cause. Will those remember them who can.

Bro. Albert T. Davis has a column and a half article in the Pittsburg, Kansas, *Headlight* of July 10, in which he replies to a writer on religious topics and sets forth the faith and organization of the primitive church quite clearly and in a way to draw men to the truth.

Bro. A. S. Guinand writes of the prevailing famine for the word of God, in the churches, caused by the inability of the evangelical churches to come to an understanding of the truth as it is in Christ. He suggests as a remedy a return to the platform mentioned in 1 Corinthians 1: 10.

Bro. F. M. Weld returned to the Nauvoo district from Lamoni on the 22d inst., to continue tent work and complete preparations for the coming reunion at Bluff Park, at which he hopes for a good attendance.

Sr. Otie Maye Scott, of Galena, Indiana, writes of her appreciation of the good she sees and enjoys in the work of the Lord, which she urges all, young and old, to live by, that life may be made complete in him.

The Salt Lake *Tribune* of July 15 contains an account of the first day's proceedings of the "Trans-Mississippi Congress," in which we notice the name of Bro. J. W. Wight in the list of members of the committee on credentials, as a delegate from the State of Iowa. Bro. Wight, we understand, was commissioned through Mayor Scott, of Lamoni, to represent his home city or State, with others so appointed by mayors of cities, according to the rules of the congress. The organization did well to place Bro. Wight on the credentials committee; its members are mostly public men and are shrewd and know a competent man when they see him. The "other side" located in the State of Utah would also do well to accept the services of Elder Wight. He is there to do them good, and may be relied upon to serve them well in every way.

The Oneill, Nebraska, *Sun*, published at Oneill, has a communication from Bro. J. F. Mintun in its issue for July 15. It appears that one Rev. N. S. Lowrie delivered a public lecture in which he misrepresented the church and its faith, and to which Bro. Mintun replies in good spirit, offering to discuss five propositions involving the general positions of the church, and the Presbyterian Church, represented by Mr. Lowrie. We are not yet informed concerning the result.

From a clipping from the Bevier, Missouri, *Appeal* of the 16th inst. we learn that Sr. Martha Griffiths, mother of Bro. G. T. Griffiths, had been quite ill and that Bro. Gomer and others of

her family had been summoned to her bedside. At last accounts she was slowly improving.

There will be a reunion at Maysville, DeKalb County, Missouri, September 3 to 13, the same dates of the Woodbine, Iowa, meeting. The poster sent us indicates the intention to have a rousing meeting. The committee stated: "This will be made the best meeting yet held." The place, Harvey's Grove, is a very pleasant place for the occasion.

Russia by secret negotiations and purchase has secured the Corean port of Lazereff, one of the most important on the Pacific coast of Corea. It is said that Russia and Japan have a secret understanding looking to the absorption of Corea entire.

General Gomez, the Cuban commander, is pushing his forces to the front and is meeting with successes in battle. Leading Spanish statesmen openly advocate letting Cuba go free, others favor granting home rule to the island.

Semi-official announcements from Washington state that an international conference of representatives of Great Britain and the United States will be held at Washington to agree upon the terms of another arbitration treaty.

Carrier pigeons have arrived at Norwegian ports with purported messages from Andree, the arctic balloonist, one of which reports that he passed the north pole on the 15th. The messages lack verification.

The proposition to confer upon the Archbishop of Canterbury an official status as head of all branches of the Episcopal Church throughout the world, one of the leading questions before the late Lambeth conference, was strongly opposed by the American bishops present, 144 in number, who voted solidly against it, as did also some colonial bishops. "The independent church in America would never consent to surrender a particle of its independence," said a distinguished American ecclesiastic.

The Carlists in Spain are said to be making ready to take advantage of any added strain on the present government to make an uprising.

The French Chamber of Deputies voted a credit of 7,000,000 marks to expedite the reconstruction of the navy

"Dr." Henry Slater, a Chicago spirit medium, was convicted of being a confidence man and recommended by the jury for imprisonment in the penitentiary, July 20.

The Sultan of Turkey has abandoned his territorial claims in Greece and accepted the strategic frontier defined by the military attaches of the powers. Acceptance was secured only after an identical note from the powers had declared their intentions of using force to bring him to terms.

Bro. J. E. Wilsey, whose address is Wathena, Doniphan County, Kansas, care of Frank Rice, writes of his efforts to teach the word, and in which he would be aided if saints could send him copies of church papers and tracts. He requests prayer for recovery or relief from bodily afflictions.

Bro. M. T. Short incloses us a clipping from a Milwaukee paper, in which the labors of Brighamite elders are written up in such a manner as to move him to reply in explanation as to who, what, and where the "Latter Day Saints" are. His article draws the lines plainly. Bro. Short believes both in the power of the press for good and in using it as such in his work, which is right.

Bro. E. L. Page, of Lamoni, an old-time Latter Day Saint and elder at Nauvoo, has brought to the Herald Office an interesting relic of early days—a sword used by artillery within the State militia summoned to assemble at Carthage and other points adjacent to Nauvoo during the exciting times incident to the murder of Joseph and Hyrum Smith. It is a heavy flat blade a little over two feet in length, with brass handle stamped with two eagles, and bearing the stamp, "United States, Springfield, 1835;" and on the reverse the name of "Ames, Springfield," probably the manufacturer. The scabbard is heavy leather brass tipped, with belt to suspend it from the waist. Altogether it is a murderous looking weapon, a sort of sword and bludgeon combined, somewhat similar to a sailor's cutlass or a Cuban machete. It vividly calls to mind what the early saints had to face in the armed mob-militia of early days. It is possible that Bro. Page may present the relic to some depart-

ment of the church for preservation.

Bro. F. J. Ebeling was at Sharon, Pennsylvania, the 21st inst., having been laboring in the Kirtland district since April. The saints of Sharon were alive to the interests of the work; the sisters and brethren had raised one hundred dollars of late, despite the hard times, to pay on their chapel. At Conneautville, Pennsylvania, he found good saints, who also have a chapel of their own, where he baptized a man and wife, notwithstanding a minister expressed the opinion that "a young man should not be allowed to come and take away good members from one who had been preaching for fifty years." Passing on to Grove City he laid the foundation for future work. Would join Bro. H. E. Moler in tent work in the Pittsburg district.

There are three aged colored women in Unity Home for the Aged, Chicago, whose ages are respectively 125, 120, and 106 years. The three centenarians attended church in that city on Sunday, the 25th inst. Great ages are still attainable, it seems.

### Mothers' Home Column.

EDITED BY FRANCES.

"Yet would I leave, ere comes the final hour,  
A worthier work behind—  
Impress with print of keener power  
The human mind—  
A little longer labor for mankind.

#### LITTLE WEIGHTS.

DID you ever see a half dozen athletic young fellows prepare for a foot race? Heavy clothing is taken off, shoes are laid aside, and every ounce of weight that can be done without is unsparingly cut off. There is even a record of one near-sighted enthusiast who dispensed with his eye-glasses, that he might be free from that all but imperceptible hindrance of their weight. Nothing is allowed to impede the full and free action of the muscles, as with elbows thrown well back and head held erect, the runner speeds to the goal.

The athlete sets an example that we may follow with profit in the race which as Christians we have set before us. If we wish to run with ease and reach the goal in triumph we must use the same care in putting off what stands in the way of success. And because the little weights are the ones which interfere without our suspecting their mischief, this word of caution is given.

Sometimes daily work is a hindrance. It ought not to be, but unconsciously we make it so by giving it more of our thought than it merits. If on six days we allow it to absorb all our time and strength, not even the peace

of the Sabbath will refresh us as it ought. But when we put first in the busy day a few moments' heart-to-heart talk with our best Friend, and commit to memory a message from his word, how all is changed! Until you have tried it, reader, you cannot know what a mental uplift this will give, and how it will keep the soul calm amid outside clamor and confusion.

Again, there may be something in the work itself which is incompatible with Christian living, and though we try to persuade ourselves that business and religion may be kept apart, we know that in spite of our best efforts we are losing ground. In this case there is only one way out for us. It is to leave that work, no matter how profitable it may be, no matter how light the labor. The One to whom we have committed our ways will provide us with other employment, for he directs the little affairs of life as surely as he guides the movements of the planets. He may give us harder work, but it will be sure to be wholesome.

Or we may be kept back from the full measure of what we might accomplish by false humility. The spirits which prompt you to say, "I am so weak, so timid; I can't do that," is too often unwillingness instead of genuine self-distrust.

Again, self-indulgence is a hindrance hard to lay aside, but the sacrifice must be made if we would run lightly. The pleasures which have no better recommendation than that they "do no harm" are weights to be cast aside. Life is too short to waste in doing negative things. Positive good is what we need, in pleasure as in all else. When wholesome amusements are so many and so varied, we are not wise if we choose those which at best are doubtful.

A strong, earnest, helpful loving Christian life is the happiest one possible for everybody. It is well worth the effort it costs to cast aside the little weights which hinder us from enjoying it to the utmost; for as the race is easier to the runner whose muscles have freedom to work naturally, so that life is sweeter, better, happier, which is divested of every trifle that would hinder its most perfect development.—*Young People's Weekly.*

#### DRAW NEARER.

DRAW nearer, O my soul, in the hour of temptation and trial. Yes, we want to draw nearer to him who was tempted in all points as we are, but never yielded. Paul tells us to count it all joy, when we fall into divers temptations. He had much bitter experience, but he remained steadfast to his faith,—lived by his faith, and thereby his soul was not crushed, but polished, even as stone and metal are polished. They are very rude in the natural state, but are brought into perfection by hard rubs. So are the worthy souls of earth brought out into perfection by being passive in the love of the Master workman while being encompassed by the hard rubs of this life.

When we are placed in vexing circumstances and darts of anger are hurled at us, the best thing to do is to seek for protection in his love, as the young fowls seek for pro-

tection beneath their mother's wing. When our acquaintances, or our relatives misunderstand and misrepresent us, and ill treat us, either by deed of omission or of commission, then is a good time, an available time, to draw nearer to him who was slighted, betrayed; and even put to death by his friends (or those who ought to have been his friends). O, if we could only say as he did in his last moments, "Father, forgive them; for they know not what they do." If we draw nearer to him he will help us to do the same, for he has had the experience that enables him to comfort and shield others who need his help. If we are spiritually needy we can go to him and have our wants supplied. He will not turn us away empty if we let drop our anxieties, our misgivings, our bitter feelings, etc., and lay our passive soul before him.

When our friends leave us and step over on the beautiful shore, 'tis good for us to draw nearer to him who wept at the grave of a friend—he who was a man of sorrows and acquainted with grief. He understands our every pang of sorrow, and he has an infallible balm for every wounded soul. He holds our loved ones in his care, for all are alive unto him, and he can fill our bosoms with sweet emotions of love, probably just the same as he is bestowing on them, but not so fully. The fountain of his love can never fail; 'tis as inexhaustible as God himself, and though all heaven, all paradise be filled, there is still enough for every inhabitant of earth. His feeding the multitude is an illustration of the fact. He can feed millions just as well as thousands, not only with temporal food but with spiritual. All that are weary may come and find rest, all that are troubled may come and find peace, all that are sorrowing may come and find joy, all that are gloomy may come and find gladness. He is no respecter of persons. All who fear him and work rightly shall be accepted of him. Many withhold themselves from drawing nearer by thinking or saying, "I have not feared God as I ought, neither have I been obedient to his commands, nor have I always tried to do right." We ask, "Who ever did always come up to the standard," or up to the Pattern? If one did he would be as a God. Christ said, "There are none good, all have sinned and come short of the glory of God." The servant cannot be above his master, or equal with him in advantages, neither can we be above our Master nor equal with him, but we can yield our will a sacrifice to him and accept the blessings that he in infallible wisdom bestows upon his followers.

We must come just as we are, and now, because now is all the time we have. 'Tis folly to spend time in counting our supposed perfections, or in sorrowing over our known imperfections. Nothing of the kind can save us. We must drop the burden and accept his free redeeming grace. 'Tis free for you, dear reader; 'tis free for me. Glory to his name!

We can say like thousands, that while passing through tribulation, when we willingly submitted to the requirements, we

found that supporting solace which is found only in his love. There have been many times when we have, in a spiritual sense, been like one in the ocean, surged on by the winds and waves, with no light of the sun, and no compass to guide; but when we looked away from the awfulness of our condition to the Pilot who finished life's rough voyage more than eighteen hundred years ago, we were rescued. O, that our song might ever be, "Nearer, my God, nearer to thee."

SR. ALMIRA.

## Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

OUR general secretary, Bro. W. N. Robinson, has concluded that "it is not good for man to be alone," and has taken to himself an helpmeet. The happy pair are traveling through the West for a time. The secretary will call upon some of our schools in Utah and California if circumstances permit.

WE do not usually announce a very great amount of work for the reunions. More suitable work can be provided after the workers meet and their wants and needs "sized up" by those constantly in this line of work. It would not be wise for a corps of elders to prearrange a lot of sermons to be preached; nor would it be wise for Sunday school workers to "fix" a program except in a general way.

THE general superintendent is expected to attend the reunions at Thurman, Iowa, Blue Rapids, Kansas, Montrose, and Woodbine, Iowa. The general secretary will attend Nauvoo or Montrose reunion and such other reunions as may be found possible later on.

TAKE your Bibles, *Quarterlies*, *Winnowed Songs*, and *Hymnals* with you to the reunions. You will find much use for them.

### SUGGESTIONS TO DISTRICT SUPERINTENDENTS.

SOME time ago we wrote that the district conventions were just now even more important than a State Institute, etc. But why not have a Sunday school normal in each district once a year? If in your district you have not those who are capable of organizing and instructing and are not posted as to the purpose, plan, and benefit of a normal, can you not from the district treasury pay the expenses of some one from a little distance who is capable and willing to devote their time to the Master in that way? Find out from that one what course is contemplated. Enroll all in the district who desire to attend and work. Meet them after the Sunday school hour, give them an outline of the work to be done, and let all know what is expected of them if they attend. The plans for work and rules for governing should be as carefully made and adhered to as in a

school normal, if we expect to derive any benefit therefrom. Encourage this kind of work. Suggest the taking of notes, free discussion, etc., at the normal. If you do your best to have this a real work time, good will be sure to result in better manners and methods. Superintendents, please let us hear from you as to the practicability of these suggestions.

THE above, by Sr. L. L. Resseguie, was prepared for the Sunday School Workers in *Autumn Leaves*. The thought is good. The normal is just what we need. Our officers and our teachers need training, and we know of no better way than a normal or institute. Fully realizing this need, last year an institute was arranged for, which was held at Council Bluffs, Iowa, during the holidays. The program was so arranged as to embrace instruction and discussion upon almost every subject pertaining to the work, from the duties of district superintendent down to lay-member in local school. The work was in turn in charge of some one or two of a corps of experienced Sunday school workers. More than a hundred were in regular attendance, about sixty-five of which were from a distance, representing five States and eleven districts. They came there for work. They entered freely into "free discussion" and "took notes." Aside from note books brought, four dozen more were ordered at one time, which did not then supply the demand. The work done was of a very practical nature. All conclusions reached were based upon actual experience. Many expressed themselves as having gained a great amount of knowledge and experience, which they could use in their work at home.

These normals should be of frequent occurrence. Each district could arrange for one during each year. Let each district superintendent take this into consideration. Not only to think but to act thereupon. Let us hear from you.

THERE will be held in New Jersey this summer a school of Primary Methods.—Its program is a perfect inspiration to better work. Between eleven o'clock on Monday, July 5, and noon on Saturday, July 10, there are listed seventy-two items of work. There will be four model lessons taught, including one by a professional teacher. Ten lectures on "child-nature" will be given; ten lessons on blackboard study and private lessons if desired; five conferences on practical class work, etc.; sand map work; special conferences of the workers to give them an opportunity for an exchange of ideas; new songs taught every afternoon, and one evening devoted to a musical social.

Primary workers, does not this program thrill you with a desire to be there and learn that you may be enabled to do your work in a more systematic way? Cannot some go who live near Trenton, take notes, and let this department have the benefit of them?

Will we not at sometime be able to offer such a feast of fat things to our own workers? There must be a beginning, no matter how small. If we are not capable of teaching all of these things, there must be some one thing



in primary work for which we are peculiarly fitted. Let us try and find out what that is and then put forth every effort to develop as far as lies in our power. When we have done all that we can, we may look with faith, for help from our heavenly Father. When we have reached this point we will be enabled to help others. Shall we not begin now to work with this thought in view, that we will perfect ourselves in some one thing in primary methods, so that when the time has come that we have such a school of our own, you, I, may be fitted for even the loveliest place at the Master's feet.

L. L. RESSEGUIE.

DR. TRUMBULL'S new book on teacher's meetings should be interesting to every Sunday school superintendent.

THE *Iowa Sunday School Helper* in its July number publishes a list of the graduates of the "Iowa State Sunday School Teacher's Normal Course." They number one hundred twelve, seven of which were of our association workers. Among them were the names of Srs. Blanche Andrews, Emma Harrington, Sarah J. Gifford, Emma Hougas, Viola Redfield, Viola Gaylord, and Bro. T. A. Hougas; all from the Fremont, Iowa, district. We have in this more than a *pro rata* number. So may it continue to be. Let our workers gain a standing in the world. It will help to spread the truth.

## Letter Department.

RIVERTON, Iowa, July 13.

*Editors Herald:*—Since last writing we have baptized two more precious souls into the church at Shenandoah. The work there is in fair condition, and nearly all seem to be rejoicing in the truth. We came here last Saturday, held one meeting at night, and three on Sunday; the good spirit was with us in power. The hearts of all present were truly made glad, as testified to by nearly all. Brn. W. W. Gaylord and James Roberts were present with us, and spoke and testified to the truth of the work, to the cheer and encouragement of those present. These good brethren carry the spirit and life of the gospel with them. Some here are quite interested in the truth, as they express themselves.

We leave here tomorrow for Hamburg, to do what we can for a week or so, and on to Keystone before our reunion, which commences on August 6, on the grounds of Bro. William Leeka near Thurman. We hope the saints of this and the adjoining districts will not forget the time and place, and come up to the help of the Lord, and feast upon his mercy and goodness, and drink of that living water that springeth up unto eternal life.

Every effort possible will be made by our worthy committee and members of that branch for the comfort and convenience of all who may attend.

We shall have some of the leading and most prominent ministers of the church to

dispense the word of life to the people. We expect one of the best reunions ever held in the district; to this end let us all pray and labor.

The friends who are not members of the church are anxiously inquiring when and where it is to be held, and say they shall be with us; let not our membership by any means be slothful in their duties. May the way open for all that want to be with us to come, is our earnest prayer.

Your servant for Christ's sake,

HENRY KEMP.

My address is, box 659, Shenandoah, Iowa.

DELTA, Colo., June 28.

*Editors Herald:*—We are keeping house about nine miles south of Delta, on what is known as the California mesa, an elevation about 5,500 feet above the sea. This mesa with the river bottom lands comprises an area of about 1,200 square miles and is dependent almost exclusively on a small river named Uncompahgre, heading in the region of the highest peak of mountains in Colorado by the same name, for water for irrigating purposes. The lower part of the valley, however, receives its water from the Gunnison River, quite a large, rapid stream. The water supply is so limited that only about one fourth of the entire amount is available for agricultural purposes.

This valley is surrounded on the east by the snow capped range of the Rockies and on the northwest and south mountains and hills covered with pine, spruce, and cedar timber, which supplies the inhabitants of the valley with lumber. It is said there is considerable game in the timbered region; bear, elk, deer, mountain sheep, etc.

With irrigation this valley produces the finest crops of wheat, oats, barley, potatoes, and vegetables; also fruits quite successfully, such as apples, peaches, pears, plums, strawberries, etc.; yet notwithstanding the elevated, healthful, and productive condition of atmosphere and soil, it is not paradise, neither the new heaven and new earth we are longing for; for here the mosquitoes and knats are as vigilant, earnest, and attentive in their work as the author of the distracted and perverted use of their organs can make them, even paying bills never contracted, and seem especially delighted in mounting the tenderfoot, and from dawn until sunset, and so on during the shades (if the cold does not chill them) do they prosecute their claims with much dignity and zeal most shocking to good taste and principle.

Located here is a little band of saints, considerably scattered, and most of them young in the faith. They seem to be struggling hard to maintain the dignity of their calling; also to obtain a sufficiency of this world's goods to be comfortable; but, like many others of our faith, they do not comprehend the benefits derived from the faithful observance of the temporal part of the law, thinking that it does not reach them, when in fact they are the ones to be most benefited by it; because the promise of God shelters them from the inconvenience of distressing poverty by his guarantee of protection; and some in

saying that they are too poor to observe the law, unintentionally reflect upon the wisdom of him who gave it, for the law says "none are exempt."

The chief shepherd of this little flock has moved away, and they have had no meetings since last March. Bro. Thomas A. Park, priest, is doing what he can to nourish and feed them; but what the church needs in this valley is a missionary with presiding qualifications established here. They are holding regular meetings here, with a manifest interest. Last night the schoolhouse could not seat the congregation.

It is a very busy time among ranchmen, as they are just gathering their alfalfa.

I am not gaining in health as anticipated, two discourses per week is just about all I can stand; yet I am still hopeful. Love to all the brethren.

HENRY C. SMITH.

INDEPENDENCE, Mo., July 4.

*Editors Herald:*—In the Brighamite Doctrine and Covenants, section 131, we read, commencing with the heading, followed by paragraphs 1 and 2: "Remarks of Joseph, the prophet, at Ramus, Illinois, May 16 and 17, 1843. In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this Order of the Priesthood; (meaning the new and everlasting covenant of marriage.)"

On the opposite page, section 132, we also read: "Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives. Given through Joseph the Seer, in Nauvoo, Hancock County, Illinois, July 12, 1843."

Now for the consideration of a few facts. First, inasmuch as the "everlasting covenant" of sections 131 and 132 are one and the same, how are we to harmonize the statements therein contained. In section 131 we find Joseph in May 16 and 17, making statements to some one about something that had not as yet been revealed to him, and was not until fifty-five days afterwards. Now if Joseph Smith knew of the marriage covenant in May, and informed his friends of the fact, why was it necessary that God reveal it to him in July following. We have seen by the heading of section 132, already quoted, that God for the first time gave man this everlasting covenant July 12. The fact that Joseph knew of this marriage covenant (from their standpoint) before God revealed it to him, is sufficient proof that it is a fraud, and never came from God.

The facts are these, Joseph, the prophet of God, never stooped so low as to do the Devil's dirty work, by giving to the world such an abomination, and then to try and palm it off on the people as from God. Why intelligent people can be so completely hoodwinked, so completely led astray, when they have the naked word of God before them, is a mystery hard to solve. What a blunder the leaders in the west made when they let it pass into their history, that Zina D. Huntington was sealed to the prophet, October 27, 1841. —*Historical Record*, page 233, (Bro. Weld's letter in *Herald*, June 30, page 416.)

Why do this people put such dates before

the people with a view to the proof of the authenticity or divinity of this abomination, when these very dates are its death. They being the only evidence necessary to prove that it is the greatest fraud ever imposed upon man. The climax of Satan's work upon earth. This woman (according to quotation above) was sealed to Joseph more than a year and nine months before God had revealed it to man. And then in the face of this fact, tell us that it is the only doctrine whereby man can enter the presence of the Father.

The writer is informed by Bro. George Hawley that while visiting in Utah, he was shown several printed affidavits purporting to be the sworn statements of women to the effect that they had been sealed to Joseph Smith; but what of these statements, if true. Only another proof that this purported revelation is a fraud, as they were sealed (according to their affidavits) to the prophet before he had received authority from God to teach or practice anything in it contained. Then to have the audacity to ask us to believe that this piece of the Devil's own handiwork came from God. If a people is to be pitied, this is that people. Blind and cannot see. Hoodwinked by the Devil and his emissaries. If not so, why will they stand by a religion so damning in its influence, a religion that will not stand the test of an open investigation. Think of it. They tell us that certain laws were given at a certain time or date to govern ever after the walks in life of its votaries, when at the same time their records show that this same law had obtained and was in practice months before God had given it to the world, or even to Joseph Smith. He may have been the author of part of section 131, but not all. That part of the section quoted inclosed in parenthesis never came from his lip or pen. This is the work if not the whole section of those bent on doing the Devil's dirty work. Their elders, in these parts, say, "O, we have forsaken or given up the practice of the things commanded to be observed in this everlasting covenant." Have they. If so, why? Were they wrong? If wrong, ever right. No, thus proving that by accepting this damnable doctrine this people departed from the faith they had once received.

H. N. DAVIS.

COLD WATER, Florida, July 12.

*Editors Herald:*—This leaves me well, busily engaged in the work of my life. Just closed my debate with W. J. Haynes, at Berrydale, Florida. We had a peaceful time; much good was done and the saints cheered.

W. J. Haynes is a nice man, president of a high school and the best talent the Campbellites have in the South; but failed for the lack of truth. He made high claims for his scholarship all the way through but on the last day he said the word "elder" in Acts 14:23, Titus 1:5 was from two different Greek terms. I happened to be prepared for such mistakes and the poor fellow's scholarship went down never to rise during the debate.

We had preachers with us from Tennessee and other parts, people from Montgomery,

Alabama, and other parts; hence reached several with the gospel. Debates conducted in a right manner are always conducive of good. I had it thrown at me during the debate that orders had been given not to meet Clark Braden in discussion any more. I could only reply that it was one man's opinion and not the church's. I hope never to see such a mistake in our papers again.

If any man preaches a doctrine to the people true or false he should defend it when called upon to do so, or go home and remain there. If he cannot debate we have plenty of men that can.

Bro. S. D. Allen acted as moderator for me and did splendidly. He is now over this district, the right man in the right place.

In bonds,

J. D. ERWIN.

BEVIER, Mo., July 20.

*Editors Herald:*—On the 10th inst. I received a dispatch announcing the severe illness of my aged mother. I started west that evening and arrived here at noon on the 12th, and found Mother some better, but very weak. We now entertain strong hopes of her recovery. However, her advanced age and the present hot weather are somewhat against her speedy recovery. I shall return east just as soon as she is up and out of danger, which I trust will be very soon.

All matters of a local nature requiring adjustment should be reported to the presidents of the respective districts in the mission; namely, L. W. Powell, Temple, Lake County, Ohio, Kirtland district; C. Ed Miller, No. 280 Rebecca Street, Allegheny, Pennsylvania, Pittsburg district; James Moler, Limerick, Ohio, Ohio district; G. H. Godbey, Bellgrove, West Virginia, West Virginia district.

If the saints who are isolated from branches and who desire preaching in their localities will inform me of that fact, I will do my best to furnish a minister, providing that those who desire such labor will make an effort to meet the elders' expenses. The Bishop's agents have all they can do to care for the families of the missionaries. The following agents are anxiously waiting for the saints to send in their tithes and freewill offerings, as the funds are in a depleted condition: L. D. Ullom, 4728 Jacob Street, Wheeling, West Virginia; L. W. Powell, Temple, Lake County, Ohio; S. J. Jeffers, Arbaugh, Vinton County, Ohio; B. Beall, Goosecreek, West Virginia; Isaac Coffman, New Hope, Augusta County, Virginia.

The special conferences held at Pittsburg, Pennsylvania, and Kirtland, Ohio, were successes. Bro. E. L. Kelley's presence at the latter was greatly appreciated by the saints. His counsel was timely and his good instructions will surely result in much good to the cause. Come again, Bro. Kelley, you are always welcomed in the Central States Mission.

□ After much suffering and a great display of Christian patience our beloved sister, Jane A. Hamilton, passed peacefully away on the 2d inst., with the bright and cheering hope of coming forth in the glorious resurrection

of the just, and of dwelling on earth with Christ and his people throughout the thousand years' reign. She will be greatly missed by those who knew her; she had many friends both in, and out of the church. Those of the traveling ministry will ever remember her kind hospitality. Truly another faithful saint and a noble woman of earth has been called from this world of sorrow, suffering and woe to rest in the paradise of Christ and bask in the sunlight of God. Her testimony to the truthfulness of the latter-day work was as strong in death as when in the full enjoyment of health. She also told the writer that she was ready to depart, and that all was well with her.

Bro. H. E. Moler and Francis Ebeling will operate the tent in the Pittsburg district. We hope the saints in Kirtland district will please send their contributions to Bro. L. W. Powell, Temple, Ohio, toward purchasing a tent to be used in the Kirtland district. Do not wait a week or two before you send, but send it right away, so that the tent can be used during the months of August, September, and October.

Yours in gospel bonds,

GOMER T. GRIFFITHS.

PHILADELPHIA, Pa., July 11.

*Editors Herald:*—This Lord's day afternoon, having just returned home from preaching service held by the nine Utah elders that are working in this city, I felt like penning a few lines. These men are doing a house-to-house canvass, holding but one preaching service a week. Elder Charles A. Streeper made quite a grave charge against our congenial collaborer, F. M. Sheehy. He says he lied about them shamefully, and after challenging them for a private discussion if they would furnish a representative man at Scranton, Pennsylvania, that they brought the man, but lo, F. M. absconded. How is that, Bro. F. M.? You better come down to the city of brotherly love and redeem your once good name and gentleness of disposition.

I feel sorry to hear such charges made against my brethren. However, we know there are two sides to most questions of that character. He also states that one of his brethren sent an order for some books and tracts to the Herald Office some time in February, and has received no reply or return of money. How is that, Bro. Frank? I told him to furnish me the name of books and tracts and amount of money order, and where purchased, and I would look the matter up. I await his reply.

Bro. Pitt gave us an excellent sermon in our hall June 27, also in the tent at Camden in the evening. His genial countenance did us all good. May success attend him in his work in Europe. He sails on the 17th from New York, for which place he left with his wife on the 30th of June. Bro. A. M. Baker discoursed for us this morn; subject, "Prophets as a necessity in the salvation of the human family." Bro. Bacon and Baker held forth in Germantown at three p. m. Bro. Kent spent the day watching the tent till the evening hour for preaching. Sisters Hull

and Christy have been rendering them valuable assistance in the musical line. Last evening I spoke for them to about twenty children and possibly that many older ones. I made the effort to interest the children, which seemed to be appreciated by some at least. Bro. Baker baptized Bro. Angus' daughter, making two baptized during their effort at Camden. They located last Wednesday at Rosedale, about two and one half miles from their former location.

In the faith,  
A. H. PARSONS.

LAMONI, Iowa, July 15.

*Editors Herald:*—In regard to the statement that money has been sent to this office and kept without sending goods ordered; will say that the charge is so indefinite that we cannot investigate it.

We received about eight hundred business communications in the month of February, and if we had the name of the party who claims to have sent the money, we could easily investigate the matter and be able to state whether such money had been received, and whether or not the goods had been sent. Without the name of the party sending or the name of the post office from which it was sent we will not attempt to say anything about the truth or falsity of the accusation. But let us assure you that we are just as anxious to supply these Utah elders with our literature as are the elders in the field to meet them in an open field and a fair fight; in fact, would furnish them such literature as we have showing the differences between the two churches, free, where we have any assurance that it would be read. Then why should we fail to send it when paid for?

A. S. COCHRAN, Secretary.  
FRANK CRILEY, Business Manager.

DENISON, Iowa, July 20.

*Editors Herald:*—I wish to thank the saints of the several branches of the Galland's Grove district for their promptness in complying with the request of our last conference in raising and sending in the necessary means with which a new gospel tent has been purchased. Bro. J. F. McDowell and the writer came to this place on the 12th inst., and pitched the new tabernacle and put everything in shape to commence services the evening of the 15th. President Joseph Smith came here on the 14th by invitation of the college committee, to deliver a lecture in the college, and we prevailed on him to remain over the 15th and preach the opening and dedicatory discourse in the tabernacle. His lecture in the college and sermon in the tabernacle were well attended and favorably received by the people.

Our services at this place have been well attended thus far and we trust they may be as long as we remain in this city. Brethren and sisters from Deloit and Dow City have helped us much in the song service. The members here are alive to the interest of the work and are doing all they can to make our meetings a success.

Brn. W. W. Whiting and C. J. Carlson have closed tent meetings at Newell and are

next to pitch their tabernacle and commence work at Rolfe, Iowa.

Reports coming to me show that the two-days' meeting held at Auburn by Brn. J. M. Baker, J. T. Turner, and William McKim of late was a success; also the one recently held at Harlan in charge of Brn. C. J. Hunt and W. D. Bullard was satisfactory to all concerned.

On Sunday the 11th four souls were added to the Lord by baptism near Marathon, who will become members of the Union branch. Bro. C. J. Carlson officiated.

The work moves forward slowly, though surely. The more faithful and energetic the local officers are, the better is the condition of the work.

In bonds,  
CHARLES E. BUTTERWORTH.

MADISON, Wis., July 20.

*Editors Herald:*—Inclosed please find an excerpt from the Milwaukee *Sentinel* of June 3, to which I replied; but the Cream City paper thought my article was not available. I had better favor and success with the daily, which will also run it off in the weekly, and *The Old Dane*, another weekly, will have it too as well. Our meetings are well patronized here, and the people are becoming favorable, attentive, kind, and liberal.

Bro. and Sr. Wildermuth abide in the tent, both day and night, as also they look well to the culinary department. Elder Joshua Hackett sleeps in the large tent, and sure he is a rising figure and an able exponent of the faith and doctrine of this Church of Christ. He is zealous, bold, up and a coming, and all alive and aglow when standing to maintain and defend truth and right and assail error and fraud.

While our movable curtains were five miles south of here, in Mr. Bitnie's grove, the services were quite well attended. The family, and in fact the neighborhood, were kind and generous beyond our most sanguine expectations: for, behold, the faith and the advocates thereof were alike strangers to the people, save the Bro. and Sr. George Hook that lived in a mile of where the location was obtained. The old pair's married son lived near, and now the sad news startles us of his other son, a bright, single young man of education and promise being in the jaws and very throes of death. Some drunken vagabonds intended to treat the unsuspecting, wayward, intemperate, yet clever young man when zounds! they gave him a dose of the deadly bedbug poison they had. I fear he is cold in death as I trace these lines with a sympathetic sad heart.

A Bro. and Sr. Richards of his neighborhood came up here to be baptized, as also his sister and her husband of this place, the Roger's, went forth into the silvery sheen of Monona Lake. An old-time sister's daughter and her family live within a few rods of the tent. She heard Elder Savage a time or so about thirty years ago, but never heard more preaching till we arrived here and unfurled the canvas. Her husband, Mr. Hubbard D. Stevens, is a carpenter at the capital, employed by the State. Their daughters

play their own organ for us, and they have read the *Herald* much, and sure, I do honestly think they are near the kingdom.

This is a city of about eighteen or twenty thousand inhabitants, the half of which are Catholics. The Chataquan Assembly are in session for the next ten days here on the grounds fitted for that special annual occasion. Some celebrated characters and much and varied entertainments will call the people from near and far, for, indeed, the great Talmage is to be here on Sunday, the 25th. It is rather dry, but the sky is overcast now, and rain is at hand to come.

The heated term I stood all right, and am in the harness and at the plow. This thing of running home on every turn, and staying too long on church funds, is not calculated to build up confidence or fill up the coffers of the church, I judge, but, now, I bear in mind I must not "joggle the boat." It will all be right in the morning. So a kind adieu.

M. T. SHORT.

COUNCIL BLUFFS, Iowa, July 19.

*Editors Herald:*—Our tent meetings are a success thus far, the audiences are increasing, and last night I addressed the largest crowd I ever reached in Council Bluffs. The tent is large and closely seated. It was packed and people stood up all around besides. I never had better attention. Our two days' meeting at Loveland was only fairly well attended. Bro. Butler was with me there. He goes to Boomer this week. That you may know I am not idle will say I have held fourteen meetings in nine days. Health fairly good. Hope to be ever busy.

Sincerely yours,  
T. W. WILLIAMS.

WOODBINE, Iowa, July 21.

*Editors Herald:*—Since General Conference my labors have been confined to the Little Sioux district, preaching a few times in Woodbine. Elders Crabb, Smith, and Wight have preached there some. This branch numbers two hundred and eighteen members, but they are scattered about in Bigler's Grove, Twelve Mile Grove, and Six Mile Grove, besides the members in town; so that it is difficult for those outside of town to attend; hence our meetings are comparatively small because of the great distance from town, and this fact renders it difficult for branch officers to visit the saints. The officers generally being dependent upon their daily labor can ill afford to give their time to visiting the saints who are so widely scattered, in consequence of which there does not appear to the visitor that degree of spiritual life that should be visible in a branch of such numbers, yet I am glad to say there is a general desire and determination to live the religion of Jesus Christ, and I know of but little difficulty in the branch. Elder S. B. Kibler is president and is a good earnest worker and a faithful watchman.

The saints living in Bigler's Grove hold their weekly prayer meetings every Wednesday evening. Elders J. A. Donaldson and Dan Palmer preach there alternately on the Sabbaths; but the prayer meeting is in the

charge of Teacher Allen Harper, a faithful man. I attended their first prayer meeting under his direction and I was pleased to see the able but humble manner in which it was conducted, as well as the zeal and love manifested among the saints.

On the 19th of June I attended a two-days' meeting in Bigler's Grove under the direction of Elder Donaldson, who occupies his Sabbaths in preaching the word in different localities very acceptably, and I was more than pleased to see the prompt attendance of the saints living there—parents and children, neatly attired and full of the spirit of true devotion; nor were the Sabbath school interests neglected. I preached twice to them on the Saturday, and Elders Fyrando and Donaldson occupied the Sabbath while I filled appointments elsewhere. I understood they had rousing meetings and great interest manifested, and on the coming Sabbath (July 25) several are to be baptized there.

I have preached several times at Missouri Valley Junction; audiences small and interest ditto, yet the saints there seem to love the work; but they labor under great difficulties. Elder D. R. Chambers is president of the branch and lives ten miles away (at Magnolia) and his time is divided with other locations, so the branch does not have the spiritual food it needs. Bro. David is an earnest worker. I had the pleasure of laboring with him and Priest James Emmerson at Sandy Point on the Missouri bottoms. They insisted upon my occupying the desk at every meeting, which I did five times, to very attentive audiences. I believe Brn. Crabb, Fyrando, and Chambers had labored there some. The few saints there seemed very much in earnest. One young lady was baptized by Bro. D. R. Chambers. Her baptism had been arranged for before I went there. She was the fruit of other men's labors than mine. Meetings were held in the United Brethren church, which Bro. C. has secured for future use, I believe.

On the 10th and 11th I attended a two-days' meeting at Persia, Elder Joseph Seddon in charge, Elders Donaldson and F. A. Smith of Omaha were in attendance and did excellent work in breaking the bread of life. There was good attendance and attention; I also occupied the evening of the 12th with a good audience and hope that good was done in all the meetings.

After visiting with the saints at Salem branch, Galland's Grove district, I attended a two-days' meeting at Six Mile Grove, under the direction of Elder S. B. Kibler; audiences small on Saturday, but on the Sabbath Bro. Houghten's beautiful grove was well filled with people. Elders Donaldson, Fyrando, and myself occupied the preaching hours, and a profitable season was spent. Elder James Crabb and myself held services in Six Mile Grove from the 18th of May to the 25th and had excellent attendance and attention. I believe I can say for the brethren that assisted on all these occasions, we were blessed with divine aid, and while the conversions may be few, if any, the gospel was declared in power and much assurance. The brethren

and sisters in those places did their best in providing for the visiting friends and the ministry, and their kindness is appreciated.

Your brother in the one faith,  
CHARLES DERRY.

## Original Articles.

### DECEPTION'S REIGN.—NO. 6.

BY ELDER COLUMBUS SCOTT.

#### PUNISHMENT OF THE WICKED.

IMMEDIATELY following the false and deceptive idea that the earth will lay desolate, void, dark, and waste during the thousand years succeeding the first resurrection, is the doctrine that at the conclusion of the "little season" spoken of by John the Revelator (Rev. 20:3, 7-9), after the hosts of Gog and Magog are deceived by Satan, led against the camp of the saints and the beloved city, and fire comes down from heaven and devours them,—this is their ultimate destruction; that from thence onward they remain in an eternally unconscious condition; just as though they never had been.

But this doctrine is contradicted at once by the immediate context, as all who will read can see. John goes right on to state that "the dead, small and great, stand before God," to be judged, after the burning referred to; which implies the resurrection of "Gog and Magog," with all the wicked dead from Cain, the firstborn of men to that time.

There is no Bible evidence that those nations of Gog and Magog had ever yet died the first, the "appointed" death (Heb. 9:27), up to this fiery destruction. The wicked dead are not resurrected from the dead by the eternal power of their eternal Creator and endowed with intelligence qualifying to answer at the bar of infinite justice, to be deceived again by the Devil! Such an idea is absurd. If this absurd dogma be true, when do they stand "before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10)? "For we must all appear" there!

The doctrine of the putting the wicked out of conscious existence after the judgment is only the opposite extreme to the doctrine of relegating them to an imaginary lake of eternal

fire and brimstone, supposed by some to exist somewhere, there to remain in misery eternally. Both these extreme views or dogmas are inconsistent with enlightened reason and the infinite justice of God. He is a God of infinite truth, justice, mercy, and love. He is no respecter of persons. He changes not. He loves sinners. (John 3:16; Rom. 5:6-11.) He loves them so strongly that he gave his Son to die that they may live.

The unchangeable God will never cease to love them. He cannot, without changing; and should he change in the least in one of his attributes, his perfection as God, is impaired. The least change in any person or thing that is perfect, renders it or him, less perfect. If sinners turn to God and serve him faithfully, he blesses and will save them in glory and immortality. If neither his love, goodness, nor mercy lead them to repentance of sin and to his service, he has declared that his justice will render to them "the fruit of their" doings, "and be filled with their own devices." God will "reform" them by his severe chastisement (Lev. 26:23). He will chasten them "as a man chasteneth his son, so the Lord thy God chasteneth thee." (Deut. 8:5). Please consider in your heart how you chasten your child, O man! God chasteneth even the heathen, that he may "correct" them (Ps. 94:10).

It may be that some of the wicked, —after their judgment, and during their punishment,—may, like some of the Jews anciently, be relentless and refuse the correction of the loving Father:—

O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock: they have refused to return.—Jer. 5:3.

But notwithstanding the incorrigible relentlessness of some, and their refusal to "return," the *object* had in view in their being punished remains, and is plainly manifest in the text quoted. But, says the "Great Controversy," page 475:—

During the thousand years between the first and second resurrections, the judgment of the wicked takes place. The righteous reign as kings and priests unto God; and in union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according

to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is written against their names in the book of death. Satan also and evil angels are judged by Christ and his people.

As the saints are all in heaven, and the earth desolate at the time of the judgment, according to this writer, and the wicked sleeping in unconsciousness; it follows that the saints who are kings and priests reigning, either reign over each other, the angels, or nothing. We are not informed where the wicked angels are, but the Devil is the lone star wanderer in the dark, desolate, chaotic earth! And the Savior and innumerable hosts of saints, during the thousand years, are all engaged in assigning "the portion which the wicked must suffer;" and after all the requirements of the court are complied with, the "portion" of each one is the same. They are resurrected, the sentence proclaimed; it is, "fire came down from God out of heaven, and devoured them." Burned up, "root and branch."

Some are destroyed as in a moment while others suffer many days. All are punished according to their deeds. The sins of the righteous have been transferred to Satan, the originator of evil, who must bear their penalty. Thus he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit.—"Great Controversy," p. 488.

Thus all the wicked destroyed, all receive the same penalty, to be unconscious throughout endless ages to come! The saints instead of having their sins blotted out have them "transferred" to the Devil! According to this idea Isaiah was mistaken when he said of Christ:—

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. (Verse 6), and with his stripes we are healed. (Verse 5), For the transgression of my people was he stricken. . . . Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. . . . for he shall bear their iniquities. . . . and he bare the sins of many, and made intercession for the transgressors.—Isa. 53:5-12.

Doubtless Satan will have much to answer for at the day of accounts. We hardly think it either fair or just to accredit him with giving the finishing touches to the great atonement work! Christ,—by the atonement on our behalf, by the "offering" or gift of

himself,—secures the pardon of all who obey the gospel with an honest heart.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9:28.

When, then, sinners turn to the Lord and come into covenant relation, he says:—

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.—Heb. 8:12.

Sins of the righteous "transferred to Satan!" What divine authority is there for this idea? It is not another of those assumptions, for which the theory under examination is so famous? We are satisfied it is assumption—and without any foundation in fact or truth. But, we must have an antitype for the scapegoat! The goat for the sin offering typifies Christ; the scapegoat, the Devil. That's the theory? Where's the evidence?

Paul says, "Christ was once offered to bear the sins of many." The Bible says of the scapegoat, he "shall bear upon him all their iniquities unto a land not inhabited!" (Lev. 16:22). "And the Lord hath laid on him [Christ] the iniquities of us all," "and he [Christ] bare the sins of many" (Isa. 53:6, 12). Jesus could just as appropriately antitypically represent the slain goat and the scapegoat both, as he could the officiating priest, and the offering or victim offered by the priest. And no Bible believer will say such is not the case; the two animals of the type being of the same species, but represent the twofold office of Christ. But this deceptive theory robs our Lord of this "fold" of his great office, of "bearing the sins" of the truly repentant, and makes the Devil to share with our Lord in man's redemption; and then, lest he get the glory due his service, destroys him out of existence! A theory that so exalts (?) Satan we dislike.

Reader, go back to that judgment scene set forth in the "Great Controversy" and read it again; then go to the judgment scene as set forth so divinely graphic by our Lord, Matthew chapter 25; where, when he is coronated "King of kings and Lord of lords," and the nations stand before him:—

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations; and

he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.—Matt. 25:31-33.

And as their works have been, so rewards are given, and sentence pronounced:—

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal.—Matt. 25:31, 34, 41, 46.

In studying this lesson carefully we will not fail to notice the distinction our Savior here represents between the "my brethren" of Christ, and the "sheep" and the goats; and who belong to neither of the classes of nations here represented by sheep and goats. And further: Jesus is now gone "to prepare a place" for them (John 14:2, 3). This he said when here, "in the meridian of time" (Heb. 9:26, I. T.). But of the sheep, he says, they are to "inherit the kingdom prepared for you from the foundation of the world." Moreover, when the nations represented as sheep are assigned to that kingdom, the "brethren" of Christ have already been assigned their inheritance, and are participating with their Lord in the judgment work here represented:—

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I also received of my Father.—Rev. 2:26, 27.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.—Rev. 3:21.

The world to come does not consist of the saints being subjected to the angels. Paul says:—

For unto the angels hath he not put in subjection the world to come, *whereof we speak*.—Heb. 2:5. Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?—1 Cor. 6:2, 3.

And further, the ground upon which the nations represented as sheep (please do not get the idea that these nations are sheep or saints—followers of Christ) inherit their kingdom is not gospel obedience, or gospel service; for when entertaining Christ's brethren they seemed not to be cognizant

of their saintly identity, any more than the nations represented by the goats were. But the Savior bases their right to the inheritance on the basis of the honorable, upright, humane, practical life,—and the merit inhering in *good works done*; while the salvation realized by saints involves, in addition to all these good works, a life-service to God, a living the life of Christ, consecrated and holy. Still further: the nations that stand before the judgment here represented are not to be resurrected at the second advent, as the saints are; but they evidently compose the subjects of the second resurrection, as presented to John in the vision (in Revelation 20:11-15), where after the great white throne appears, after the thousand years and the little season have expired, “the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life.” The book of life necessary at the final day! Yes, *books, and the book of life, and the yet unsaved are judged.* And after the judgment what?

And whosoever was not found written in the book of life was cast into the lake of fire.

The scene, as presented by our Savior and John, close alike in both cases.

But let us notice the principle upon which the judgment is conducted by the infinitely loving Father, and the Son who died that all might live. Do not forget that we have already discovered that God's punishment is de-signed of him to vindicate the righteousness of his sovereign authority and infinite justice, and to reform and correct the disobedient. Nor do we forget on our part, that at the end of the world,—this world, the second coming of Christ,—the *incorrigibly wicked and impenitent*, will be burned, as to the natural body. This corporeally dying will be the manner of their meeting the death once appointed.

So we read:—

And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, *when the Lord of hosts shall reign*

in mount Zion and in Jerusalem, and before his ancients gloriously.—Isa. 24:21-23.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.—Mal. 4:1, 2, 3.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony was believed among you) in that day.—2 Thess. 1:7-10.

Notwithstanding the wicked be thus punished with everlasting destruction; notwithstanding they be burned “root and branch,” when Jesus comes “to be glorified in his saints;” yet shall they all be brought to life—be resurrected.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.—1 Cor. 15:22, 23.

But the rest of the dead lived not again until the thousand years were finished.—Rev. 20:5.

Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.—Rom. 5:18.

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts 17:31.

These testimonies of holy writ bring us directly to the judgment day. All who shared not in the first resurrection stand before God, and the books are opened; also the book of life, and the resurrected hosts are to enter into examination on the life's work; their deeds, their works are to be weighed in the scales of infinite justice, wisdom, mercy, and love.

What of their varied opportunities for light and knowledge during their natural lives? Were they blessed with gospel opportunities prior to this great day? or, were they residents of heathen lands and partakers of their

clouds and gloom? Had they the light of a Lot or a Solomon? Have they been told by some nineteenth century divine or theologian, that because they were heathens their fathers and forefathers were eternally lost, because the gospel was never sent to them, and that now they would be lost, too, unless they accepted the creed sent them? or, will “as many as have sinned without law” also “perish without law”?

Will those who have lived in ages and climes where and when the gospel was never heard by them, be saved or damned on the plea of ignorance? Is there any other way into the everlasting kingdom of God except to be born into it through or by the gospel—the principles of regeneration? (See John 3:5.) Will they be eternally lost because they had no opportunity to hear and be saved?

Will their circumstances, surroundings, and opportunities have no consideration by the great Judge of all at the last day? If not, where is infinite justice, mercy, and truth? Ah! the Judge of all the earth will do right. (Gen. 18:25.)

Righteousness shall be the girdle of his loins, and faithfulness the girdle of his veins.—Isa. 11:5.

Great in counsel, and mighty in work: for thine eyes are upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.—Jer. 32:19.

His “eyes are upon all the ways of the sons of men;” and to all shall be given according to the fruit of his doings.

This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3:19.

Without the light of the truth, then, there is no condemnation. Where there is “no law” there is no sin, or transgression. (Rom. 3:13; 7:7-9; 1 John 3:4.) And it is equally true, that unless mankind have the opportunity to avail themselves of gospel benefits, there is no celestial glory for them; for by it they may be regenerated, which is being born again into the kingdom of glory. Life and immortality is brought to light through the gospel. All the race will be brought from physical death to life again, by the atonement of Christ; but not necessarily to celestial glory. And having been redeemed from

physical, natural death, there is no evidence that they will ever die physically any more.

It is appointed unto man once to die, but after this the judgment.—Heb. 9:27.

Man does not pay the penalty in that case twice.

Behold, the Lamb of God, which taketh away the sin of the world.—John 1:29.

If the cause of physical death be removed, why, therefore, will not the effect cease? If through him all men are justified to live—from physical death (Rom. 5:18), would it not be unjust for them to physically die again?

For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.—1 Cor. 15:25, 26.

Death was not destroyed in Christ's personal case till its grasp was loosed from him, and held him no more. He was not a victor over death till he broke its bands, thus "triumphing," over it (Col. 2:15). Only by delivering death's captives from its grasp can he gain the victory over it (Eph. 4:8), by taking its captives captive. "The earth also shall disclose her blood, and shall no more cover her slain;" "when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." (Isa. 26:21.) Man will not be corporeally slain again, after being resurrected, according to this statement.

But will they not share in the second death?

All whose names are not found "written in the book of life" will (Rev. 20:15). Death and hell, too, are cast into the lake of fire and brimstone. But according to the theory before us, the "lake" is *physical death*; and since "death" is to be cast *into* the lake, death is cast into itself, and of itself consumed! Death and hell cannot be cast into a lake of *literal* fire. How can death and hell be cast into a literal lake of literal fire?

There is a "sorer punishment" for some than physical death can be. Some of the wicked are not going to be let off so easy as that, in the day of judgment.

He that despised Moses' law *died without mercy* under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?—Heb. 10:28, 29.

Such is Paul's statement when speaking of the punishment of those who deny the truth after having come to the knowledge of it. But such a thing as one punishment being "sorer" than another, implies *degrees* of punishment. But this cannot be true if the theory of annihilation be correct; for in that case all are apportioned equally—all share alike; whereas, we are told that *certain classes* are to have "their part" in the lake (Rev. 21:8). Now notice what our Savior says on this subject:—

And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required, and to whom men have committed much, of him they will ask the more.—Luke 12:47, 48.

This text teaches plainly, that the judgment of God will involve the principle of men's opportunities to receive or reject light; their treatment of those opportunities. And it involves the doctrine of degrees in punishment. Let us not forget, in this connection, that Christ is "God manifest"—*revealed* "in the flesh;" and he said, "he that hath seen me hath seen the Father" (John 14:9); and that through the Son, therefore, is the Father's will and way of doing brought within man's comprehension. Hence it is we can see that in the judgment of the world, man's opportunities for light and his free disposition to accept or reject is one of the chief considerations in determining what the rewards and degrees of punishment shall be. In harmony with this divine principle in the eternal judgment we read that Jesus said of those who reject the full blaze of gospel light, as compared with those who may for good reasons be denied that privilege, but would have improved it,

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be *more tolerable* for the land of Sodom and Gomorrah in the day of judgment, than for that city.—Matt. 10:14, 15.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would

have repented long ago in sackcloth and ashes. But I say unto you, It shall be *more tolerable* for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be *more tolerable* for the land of Sodom in the day of judgment, than for thee.—Matt. 11:20-24.

Take this passage of scripture to the day of judgment, where and when the Savior applies it, and endeavor to harmonize it with the doctrine of the ultimate annihilation of the wicked, and the falsity and unreasonableness of meting out to all eternal physical death will be apparent.

The following is clear on the subject.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a *greater than Jonas is here*. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.—Matt. 12:41, 42.

After having condemned the Jews, to whom Jesus and the gospel were sent, will God then condemn the Ninevites and the queen of the south, to the same fate as the Jews who rejected the glorious gospel of God? No earthly judge would be so wicked as that! Why represent the infinitely just God as more wicked and unjust than his creature man, just for the sake of a false and deceptive theory? Such presentation of the character of our loving Father only increases scepticism among reasonable men. It so outrages the ordinary sense of justice, to say nothing of infinite justice.

We quote from the words of the loving Master again. When speaking to his ministry, to whom he commits the gospel, the message of light, love, and glory:—

He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward.—Matt. 10:40-42.

We do not understand these scriptures to teach that those who do not

receive the gospel, yet are honorable men of the earth, will not be unpunished therefore; but they show how, and on what principle, all will be 'judged; every man according to his works.'

(To be continued.)

## Conference Minutes.

### KENTUCKY AND TENNESSEE.

Conference at Caldwell branch, July 3; T. W. Chatburn president, A. J. Myers secretary. Caldwell, Farmington, and Foundry Hill branches reported. Elders reporting: T. C. Kelley, J. H. Adair, C. L. Snow, W. H. Griffin, P. B. Seaton. Priests: D. W. Cook, R. N. Warren. Teachers: A. S. Snow, W. J. Caldwell. Deacon, W. Haines. Bishop's agent's report: Due church last report \$27.98; received since \$59.91; expenditures \$83.14; due church \$4.75. C. L. Snow resigned as district president, and a vote of thanks tendered him. T. W. Chatburn elected to fill out the unexpired term. Moved to disorganize the Eagle Creek branch, lost. Prayer meeting conducted by D. W. Cook and W. H. Griffin. The chair appointed a series of two days' meetings on the following dates: Foundry Hill, fourth Saturday and Sunday in July; J. F. Henson and W. H. Griffin in charge. Brush Creek, third Saturday and Sunday in October; T. W. Chatburn and D. W. Cook in charge. High Hill, first Saturday and Sunday in November; W. H. Griffin and P. B. Seaton in charge. Old Temple, second Saturday and Sunday in November; T. W. Chatburn and J. F. Henson in charge. Eagle Creek, second Saturday and Sunday in September. Moved that the ministry be admonished to press forward in the work, and to do all that can be done by them. Carried. Preaching by W. H. Griffin, J. F. Henson, C. L. Snow, T. C. Kelley, T. W. Chatburn. Adjourned to Farmington branch at New Bethel, Saturday before the fourth Sunday in November next.

### SPRING RIVER.

Conference with Columbus branch at Sherwin, Kansas, June 11 to 13, President O. P. Sutherland in the chair, J. C. Chrestensen secretary, G. W. Hobart assistant. Branches reporting: Weir City, 94; loss 6. Webb City, 197; loss 4. Angola, 82; gain 3. Maysville, 54; gain 9. Pleasant View, 115; gain 3. Blendsville, 105; gain 6. Columbus, 51; gain 1. Tiff City, 17; loss 1. Elders reporting in writing: O. P. Sutherland, C. A. Hart, J. C. Chrestensen, T. S. Hayton, W. France, J. W. Thorp, F. C. Keck, W. H. Smart, J. A. Davis, T. J. Sheppard, W. E. Westervelt, G. W. Hobart, R. M. King; verbal reports: Z. Decker, J. H. Davis, J. M. Richards, E. E. Bradley, J. S. Waggoner, W. S. Taylor, J. L. Hart. Priests: W. Bath, G. W. Beebe, Jr., W. T. Lees, H. Havey. Teachers: E. E. Gilbert, L. H. McCall. Deacon, W. Barmore. Treasurer, J. C. Chrestensen reported: Due treasurer last report 61 cents; receipts \$22.37; disbursements \$19.11; on hand \$3.26. He also

reported tent fund as follows: On hand last report \$28.88; receipts \$4; paid on tent \$28.10; on hand \$4.78. Bishop's agent, J. M. Richards, reported: On hand last report \$2.35; receipts \$137.70; expended \$132.40; on hand \$5.30. Tent committee reported that all concerned were entirely satisfied that the tent should be held as the property of the Spring River district. Committee appointed to investigate the E. B. Mullin and Melvin Ross estate case reported. A communication from S. W. Simmons and T. J. Sheppard, Maysville, Arkansas, was read, recommending W. H. Prewit for ordination to the office of an elder. On motion was referred to missionary in charge of that field, and to act as the spirit of wisdom may direct in the matter. A communication from A. C. Hart was read asking for a rehearing in the case of himself and G. W. Hart. On motion the chair appointed Elders F. C. Keck, J. M. Richards, and T. J. Sheppard to act as a judiciary committee to investigate said matter, who reported in favor of a rehearing if so be that said brethren could not settle the matter between themselves. Preaching by Elders T. J. Sheppard, F. C. Keck, J. A. Davis. Adjourned to Webb City, Missouri, September 10.

### FREMONT.

Conference convened at Farm Creek, June 12; D. Hougas presiding, T. A. Hougas, secretary. Branch reports: Plum Creek, Farm Creek, Elm Creek, Hamburg, Union, Keystone, Shenandoah. Glenwood not reported. Written reports, Elders: N. L. Mortimore, W. Schick, W. Leeka, S. Orton, T. A. Hougas, J. Comstock, J. C. Moore, D. Hougas, A. Badham, H. Kemp, G. Kemp, W. Ledingham. Priests: G. Needham, L. C. Donaldson, F. Becksted, J. Claibourne, R. S. Hillyer, W. H. Walling, C. Fry, J. Roberts, A. J. Davidson. Teachers: S. Dyke. Verbal reports by H. Kemp, D. Hougas, H. F. Durfey, G. Kemp, G. Needham, A. Badham, C. Fry, W. W. Gaylord, M. W. Gaylord, J. Roberts, G. F. Skank. Report of Sunday school association read and received. Tent committee report received, committee continued, and empowered to act as discretion may direct. Bro. T. W. Williams was granted the use of old tent until called for. Missions assigned: C. Fry and S. Orton to their former mission. G. Needham and A. Badham to Stennett and Excelsior. H. F. Durfey and M. W. Gaylord the Wright settlement. Bro. W. H. Walling was associated with A. J. Davidson and L. D. Frederickson. A collection to be taken to buy a new minute record for the district. Officers sustained: D. Hougas, president; Bro. and Sr. T. A. Hougas, secretaries; W. Leeka Bishop's agent; H. Kemp missionary in charge; and all the elders and priests in their labors. Bishop's agent's report read and received. Preaching by H. F. Durfey, H. Kemp, J. Lentz. Farm Creek Sunday school held their regular session Sunday morning. Bro. D. Hougas led five into the waters of baptism; the confirmation took place at the afternoon prayer service. Conference throughout was one long to be remembered, and all felt to rejoice in the

spiritual food and strength received. Adjourned to Plum Creek, October 9.

## Sunday School Associations.

### NORTHEAST MISSOURI.

Convention at Higbee, Missouri, June 18. Superintendent, Sr. Louise Palfrey, authorized to appoint credential committee: Srs. Lydia Edmonds, Maud Kelso, Bro. Mussell. Reports of schools were read, and the officers and all were adopted. Election of officers for the year: Louise Palfrey, reelected superintendent; Mary A. Richards, assistant superintendent; Mary J. Richards, secretary; George A. Tryon, treasurer. A motion prevailed that hereafter the secretary's expenses to and from convention be defrayed by association. The usual routine of business being disposed of, the program was taken up; "Echoes from General Convention," by Bro. Thorburn, which was appreciated by all present; blackboard drill by Sr. M. A. Richards; this drill was very instructive and all were deeply interested; "Come Learn of the Meek and Lowly," by choir; invocation by Bro. G. Tryon; "Awake My Soul," by choir; solo, Mrs. L. Price; recitation, Willie Chapman; recitation, "The Sower," Martha Vincent; trio, W. J. Richards and party; recitation, Maggie Williams; recitation, by four little boys; quartet, J. T. Williams and party; class drill of Primary class, by M. A. Richards; quartet, J. T. Williams and party; recitation, Pearl Lilly; recitation, James Griffith; anthem, Higbee choir; recitation, Flossie Hurlter; recitation, Joe Jones; select reading, Maud Kelso; recitation, "Smiling the Rock," Joan Sharp; double quartet, W. J. Richards and party; recitation, Willie Price; recitation, "The church walking with the world," Pearl Davis; recitation, "Thirty years with a shrew," M. J. Richards; song by school, "There'll be no Dark Valley when Jesus comes." On Sunday morning met at saints' chapel for Sunday school. The responsive readings, 112th chapter of Psalms, were conducted by the assistant superintendent. The school as usual was divided into six classes. After class work, the superintendent reviewed the Senior and Intermediate classes, and the assistant superintendent reviewed the Primary classes. The collection for the morning amounted to \$2.05. Adjourned till October 8, 1897, at Bevier, Missouri.

### CONVENTION NOTICES.

Central Nebraska district Sunday school convention is to be held at Meadow Grove, Nebraska, Friday, August 6. The following program is to be rendered: Afternoon session, 2:30 p. m., opening song; prayer by Levi Gamet; address of welcome by Robert Oehring; song; report of officials; district superintendent, assistant superintendent, treasurer, secretary; reports of schools; election of librarian; question box. Evening session at eight p. m. Regular convention work. Instruction by district superintendent.

HATTIE CROSSER, Dist. Sec.

INMAN, Nebraska.



Miscellaneous Department.

COLLEGE SUBSCRIPTION FROM SOCIETY ISLANDS.

Reported by Bro. Joseph F. Burton.

NA TAPU I ARUTUA, E TONA UTUAFARE.

Tapu,	\$ 60	Tare,	\$ 50
Tare,	20	Parapu,	50
Tiho,	50	Tetaku,	20
Piritiana,	20	Ta vi ate haku,	30
Taata,	50	Temamae,	20
Teara va,	10	Makino,	20
Taaroa,	40	Hirere,	20
Paata,	50	Tare vahine,	50
Fana,	20	Poi mata,	20
Tena,	30	Kai ka va,	10
Terouru,	20	Tarere,	50
Piritake,	10	Tarerea,	20
Rahea,	30	Tehina,	10
Aria,	20	Tuea,	10
Mahinui e,	20	Mahinui a,	20
Tohau,	20	Teatarau,	20
Taupiri,	10	Parua,	20
Putahi,	20	Rura,	20
Tavi,	20		
			\$9 80
Ivane Hatini, or John Hawkins,	\$1 00	Moe, Teria,	\$ 20
Rui,	20	Mataroro,	20
Uiarei,	20	Tauepa,	20
Titira,	20	Mere,	20
Mutahaira,	20	Tehina,	10
Tepuku,	10	Pehu,	10
Roo,	10	Raitai,	10
			\$3 30

TUBUOI SAINTS.

Tapuni,	\$ 10	Tuheku,	\$ 10
Teraitevai,	20	Uraheiatea,	10
Tuahiva,	10	Tearvarii,	10
Teriarotaha,	10	Araiateturani,	10
Timihau,	10	Parua,	10
Tapututahuhu,	10	Araioiti,	10
Tehinaotehevatu,	10	Temanaha,	10
Taanu,	10	Peretei,	10
Tehinaiteupoo,	20	Tahomatau,	10
Tehinariitaimate,	20	Araieteputamanu,	10
Teuraiterouru,	20	Hinaotarootipapu,	10
Teahuarii,	10	Tetuapairani,	10
Moctarauri,	10	Arieka,	10
Paiateura,	10	Tehinaonatuapuaru,	10
Nariihina,	10	Oputiara,	10
Taputupuniava,	10	Mauritera,	10
Tanihara,	10	Tepaku,	20
			\$3 90

NO TE UTUAFAU O TEHOPEA.

Tuteirihia,	\$ 50	Teura,	\$ 20
Maevatua,	20	Tehopea,	20
Oue,	20	Mahue,	20
Paupan,	20	Tuhiata,	20
Tepuna,	20	Temana,	20
Tetanhiti,	20	Taihia,	20
Teahi,	20		
			\$2 70

Tipiki and family,

CHILDREN OF TURATAHI.

Pureata,	\$ 30	Tehei,	\$ 30
Tahuru,	20	Ella Paia,	20
			\$1 00

DECATUR DISTRICT FINANCES.

The following statement and explanation was authorized by the Decatur district at the June conference held at Allendale, Missouri, by resolution as follows:—

"Moved that a committee of three be appointed by chair to whom this matter be referred, with power to prepare and publish a statement as contemplated in the paper presented by Bro. Cochran, said statement to be approved by Bishop and his agent."

The saints in general, and those of Decatur district in particular, are asked to notice carefully the following facts:—

The question has been asked, Why is it that the Decatur district, being one of the largest in the church, numerically, contributes much less financially than some of the smaller ones? This appears to be the case as shown by the Bishop's published report under heading of "Decatur District" found in *Herald* of May 26, 1897; but which does not contain all, as may readily be seen by this explanation.

The published report, page 328, shows that of the total amount \$1,861.64, received by the agent of Decatur district, \$987.30 came from the Bishop, deducting which, leaves as paid by members \$874.34; which would be a small showing indeed for so large a district. But on pages 324 and 325 of said report, in receipts of Bishop, members of Decatur district, who paid the Bishop direct instead of his agent, contributed the following amounts: Cash \$2,506.78; real estate \$1,100.00; bills receivable \$3,606.78. The district receives no credit in the published report for this total. Adding to this amount, the other item, \$874.34, reported as paid by members of district, makes \$4,481.12, as the amount actually paid in by the Decatur district, for which due credit should be given. This is a very fair showing, and more as it should be, being nearly two thousand dollars more than any other district, as shown by the published report. Of course the same condition may exist to some extent in other districts, but the great difference in this instance arises from the Bishop and his agent both living in the Decatur district and in the largest branch of the same.

From a consideration of the foregoing facts it would seem better that moneys paid in by members of the Decatur district should, so far as practicable, be paid to the agent, as it is quite impossible to give the district direct credit unless this is done.

It is not that in our giving we should or would be seen of men; but that all and each may receive due credit, and no undue reflection be cast upon any.

Our district should do much more than it has done in the past, and many more names—all the names—should appear upon the report for next year. The field is white for the harvest, which truly is great, and the laborers are few. Those few make a great sacrifice, not only in leaving home and loved ones, but in many cases sacrificing all prospects of obtaining a home and a competency for themselves. Let us remember that the law of God exempts them from leaving their families unless the church sustains their families. The Master has said (Revelation of 1887), "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

Let the agent, Bro. David Dancer, hear from every member the present year. You can send to him direct or pay to his solicitor, Bro. Asa S. Cochran, at Herald Office.

Respectfully submitted,

Com. { J. A. GUNSOLLEY.  
C. E. BLAIR.  
D. A. ANDERSON.

CONFERENCE NOTICES.

Conference will convene with Blue Rapids branch, August 14. As full a representation as possible is hoped for. Come prepared for a good time. I would advise holding branch business meetings one week earlier than common, so as to get reports in time. Send reports by mail to Elder Henry Hart, Broughton, Kansas, by the 8th. We want a written report from those holding the priesthood, whether active or not. To scattered members I wish to say, if you still remain in the faith, manifest it by coming out, so we may know where you are, and what chances there are for preaching in your vicinity. This should be a day of activity by everyone that is "on the Lord's side." Those who are striving to block the gospel train better get in line while your ticket is good. Now let everyone learn their duty and put their shoulder to the wheel and help move God's chariot along. Yours for righteousness' sake.

HENRY HART, Dist. Pres.

NOTICES.

To the Second Quorum of Elders:—I am going to compile a new quorum list this month. If any have changed their address since writing me, inform me at once. Also I would like to know the address of the following named elders: Franklin Rudd, Charles Baly, and L. T. Hansen.

ARTHUR ALLEN, Secretary.

No. 2210 Wabash Avenue, Kansas City, Missouri.

TENT NOTICE.

All desiring to rent tents for the annual reunion to be held at Woodbine, Iowa, September 3 to 13, please note the following. Tents can be had for the session as follows.

10x12 wall tent	\$2 00
12x14 " "	2 50
14x16 " "	3 00
14x21 compartment	5 00

Money must accompany the order, and all orders received not later than August 20, that none may be disappointed. Any further information can be had by inclosing stamp and addressing S. B. Kibler. Address all pertaining to tents to

S. B. KIBLER.

WOODBINE, IOWA.

TWO DAYS' MEETINGS.

As per resolution of the Southern Indiana district conference, two days' meetings will be held as follows: Byrville, July 31, August 1. Rego, August 7, 8. Mt. Eden, August 14, 15. Leavenworth, August 21, 22. Time for other points in the district will be made known by the incoming president, to be selected at the conference September 4. Elders W. H. Kelley, G. Jenkins, J. G. Scott, D. Scott, M. R. Scott, Sen., M. R. Scott, Jr., W. C. Marshall (if sickness don't hinder), will endeavor to conduct the services as conveniences will admit. We hope the saints will endeavor to make these meetings a success. Trusting that God's Spirit will be with us abundantly, that each may feel encouraged in this great work.

All services begin Friday night.

W. C. MARSHALL, Dist. Pres.

A two-days' meeting will be held in the saints' chapel, Deloit, Iowa, August 14 and 15, 1897, in charge of Elders J. M. Baker and R. Wight.

C. E. BUTTERWORTH, Dist. Pres.

#### REUNION NOTICES.

The reunion of Northern and Central districts of California will be held at Bushrod Park, Oakland, September 3, to last ten days. Take the Consolidated and Grove Street line street cars to the grounds. Tell the conductors where you wish to go and they will direct you. Any desiring special information, please address J. M. Cockerton, No. 153 Nineteenth Street, Oakland, California. Special railroad rates will be secured, and all should use the certificates, so as to return for one third fare. Fifty railroad certificates must be used or no rebate will be allowed. The certificates will be sent to all who wish them by addressing C. A. Parkin, No. 3010 Sixteenth Street, San Francisco, California. Present your certificate to be signed (after signing it yourself where it says "Attendant") where and when you buy your ticket. C. A. PARKIN.

The reunion of the Southeastern district will be held in a beautiful grove at Arrington Station, Wayne County, on the Air Line railroad, beginning Friday, October 1, continuing until the 10th, with the conference and Sunday school convention included; time for each will be specified in the near future. Pasturage and good water in abundance. Let each begin making arrangements for tents and prepare to be there.

J. F. THOMAS, }  
M. POWELL, } Committee.  
J. R. GAUGER, }

P. S.—The date set for the reunion by the conference at Brush Creek, of said district, was changed by the reunion committees, owing to a letter from Elder I. N. White, missionary in charge, stating he could not attend on date fixed. Saints and friends being desirous of his presence thought best to change date within his reach.

Hope it will be satisfactory to all.

SECRETARY.

Having been appointed a committee on tents, board, and lodging for and in behalf of Southwest Missouri reunion at Nevada, Missouri, from August 27 to September 5, I shall request all concerned to write me as soon as possible, making their wants known. Those wanting tents or rooms will please give size. Those wanting board, or board and lodging, should report in proper time, so as to prevent disappointment to myself and others. Prices on tents, cots, rooms, board, and lodging will be given later on. Send stamp for an answer.

J. C. CHRESTENSEN.

JASPER CITY, MISSOURI.

A reunion of the saints of Oklahoma will be held September 3 to 13, in Canadian County, in Mr. Boyd's grove, ten miles east and two south of Okarche; one west and two north of Mathewson P. O.; also about thirty-five miles northwest of Oklahoma City, and twenty miles west of Edmond. Inasmuch as the

saints are scattered, and have been deprived of the privilege of association in church work, we hope they will avail themselves of this opportunity of becoming acquainted, and uniting to spread the work in this new field. Let us assemble with the Spirit, and earnestly invoke the divine favor, that when we separate and go to our respective homes in the various parts of the mission, we may be stimulated to labor more diligently for the establishment of Zion.

The Sunday school work will receive special attention, and we invite all to come prepared to take hold and work.

For further information write W. S. Macrae, Nicely, Oklahoma.

W. S. MACRAE, }  
R. M. MALONEY, } Com.  
E. A. PRATT, }

NICELY, Oklahoma Territory.

To the Saints of Oklahoma:—A universal desire seems to exist that a camp meeting be held in the Territory this fall, and this line is to inform you that arrangements are being made to have a meeting of this kind at some convenient point, probably early in September. Make your calculations so as to be present, and let us have a good time. Full particulars later. In bonds,

C. R. DUNCAN.

Missionary in charge.

#### MARRIED.

MCCORD-ROBERTS.—At the home of Bro. Ichabod McCord, father of the groom, Defiance, Shelby County, Iowa, Sunday, July 18, 1897, in the presence of the family of the groom and a few friends, members of the church, President Joseph Smith officiating, Bro. Arch Elery McCord, of Defiance, and Sr. Harriet May Roberts, daughter of Elder I. N. Roberts, of Lamoni, Iowa, were joined in wedlock, in accordance with the rules of the church and the law of the State.

#### DIED.

HARMON.—Alva E. Harmon, born August 31, 1865; died June 5, 1897, aged 31 years, 9 months, 5 days. He leaves a companion and daughter to mourn. Funeral at South Scott church to a large and attentive audience. He was interested in the gospel, having heard I. M. Smith, Leonard Scott, and others, and was a believer in the latter-day work. Funeral by Elder G. A. Smith, assisted by J. Emrick.

MERRILL.—Alexander, son of Bro. and Sr. McElvaine, aged 3 years. Services in charge of Bro. D. E. Powell; sermon by Elder William Lewis in the Pleasant Grove church. This little child has been remarkably blessed through the ordinance prior to its last sickness. The angel of death came and would not return without her.

HOWLAND.—At New Bedford, Massachusetts, July 7, 1897, after a brief illness, Sr. Catharine Caroline Howland, aged 39 years and 7 months. Funeral services at her late home, July 10, with sermon by Elder John Smith and singing by Fall River sisters. "She's gone! Her work on earth is done."

DRESSER.—Sister Samantha P. Dresser was born in Mantua, Ohio, September 19, 1820; died at Ellenwood, Kansas, June 10, 1897; aged

76 years, 8 months, and 21 days. She was baptized at Ellenwood, Kansas, October 13, 1894, by Elder J. M. Brown; she was married in Miller County, Missouri, in the year 1840. Her husband died in 1870, and she has lived a widow twenty-seven years. She was the mother of two sons and six daughters, one son and three daughters surviving her. Shortly before she passed away she took her daughter by the hand and said, "See, there is the river, and I am almost ready to cross!"

THORNTON.—Sr. Susan Thornton was born in Waterloo, Ontario, April 21, 1814; was married to John Thornton June 22, 1834; was baptized March 4, 1841, by Elder Zenos H. Gurley, at LaHarp, Illinois; died June 9, 1897. Funeral sermon by Elder Joseph S. Snively, assisted by W. T. Lambert. She made her home with Sr. Ruth A. Turner for the last twenty years. She was a great sufferer for the last ten years, but bore it with Christian fortitude. She was a faithful saint, and has gone to reap the reward of the righteous.

GLASSFORD.—Clara Alice, wife of John Glassford, died at Montrose, Iowa, June 29, 1897. Sr. Glassford was born at Croton, Iowa, April 14, 1854; was baptized September 22, 1885, by Elder J. S. Roth. Father, mother, husband, daughter, two sons, and friends are left to mourn. Funeral took place from residence, conducted by Daniel Tripp.

WALWORTH.—Bro. Jesse Walworth was born at Radcliff, Lancashire, England, February 19, 1857; died in Pennsylvania, June 9, 1897. The Rev. Mr. Upton preached the funeral sermon in the Presbyterian church. Deceased belonged to the Knights of Pythias, who turned out in a body to pay respects to the mortal remains of their brother. He leaves a wife, seven children, brothers, sisters, and mother to mourn.

REYNOLDS.—Near Coldwater, Michigan, July 1, 1897, Sr. Mary Jane (Corless) Reynolds, wife of Elder W. Reynolds. Born March 8, 1835, at Mallihide, Canada West; baptized June, 1866. No one of God's creation was ever known to have been turned from her door. The poor orphans can tell the story of her life in deeds of humanitarianism and devotion to God. She leaves two sons, four brothers, and two sisters, and an aged companion to mourn. Funeral remarks by Elder S. W. L. Scott at saints' chapel.

LOHSE.—Little Lettie, daughter of Mr. John and Sr. Hannah Lohse, died June 27, 1897. Her parents live at Knox, Indiana. She was only nine years of age. She was a great worker in the Sunday school, and a firm believer in the gospel, though she was taken away before she was baptized. Funeral services at the Christian chapel, by Elder Denham of the Church of Christ. She leaves father and mother, and brothers and sisters.

LUNGER.—At Sumner, Oklahoma Territory, June 15, 1897, Bertie, infant son of Mr. and Mrs. J. L. Lunger. Funeral sermon at home by Elder W. S. Macrae, of Blendsville, Missouri.

SMITH.—At Argentine, Kansas, July 12, 1897, Estella, infant daughter of Mr. Hugh J. and Sr. Minerva Smith.

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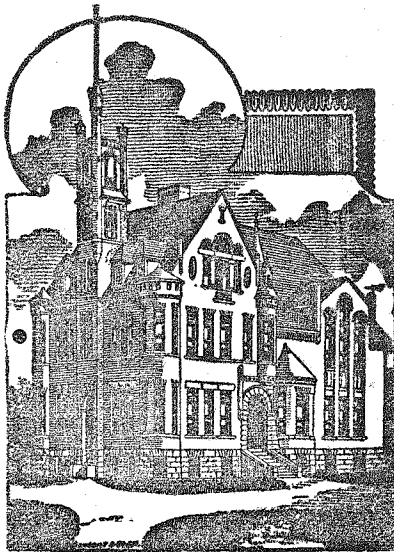
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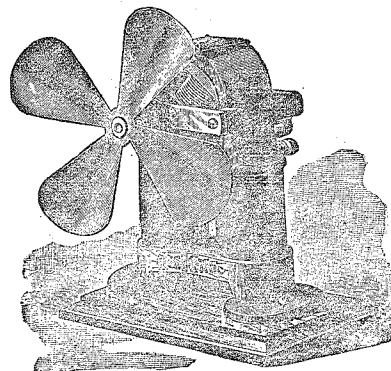
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# THE SAINTS' HERALD.

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

Wm. L. Scott

Vol. 44.

Lamoni, Iowa, August 4, 1897.

No. 31.

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THE WHITSITT TROUBLE AGAIN.

THE controversy which raged all last year in the Southern Baptist Church concerning certain statements made in an encyclopedic article by Rev. Dr. W. H. Whitsitt, president of the Baptist Theological Seminary at Louisville, Kentucky, as to the historical basis of the rite of baptism by immersion (see *Literary Digest*, May 23 and July 25, 1896), was finally settled, so it was generally supposed, at the Southern Baptist convention at Wilmington last May, when Dr. Whitsitt retracted some things which he had written, and an amicable understanding was apparently arrived at all around. But the matter has not been allowed to rest. At a meeting held in June the Kentucky General Association, a Baptist body, determined by vote of 106 to 67 not to let the agitation against Dr. Whitsitt drop. The resolutions adopted urge the trustees of the Louisville Seminary to insist upon "the retirement of Dr. W. H. Whitsitt from the institution and from the chair of Church History."

Giving a *resume* of the action of the association relative to Dr. Whitsitt, *The Independent* says: "If, under the economy of grace, stupidity counted as a sin, the Kentucky Association would be as scarlet." *The Examiner*

(Baptist, New York) detailing the same action, says:—

"This is cool enough to make an iceberg shiver. Well, we presume the trustees will consider the recommendation in the light of the action of the more representative body which met at Wilmington not long ago and quietly ignore it. We admire pluck and endurance in a fight for principle, even to the transmission of it from 'bleeding sire to son'; but the warfare upon Dr. Whitsitt on account of a difference of opinion with regard to a mere matter of historical interest looks to us more like a 'Kentucky feud,' of the vendetta type than a manful struggle for a principle. What Baptist cause would suffer, indeed, were Dr. Whitsitt's contention shown to be absolutely true? What Baptist principle would gain if he were proved mistaken? It would still be our duty to follow Christ in baptism—that is, to be Baptists—if from the death of John the apostle to this present hour not one believer had been immersed on confession of his faith. Our churches do not rest on tradition or superstition, but on the teachings of our Lord and the inspired apostles, as revealed to us in the Holy Scriptures. No matter what the Fathers did, we must obey Christ—and that covers the whole case."

*The Journal and Messenger* (Baptist, Cincinnati) thus refers to the present situation:—

"It is evident enough that there is another side to be heard before Dr. Whitsitt is retired from the seminary, and that it may turn out that a good many brethren in Kentucky will find themselves in the minority yet, and that, after all Dr. Whitsitt is in about as thorough 'touch with the denomination' as they themselves are. We are not convinced that landmarkism and 'church-successionism' are essential to a Baptist, and must be held by one who would be 'in touch with the denomination.' There are strong men in Kentucky on the side of Dr. Whitsitt, and it is by no means certain that the opposition to him can carry its points in the Southern Baptist con-

vention. *The Biblical Recorder*, of North Carolina, detailing the process by which the vote was carried, sums up as follows: 'It appears to us that this was a piece of political work; and if it was, it is a disgrace. Dr. Whitsitt has done all that a man can do; he has sought to effect an honorable peace. In the name of God, we should have it.' The *Alabama Baptist* can see no good reason for reviving a controversy which was supposed to be settled at Wilmington, and regards it as peculiarly fortunate that the management of the seminary is in the hands of a board of trustees, rather than in those of a popular body like the Southern Baptist convention or the Kentucky convention."

*The Watchman* (Baptist, Boston) says:—

"The real contest in Kentucky, and wherever the Whitsitt controversy is now carried, will not be between those who agree with Dr. Whitsitt or differ from him as to certain historical facts; it will be between the ritualistic party in the Southern churches, and those who stand for the liberty and spirituality of the Gospel. It is the relation of his views to a certain theory of 'churchly extension' which sets his opponents going. In suffering the contest to be transferred to this ground Dr. Whitsitt's opponents have taken up a position which is radically indefensible and contrary to the spirit and genius of the Baptist churches. We regret that our Southern brethren are obliged to go through this conflict, but there is no manner of doubt that Dr. Whitsitt's opponents are seeking to incorporate into our Southern churches a test of fellowship and of orthodoxy to which the Scriptures give no warrant. There are occasions when we cannot, for the sake of peace, suffer our brethren to bind upon our necks a yoke which the gospel repudiates."—*Literary Digest*.

RUSSIAN HOPES OF THE CONQUEST OF INDIA.

IT is pretty generally admitted by persons acquainted with India that

Great Britain will hold this richest of the earth's countries as long as she pleases if the task of driving her out is to be left to the natives. A very different view is taken when the possibility of interference on the part of Russia is suggested. We find in *The Buddhist*, Colombo, an article by Mr. O'Dwyer, Director of Land Records and Agriculture in the Punjaub, in which he expresses the opinion that, sooner or later, Great Britain must defend India against the hosts of the Great White Czar. Mr. O'Dwyer has visited the Russians in Central Asia, and is fully acquainted with their views. We take the following from his account:—

“Three questions may be put with regard to this matter: 1. Do educated Russians, civil and military, regard the conquest of India feasible? 2. Do they regard it as expedient and desirable? 3. Are they anxious to bring it about at an early date? Practically all three questions must be answered in the affirmative. The Russians see that China, Persia, and the Asiatic provinces of Turkey are at their mercy, that the way is open to them into Afghanistan, that the Afghans are greedy for the spoil of India and will make common cause with them, and that the way is open to Russia when she becomes perfectly mistress of Afghanistan. The conquest of India is regarded by the Russians as their mission or destiny, and as anything but a formidable task. They believe that the native populations are sick of British rule, which, for selfish ends, is keeping them in dark ignorance and has, by squeezing out of them all it can, reduced them to the lowest depths of poverty. The Russians further cherish the illusion that the loyalty of the native army to the British Government is not to be relied upon, and that, in any case, it contains no good fighting material and could never stand up to an European foe. Finally, the nervous apprehension with which, with some show of reason, they credit the English in India, leads the Russians to believe that Englishmen themselves feel their position to be extremely insecure, so that any shock from outside would shake it to the very center. The British soldier they regard as pampered, insubordinate, impatient of discipline, and altogether unable to

hold out against the hardy Cossacks in a long and weary campaign. The Russian peasant may be an easy-going, peace-loving individual, but educated Russians are extraordinarily patriotic and ambitious, and the successes which have attended their arms and diplomacy during the past twenty years have inspired them with the belief that it is the destiny of the Slav to expand in every possible direction. They believe that they see decrepitude stealing over the British Empire, while their own is expanding with all the vigorous buoyancy of youth, and they proudly say ‘the twentieth century is for us.’”—*Literary Digest*.

Mr. Charles A. Conant, of the New York *Journal of Commerce*, contributes to the *American Monthly Review of Reviews* for August an admirable exposition of the new tariff law. His article is intended to tell the business man what he may expect from the operation of the new schedules. So much of the newspaper discussion of the Dingley bill has been warped by partisanship that the ordinary citizen is at a loss to know the real

animus of the measure or its probable bearings on individual and general interests. Mr. Conant writes with moderation and candor; his article is calculated to enlighten the public on a topic that requires first of all impartiality in treatment.

THE CHURCH UNION FOR AUGUST.

The Church Union has arranged for a series of articles running through the coming months on present day themes and by thoughtful and earnest men, as follows:

The Negro his Strength and Weakness, Mr. Booker T. Washington, President of the Tuskegee Normal and Industrial School, in August.

Religion in the Public Schools, Rev. J. H. Ecob, D. D., in September.

Religion and citizenship, Rev. Newman Smyth, D. D., in October.

The Intermediate State, Rev. Charles A. Briggs, D. D., in November.

Religion in Business, Rev. Washington Gladden, D. D., in December.

The New Theology, Rev. Benjamin W. Bacon, D. D., of Yale Theological Seminary, in January.

A Social Experiment, Rev. George Hodges, D. D., Dean of the Episcopal Theological Seminary in Cambridge, Mass., in February.

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This is a reduction of twenty-five per cent, both in the price of the church paper, and of the revenue derived from it. It is therefore necessary that all avail themselves of the new departure and greatly enlarge the list of new subscribers; and also that those indebted pay up all past due accounts.

Branch book agents and the ministry who can do so, are respectfully asked to second the efforts of the Board by obtaining new subscribers for the HERALD and working in the general interests of the Herald Office—the church publishing plant.

In bonds,

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# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 118.

Vol. 44.

Lamoni, Iowa, August 4, 1897.

No. 31.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, AUG. 4, 1897.

### MORMON MISSIONS.

UNDER this head the editor of the *State Republican*, published at Lansing, the capital city of Michigan, discourses in his issue for Tuesday, June 15, 1897, as follows:—

There will be very general surprise at the information contained in a special letter to the *Cincinnati Commercial Tribune* from Chambersburg, Pennsylvania, regarding the work of Mormon missionaries in that part of Pennsylvania, and incidentally of their work in other parts of the United States and in foreign countries. The congressional prohibition of polygamy has not, in the least, abated the zeal of the Church of Latter Day Saints, though now their evangelists are not publicly teaching polygamy, but keeping close to the other peculiar tenets of the faith of Joseph Smith.

No evangelical church has a more systematic espionage of its missionaries, and many have a less extensive mission system. There are now 1,300 Mormon missionaries laboring in many countries, and each one reporting to the head of the denomination in Salt Lake City. In many localities they have been spurned and driven out, but generally they succeed in making converts, and it is asserted that the church is having a phenomenal growth. So long as they keep within the bounds of decency and the laws of the United States there cannot, perhaps, be any constitutional objection to their evangelical endeavors. It is not likely, in this enlightened age, that their conversions will be so numerous as to make the increasing power of the church threatening or dangerous. But at the same time the past reputation of the church for public immorality should be notice to the authorities in communities where its missionaries appear, that their meetings and their daily private walks should be the objects of official concern, to the end that decency and order may prevail.

It is evident that the foregoing was written of the Utah Church, and not the Reorganization. We give it insertion in *HERALD* because of the apparent tinge of proscriptive caution found in the closing sentence.

Whether deserved or not, the course pursued by our Utah contemporary

religionists has given rise and consequence to public distrust of their protestations of good faith and fair dealing, and as a result wherever the ministry of that body of people go suspicion attends upon their footsteps.

We regret this for the reason that the impression is made, and we believe sometimes made purposely by these missionaries, that the elders of the church in the West and the elders of the Reorganization are but integral parts of one faith, and our elders suffer a portion of this distrust as a consequence. We, therefore wish it was practicable for the representatives from the Utah Church to convince the public, as a rule, that they have really discarded the dogma of plural marriage, and are honestly trying to live as God has commanded, "he that keepeth the laws of God hath no need to break the laws of the land."

### WOODBINE ANNUAL REUNION.

WE have visited the grounds on which the Reunion at Woodbine, Harrison County, Iowa, from September 3 to 13 will be held; and find them in excellent condition; much drier than last year. The water of this year's floods has at no time been over the places where the big tent and its outlying tented city will stand; the approaches are clear from mud, and altogether the prospect is fairer than last year at this time.

The committees have the matter well in hand and no pains will be spared to make the meeting a success. No apprehension regarding the availability of the grounds, or the excellency of the water supply need be indulged in. The saints committee, Brn. S. B. Kibler, S. C. Diggle, P. C. Kemmish, H. D. Swain, F. C. Oviatt, and A. M. Fyrando, are awake to the situation, and the citizens' committee are equally ready to push the preparations along; so that all who may be thinking of attending this annual meeting may rest assured that so far as the facilities, grounds, and accessories are concerned there will be

no lack, or break to prevent a realization of the enjoyment hoped for on the occasion.

This reunion is to the church, especially of the west, what the Semianual Conference was, and is looked forward to with confidence as a time when the association of those holding the one faith may be held with spiritual profit and pleasure, and a rest and relaxation from the yearly labor may be indulged in without unnecessary anxiety about the surroundings.

It is a little to be regretted that the committee of the Maysville, Missouri, reunion chose the same dates as did the Woodbine committee, but that is not the fault of the latter, as notice of the time set by them was given in the *HERALD* for May 5. Undoubtedly harmony will prevail at both, and much good result. It is confidently expected that there will be a much larger attendance than last year.

### HISTORY OF MONROE COUNTY, IOWA.

MR. FRANK HICKENLOOPER, the author, has sent us a copy of the above work, directing the book to "The Reorganized Church of Christ of Latter Day Saints."

From chapter four of the work we quote:—

At this time [1848, Ed.] many of the Mormons of Illinois, in making their hegira from Nauvoo, had located temporarily in different localities in southern Iowa, to rest and recuperate before proceeding onward across the plains to the Salt Lake valley, whither Joseph Smith, their saint and leader, had prophesied they should be gathered under the immediate supervision of the Lord.

Monroe County lies immediately north of Appanoose, the second county east of Decatur, where Lamoni is located, hence the following is interesting to all the saints:—

All the territory lying directly west of Monroe County, as far west as the Missouri River, was attached to Monroe for election and judicial purposes.

This included the since organized counties of Lucas, Clark, Union, Adams, Montgomery, and Mills. Lucas was settled first by the Mormons.

Mr. Hickenlooper says of some of these that they remained and became "conspicuous and highly esteemed families;" and adds:—

In this digression it is but just to add that these apostates had joined the Mormon Church before the doctrine of polygamy had been ingrafted into their creed; consequently none of them either sanctioned or practiced polygamy, as they withdrew from the church as soon as Brigham Young began to inculcate polygamy in the doctrines of the sect.—History of Monroe County, Iowa, p. 34.

The Whigs and the Democrats of the district of territory then known as Monroe County had a very pretty political quarrel, and each tried to secure the Mormon vote. The Board of County Commissioners, all Democrats, made the following order:—

Ordered by said Board, that that portion of country called Pottawattamie County, which lies directly west from Monroe County, be organized into a township, and that Cainsville be an election precinct in said township, and that the election be held at the Council House in said village; and that Charles Bird, Henry Miller, and William Huntington be appointed judges of said election; and that the boundaries of said township extend east as far as the east Nishnabotna.

Mr. Hickenlooper expressed the opinion that this movement was a rather shrewd one on the part of the Democrats, it being believed by them that the Mormons were Democrats and would vote with that side of the party politics; the candidates for congress being Daniel F. Miller of Keokuk for the Whigs; and William Thompson of Mt. Pleasant for the Democrats. Doubts were expressed by some whether the Pottawattamie precinct as created in this order was within the limit of territory "lying immediately west of Monroe County," the northern line of Monroe County being twenty miles south of the south line of Pottawattamie (Mills County lying between). To settle this doubt Judge Mason and Judge Weber were sent out to look the matter up. It is to be presumed that these judges were favorable to the Democracy for they not only reported that the territory was within the limits, but, "under the rose," that the inhabitants were solidly Democratic. Mr. Hickenlooper continues:—

This was encouraging news to the party, but when the matter leaked out, and the design of the scheme became fully apparent to the Whigs, the latter were thrown into great consternation. Emissaries were dispatched by both parties to the Mormon stronghold, to

negotiate for the Mormon vote. Their woes and persecutions were duly commiserated by the agents of each party. They were petted and fondled and pitied and cajoled like the laboring classes are to-day, by political demagogues. But the unexpected was destined to occur at that day as well as at the present. The Mormons, at the election on the 7th day of August, 1848, voted solidly for the Whig candidate.—History of Monroe County, Iowa, page 35.

Of this result Mr. Hickenlooper writes:—

It is charged that the Democrats offered but one thousand dollars for their votes, while the Whigs raised the amount to twelve hundred, and thereby secured the vote. While this assertion may be true, it is equally probable that the Mormons had lost faith in the Democratic party, and wanted to experiment on a change of administration. Under the existing administration they had been driven from place to place and had failed to secure the rights of religious liberty, as they claimed was guaranteed them under the Constitution, and in their exasperation they probably voted the Whig ticket through mere caprice, or through a desire to experiment with the Whig doctrine.—History of Monroe County, pages 35, 36.

If Mr. Hickenlooper had been aware that Daniel F. Miller was the man trusted as the agent on the part of the Mormons, to treat with Kilbourn, of Fort Madison, on the part of the people of eastern Iowa, providing for the expulsion of the Mormons, he would most likely have found a personal motive for the vote of the Mormons. But, whatever the motive, the vote was not permitted success; for the Democratic element intervened, the Cainsville poll book was stolen from the returns, and Mr. Thompson returned. This was contested by Miller; and was sent back by Congress to be decided in the courts. At the trial Judge Mason appeared for Thompson, and pulling from his pocket what he supposed was written authority from his client, displayed before the court and the attorneys the missing poll book. The court gave the decision to Miller, and he took the seat he was entitled to. Congress ordered a new election to take place in September, 1850, and Miller was chosen and served during the last session of the 31st Congress.

This brief resume of the affairs of that period will interest many of the elders and members, for the reason that it puts the light of impartial history upon events long past and but partially understood even at the time of their occurring; and it justifies the

verdict of the Mormons in seeking to try a change in political management, if any justification is needed in the case.

Mr. Daniel F. Miller lived to be a very old man, and always retained a warm friendship and steady esteem for the Mormons, who stood by him in that eventful time.

We appreciate Mr. Hickenlooper's courtesy, and thank him for the book; it has given us a pleasing and profitable hour.

#### SCIOTO VALLEY MOUND EXPLORATIONS.

CHILLICOTHE, Ohio, July 11.—The Ohio Archæological and Historical Society has been conducting explorations among the ancient mounds and village sites of the Scioto Valley. Mr. Loveberry, the field assistant, telegraphed his chief, Professor Morehead, at Columbus that an important find had been made on Paint Creek, opposite Bourneville, Ross County, and Professor Morehead reached the scene of the discovery immediately.

A village site occupied by the mound builders had been uncovered, and continued digging showed that some thirty acres had been occupied. This represents a population of 2,000 or more people. About four feet below the present surface many deer, bear, buffalo, turkey, fish, and bird bones are found, as well as large quantities of ashes. Fragments of pottery, mussel shells made into hoes, and flint implements were uncovered in profusion.

Mounds containing skeletons had often been explored, but there was little light shed on the daily and domestic life of these people. This great village site shows how they lived, what they ate, and how they prepared their food. Its exploration is therefore of great importance to science and will settle many questions as to how the mound builders lived and what they did from day to day.

#### EXPLANATION OF PSALMS 16: 8.

THE passage in Psalms 16: 8, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption," is repeated in Acts 2: 27, with a comma only at the word hell, whereas, in Psalms it is a semicolon.

From a to us mistaken rendering of the passage, in verse 31, of Acts, seems to carry the idea that both the pronouns "his" and "thine," refer to David, which is manifestly incorrect.

The Psalmist is writing of his own unfortunate condition; and notwithstanding his own conscious want of merit, and his sense of shame for his unworthiness, he consoles himself



with the thought that there would be a chance for him (David) in the resurrection, because that notwithstanding his spirit might, after death, be confined in the prison, or hell, God would not leave it there; nor suffer the Holy One, Jesus, to see corruption; but by the power of the resurrection both would be brought out from the bondage of the body to death.

When the Psalmist wrote, "Thou wilt not leave my soul in hell," he referred to himself; and when he wrote, "Neither wilt thou suffer thine Holy One to see corruption," he referred to the Savior. It was therefore David's soul that was not left in hell, and Jesus, the Holy One, who did not see corruption, a perfectly natural conclusion from a consideration of the two passages.

THE Denison, Iowa, *Review* of July 21 contains the following concerning Pres. Joseph Smith's late lecture before the college students of that city:—

JOSEPH SMITH'S LECTURE.

The college chapel was well filled on last Wednesday evening to hear the lecture by Rev. Joseph Smith, Jr. It was a pleasant evening, and many besides the school came to hear him. From the surrounding vicinity many came in to avail themselves of the opportunity of hearing this noted man.

He took for his subject, "An intelligent personal liberty the safeguard of the State." His treatment of the theme was practical and businesslike from the start. No great effort at oratory, but an earnestness of manner inspired his audience with a confidence in the man, and aroused the expectation of all in the house.

This expectation was not disappointed; for a more thorough exposition of "personal liberty" and its relation to the intelligence of the individual could not be desired. Rev. Smith is conservative, yet sufficiently progressive to take in all the great reforms so long as they are conducted along the lines approved by the experience of the past.

Two traits of the man were apparent in every stage of the lecture. First was his firm and settled conviction on the temperance question. He grapples with this problem from the standpoint of a philosopher who gives due regard to all the claims of the so-called "personal liberty," which is the sole argument of the opponents of this movement. Second was his warm and persistent advocacy of the great cause of a broader and higher education. In a republic, decrees of the "social compact" can be enforced by two means only; force and concession. Force is only justifiable in cases of emergency, when anarchy threaten the safety of the state. Concession must be depended upon. Concession to the interest of all only comes from an intelligent understanding of that interest,

and its reflex effect upon the individual. Intelligence, education, and culture is the basis of good citizenship; good citizenship is the hope of the state. Such were the thoughts the venerable father sought to impress upon the young of our day.

PROGRESS OF PUBLISHING DEPARTMENT.

It is the desire of those in direct charge of the business department of the Herald Office that its patrons be informed concerning the progress made during the past two years of its operation, that they may better understand its condition and future prospects and what is being done through it to advance the interests of the work in the churches and abroad. On behalf of the business management therefore, and for the information of the saints, the following review is presented in summary.

THE THREE STANDARD BOOKS.

Recognizing the importance of the three standard books being placed within the reach of all—saints and others—the Inspired Translation of the Bible, the Book of Mormon, and the Book of Doctrine and Covenants have been issued in cheap but durable bindings at popular prices at a reduction of one third in price of regular editions. This step has resulted in placing these valuable works in the hands of thousands who otherwise probably would not have purchased them, for thousands of the cheaper edition have been sold.

THE SAINTS' HYMNAL.

Six thousand copies of the Saints' Hymnal have been published and mailed and are now doing duty in the various branches and among the scattered saints. This work was also issued at a very reasonable price, besides which a special low priced word edition was published. The results have been satisfactory in the added development of the song service, and thus added to the interest of church work.

THE CHURCH HISTORY.

The church from its early days has been calling for an authentic church history. After many years of patient waiting this valuable addition to our literature has been provided and volumes 1 and 2 are now at the disposal of the church worker and investigator. Volume 1 has for some time been on sale. Volume 2 is in

press and will be in the binders' hands and made ready for mailing in a short time. A good order list is desired; patrons will be pleased with the work. The first volume began with the birth of Joseph Smith in 1805 and ended with the church in Ohio and Missouri at the close of the year 1835. Volume 2 resumes with the opening of the year 1836 and concludes with the martyrdom at Carthage in 1844. These two volumes have been placed on the market at the lowest possible price, and at an outlay of about \$3,000. This work should be in every family of the saints, that they may have an understanding of the general conditions of the church since its organization and be prepared to appreciate, to advocate, and to defend it.

NEW EDITION DOCTRINE AND COVENANTS.

In connection with the Church History, a new edition of the Book of Doctrine and Covenants has been issued. This edition is printed from new type. It has been carefully compared with the 1835—the original Kirtland edition, also with the Nauvoo edition, and some typographical errors corrected and omissions supplied. The numbers in chapter and page headings have been given in Arabic numerals, instead of Roman letters as heretofore, thus facilitating prompt reference to sections. A revised, corrected, and enlarged concordance has been added. The Lectures on Faith have been omitted. This edition has been published at a cost of \$500. Orders solicited; prices the same as former editions; styles of binding to suit purchasers. See advertisements.

THE HERALD REDUCED IN PRICE.

To cap the climax in the good work the church paper has been reduced in price—for one year—in order to give its patrons the opportunity of making the reduction a permanent one. This lessens the price from \$2.00 to \$1.50. The conditions of this reduction have already been published—see advertisement. They require payment in advance.

It must be apparent that a lessening of one fourth of the income from the SAINTS' HERALD will require a hearty and prompt response from its readers. It is the wish of the Business Manager that each subscriber endeavor to

obtain one or more new subscribers. Will not the readers interest themselves in behalf of the church organ in response to this effort to meet their wishes and advance their interests? It is necessary that increased sales of church works be made and on a cash basis, so far as possible. This method enables the Herald Office to purchase at reduced prices and to discount its bills. To subscribers who fail to pay in advance the price of HERALD will be \$2.00 as heretofore.

#### TO FOREIGN SUBSCRIBERS.

The reduction is also offered to our foreign subscribers, notwithstanding the higher rates of postage. The *Hope* is sent to foreign countries at 50 cents per year, though the mailing alone costs 52 cents per annum to single subscribers.

#### IMPROVED SYSTEM OF BINDING.

The system of bookbinding has undergone an entire change, and as a result not a single complaint has been received against a book bound in the past fifteen months. The work is substantial, neat, and attractive.

It is unnecessary to state further concerning the usefulness of the publishing department to the work, nor to urge that its interests be considered and extended. In its behalf we thank the saints for their patronage and solicit their hearty, effective coöperation in the interests of the general work.

#### ADDRESSES WANTED.

OUR brethren in the business department receive numerous letters like the following, without full name, address, or anything to indicate who, what, or where they are from:—

*Dear Sir:*—Send late revelation size for insertion Book of Covenants, and oblige,

BOULN.

“Bouln” is to them a mysterious, unknown quantity. Both names and address should be given in full; or name and post office address of party to whom goods are to be sent, if ordered for another. The postmaster's stamp sometimes fails to print legibly, and is not to be depended upon to furnish an address.

A little care and attention will avoid a frequent cause of complaint concerning orders delayed by the causes named.

#### EXTRACTS FROM LETTERS.

BRO. G. H. HILLIARD, of the Bishopric, is in California, laboring in the interests of the work. He wrote from Santa Ana, July 23:—

Am well as usual and trying to impress the saints with the necessity of doing their duty. I am to occupy two or three nights in the G. A. R. Hall in Santa Ana, the first of next week, then on to San Bernardino. I begin to-night at Garden Grove, five miles out of town.

Bro. M. M. Turpen, Moberly, Missouri, July 29:—

We are having very attentive congregations, and some express themselves as being convinced of the truth of the angel's message, and will obey it at no distant day, we believe. Kind regards to all.

Bro. Henry Sparling, Bruner, Missouri, July 25:—

The district conference held at Bruner proved to be a grand success. The Spirit of the Master was with us from first to last: quite a number were present, some coming a hundred miles. Bro. I. N. White was with us, and I need not say that his sermons and counsel were highly appreciated. The sermons were preached by Brn. White, C. M. Bootman, and the writer. Bro. Don Schofield was ordained to the office of priest. The Spirit was present and words of encouragement given the brother. If he remains humble he will do good to his fellow man and become a bright and shining light in this great latter-day work. At the close of conference they baptized one, a noble man highly respected by all. We pray God he may continue humble and God will bless him. Bro. I. N. White and self take train to Springfield to continue meeting to-night.

Elder Columbus Scott, Des Moines, Iowa, July 28:—

I came from Boone yesterday to aid for two or three evenings in services being held in the U. B. church here on the west side. Brn. Gunsolley and Hiatt get the use of the church free of charge for a number of services. Brethren do janitor work and find oil for lights. Bro. Roth is at Oskaloosa with the tent; Bro. E. B. Morgan goes to Runnels for this evening, and on Friday we go to Boone for a time, to aid Bro. W. C. Nirk in the work there. Six baptized recently at Perry, among them the mother and husband of Sr. Cappa Doss, also one of her daughters, a daughter of Sr. Mary Doss, and one of the children of Bro. J. W. Morgan. How happy are those families! Bro. Gideon Hawley's daughters, Nella, Adell, and Chloe, were at Perry while the tent was there. Sr. Nellie Martin lives there, and all being good singers, greatly aided in tent work. We feel that we are trying to do something for the great work, and ask the prayers of saints that we abide.

#### EDITORIAL ITEMS.

BRO. U. W. GREENE'S letter in this number refers to a religious move-

ment, somewhat remarkable in its claims, now holding sessions at Old Orchard, Maine, described somewhat sensationally in the *Bangor Commercial* of July 9. This movement, like similar ones, may not be known or heard from in a few years to come; or, on the other hand, it may flourish for years. However, time will fully reveal its real character and make manifest that it is but the production of man, hence not permanent in its character. It has taken time to test the character of many movements, but the shaking time has come for all, and naught but the true is to remain. In this instance truth has again been partially counterfeited, but only *partially*; for the features that distinguish false movements from the truth are always found to be plain and pronounced, on examination.

A late law in the State of New York which prohibits State convicts from being employed in skilled industries has, it is stated, brought a number of the convicts to insanity through enforced idleness.

Brazilian troops have defeated the fanatical insurgents and driven them from the city of Cannos into the forests, pursuing them.

Minutes of the Downey, California, reunion, held July 9-19, indicate an all-around season of spiritual enjoyment and general good to the cause in the Southern California district. Brn. G. H. Hilliard, A. C. Barmore, R. J. Parker, D. L. Harris, A. Carmichael, N. Van Fleet and others of the ministry were present. We have been obliged to cease publishing reunion minutes, because so numerous.

Bro. F. B. Shumate writes of the work at Galland's Grove branch and in the district. Saints and ministry were striving to maintain the cause. Opposition was generally united, hence saints should be in union in the interests of the cause. President Smith's labors, also those of Brn. Butterworth, McDowell, Baker, Hunt, and Wight receive favorable mention. Tent work generally well received.

A card from Bro. R. M. Elvin, also a copy of the *Nebraska City News* of July 26, announces the death of Bro. Robert C. Elvin, father of Bro. R. M., at Nebraska City, Nebraska, on the 24th ult. Bro. Elvin was a member of the High Priests' Quorum and was at one

time president of the Southern Nebraska district. He was also well known in Eastern Nebraska as a physician and a pioneer. He was "one of the founders of Omaha, being one of the men who paid the Indian chief, White Cloud, ten dollars for the privilege of locating there." Bro. Elvin was in his seventy-fifth year. For particulars, see obituary notice.

President Joseph Smith reached home on Friday, July 30, feeling well after a short but busy ministerial trip into Western Iowa.

Some forty-two have been baptized at Toronto, Ontario, since last January; so states Bro. R. C. Evans, in a late letter to Pres. J. Smith.

Bishop E. L. Kelly has been quite ill with some form of fever for the past ten days, and at this writing (Monday, the 2d inst.) is still confined to his bed. Bro. Kelley has been considerably taxed with care and labor for the past few years and his present illness results no doubt, from that cause, combined with the prevailing hot weather. His correspondents will please take notice and patiently await such time as he shall be able to give usual attention to business matters. See his "address to the saints," in this issue of HERALD.

Bro. Heman C. Smith, in charge of the European mission, expects to start from home to-day or to-morrow (Monday the 2d or Tuesday the 3d) for New York, whence he will sail on Saturday, the 7th, for Liverpool, England, to take charge of the European mission, per late conference appointment. The best wishes of his brethren attend him, for his welfare and success.

Pres. A. H. Smith arrived home from Minnesota and Illinois points on Friday, the 30th ult., and apparently improved in health.

A cyclone cut a path of destruction and death over a winding course of three miles near San Jose, Illinois, July 30. Six persons were instantly killed, as many injured, and property destroyed.

Appalling floods are reported from Prussian Silesia; large loss of life and property. Hundreds of persons drowned; immense tracts of country are submerged by overflowing streams; property loss valued at millions of marks, the waters still rising; no

flood of such magnitude in that region within the century. Floods also in Southern Russia; 150 people perished.

British rule in India is threatened. The famine, followed by earthquake, cholera, and the plague and efforts to suppress it, have caused much discontent among the natives, resulting in revolts at a number of points in the country, and which are assuming the proportions of an insurrection. Some reports credit Russian agents with fomenting discord among the native population.

Destructive floods in Australia also; great destruction of crops in Spain.

#### ADDRESS TO THE SAINTS.

OUR usual certain close monetary season has reached us. This year is the worst that we have had, and we have been hoping and battling against the inconveniences of a moneyless treasury. What makes it worse just at the present time, I have not been able to attend to business duties for one week, and it is likely to be another before I can be found in my office. This would not have been so bad had I not been called away from the office for four weeks preceding. In the meantime the church business must be transacted and it can only be done by every man and woman doing his or her duty.

I had been called away from the office into Ohio, under the expectation and promise of a week's stay; but it took much longer, and business accumulated in my absence and special duties incurring upon my return which had to be looked after before these, my business piled up. I thought I saw the time that I could meet the whole thing, and I could have so done if my health had stood the strain; but it did not, and placed me beneath the harrow. But I am not complaining; however, the trouble is that I am not able to move around after finances myself; I must ask the saints everywhere who can help to do so and help us keep moving so there shall not be any jar or lack if we can help it.

In times of emergency every man should do his duty without question. I take it that the saints will. We hope to hear from you and that you will help the Bishop's agents in the several districts, for it is partly from their lack of funds that our treasury

is depleted. It may require a sacrifice on the part of every one, but this, it is said, brings the blessings of heaven; then no saints should hesitate at this step.

Brethren will have to be patient in waiting for an answer to all letters requiring any consideration. This I cannot give to them now, but as soon as I am able to do so they shall hear from me. I trust, brethren, to hear from you at an early time, and bespeak for you the blessing of the Lord, and ask an interest in your prayers in my behalf.

E. L. KELLEY, Presiding Bishop.  
LAMONI, Iowa, July 31, 1897.

#### Mothers' Home Column.

EDITED BY FRANCES.

#### LIFE.

"The shortest life is longest, if 'tis best;  
'Tis ours to work—to God belongs the rest.  
Our lives are measured by the deeds we do,  
The thoughts we think, the objects we pursue.  
A fair young life poured out upon the sod,  
In the high cause of freedom and of God,  
Though all too short his course, and quickly run,  
Is full and glorious as the orbéd sun;  
While he who lives to hoary-headed age  
Oft dies an infant—dies and leaves no sign,  
For he has writ no deed on history's page,  
And unfulfilled is being's great design."

#### ADDRESS BY SR. BURTON.

(Read to the Sisters at their Thursday meeting of April 1, 1897.)

DEAR SISTERS:—I do not doubt but all of you saints who were here two years ago when we visited this island in the "Evanelia," remember the vision that Joseph had in the meeting that day: of how the spirits of this people in these Islands who had embraced the gospel, were "pleading to be raised higher, that they might have more light, were struggling within the body, and crying out for help." The progress we have discerned in many ways since our return is evidence to us that the vision was given by that unerring Spirit that knoweth the hearts of all men; and we now perceive that the spirits of this people are ready and desirous of mounting a higher plain of action. But it (the spirit) is tabernacled in body, and must needs abide somewhat the condition of its environment. Could the spirit alone, that is, regardless of any preparations of the body, attain to the desired elevation, it would not need to have cried out for help to any but God. But in the vision the people were looking to their teachers, the missionaries, and pleading with them "to impart greater light, to help them to 'come up higher,' that they might be more like unto their brothers and sisters in America."

We rejoice now to see the evidence that the Lord is knocking at the door of your hearts, saying "Make ready, and I will bestow greater light!" Do you ask, wherein

we discover these signs of progression? I answer, in building better houses; in making partitions in your houses, separating the sleeping rooms; in putting dainty railings about your porches and delicate curtains to the windows. I have also seen nice bedsteads and spring mattresses such as they have in America; also nice chairs, and a greater desire to sit in them, than when here before: The men especially seem to dislike to get down on the floor. And in Papeete, the sisters twisted their hair up in a neat shining coil on the back of the head, which gave a neat, tidy appearance; besides, it saved the back of the dress from being soiled with oily hair. All these things indicate progression.

Perhaps you are saying within yourselves, "These are all temporal things; we wish to learn of the spiritual growth." Remember, sisters, I have no way of judging the inner life or development only by the outward appearance, never having heard a prayer or a testimony from any, neither two years ago nor at the present time; nor could I have understood had I heard. But these temporal things indicate a growing desire for refinement—for the good and the beautiful. God is the author of all good and of the beautiful, and as God sends light in the hearts of the children of men, that light always brings with it the desire to make better our condition, our surroundings, and ourselves; and we not only rejoice in what we *have* seen, but look forward to a more complete transformation, when the people of God in these islands will be a free people, owing no man anything, and will, in the place of Niau huts—except in times of shell diving—have nice, cool, comfortable houses where the family may live together and enjoy life; where the wife and mother will be queen of her home realm; when it will be the mothers and daughters who will keep the house in order, and in a great measure prepare the food; so that when the tired husband comes home from his work he may find his meal prepared instead of having to do it himself while the wife sits idly by.

And now, dear sisters, I hope I shall not hurt the feelings of any when I say this progression is as a rule (though not in all cases) more plainly discerned in the brethren than in the sisters. And let me tell you why this is. It is because they—the men—are more active both mentally and physically. You know if a child never used its limbs the muscles would never develop and the limbs would remain weak. Exercise makes them strong; so also it is with the mental powers. And this is one of the subjects upon which I desire to instruct you if you wish to enter in and take your part in this progression. Do you desire to become more like your sisters in America, and like the women of old spoken of in the Bible? If so, the household duties must be yours. We learn from the Bible that when the three angels came to Abraham's tent, and your father Abraham invited them to stop to rest and eat, he hastened into the tent and told Sarah his wife to knead quickly three measures of meal into dough, and bake it upon the hearth. We perceive by this that Sarah

did the cooking, though the young men they had to help them (for they were old) dressed and cooked the kid. Just so here, if a pig, or a turtle was to be roasted, that would be the men's work. In the first epistle of Paul to Timothy, 5:14, we learn that women should guide the house. Nevertheless the man is the head of the house and should be consulted in all principal matters. But the small matters, such as keeping the house in order, the dishes washed up clean, children clean, lamps cleaned and trimmed, and prepare the food and make ready to eat, is the duty of all good housewives. One cannot do work of any kind without doing some thinking and planning, and thinking and planning are what develop the mental powers. We want you to *think*, and to *consider*—to exercise your reason and judgment.

When I go to the shops to make a purchase I don't buy the article that I might take the greatest fancy to, if it is of a high price. But if I did not let my judgment govern me, I would always get the nicest, and the prettiest. But I say "No, that will cost too much money! A plainer and cheaper article will do me just as well." I never have to ask my husband how much money I may spend. Neither does he ask me how much I have used, for he knows that I will be just as careful of it as he would be, and use it wisely. But if I used all I could get hold of, or did not use wisdom in spending money, then he would have to take care of it and only let me have a little at a time. And if we do not have the money to pay for an article that we would like to purchase we do without it till we get the money; we never go in debt.

There are few indeed of the saints in America who make as much money in a year as the most of the saints here do; but the people in America by their prudence, economy, and forethought make their money do them a great deal more good. They take care of their clothes and make them wear a long time, by keeping the best for going to church only. They do not wear the Sunday dress during the week, until it is not nice enough to wear to church; and also make their working dresses last as long as they can, by mending them as soon as they break. They would not put two or three dollars' worth of lace on a dress that they were soon to wear for common. They would say, "I would rather take that money and get something nice for my house. And if for a wedding or a party, they put lace on the bottom of their dress, they would take good care that it did not trail in the dirt.

Now, sisters, I am not finding fault with you, or telling you what you *must* do, or must *not* do. I came here to do you good, to help you to "come up higher;" and am, and will continue to, teach you good principles, which, if you of your own choice, act upon, you will be benefited by them.

Just consider with your own mind how long would it take you to save up money enough to get a cupboard to put your dishes in if you laid by one third of the money you now spend each year for lace and embroidery, or, to buy a nice chair to sit in so that when you had a new stiff dress on, or a clean white

one, you would not have to crush it all up by sitting on the floor. I think I have said enough for this time. And if I perceive that you are pleased to be thus taught, I will say more at another time.

May God bless us all with wisdom and light. Amen.

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

BRO. H. RATHBUN, JR., of Belding, Michigan, desires your faith and prayers that if the Lord will he may be relieved of the affliction under which he is laboring, and be permitted to finish his course in peace.

## Letter Department.

COUNCIL BLUFFS, Iowa, July 17.

*Editors Herald*.—A few thoughts are suggested by the question asked in last *Herald*, and the statement made in reference to the reception of the Holy Spirit, after baptism.

The fact is, there is so much difference in the testimony of those who have been confirmed, that there can, it seems to me, be no certain criterion established by which we may judge. Some manifest great joy, and at once testify that they have received the blessing; others seem to go forth silently in the discharge of duty, with full assurance that God will in due time make good his promise.

This difference is accounted for in a measure by the law of temperament, which manifests itself in almost everything in which men engage. I know that in my case I could not at first testify that any change had taken place, save a consciousness of a duty performed and a peaceful condition of the mind, which I attributed to obedience; but I confess that I expected more at the time, because some in the church had been always testifying to the great things God had done for them. But I have observed that those who have boasted of these things have not been any more careful or diligent than many who have not been able to give such bright evidence; but I have never doubted my acceptance with God.

I verily believe that this boasting on the part of many, of the many miracles witnessed, has been the cause of grave doubts on the part of many honest people. For months after I came into the branch I looked anxiously for the manifestation of the gifts promised, but when I saw that they came not as I had expected I began to look for the cause and to pray God to give me confidence in him; for I had expected too much from men.

Some of the most faithful men and women in the branch are some who can tell of no special time when God made manifest his promise of the Holy Ghost. I believe the safest plan is to do no boasting, for it causes the honest in heart to be disappointed, and when they come into this work and do not receive what others boast of, they are apt to doubt.

In speaking to a lady about this work I told of the promise made by Christ that these

signs shall follow. She said: "Mr. Strain, I have been a visitor at your church for years and have not seen any of these gifts manifested."

One of the strongest evidences of a sound conversion to this work is a Godly walk, a chaste conversation, and compliance with the law of the kingdom.

In bonds,

J. S. STRAIN.

ADDISON, Maine, July 19.

*Editors Herald:*—Inclosed find clipping from the Bangor *Commercial* of July 9, containing an account of Rev. Dr. Simpson's work at Old Orchard, Maine. It is interesting to note the different movements in this section. Rev. Sanford, of Durham, Maine, claims to be casting out devils, healing the sick, and richly enjoying the signs promised to believers. He has a white chariot drawn by pure white horses, traveling from town to town, from which they preach. The question of authority is the great dividing line.

We are finding enough to do; good audiences, fair interest. Commencing Thursday, we pitch our tent in Milbridge. Bro. Blanchard will assist me after that date.

Never felt better or more like pressing the fight.

Yours,

U. W. GREENE.

CLEARWATER, Neb., July 20.

*Editors Herald:*—When last I wrote I was laboring at Springfield, Nebraska, in the Christian Advent church, where I continued until May 26 when I came to Omaha and by request of saints presided over a very spiritual business meeting of the branch there.

On the 28th I presided over two sessions of district Sunday school convention, and on the 29th and 30th attended the conference of the Northern Nebraska district. A profitable and somewhat spiritual session was held. One sister was baptized by Bro. Samuel Wood.

From thence I came on the 31st to Inman, Nebraska, to assist as one of the committee in getting things in readiness for the Inman reunion June 4-6, which meeting was a decided success in several ways. The sessions were begun by prayer followed by short talks by the brethren of the ministry who had kindly consented to come and assist to make this reunion a success; viz., George H. Hilliard, F. A. Smith, H. O. Smith, and the writer; after which a business session was held selecting Brn. J. F. Mintun and F. A. Smith presidents, and Sr. Emma X. Gamet secretary, with other officers necessary, each doing their part well, and working together for the success of the services. Sessions held: one business session, one Sunday school entertainment, four prayer meetings, and eleven preaching services, all well attended, and much interest shown by saints and friends; one babe was blessed on the 6th; and three baptized on the 7th by H. O. Smith. A new tent had been purchased at quite an effort by the saints, which was enjoyed as a place of protection from the sun's rays, and the shower, while the word was declared and services engaged in. This was dedicated by

Bishop's Counselor Hilliard on Sunday the 6th, the dedicatory prayer being rendered by F. A. Smith. It was decided to hold the next reunion of the district at Shelton, Nebraska, in June, 1898, and a committee of arrangements appointed: the writer, Joseph W. Smith, and Morris Sterley.

I continued meetings in the tent at Inman till June 25, being assisted till the 12th by H. O. Smith. However from the 21st to 23d I held evening meetings at Page, where good attendance each night greeted me. At Inman the prejudice was marked, and only a few showed bravery enough to break over the bounds of prejudice, and attend very regularly.

On the 26th and 27th I held four services at Star where was shown some interest. In all these efforts made at Inman and vicinity the saints did their part nobly, and for such there is a reward. A few were left nearer the kingdom, and the saints were strengthened, while the opposition was stirred to saying and doing or attempting to do some unpleasant things, one of which was to publish an erroneous article; however, he it said to the credit of the editor, he permitted a reply to be published that will do some good. The Presbyterian minister, N. S. Lowrie, by name, has since my efforts there changed pulpits with his son at O'Neill and delivered a very erroneous, and, it is said, abusive, lecture there against the saints and their belief, to which I have called him to account in the O'Neill papers, both of which have kindly consented to publish it.

On the 30th the tabernacle was erected in the town of Clearwater, where was shown such an interest last winter when I was there; but this time such an interest was not shown, only a few besides the saints attending regularly. I continued there each evening except the 2d and 3d inst., and three times on Sunday, till last Sunday evening, having the assistance of Brn. Levi Gamet and William Rumel, and the presence of several of the saints from the country, all of whom made an effort to be present at each service, many of whom came from four to six miles, after a hard day's work. While none obeyed, yet I feel satisfied that I did all I could. Here the M. E. minister went from house to house and in the stores talking, misrepresenting the faith of the saints, and although living about a block away from where the tent was located, never came to hear what the faith of the saints is, and threatens to deliver some lectures against us. How plainly the same spirit is manifest now that was in the days of Jesus, for he said of a certain class of ministers then, "Ye neither go in yourselves, neither suffer ye them that are entering to go in."

One old lady at O'Neill by the name of Merriman claimed that she knew Joseph Smith (She called him "Old Joe") and his family well, and that he was all that had been said of him, only he was not a polygamist, but that it was not his fault, etc. All this she pretended to know till inquired of closely by a sister and friend, when she admitted that she knew nothing about it, but "they said" so, and that she was but three years old

when Joseph Smith was killed. So ends this testimony like many another, and only shows to what ends the adversary is pushed, and how many love a lie, whether they have made it or not. One woman here said that she liked to hear the preaching, but did not like to hear me refer to Joseph Smith, as she had read a book about him once, and that was enough for her; yet she would just smack her lips to get something more like it, but to hear anything that would prove what she had read false, she did not want it.

I expect to begin with the tent in the country between here and Neligh Thursday night to continue about eleven or twelve days.

The missionaries in this mission are all doing well and are active. Brn. F. A. Smith and W. A. Smith are at Omaha with a tent, and Samuel Wood at Irvington, and all feeling well in the work.

My faith in the work grows stronger, and the opposition is more plainly manifest.

Your brother,

J. F. MINTUN.

RODDY, Texas, July 22.

*Editors Herald:*—On the 23d of June I began a protracted meeting at Manchester and continued for over one week, which resulted in the addition of two members to the church by baptism. Elder E. A. Erwin is in charge of the branch and is a faithful man, doing all he can for the spread of the gospel at different points in the surrounding country. While conducting our meeting at Manchester there was a debate going on at Detroit, fifteen miles south, between the M. E. Church and the Christian Church. It seemed that the debate did not satisfy the people of the town, and strange to tell they sent for me to come and set before the people the doctrines of our church; so on the 9th of the present month I opened up the work in this town and continued till the 12th. A good impression was made and an invitation received to return, and a promise that the place where the debate and my meetings were held was open for me at any time. My congregations increased from the beginning.

At Blossom Prairie I also held a few meetings. This place is nine miles south of Detroit. There are some few throughout that part of the country that are favorably disposed toward us, and many against; still it seems that better conditions are forming in this country for the spreading of the gospel.

While at Detroit I received a pressing invitation to return to the Hugins schoolhouse some fifty miles east of Detroit where I had preached one discourse. It seemed that all the leading men of the place were well pleased and wanted to hear more. These men included the postmaster, the doctor, the gin man, the miller, the merchant, this being a little hamlet; but when the people in the surrounding country heard of their sending for me to come and hold a series of meetings, they notified these men that if they allowed me there again they would patronize none of them; so the people prevailed and I was notified not to come. So on the 14th of present month I started for this place in company with Bro. Erwin and family and

Bro. Goodman and wife, by wagon, arriving on the 18th. This is one hundred and fifty miles south of Manchester. We camped out at nights by the way; had quite a pleasant time. The same day we got here we got out an appointment at the Elm Grove Chapel. Have been preaching every night since; not large crowds, but good attention. The people seem dazed with the wonderful gospel we preach and some have already taken sides with us and two have demanded baptism. We leave here on Monday for other parts. "The harvest is great, but the laborers few." And so the work moves slowly but we hope surely.

In bonds,

I. P. BAGGERLY.

LAMONI, Iowa, July 24.

*Editors Herald:*—I have not been able to do any field work, as a preacher of the word, since the holding of the General Conference; but in other respects have tried to do all I could for the advancement of the work in my mission.

I note with pleasure the good effects which always result from obedience to "the perfect law of liberty;" nevertheless, after a close acquaintance with this people, and contact with the inner workings of the church since 1873, I conclude that if the Almighty can consummate his glorious work with this people as his coworkers, he will be entitled to great credit.

It is so easy to drift away from the right; to move along wrong lines: to indulge in dangerous extremes; to go too fast or too slow; to base our action upon partial statements of the word and imagine we are in harmony with the revelations of God; to accept the counterfeit for the genuine. Oh may God give us light, and a willingness to walk therein!

There seems to be quite a disposition upon the part of our opponents to meet us in public debate, especially if they can secure advantages by an unfair arrangement and agreement on propositions. My attention to and decision on some five or six prospective debates have been demanded since the adjournment of conference. Among the rest our former brother and minister, D. H. Bays, (now of Persia, Iowa,) comes to the front, and is willing to tear down, if he can, that which for many years he sought to build up. I have received no propositions from him, though he was under the impression that propositions prepared by himself had been sent to me by Bro. Joseph Seddon of Persia. He claims that he is not the challenging party, but has been selected by others to meet the challenges made by Latter Day Saints.

Query No. 1: Should Elder Bays engage in forensic contest with the Latter Day Saints, is he likely to secure a more signal victory than he ever secured before when defending their faith and doctrine? I mean, of course, that his own testimony, as well as the testimony of others, concerning the character of his best efforts of the past, when affirming our faith and denying somebody else's, was correct and true.

Query No. 2: According to the testimony

of the witnesses just alluded to, did Elder Bays ever lose a battle that was fought on fairly-worded propositions; that is, when he was defending the faith of the Latter Day Saints?

I call the special and favorable attention of the saints to the "Address to the Saints," as published in *Herald* for July 21. Had it been found practicable for each member of the council to have read it, without reasonable doubt it would have received the signatures of all. Read carefully and prayerfully. It will do you good and intensify your interest in the great latter-day work.

Your brother,

J. R. LAMBERT.

On the Campania, July 22.

*Editors Herald:*—We are now, it is said, about three hundred miles from Queenstown, where I hope to post this letter. We have had a very pleasant passage; only one unpleasant day, and it was not very bad; but the boat rolled considerably, causing a number to become seasick. I have escaped thus far, and expect to be all right the rest of the voyage.

We left New York at eight a. m., Saturday, and expect to land, if all goes well, at Liverpool to-morrow evening between six and seven. Wife has stood the journey well; she was only sick one evening. Two days it was so cold we had to wear winter clothing. Quite a change from the terrible, hot weather we experienced in Brooklyn. The last two days it has been cool enough to be pleasant. Bro. Dalton, from Piper City has enjoyed himself and is well.

We have had excellent accommodations on board. Going to England in such a ship is only a little pleasure trip. We are anxious to see a newspaper to learn what has been going on in the world since we left it. Will write you more at length when we get located. Kind regards to all.

Yours in bonds,

F. G. PITT.

No. 17 Dawson Street, Near Hulme Church, Manchester, England.

AMAZONIA, Mo., July 20.

*Editors Herald:*—Since last writing I have labored mostly in Holt County, making Bro. R. K. Ross' home my base of operations. Commenced the summer campaign with three sermons at the Pleasant Hill school-house, near Mound City. Was not very much impressed with the neighborhood, but it might be another Nazareth, out of which good will yet come. It seems to have been my lot so far to cast considerable bread upon the waters, having blown the gospel trumpet in numerous places, one, two, or three times, perhaps never to return to know or see the results of such efforts; but in making them I have often had satisfaction in telling the story, and he who has sent forth the word and his Spirit "will not suffer it to return unto him void."

In company with Bro. R. K. Ross, whose assistance has been invaluable (and it has been backed up by Sr. Ross, his wife), I next

made a sortie on the Richland school district, south of Maitland. The way had been prepared to some extent by Bro. William King, who had in some way, after having been identified with the old church, then the Reorganized Church, drifted into the Campbellite or Christian fold; but not to endure it long, rather to revive his first love and cause him to advocate the true principles. Though he has left the Christian fold, he has not yet returned to ours, but acted the part of a brother in every sense, securing a house to preach in, advertising meetings, doing janitor work, and assisting us financially. We hope he will be ready to renew his covenant soon.

Though right in the busiest of the season we held seven meetings, had a good interest, and made friends for the gospel. It looks as though a good work might be done later on.

Our district conference coming on, we left for Bedison. A harmonious session was enjoyed; two baptized, also two shortly before conference by Bro. E. S. Fannon.

Returning to Holt County, I held five meetings in the Christian church at Maitland. Weather was very hot, and attendance light, except on Sunday. Two of the sisters were considerably stirred up by the preaching and private conversation; otherwise, not much apparent results. Hope investigation may lead them to obedience. The following Sunday I had an opportunity to preach once at a union church eight miles south of Maitland. It will be open for us, when it is wisdom to occupy again.

The next week was spent in arranging to publish and writing articles for the *Maitland Herald* and *Mound City Times*, explanatory of our faith and the difference between the Reorganized and Utah churches.

Had about five columns in the *Mound City* paper, continued through three issues. That the press is willing to grant us such privileges is evidence that things are working our way, and that we are finding favor with the people. If I can judge the work by my own experience and feelings since conference, it is moving forward. Am having good liberty in preaching, and health sufficient to bear the burden imposed.

As suggested by Bro. Peter Anderson in charge, I commenced a series of meetings on Nodaway Island, July 6. Brn. Dobson and D. J. Krahl of St. Joseph had made a favorable beginning by holding a Sunday afternoon service six times in succession. Their efforts were well liked. I continued in the face of boiling hot weather and very busy farmers. Thermometer 108° in the shade one day. The spring was late and things have been crowded together too much a few weeks ago, so much rain that little plowing could be done, now corn is suffering from drought. Ours is a climate of extremes. After holding nine meetings on the island, which is two miles west of Amazonia, in the Missouri River, I changed base to the town of Amazonia. Could get neither hall nor church, so procured the district tent. Our island friends outside of the church helped to raise it, and hired seats from the hall. Held three services on Sunday without anyone to assist in praying, preaching, or singing. Had

about one hundred and twenty-five out in the evening and good liberty in talking to them; last evening not so many out, but a very good audience. My impressions concerning the town were not that great things could be done, but we stand a better show than in the country just at present.

Our tent is not equipped properly. Have no cot or cooking outfit and are at a disadvantage about stopping place, being too far from the tent to take care of it. We need some of our own hymn books, a dozen at least. It goes terribly against the grain to have to lead the singing of such hymns as "Jesus paid it all," and "There is a fountain filled with blood, and other such trash, when withal soprano singing or choir leading is not our forte. But I am truly thankful of having the way open to place the truth before the people in numerous places, and of receiving help from on high in so doing.

This northwestern part of Missouri can hardly be excelled for soil or productiveness. The farmers are well to do as a rule, and perhaps not as hungry for the gospel as if poorer in this world's goods, but we hope sooner or later to see a harvest of souls, and many honest-hearted ones gathered in. Desiring the prayers of the saints,

Your brother,  
M. F. GOWELL.

SPRINGFIELD, Mo., July 23.

*Editors Herald:*—The battle is over and we certainly had a splendid victory for the truth. Using the language of an independent gentleman who is quite competent to judge: "It is simply this: Old man Evans was not in it at all." And that is the feeling of the majority. He simply was snowed under from the first, and never as much as got his head out again.

He was quite good at sarcasm, but our man was too much for him at every turn, and turned all his jests on the poor man, to his discomfort. He frequently asked White to raise a dead man, and Bro. White told him he had raised one up two or three times already, pointing his finger at Evans, which caused a good laugh; and I am sure if he did not raise the dead he raised the "Devil" in Rev. Evans two or three times, enough to call White some very hard names. The pressure was too much.

He used a statement of Sam Jones' twice, to prove that the Baptists were sure of salvation. Sam said that "half the Baptists would be saved for their honesty, the other half for their ignorance;" and Evans said that he could not say that of any other church. White said he thanked God he could not say it of any other church. Just a little before this the other moderator and I had a little difference about the expenses. He said he would not pay what I claimed; so when Evans told about what Sam Jones said of their honesty, I wrote it down and I underscored the word "honesty" and showed it to him, and told him he would have to keep up his reputation. So he said, "don't say any more about it, and I will pay it"; and he did. Train time; off for conference at Bruner.

In bonds,

HENRY SPARLING,

BUXTON, Ont. —

*Editors Herald:*—To-day as memory fleets back over the events of the past three years, it brings before us many instances wherein the marvelous power of God through the gospel has been displayed in our midst. On the 6th of June we witnessed one of the most miraculous cases of healing. Several times during the last week in May Sr. Lizzie Irving (our branch president's wife) had raised considerable blood, apparently from her lungs, and on the morning of May 31, while going about her work the blood suddenly began to flow freely from her mouth and nose. She started for the field to her husband, but her strength failing, she sent a hired man. When Bro. Irving arrived he found her lying in the yard in a pool of blood. One of the best physicians in the city of Chatham was immediately sent for, who when he arrived pronounced it a burst blood vessel on the left lung. He left medicine to put her to sleep, and said she was not to move hand or foot for eleven days, and then go to the hospital. The latter she refused to do. She took the medicine, and from the first dose grew worse; and on Wednesday morning positively refused to take another drop, and asked for Elder Shields. Bro. Shields could not be got at the time so Elder Leverton was sent for; but before he arrived she had another bad hemorrhage, with such a weakening effect that several times she was thought by some to be dying. "When Mrs. Irving leaves that room, she will leave it in her coffin," was the repeated remark of several outsiders present; and indeed it did seem folly to the human mind to intimate her recovery. But God will not and cannot forsake his trusting children, and from the first she bore her testimony that God would heal her. Even while the crimson fluid, the very source of life, spurted from lips and nostrils she remained firm to the promise given her, that she would be healed by the power of the gospel.

Bro. Leverton came and administered to her, and in less than ten minutes the sleep which the medicine failed to bring came and she slept peacefully till morning, when she arose and dressed for breakfast. But she overexerted herself, and by Friday night was as bad as ever.

As Bro. Shields was expected on Sunday, she sent for Elder Green; but he being called to another bedside could not come and asked the branch to fast and pray in her behalf. On Sunday morning she was so weak it took her attendants an hour and a half to change her clothing, and at 2:30 the house was packed with outsiders, principally her relatives. Standing by her bedside, looking at the blanched cheek, the eyes of a strange dull gleam, the frail form apparently wrapped in death, it seemed like waiting for the dead to be raised.

As if to buoy up shattered faith, she beckoned, and bending low I caught the whispered word, "I shall be healed!" so weak, yet so strong. A chapter was read and Bro. Shields led in prayer, after which Elder Dent anointed and Elder Shields offered prayer of administration. As the prayer of faith fell from the lips of him whom God had

chosen the Spirit came with healing power, and baffled death had to depart. As the hands of God's servants were raised from her head, the words, "I am healed," rang through the house. She arose and dressed without any assistance and walked with a firm step to another room, where she took part in the meeting which followed, in which she bore her testimony to this work; which greatly affected her hearers, some of whom have since went to her doctor, and he consoles them by saying, "There is nothing strange in it; she may live a year yet, but not longer." But should death claim her tomorrow, it would not alter the fact that she was healed by the power of the gospel, and to-day she weighs two pounds more than her average weight has been for some years.

That Zion may continue to learn the great necessity of having faith in her King, is the prayer of,

Your sister,

JESSIE A. HACKETT.

FAGUNDUS, Pa., July 23.

*Editors Herald:*—It is with pleasure that I pen you a few lines, to let you know how thankful we are to God for his goodness to us. My wife and I came here very near a year ago and at that time no one knew anything of this latter-day work here, and we were laughed at by some, and some called us Mormons, and some seemed to think we were all right; but we prayed for them, and prayed for an elder to be sent here; we also scattered papers and tracts, and the outcome was, we got some interested; and on the 6th of May Brn. I. M. Smith and G. W. Robley came, and we could not get the M. E. church, nor could we get a schoolhouse for them to preach in. So we went at it and put seats in our largest room for sixty people, and they preached two weeks; and then Bro. Smith went to York State to fill an appointment, but Bro. Robley staid and preached awhile longer, and then went to McGraw and preached two weeks there, and had more calls than he could fill; for it seems that after the people got to hear a few sermons they did not harden their hearts and carried the news far and wide, and some came for miles to hear and invite Bro. Robley to go to their town and preach for them.

Well, we can see our prayers are being answered right along, for Bro. Robley has baptized seven here, all heads of families except one, and that a young lady; and there are others near to the waters of baptism; for which we are ever praying. So the good work goes on.

We have a nice little Sunday school here, and some of the outsiders are taking quite an interest in it. We also have started a prayer meeting, and all the young saints take hold in earnest.

Bro. Robley started for home on the 20th. We were sorry to see him leave, for we shall miss him very much; yet we are glad to see him get the much needed rest, and that others may hear this glorious gospel. We ask an interest in the prayers of all the saints; we will pray for them.

Your brother,

GEORGE H. PARKER.

LEBANON, Oreg., July 23.

*Editors Herald:*—The battle at Drain commenced the evening of June 25. The brethren there had secured the use of the Adventist church for one week. It was occupied or rented by the Free Methodists, but was not being used, and so was rented of them for our purposes. The interest and attendance there were very good. Some opposition was shown and there is talk of a debate in the future.

After holding the fort there till Sunday, July 4, we moved out and commenced meetings in the surrounding country; preaching once at Hudson, twice at Bear Creek, three times at Tin Pot, and ten times at Richey schoolhouse. The result of these meetings are, besides the encouraging of the saints and removing much prejudice as well as sowing the seed, three members added to the branch at Drain by baptism. The saints there are alive and did all that could be expected of them (if not more), both by putting forth their best efforts to make the meetings a success, and also by contributing the necessary means to help us on our journey.

Our work there for the present was closed the morning of the 16th by an early meeting (8 a. m.) of the saints at Bro. L. Tracy's at Hudson for prayer and testimony, and we took the 9: 15 local for Cottage Grove. We had received a letter from Sr. Oliver, who lives there with her daughter, a Mrs. Thompson. Sr. Oliver is an old-time saint. Her daughter is not a member, but sent us a cordial invitation to stop with them when we passed through. We arrived in Cottage Grove about ten a. m. After dinner we proceeded to try for a place wherein to present the gospel to the people. The M. E. church seemed the most promising; in fact the only one that there seemed to be any chance of getting, and after seeing one of the trustees, who sent us on a journey to find another trustee, we finally located the "other trustee," who in turn hunted up still "another" and proceeded to catechise us. They wanted us to preach "a good spiritual sermon without any doctrine." Of course Bro. Holt proceeded to show them that to preach a "spiritual sermon" that would represent "Christ and him crucified" one must needs preach the "doctrine of Christ." For awhile things looked rather doubtful, but victory came at last, and at four p. m. we had permission to occupy for that evening. "Not much time to advertise," I fancy I hear you say. Certainly not, but we proceeded to do the best we could, by writing and putting up notices and by walking up and down the street so that the population could comment upon those "Mormon" preachers, and by inviting each group of loungers that we passed by to "come to meeting." I will confess that I had to do the inviting, as Bro. Holt seemed to think it needed my "cheek" to do that.

Well, the result was a fairly well filled house when the time arrived for meeting. Bro. H— spoke with excellent liberty and the people listened attentively. Leaving Cottage Grove on the morning train, we arrived here in time to begin our meetings the same evening (the 17th). The next morning being Sunday and our meetings not

seeming to be very well advertised, we decided to each attend one of the popular churches of the place during the morning service, and have our meetings for the week announced. In this we were assisted by Bro. A. P. Morris and his son Alma. Together we managed to "take in" four of the churches and get our notices read out. Also your writer happening to attend the Baptist Sunday school at ten o'clock was invited—as the "minister" was absent—to preach for them there at the morning service. Of course I did as requested and was blessed in so doing. The saints here have secured the use of a hall and we have been holding our services therein. Prejudice is rife. Some came but did not want to hear "so much doctrine;" wanted us to "preach to the sinners." It is the old story of "Now ye say ye see, and your sin remaineth." There are, however, a few who are interested. Some good will surely follow. From here we expect to go to Foster, where we will probably hold our meetings during the next week, then expect to put up the tent at Waterloo.

We have now been in our field of labor fifty-six days; have preached seventy-two sermons, held three saints' meetings, and baptized nine.

When I reached San Francisco I looked up the matter of a portable organ for our use and found that I could get a good instrument for thirty-five dollars. Feeling that it was a necessity I began to try to raise the money for that purpose. Bro. H— heartily entered into the project with me and we succeeded so well that I now rejoice in the possession of a "Bilhouse Telescope Organ." We are making good use of it. Should any of the brethren contemplate purchasing an instrument for field use, they will find it an instrument that fills the "want" exactly. Our instrument when folded only measures about 11 x 15 x 24 inches and weighs thirty pounds, and yet it is *first class* in its tone and range of volume. Bro. H— thinks the "organ and I" make a noisy pair, but says it is "just the thing."

There are more calls than we can fill but we will do our best.

Hopefully your brother,  
A. M. CHASE.

## Original Articles.

### HEAVEN'S INSURANCE POLICY.

HEAVEN'S insurance policy is a subject I have given much thought upon, having been brought directly in contact with the many methods of man-made systems of securing their fellow creatures by life and death insurance policies. In the east it has become such a business that if you are not insured you are looked upon by many as cranky, if not a crank. Many hard-earned dollars go into the treasury of these various companies, not only from people of the world, but

those who are known as Latter Day Saints. The question is, Is it necessary and the right thing for them (saints) to do? A people who claim to have the perfect gospel system and holding the right to minister in the ordinances thereof involves this question: If their *gospel* is a *perfect* system, why should they invest in these worldly institutions? Is it not an indication of a doubt in their minds of its *perfection*? As we use the term "perfect," nothing can be added, for it is complete, hence nothing could be taken from it and it still be perfect. And further: if this *gospel* fails to meet every demand of the human race it certainly is not a *perfect* system, hence what advantage have Latter Day Saints?

In this age of skepticism, would it not be wise to call a halt and investigate this question?

But whoso looketh into the *perfect law* of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1: 25.

As we are informed, we "cannot serve God and mammon." If the gospel is God's *perfect* system, revealing service required and benefits accruing, who are we rendering service to if holding life or death policies? In the gospel we are assured of eternal life in the beyond if faithful, diligent workers to the end of our days. Do we believe it? Can we place greater confidence in that that is to accrue to us in the future than in those things promised for the present benefit of gospel believers? For instance,

They shall lay hands on the sick, and they shall recover.—Mark 16: 18.

Here is promised a physical blessing to the believers in this perfect system; yet we send for the physician if sickness overtakes us instead of the elders, as prescribed by James.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.—James 5: 14, 15.

While the law of the land compels having a physician, it does not prohibit following out the advice of James. By our acts we are to be judged. Would not our acts in this regard designate where our faith was—in God or man?

"Yes," says one, "we accept of all



this, but what has this to do in answering the question?" The fact is, we want to know if this perfect system called the gospel makes provision for the sick, and we have discovered that it does, as well as the hope of eternal life, which has a tendency to strengthen our faith.

"Yes," says one, "that's all right; but does that indicate that there is no necessity to look after oneself in carrying a life policy?"

"You see," says another, "if I should die I am so poor I have nothing to leave to assist my wife to meet the expense that would accrue; but if I keep up my dues, I shall have sufficient."

Yes, dear reader, did it ever occur to you that these companies become wealthy through this business? If they should fail, as some have, through the extravagance of those in charge, where would you come in? If money can be made that way, by saving, why not trust yourself; act your own insurance company, and deposit your pennies in the savings bank? I know people who have carried a policy for twenty-five and thirty years. Say you have a policy twenty years, and you pay the small sum of ten cents per week, which is the common fee, you would be astonished to know what you would have in hand. You would have one hundred and four dollars, to say nothing about the interest that would accumulate. This is viewing the question from a business point. Is there not a better method than either for Latter Day Saints? If not the gospel fails to meet these necessities that are liable to come to any of its adherents.

Jesus said,

Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.—Luke 16: 9.

Your insurance policy will not induce the company to care for you, but you obligate yourself to care for them. If you fail to keep up your dues, you drop out instead of into their habitation. Death is the only means by which a paid up member can induce the company to care for him. Is there much consolation in this? I cannot see it, as a Latter Day Saint. If I was of the world, and had no confidence in my own ability to save money when earned, I might be

induced to invest. It seems to me a better lesson could not be given than the parable of Jesus, quoted above, in regard to the best insurance policy ever issued. One of which a paid up member need have no fears if he fails. Would God or his church turn such away? Hence the Lord says,

Bring ye all the tithes into the storehouse, that there may be meat in mine house.—Mal. 3: 10.

Remember the poor, and consecrate of thy properties for their support.—D. C. 42: 8.

Learn to impart one to another as the gospel requires.—D. C. 85: 38.

From these citations we learn that this perfect system, the gospel, provides for the poor by the tithes of those who give credence thereunto.

Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.—Mal. 3: 8.

Are we not robbing God when we as saints, support these man-made institutions? What think you, reader? If we comply with the God-given method—make friends of the mammon of unrighteousness, our pennies, as well as the dollars, will go into God's treasury. "Where your heart is there will your treasures be also;" "By their fruits ye shall know them." Who? Latter Day Saints? If *faith* is to be designated by *works*, and we continue our support of these insurance institutions, how much better is our gospel, so far as practice goes, than the many around us whom we believe are only man-made?

There is another institution, under various names, into which none can enter unless they can give the password, known as beneficiary societies, and into its treasury many dollars go as a tribute of regard for the object of its organization if sickness overtakes one. You receive weekly aid as per the order. While these societies are of the world and have done much good, while some have failed, yet the question of Latter Day Saints investing as a necessity, would it not indicate their heaven-claimed institution was somewhat a failure, to say the least? Besides money invested, there is a good opportunity and the discipline would incline paid up members to the real sick, when the facts were otherwise; but the sick benefits would only come by feigning sickness, if not sick. I have known people being up and around to hustle to bed when it was known that the committee of

their society was to call. How is that for honesty? It is true such might be played on the Bishop or his agents, yet our relation together would make it a more difficult task, and our discipline has not that tendency.

"Come out of her, O my people," was the voice of the eternal Father. "Out of what?" says one. Out of these systems and methods that are not of God. Babylon—confusion! And be converted to the observing of the perfect system. It might be said, "Well, we know these beneficiary societies are not organized of God, yet they have done and are doing a great deal of good." Yes, this is true in many instances; but are there any benefits accruing to the adherents thereof that are not more graciously found by those in need in the *gospel* the perfect law? Hence, an investment in this direction not only indicates the lack of confidence in this perfect law, either for the want of an understanding of their duty and privilege, or a willful disregard of their covenant to serve God with *all* their heart—that would include the purse; but has its influence on those with whom they associate more or less to disregard the thought of God in his infinite wisdom meeting all the just demands of his covenant children; also to lessen their confidence in them as to their Christian integrity.

I have known Latter Day Saints who supported these man-made institutions, never failing to meet their dues, that would go to church and thank God for the perfect plan of salvation and never pay one cent of tithes in his storehouse. Could such be called paid up members in God's church? To me this is a serious matter, and should be discussed, that a better understanding might obtain in some localities.

The question, "Is it necessary for saints to carry insurance policies?" while not exhaustively argued, is yet sufficiently stated to enable every soul that will give it thought to say emphatically, No! If not necessary, to be sure it would not be the right thing for those who desire for the perfect gospel to prevail to indulge therein. And while we might be designated as a peculiar people because of our refusal to mix man-made concerns in with our God-ordained

system, would it not be better to stand aloof from such unnecessary obligations?

In hope of a better understanding and a more perfect compliance with this perfect gospel,

Your hopeful colaborer,

A. H. PARSONS.

PHILADELPHIA, Pa., March, 1897.

### DECEPTION'S REIGN.—NO. 8.

BY ELDER COLUMBUS SCOTT.

#### THE SECOND DEATH—WHAT IS IT?

A STRANGE idea it is, that our Savior's mission into the world was to destroy him that had the power of death, and so bring his power with its effects to an end; that after the race of mankind—all—has been delivered from his grasp by the two resurrections, a large proportion of them—a majority—are returned to his dominion again, that he and it be the eternal conquerors of them! But that is just what is done, provided the second death be literal, and to be eternally unconscious their final condition.

Christ's mission is a failure to the extent that physical death eternally holds man in its embrace. According to this theory, death, the last enemy, never will be destroyed, but is left to reign to all eternity, over just the number who enter the second death. The American negro slave was not emancipated from the condition of slavery by being remanded to its galling chains again, after a brief release.

The "king of terrors"—death, reigns supreme, co-eternal with God, over more than half the human race; nor will he down though the King of kings, Christ Jesus wars against him, if the second death be literal! "And the upright shall" not "have dominion over them in the morning" of their resurrection. Nor will the prophetic statement ever be realized:—

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.—Hos. 13: 14.

But on the contrary, it should be said: "O men, death shall be thine eternal plagues; I will be thine eternal destruction;" and "death shall feed on" thee throughout endless ages! It won't plague death a great deal, will it, to give him an eternal dominion over a great proportion of the race of

man? Death exists just as long as one soul is left in its embrace.

But this theory is false; it is a deception. It is of physical death that Paul speaks,—and of all mankind; and without particular reference to time, save in respect to the dead in Christ; when he says:—

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. . . . But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be [in the resurrection, for thou sowest], but bare grain, it may chance of wheat, [or man that is buried—sown,] or of some other grain [that is, beasts, birds, or fishes, that is sown, or buried at death]: but God giveth it a body [in the resurrection] as it hath pleased him, and to every seed [of man, beast, bird, and fish] his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, [in the resurrection], and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption [begotten, lived, and was buried subject to corruption], it is raised in incorruption: it is sown in dishonor, it is raised in [or for] glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.—1 Cor. 15: 22, 23, 35-44.

It is evident that Paul here refers to all "the dead," and the resurrection of all. It will not be denied, that all,—good, bad, and indifferent,—die in Adam; so all are to be made alive in Christ; but in different classes or "orders." It is also evident from what Paul here says, that the *bodies* of all the resurrected will differ in character and nature, in the resurrection, from what they were in death: "For thou sowest not the body that shall be." The difference is, it is sown a corruptible body, but is raised an incorruptible body—not subject, therefore, to physical decay or death any more.

"The second death," therefore, is not physical death. It must necessarily be, therefore, the condition into which those to be punished enter, after the eternal judgment. It is a separation from God and the rewards of the redeemed—a keen realization of

the justice of the decision of God in their cases respectively; a vivid remembrance of having rejected the infinite love of the Father, in the gift of the precious Son, his only begotten Son; their having derided all the offers of proffered mercy divine; their consequent loss of a part in the first resurrection and the glories of the millennial reign, their loss of celestial glory, and a place with those redeemed from sin by the blood of the Savior, through the mercy of the Father. Their experiences up to and including the time and work of the eternal judgment will have greatly enlarged their understanding of the things that pertain to the reign of God, and consequent increase will be realized by them in their great loss; and their sense of regret will be correspondingly increased. This increased knowledge so intensifies the situation, that it is like being cast into a "lake that burns with fire and brimstone." The intensified remorse, this keen regret, the impassable "gulf" of God's justice, gnaws away as a worm that "dieth not." It burns as a fire unquenchable! To be thus imprisoned till "the very last mite" is paid,—sin be expiated, surely is a great condemnation. (Luke 12: 58.)

But to make a profession of Christianity, and not live it; but to all the guilt of the common sinner add the great sin of hypocrisy, surely renders one culpable to a greater degree.

Then in the audience of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.—Luke 20: 45-47.

That word "greater," is a comparative term, which, in the relation in which it is used by the Savior, amounts to nothing, if the penalty for sin be physical death, which is the same to all the finally impenitent.

But, to embrace the gospel in its fullness, and go on to receive of its great blessings, be a partaker of its gifts, receive of its glorious visions, enjoy all that heaven could bestow upon man in the flesh, and then *willfully* turn and depart from God, most assuredly subjects such to the greatest condemnation. Such are the angels

of the Devil, and sons of perdition. Such sin against the Holy Ghost, after having received it. They commit the unpardonable sin. Surely for such, even the glory typified by the stars is withheld, after the sufferings of God's wrath in eternity. For such, there remains no more sacrifice for sins, and consequently they are beyond the pale of repentance. Infinite love and mercy have done for them all that was possible. They have "trodden under foot the Son of God, and hath counted the blood of the covenant wherewith" they were "sanctified an unholy thing, and" have "done despite to the Spirit of Grace."

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin.—Heb. 10: 26-29.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—Heb. 6: 4-6.

Impossible to renew them again to repentance? Heaven having done all that was possible to be done for them, and having willfully rejected all, has no more inducement for them. Having willfully turned from heaven's joys, light, glory, truth, grace, mercy, and infinite love, after having drank of its eternal truths and attained to a demonstrated knowledge of it, by the revelations of the Holy Ghost (1 Cor. 2: 9-13), they are left to reap the fruit of their doings. Like "the angels that sinned," they are cast down to hell, and delivered into chains of darkness, and reserved unto judgment. (2 Peter 2: 5.)

How wondrous the subject of the judgment eternal, as set forth in the revelations of God. How consistent with the character of a loving Father,—infinite in wisdom, love, truth, justice, and mercy; and with whom those attributes never decrease or change, and who will judge and mete to all the race of his created children according to their works. How the heart goes out in reverence to the great Judge of all. How ennobling this conception of "our Father" is to all who have the understanding enlightened by it. How unreasonable, insignificant, and shortsighted the imaginations of weak

man on this subject seem, as they are set forth in their sermons, articles of religion, confessions of faith, when compared with the statements of Deity! The innate justice of man ought to teach him better regarding this subject than to adopt the outrageous and extreme views of either the annihilationists, or of those who believe the never-ending literal lake of fire and brimstone, and the burning of the wicked eternally.

Either extreme view misrepresents God, and really benefits no one.

"Everlasting fire," and "everlasting" or "eternal punishment," are phrases expressive of the punishment inflicted by the Everlasting—the Eternal One, as distinguished from man's temporal inflictions; without the most distant reference to the time of its duration. The qualifying phrases "eternal," and "everlasting" qualify the fire or the punishment, as to its character and source, without any reference to the duration of it. Such punishment is that of the Eternal or Everlasting One. It also carries with it the idea of the last punishment, or the final one, whether it be long or short. God does inflict temporal judgments on men, as in the case of the antediluvians, and the Sodomites suffered "the vengeance of eternal fire;" yet both those peoples will appear at the final "eternal judgment." (Matt. 11: 24; 1 Pet. 3: 18-20; with chapter 4: 5, 6; Heb. 6: 2).

The eternal fire with which the cities of the plains were destroyed has long since died out. It did not burn eternally. And by the last Scripture above-cited we learn that there is to be "the eternal judgment." But will God be eternally judging the race? If so, when will the time of punishment arrive? It is regarding the idea that men will be eternally punished, or eternally destroyed, that the revelations of God are silent.

It is nowhere written that the wicked shall either be destroyed or punished eternally. And here we may safely rest, so far as the punishment of the impenitent and the second death are concerned.

How vast the difference between the ideas, eternal punishment, and being punished eternally—how vast!

THE SUN DARKENED, MAY 19, 1780.  
We surely will be pardoned for

reference to one more point, made to do so great duty, and so greatly deceptive, by the theory we have weighed, so far, and found wanting at all contradistinguishing points. In many of the leading books and tracts put before the public by the advocates of these theories, it is sought to be impressed on the minds of all, that the very remarkable and as yet scientifically unexplained "dark day" of May 19, 1780, is a definite sign that the last generation preceding the second coming of Christ in glory had arrived, by applying it to the statements of Jesus, when foretelling the signs that indicate that coming at hand:—

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . . . Verily I say unto you, This generation shall not pass, till all these things be fulfilled.—Matt. 24: 29, 30, 34. (See Luke 21: 25-32.)

Because the Savior says that the generation in which the signs here referred to by him would be shown forth, shall not pass till all be fulfilled, and as the darkening of the sun is here by him included, it is assumed that the darkening of the sun in 1780 is, must be, the fulfillment of this prediction.

A careful examination of the language of our Master indicates that the generation mentioned is to begin before the signs there referred to begin to be accomplished; how long before, we cannot determine; and all those signs, including the second advent, are all fulfilled before it ends. We are not informed that that generation is to be longer than ordinary, but it surely will have to be unusually long, extraordinarily so, should it have begun prior to May, 1780, and to extend beyond this writing, July, 1896.

The angels have not gone forth yet to gather the elect. The sign there predicted by the Savior to appear in heaven has not been seen yet. Nor have the tribes of the earth mourned yet, as here foretold. The truth or falsity of the application depends on what our Lord meant by the word

“generation.” The word “generation” may be used in one of three ways, four at the outside. It may be used as designating the race of mankind in general, or some special subdivision of the race, as in Genesis 5:1. It may be used as indicating the average life of man, as relating to their succession of each other; as in our day the average life of man is said to be thirty-one or thirty-two years. As used in the genealogies of our Savior, (Matt. 1; Luke 3), or, it may constructively mean a definite period of time, as in Genesis 15:13-16, as in Exodus 12:40, 41; in which case four generations include four hundred and thirty years just. One generation here is nearly one hundred and eight years. It seems evident that Christ did not attach either of the first two meanings here given to the word “generation” as he here used it. It would have the race cease at about the time of the second coming, or some division of it; and that would be so indefinite as to render the subject impractical. But if he used it as God did to Abraham, the prophecy, according to this theory, has overrun a generation some eight years and over, and the Savior has not come yet.

I would much rather accept the conclusion that the application here made by this theory is wrong, than to be brought to conclude that Jesus' prophecy will be or has been a failure. But should the theory, in its misapplication, fail us here, we will not be disappointed. It is a notable theory for failures. Jumping from one presumption to another, to prop up and save a falling cause, is like springing from one piece of timber to another of a storm-tossed ship to save from being found in the inevitable wreck.

When the generation referred to by the Lord, in the subject under consideration, has come, the signs predicted will be manifest, and no failure will be experienced. No uncertainty will attend the manifestations, so far as those who are watching for them are concerned. Jesus, no doubt, uses the word “generation” here in the same sense in which he uses it when he says:—

The men of Nineveh shall rise in the judgment with this generation.—Matt. 12:41, 42.  
All these things shall come upon this generation.—Matt. 23:36.

Christ brought to the generation

among whom he lived and labored, the sum total of the light of all the prophets, from Abel all the way down the ages to the Prophet Zacharias; and hence the responsibility of that generation was a full aggregation of their responsibility for the blood of all the prophets to that time. Now some of those who heard the voice of the Savior, and witnessed his labors, lived to see the destruction of Jerusalem, and the desolation of their governmental house, and the remnant led away captive among the nations. And it was to these things that Jesus referred, no doubt, when he said:—

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children; for, behold, the days are coming in the which, etc.—Luke 23:28, 29.

In the days of that people and their children. This will enable us to understand what Jesus meant by the word “generation.” The signs given to indicate the second advent near, are by Jesus placed in close proximity to each other; and to the second coming itself,—all to be within one generation. That is, many of those who are living when the sun shall be darkened, as foretold by our Lord, will with their children live to see the Lord come! The day nor the hour will be known; so heed the admonition, “Be ye also ready.”

Let it not be forgotten that Joel the prophet places the darkening of the sun and moon after the former and latter rains are restored to Palestine. This was done in 1846-1853. This the land with its productiveness now returning now testifies to. It is no longer prophecy or faith; it is now history. He places the darkening of the sun after the children of Israel are restored back to their anciently promised land—Palestine (Joel 2:21-27). He locates it about the time the children of Israel accept the gospel, and the Lord pours out his Spirit on them, and their sons and daughters prophesy. But these things, some of which are now coming to pass, are history, but are stoutly denied by the advocates of this theory right in the face of the fact that they are now being accomplished. The Prophet Joel says, after thus foretelling the restoration of the fertility of the land of Palestine, which is now fulfilled, and after the children of Israel—literal—are restored to that land,

which is now being fulfilled, and is a matter of history:—

And it shall come to pass afterward. . . . And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. Joel 2:28-31.

From the foregoing considerations we may safely conclude that the darkening of the sun, May 19, 1780, was at least one hundred years too early to be the fulfillment of the prophecy of our Lord, as recorded by Matthew and Luke.

All theories looking to or for the second advent of Christ before the Jews are restored to Palestine, and the rebuilding of Jerusalem, will prove to be deceptive, disappointing, and false. Who shall estimate the infinite and stupendous consequences of deceptive and false theories and doctrines in effect to those misled by them, in their relation to the great future? Is it not much better to prayerfully investigate and find the truth now?

Seek first the kingdom of heaven, and its righteousness.

Prove all things, hold fast that which is good.

Truth saves and sanctifies;—not error!

## Conference Minutes.

### LONDON.

Conference of the above district met with the St. Mary's branch on June 19-21; president R. C. Evans, assisted by Elders G. C. Tomlinson and John Shields, were chosen to preside; Maggie and Daniel McGregor secretaries. Branch reports: Monmouth, 59; loss 5. Ellice, 8; loss 3. St. Thomas, 109; gain 5. Niagara Falls, 50; gain 9. St. Mary's 52. Garafaxa, 99; gain 1. Toronto, 76; gain 31. Corinth, 41. Windham, 58; loss 1. Proton, 123; gain 11. Walsingham Centre, 41; gain 12. Riverview, 20; gain 6. Masonville, 120; gain 1. Stratford, 19. Selkirk, 11; loss 1. Egremont, 82; gain 6. London, 249; gain 4. Cameron, 70. London district report from June to October, 1896: last report 1,477; present 1,523; baptized 48, received 13, removed 14, expelled 4, died 1. Ministry: High Priests 1, seventies 2, elders 28, priests 29, teachers 20, deacons 18. Ministerial reports: High Priest R. C. Longhurst; Seventy John Shields; Apostle R. C. Evans; Elders, S. Langs, M. F. Derby, G. Virgin, W. Fligg, W. Place, T. A. Phillips, S. W. Tomlinson, J. MacKenzie, Frederick Gregory, A. E. Mortimer, J. Taylor, D. MacGregor, G. C. Tomlinson, A. MacDonald; Priests A. Wingrove, C. H. Neil, A. Knisley, T. A. Seaton,

A. F. Sherman, R. Brown, G. Lindsay, A. Sinclair, R. Gray; Teachers A. Kerr, A. Clark; Deacon W. Anderson. The following resolution was passed: "Resolved, that in view of the coming Plebiscite vote, that we as a people continue to place ourselves on record as being in favor of temperance measures, and that we advise our ministry and membership to advocate any proper measure to further the temperance cause and abstinence from all that can intoxicate." Preaching was in charge of Elders G. C. Tomlinson, R. C. Evans, Alexander McDonald, and D. MacGregor. R. C. Longhurst was sustained president, John Taylor vice president, R. C. Evans Bishop's agent, Maggie MacGregor secretary and treasurer. Adjourned to meet with the Toronto branch in October. One of the best conferences ever held in the district. The Spirit of God was present in wisdom, knowledge, faith, discernment, tongues, prophecy, and revelation. Many bright promises were given by the Spirit, with regard to the future of the church and the blessings God was about to bestow upon his children if faithful. An address from Elder Lake, the former missionary in charge, was read and feelingly replied to by the assembly.

**KIRTLAND.**

Conference convened at Kirtland, Ohio, July 3 and 4; G. T. Griffiths in the chair, assisted by E. L. Kelley; E. H. Garrett secretary pro tem.; the following branches being represented: Kirtland, Cleveland, Blakes Mills, Sharon, Conneautville, Youngstown, and Akron. Extract from General Conference minutes relative to boundaries of new district was read, after which the following resolution was adopted: Whereas, the district known as the Pittsburg and Kirtland district at its last conference, passed resolutions looking to a division of the same into two districts; and, whereas the General Conference of the church has sanctioned the action of said district and approved of the request for division, and whereas the branches and membership here represented comprise the northern half of the said original Pittsburg and Kirtland district,—therefore, be it resolved, that we proceed to organize a district, to be known as the Kirtland district of the Reorganized Church of Jesus Christ of Latter Day Saints, and elect such officers and adopt such rules and regulations as are necessary to effect such district organization. The following officers were elected for the ensuing term: L. W. Powell, president, George Powell, assistant president, E. H. Garrett secretary; L. W. Powell being sustained as Bishop's agent. G. T. Griffiths, L. W. Powell, and George Powell were selected as a committee, empowered to secure funds for the purchase of a tent to be used for missionary work in the district. R. Etzenhouser and H. C. Bronson were appointed to draft rules for the regulation of the tent, copies of which are to be placed in the hands of those who shall hereafter be in charge of same. The speakers were E. L. Kelley, R. Etzenhouser, and W. J. Smith. Adjourned subject to call of the president of the mission and district president, as to time and place.

**KENTUCKY AND TENNESSEE.**

Conference convened at the Caldwell branch, July 3, 1897, at eleven a. m. C. L. Snow president. Minutes of last conference read, corrected, and approved. Branch reports: Caldwell; Foundry Hill, 36; Farmington, 81. Presidents of branches reported: Priest D. W. Cook, Elder P. B. Seaton, Priest R. N. Warren, W. H. Griffin, T. C. Kelley, C. L. Snow, J. H. Adair; Teachers A. S. Snow, W. J. Caldwell; Deacon W. Haines; Priests D. W. Cook, R. N. Warren. Bishop's agent's report accepted as follows: Report of Bishop's agent for the Kentucky and Tennessee district for the six months ending June 30, 1897: Balance due church last report \$27.98; received of P. B. Seaton \$6.00, T. H. Blalock \$7.14, Ed Dunlap \$1.00, William Rosson \$30.00, Frances A. Rosson \$15.77, total receipts \$59.91. Expenditures: To Harvey Winchester \$16.00, Charles L. Snow \$40.00, Geo. H. Brush \$10.00, T. C. Kelley \$17.00, postage 14c. Total on hand and received, \$87.89; total expenditures \$83.14; balance due church \$4.75. Respectfully submitted, D. W. Cook agent, Sedalia, Kentucky, June 30, 1897. C. L. Snow offered his resignation as district president. Resignation accepted. Elder T. W. Chatburn elected president to fill unexpired term. Vote of thanks tendered Bro. Snow for his work in that capacity. Resolved "that when this conference adjourns, it does so to convene with the Farmington branch at new Bethel, Saturday before the second Sunday in February, 1898." Moved, "that the ministry be admonished to push forward in the work and do all that can be done by them." Carried. Motion to reconsider the act fixing date of conference. Carried. Motion to fix the date as Saturday before the fourth Sunday in November, 1897. Preaching by C. L. Snow, D. W. Cook, T. C. Kelley, T. W. Chatburn, and J. F. Henson. It was moved to disorganize the Eagle Creek branch. Lost.

**Sunday School Associations.**

**CONVENTION NOTICES.**

Program of the Northwestern Kansas district association, to be held at Blue Rapids, Kansas, August 18: 9-12 a. m. business session; 2 p. m. devotional exercises, W. S. Pender; address of welcome, Arthur Smith; Sunday school work in Kansas, William Landers; music; weapons for a teacher, and how used for the best success, (paper) Mrs. Lizzie Wolfe; discussion; paper, selected subject, Mollie Davis; Sunday school examinations, C. D. Carson; Duties of pupils, Birdie Kent; music; Sunday school ruts, how to get out of them, F. E. Taylor; Individual faithfulness the key to true success, paper, Ina Bevins, How can the opening and closing exercises be conducted most effectively? Betsey Bonner; experience in Sunday school work, Ed Fender; music; How can pupils be influenced and taught to study the lesson? paper, Sr. Miller, Atchison, Kansas; Teaching of the lesson for next Sabbath, the association to be the class, Nellie Parker; 7:30 p. m. Devotional, William Landers; Address,

selected subject, W. S. Pender; Primary teaching, Ella Landers; Why have Sunday school? Frank Pierce; Duet, Fannie and Ida Gurwell; Music as a factor in Sunday school work, Lyda Chapman; Should Sunday school pupils attend preaching and why? paper, Laura Kent; Relation of Sunday school to the church, James McDougal; Your favorite Bible proverb and why. Be prepared. If any on program, find it impossible to attend, please prepare paper, and forward it to Miss Laura Kent, Clay Centre, Kansas, at an early date.

Com. { LAURA KENT,  
INA BEVINS,  
F. E. TAYLOR.

**Miscellaneous Department.**

**BISHOP'S AGENTS' NOTICES.**

To the Saints of Northern Illinois District:— All having tithing or free will offerings to contribute to the support of the work of the Lord, can send it to F. M. Cooper, No. 240 West Lake Street, Chicago, Illinois, care of James Keir. All money sent will be promptly accepted.

It is hoped that all, acting under the direction of the word of God, will feel moved by love for the work to contribute of their means to its support as the Lord may have prospered them.

We also invite the saints in the district to inform us of the needs of the work in their several localities, and we will do our best to supply the demands, so far as the limited ministerial force will permit.

F. M. COOPER,  
Dist. Pres. and Bishop's agent.

July 26, 1897.

To the Saints in the Northern District of California; Greeting:—I am sorry I am compelled to appeal to you again for assistance to fill my calling honorably. I have no funds to supply the elders' wives with and the poor and needy ones in my charge. The Bishop has no funds. I have none of my own to advance. What am I to do? Are you willing to let the worthy and needy ones suffer? Please let those respond who can.

I feel sad when I know the saints need their scanty allowance and I have it not to send them. Let us awaken to a sense of our duty. Let us not be among those who will hear: "Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

In gospel bonds, with great desire for the welfare of God's covenant children,

C. A. PARKIN, Bishop's Agent.

No. 3010 Sixteenth Street, SAN FRANCISCO, California, July 22, 1897.

**MAYSVILLE REUNION.**

Charles P. Faul and A. W. Head, members of Northern Missouri reunion committee, were authorized to make arrangements for tents for the coming meeting to be held in Mr. James Harvey's beautiful grove, one mile east of Maysville, Missouri, the county seat of DeKalb County. After several days' time and considerable corresponding with parties

in Kansas City, we can rent tents cheaper than heretofore. We have special prices on tents to those wishing to purchase. Tents will rent from September 2 to 15 for the following low prices:—

Tents 12 x 14, 3½ feet walls, \$2 00  
 “ 9½ x 12, “ “ “ 1 75

Please send in your orders at once for these tents. Tents will be on the ground ready for you to occupy.

As we stated above, we have special low prices to those wishing to purchase. We think it will be cheaper for members or those expecting to attend our annual reunion to own their tents.

Tents 12 x 14, 3½ feet walls, \$9 00  
 “ 12 x 12 “ “ “ 8 00  
 “ 9½ x 12 “ “ “ 6 75  
 “ 9 x 9 “ “ “ 5 75

Please add 25 cents to the price to pay for the freight to Maysville, Missouri.

Those who will purchase tents will please send the money with the order.

For any other information address the secretary, Charles P. Faul, Clarksdale, Missouri.

A. W. HEAD.  
 CHARLES P. FAUL.

#### BOOKS LOANED AND UNRETURNED.

To certain ones (whose names are now forgotten) I loaned my copies of Lucy Smith's History of the Smith Family, also Tullidge's "Life of Joseph the Prophet." I would be glad to receive them again, and will thank those who have them upon their being returned. The call for the bound *Heralds* last winter was successful in causing the return of the lost book, and I hope this will result as well.

LAMONI, Iowa.

H. A. STEBBINS.

#### NOTICES.

To the members of Southern district of California by the name of Mamie, Katie, and Harry Slotterbeck: Will you kindly write to me to the address given below what relation you are to John Slotterbeck. I had an uncle by that name, also my grandfather's name was John Slotterbeck. Please write to me at once.

Your brother in Christ,

ELI SLOTTERBECK.

LEAVENWORTH, Indiana, July 22.

All members of the First Quorum of Elders who have not received a quorum license, if they send me their address I will forward licenses immediately.

VALENTINE WHITE, Sec. of Quorum.

LAMONI, Iowa.

#### REDUCED RAILWAY RATES TO NAUVOO REUNION.

The Western Passenger Association has granted reduced rates for the Nauvoo Reunion, under the following conditions: Going tickets must be purchased not earlier than August 16, nor later than August 21, and each ticket must be for full fare one way; be sure to get a certificate to correspond with the same. When you can, buy a ticket clear through, and get corresponding certi-

cate; but if you cannot, get a certificate to correspond with each ticket purchased.

And when one hundred certificates showing that that many full fares have been sold to the reunion are handed to F. M. Weld, the one appointed to look after that work, and signed by him, will entitle the agent at Montrose to sell the holders return tickets for one third fare. Hand in your certificates early, that there may be no delay for those who desire to go home early.

Return tickets must be purchased on or before September 4, to get the benefits of these rates. Ministers holding half fare permits are not entitled to these rates.

See notice of Nauvoo Reunion in *Herald* of July 21, for further particulars.

COMMITTEE.

#### TENTS AND COTTAGES—BLUFF PARK REUNION.

Word has just been received of a reduction in prices of tents and cottages at the Bluff Park reunion. If we can get an order for ten (10) or more tents we can furnish them at the following prices, 10x12, \$2.00; 12x14, \$2.25; and 14x16, \$2.75. If we don't get ten they will be a trifle more. Prices have been reduced one dollar each on the \$7.00 and \$8.00 cottages also.

F. M. WELD, Chairman.

MONTROSE, Iowa.

#### REUNION NOTICES.

The Southern Missouri district reunion will convene at Mt. Grove, Wright County, Friday, October 8, and continue over the 17th. The last three days will be used for district conference. Elder F. C. Keck and Bro. White promise to be there, if they can make it, besides a number of other elders. Now we have set it late so that it would come after the peach crop was over, so we desire all to come and let us have a good time. We shall try and have good singing and music, and it would be well for those young people living at Mt. Grove to practice some good hymns. Come in wagon, and bring tents, those that have any. Let those saints from the north come, and everybody come.

HENRY SPARLING,  
 DON SCHOFIELD,  
 C. M. BOOTMAN,  
 A. M. D. MCGUIRE, }

Committee.

#### CONFERENCE NOTICES.

The semi-annual district conference will convene at the saints' chapel, Llanely, on Saturday, September 4, 1897, at 5:30 p. m., for the consideration of the report of rules committee and other deferred business. Sunday services as follows: 10-11:30 a. m., Priesthood meeting, 11:30-12:30 p. m., preaching; 2:30-4 p. m., saints meeting; 6-7:30 p. m., preaching; 7:45-8:30 p. m., outdoor service (if fine). Reports required: Branch spiritual, special committees, Sisters Evangelical Aid Society. No individual or statistical reports required at this session.

E. R. DEWSNUP, Pres.

All saints who expect to attend the Ohio district conference which convenes September 4 with the Highland branch will please

notify the president of the branch, Isaac P. Woods, Sinking Springs, Ohio, not later than August 28, so arrangements can be made to accommodate all. Conveyances will be furnished for those coming by train. Those coming by rail from the east will arrive at Bainbridge on the 11:45 train. Those coming from Middletown and Cincinnati are requested to arrive at Hillboro, on the ten o'clock train. We expect a good attendance, and a good time is anticipated.

Yours respectfully,

I. P. WOODS, Pres.

#### DECATUR DISTRICT FINANCES.

##### CORRECTION.

In last issue, in the amounts contributed by members of Decatur district to Bishop direct, the item "bills receivable" should be "total," there being no "bills receivable" received by Bishop credited to members of this district; or more properly, the bills receivable appearing in published report of Bishop should not be counted.

COMMITTEE.

#### ORDINATION MEETING.

By call of district president, Robt. M. Elvin, an ordination meeting was held at Lamoni, Iowa, July 12, Robt. M. Elvin in charge. Hymn 609 was sung; prayer by Bro. Asa S. Cochran. Hymn 615; after which Bro. Elvin stated that the meeting had been called for the purpose of ordaining Brn. Fred B. Blair and Fred M. Smith to the office of elder, and George W. Blair to the office of teacher; the ordinations having been authorized at the late district conference.

After some remarks by the president, Brn. Fred B. Blair and Fred M. Smith were ordained elders by President Joseph Smith and Bishop E. L. Kelley, and George W. Blair ordained a teacher by Bishop E. L. Kelley and President Joseph Smith.

The services were very impressive and will long be remembered by the many in attendance. Closed by singing hymn 611.

B. M. ANDERSON, Dist. Sec.

#### DIED.

BROOKS.—Sr. Eva Brooks, of Vermontville, Michigan, born March 30, 1855; baptized November 4, 1889; departed this life in the faith and hope of Jesus, April 10, 1897. She leaves a husband and three little boys to mourn. Funeral sermon preached by Hiram Rathbun, Sr., in the Baptist church at Dimondale. We feel a sense of gratitude due for kindness rendered, especially by the Baptist minister and his congregation.

KELLEY.—Jerome Kelley passed away at his home in St. Joseph, Missouri, July 21, 1897, at the age of 46 years. Was buried from the Aspey chapel July 23, 1897; sermon by Elder J. M. Terry.

ASHMORE.—Earl Russel, son of Bro. and Sr. J. F. Ashmore, died at home of his parents in St. Joseph, Missouri, July 22, 1897, at the age of 19 days, and was buried from the Aspey chapel July 23, 1897; sermon by Elder J. M. Terry. These two funerals occurred at the same time.

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(Established 1860.)  
Published every Wednesday, at Lamoni, Decatur Co., Iowa.

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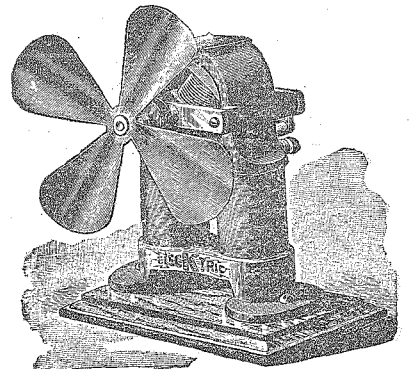
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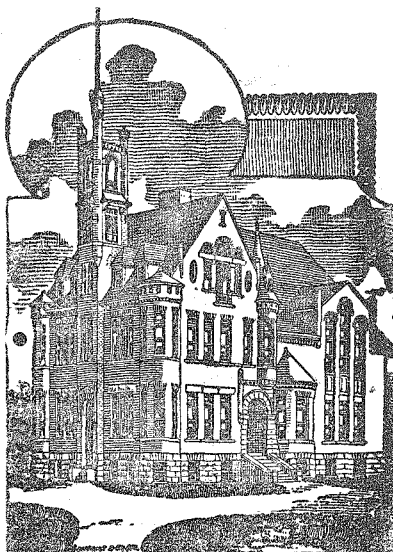
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H. H. H. O'Hayer, Jr.

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

Vol. 44.

Lamoni, Iowa, August 11, 1897.

No. 32.

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**A SCHOOL FOR PARENTS.**

THE retiring President of the Detroit Board of education in his annual report makes the valuable and novel suggestion that courses be established for parents as well as children in the public schools. His idea is to give some of the advantages of schooling to grown people who have come to America from foreign countries where they have not had the advantages of free tuition. The suggestion is an admirable one, but the *Tribune* would favor its extension. It is not alone foreign parents who need to go to school, but American parents also, and the better educated and more wealthy these parents are the more they need the schooling. It may not be practical to get them into school, but the need remains just the same. Parental training has been growing more and more lax for two or three generations past. Parental discipline has been similarly loosened during the same period. In another generation, unless parents take a decided stand for their rights, they will be ruled by the children.

This matter is a serious one, because the prevalent lawlessness in the schools and out of the schools is due almost entirely to the lack of home training. The Springfield (Massachusetts) *Republican* recently opened its columns to a discussion of this subject, and a school teacher wrote as follows:—

“I think one cause of the trouble lies in the fact that parents are turn-

ing their children entirely over to the school for training and purposely neglecting to do their own duty. From much of the talk that you hear you would be forced to believe that the school is the only agency in civilization. Yet there are three great factors for good that should be working together for the saving of the young—the home, the church, and the school. There is work enough to be done for all these three factors—the load is heavy enough for all. The home is the natural nursery, the other two being more or less artificial. Nothing can take the place of the home—the father and the mother—and when we try to do this we are simply substituting an artificial for a natural process. The home must be first and foremost in its influence, and the other agencies must be assistants.”

Another writer said:—

“In a great many American homes of to-day there is no clear, sharp, well defined authority. There is, of course, in these homes a great deal of compliance with the wishes and desires of the parents. But it is not obedience on the part of the children, nor the exercise of authority on the part of the parents. The parents and children are simply getting along with each other. The parents endure the children and the children bear with the parents. Each ‘passage at arms’ results in a compromise or a drawn battle. When there is no clashing of interests there is mutual affection and sunshine.”

The above suggestions are as true as gospel. The lack of parental training at home is responsible for the lack of salutary discipline in the schools and the lawlessness which prevails among children out of the schools. The old-fashioned idea of juvenile government is rapidly disappearing, and in its place the children are governing the parents. This has increased to such an extent that children are mainly sent to school to get rid of them, and when not in school are sent out on the streets for the same reason, where they remain

until midnight or thereabouts. The damage which they are thus prevented from doing at home they do not hesitate to inflict upon other people, and with absolute impunity, because the person of a small boy is regarded as sacred however much of a nuisance and evil he may become. There is not one case in a hundred where children are trained to yield implicit obedience to their parents or to have that respect for their elders which was the rule fifty or sixty years ago.

Without some serious, honest exercise of home influence and discipline the crop of boys coming up will to a considerable extent result in hobos, tramps, loafers, blacklegs, and idle and worthless characters, while the girls will be seeking or forced into divorces to be got rid of. The politicians, as the result of such impotent rearing, will nearly all turn out to be boodlers, embezzlers, and untrustworthy men, destitute of all moral character. The business men will be unreliable. Few of them will believe that honesty is the best policy or a good policy in business. Their idea of business will be to cheat, jockey, overreach, and deceive all they can. That is the present idea of smartness. Still others will grow up into professional criminals.

The lack of home training is the principal cause of all this lawlessness, and the school has set the example by liberating children from wholesome correction. So long as a boy is not punished at home and cannot be punished at school it is no wonder that he feels at liberty to do what he pleases. He knows that he will not be held to any responsibility, and hence he gives free rein to his vicious propensities. He knows that he is safe from discipline at home and that he is not liable to police interference. This is the reason why there is not a neighborhood in Chicago which is not at the mercy of the boys led by hoodlums who insult householders, destroy their property, and conduct themselves as they please, and resent with obscenity, profanity, or even violence any remonstrance against their viciousness.

There is scarcely an alley or vacant lot in the city of Chicago where they will not find ample encouragement from hobos, tramps, and loafers who spend their days and nights in them swilling beer, they being just as exempt as boys from the danger of police interference.

The Detroit superintendent hit the nail squarely on the head when he recommended school facilities for parents. They need educating in the fundamentals of juvenile training. They need to be told how to exercise discipline. They need to be impressed with the necessity of making children obey. They need to be told how to free themselves from the tyranny of children and to be encouraged in doing it. If something is not done to secure respect for the rights of grown up people and at the same time to curb the insolent, disrespectful, ungovernable, and criminal tendencies of children, it will not be long before the whirlwind is reaped from the wind which careless, indifferent, and timid parents are now sowing. It will not be long before the usefulness of the home as well as of the schools will be destroyed.— *Chicago Tribune.*

**DANGERS TO SIGHT IN SCHOOLS.**

DR. RICHARD H. DERBY has performed a public service in calling attention to the fact "that any child who is an inmate of our public institutions is far more likely to lose his sight from the inroads of contagious ophthalmia than to lose his life from scarlet fever or any of the diseases which are subject to quarantine regulation by boards of health." Ill-lighted classrooms, badly-made desks, carelessness in the placing of children with weak eyes in regard to the light are among the causes given by Dr. Derby for the wide prevalence of eye diseases in schools. The parents of the children frequently resort to foolish treatment, such as the injection of mother's milk into the eye, or the application of a piece of beefsteak or a raw oyster, all of which are looked upon by the ignorant as infallible cures for every disease of the eye. Under such empirical treatment, a case of contagious ophthalmia is not only a source of great danger to the patient himself, but to all of his fellow-pupils, for the malady may easily be

transferred through the medium of a towel, by the use of the same water in washing, and sometimes even through the atmosphere. When Dr. Derby visited a number of institutions with a view to preparing a report on the condition of the inmates' eyes, he found that among 7440 children not less than 1428, or nearly one fifth, were suffering from contagious eye diseases. Not infrequently the child himself is ignorant of his defective vision, and the tutors jump to the conclusion that he is stupid or lazy, when the apparent dullness or indolence is due only to the condition of his eyes. Dr. Derby says that many children who now pass for dullards would do very well if their eyes were put into a healthy state. He is also of the opinion that many cases of short-sightedness and other complaints of the eye may be prevented by lighting the school rooms properly; by seating the pupils in such a way that they will not find it necessary to strain their eyes; by so placing the

desks that the light will fall over the left shoulder, and not in such a way as to cast a shadow; by having properly constructed desks, so that the children will not be obliged to stoop over their work, and by observing the rules of hygiene.

**VALUABLE POPYRI.**

In a card to the Boston *Transcript* Vice President William C. Winslow says: "The allusion to the finding of papyri by Mr. Grenfell, of our Egypt exploration fund, in Monday's *Transcript*, leads me to state that these 200 or 300 rolls range from the Roman conquest to early Arab times, and that among them are early Christian documents of rarest interest. One of these, already examined, is a collection of the sayings of Christ, some of them not in the gospels. The place, Behneseh on the map, is the site of Oxysuchus, where the fish by that name was worshiped."

The United Brethren General Conference, at its recent session, had a discussion of the word "obey" in the marriage ceremony of their discipline. A large number of women had interested themselves in the matter and worked for its elimination, but the conference refused, and the word remains.

**\$1.50.**

**\$1.50.**

**THE SAINTS' HERALD  
REDUCED IN PRICE.**

Recognizing the closeness of the times and with a desire to place the church paper within the reach of every member, the Board of Publication has decided to offer THE SAINTS' HERALD at a reduced price for one year from the date named, as follows:—

On July 12, 1897, the price of the HERALD will be fixed at \$1.50 per year, payable in advance.

This reduction applies to both old and new subscribers, on the following conditions:—

Cash must accompany all orders for new subscriptions, as stated.

Former subscribers who are in arrears, who pay up on old subscriptions and renew one year in advance, will receive the benefit of the reduction in price from the date named—July 12, 1897.

Those who have already paid in advance will receive the benefit of the reduction in price at the dates of expiration of present subscriptions, and for the year following said dates, if renewing in advance.

This is a reduction of twenty-five per cent, both in the price of the church paper, and of the revenue derived from it. It is therefore necessary that all avail themselves of the new departure and greatly enlarge the list of new subscribers; and also that those indebted pay up all past due accounts.

Branch book agents and the ministry who can do so, are respectfully asked to second the efforts of the Board by obtaining new subscribers for the HERALD and working in the general interests of the Herald Office—the church publishing plant.

In bonds,

FRANK CRILEY, Bus. M'g'r,  
Lamoni, Decatur Co., Iowa

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 32.

## The Saints' Herald.

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LAMONI, IOWA, AUG. 11, 1897.

### TWO PRIESTHOODS.

ANY subject connected with the gospel, or attaching to the administration of gospel ordinances, ought to be considered in its entirety, and no special theory ought to be raised or maintained upon an isolated passage of scripture to the exclusion of others.

Among nearly all classes of so-called Latter Day Saints, in the divisions that arose after the death of Joseph and Hyrum Smith, there grew up what appears to have been an exaggerated conception of priesthood, that gave to certain officers something in the line of priesthood of a more or less mysterious nature, different to that held by other officers in the church.

This conception was an error, as we view it, and the holding of it has wrought mischief, helped to create and keep alive divergences that have been hurtful to the general cause, and an especial detriment to the particular class holding to them.

In section 104 of the Lamoni edition of the Doctrine and Covenants, which was section 3, in the Kirtland, or edition of 1835, the statement is made that "there are, in the church, two priesthoods; namely, the Melchisedec, and the Aaronic."

All officers in the church belong to one or the other of these two, no matter what their grade of authority, name, quorum, or duties of office. Any conception of priesthood, as to kind, quality, or name, in the church, differing from this is a mistake, and contrary to the law and the testimony.

Section 83, of Lamoni edition, section 4, in the edition of 1835, section 84 in the Utah edition, upon which many have based conclusions and theories of a higher or separate

priesthood, and which was given to the church in 1832, treats of two priesthoods only, the "high priesthood" and "the lesser priesthood." Paragraph 5 makes the offices of elder and bishop to be appendages, necessary adjuncts in and belonging to the "high priesthood;" the offices of teachers and deacons to be appendages, necessary parts belonging to the lesser priesthood.

The sacred inspiration that gave this revelation traces the higher priesthood, which is called the holy priesthood, from Moses to Adam; and states that this "priesthood continueth in the church of God in all generations, and is without beginning of days or end of years." There is nothing that can be connected with the priesthood, or imagined in relation to it that is stronger or grander than this simple statement makes the fact to be. This is found in paragraph 2. Paragraph 3 in a similar way states that the Lord "confirmed a priesthood" upon Aaron and his seed, which "continueth and abideth forever, with the priesthood which is after the holiest order of God."

No one not purposely blind can fail to understand that the priesthood here called "the holiest order" is the Melchisedec, or high priesthood, and is the one referred to in connection with the Aaronic in paragraph 6 in the expression, "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies."

One of the things that attaches to the faithful holding of the priesthood line of authority, comprehended in the unity of the two, the higher and the lesser, the Melchisedec and the Aaronic, is that all that the "Father hath shall be given unto him." This is in accord and fulfillment of the "oath and covenant," established by God when the priesthood was instituted, just as stated by Paul in the letter to the Hebrews, where, reasoning upon this same priesthood

he wrote that after the similitude of Melchisedec another priest was to arise, "For he testifieth, Thou art a priest for ever after the order of Melchisedec."

Referring to the priests who ministered at the altar under the law he wrote:—

(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec.) For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for ever more.—Heb. 7:17, 21, 28.

There is nothing in this, or the whole of the eighty-third section that warrants the conclusion that there is any priesthood other than one of the two referred to by name specifically, in which there is a ceremonial oath to be administered by man, in an ordinance of any sort. That none was contemplated is clear from what follows in paragraph 10,

Therefore, go ye into all the world, and whatsoever place ye cannot go into, ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests.

There is no mistaking this language. There was conferred upon those men called in the opening of this dispensation of restoration, the same kind of priesthood and authority that the apostles called and ordained at Jerusalem held; neither more, nor less. We nowhere read in either the Old or New Testament of a ceremonial ordinance connected with the administration of the gospel, in which the formal giving and taking an oath was required. Nor is there in the revelations by direction of which the church was established, its work begun and carried on, anything requiring such oath and covenant making, by command, or the giving of details, or terms of statement. The history of the church from its founding by revelation in 1827 to the death of Joseph and Hyrum Smith, nowhere shows any information of there hav-

ing been any such oath or covenant used, or any direction requiring it. The commission given in Matthew 28 and Mark 16, is broad and full; the one given in section 83, paragraphs 10 and 11, is like it, and in neither is there a provision for a formal oath, or covenant, or oath and covenant, not found in the acceptance of the word, obedience thereto in the ordinances of baptism and the laying on of hands, all of which if done in good faith is followed by the conferring of the Holy Ghost, which is the seal of the covenant.

There is no evidence in the history of the church that those early elders received, or expected to receive anything better, or different than the two priesthoods constituting one authority of many grades of office and duty; and that they did receive the priesthood specifically named in section 83 is positively stated in paragraph 6:—

And all those who come not unto this priesthood, which ye have received, which I now confirm upon you who are present, this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

This shows conclusively that all the right and authority and power and priesthood and privilege necessary to the establishing and building up the church, the kingdom, in these last days were included and conferred in the two lines named in section 104 first referred to in this article and named in section 83, in the following:—

They become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore, all that my Father hath shall be given him; and this is according to the oath and covenant which belongeth to the priesthood.

The principle by which this peculiar sonship is made effective to the transforming men into the sons of Moses and sons of Aaron, is given by the Apostle Paul in his letter to the Galatian church:—

For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's, then are ye

Abraham's seed, and heirs according to the promise.—Gal. 3: 26-29.

This agrees with what the Savior taught, as related by John:—

But as many as received him, to them gave he power to become the sons of God; only to them who believe on his name.—John 1: 12.

To put a construction on any part of section 83, that permits the calling, choosing, or ordaining men unto a priesthood separate and distinct from that conferred and exercised by the apostles as shown in the New Testament; and that conferred upon and exercised by those to whom the revelation was given, by reason of which a new line of authority, or society of men is created by oath and covenant couched in terms and expressed in forms administered by men, is to do violence to the whole tenor of section 104, section 83 itself, and the teaching of the New Testament, both the law and the testimony.

From the love of mystery, the tendency to secrecy of action, the mistaken sense of security, the desire for complete rule and domination, the idea that unity is to be perfected and perpetuated by bonds imposed by oaths and covenants secretly administered, grew a variety of bonds, oaths, covenants, and associations in the church, or different portions of believers originating from it, all through from the Masonic fraternity, the Danites, the Baneemytes, the Priestess' Lodge, the Illuminate, the Reincarnates, the Endowments, and all other orders association in which was secured by pledge and promise of secrecy, or an oath with a covenant, from all of which mischief, resulting in loss, has constantly occurred.

In a close watch upon the results which have followed the divergences, in the various branches into which the church was split, including the church in Utah, with its plural marriage and attendant ceremonies, Father Cutler's extra priesthood, Charles B. Thompson's reincarnation ideas, Prophet Joseph Morris' heavenly orders, and Pres. J. J. Strang's kingdom; and a careful study of the books, and history of the church, we have reached the conclusion that no work requiring secrecy, bonds, oaths, or covenants including penalties, is provided for in the gospel dispensation. That the oath and covenant named and contemplated in section 83, are

the oath and covenant made with Abraham, Isaac, and Jacob, of which the coming and work of Jesus the Christ was a part, and which was remembered and reinstated in the last days by the sending of the angel with the restored gospel. This is clearly the meaning of the revelation found in section 20, Lamoni edition; 47 in the edition of 1835, 1846; and 22 in Utah edition.

Behold, I say unto you, that all old covenants have I caused to be done away in this thing and this is a new and an everlasting covenant, even that which was from the beginning.

This was said relative to the ordinance and force of baptism; and in strict harmony with the command in Matthew 28 and Mark 16.

That men who are obedient to the divine command to repent and be baptized, and who receive the Holy Spirit through the authoritative administration by laying on of hands, are called and ordained to the Aaronic and Melchisedec priesthoods, forming one harmonious working whole known as "The Priesthood," may and do become the spiritual sons of Moses and Aaron, respectively, we are quite willing to believe possible. But we are not willing, nor ready to accept the idea, nor the claim no matter by whom made, that there is either in the church, or necessary to its existence or its work, an order of priesthood called of God, ordained because of provisions in the law, owing its existence, virtue, and power to ordinances of selection and ordination in which oaths and covenants are administered, or required.

To us the oath of the Lord by which the priesthood was created to continue forever, the covenant established between man and God in obedience and baptism on man's part, the accepting of the obedient and faithful ones manifested by the conferring of the Holy Ghost and Eternal Life, on the part of God, are the oath and covenant of section 83 and other passages where such are referred to in the law. Secrecy, mystery, the grasping of what is not provided for, outside of the plain provisions of the gospel of Jesus Christ, have no attractions for us; and we believe should have none for all true believers.

Whosoever is born of water and the

Spirit, is born of the gospel a child of God, and by virtue of the call of the Master unto the priesthood in either line, is a son of Moses, or of Aaron, respectively; and thus in due time the sons of Moses and of Aaron will offer sacrifices in righteousness unto God in the fullness of time under the gospel dispensation in the New Jerusalem.

It is time that Latter Day Saints should cease following after loose vagaries, however resplendent skillful men may make them to appear. Mysteries disappear as we approach them and need to know what may have been hidden by them, the darkness of them being dissipated by the light of truth divine. Let us live in that light and cease striving after the mysterious in unwarranted ways.

#### NEW MOUNDS DISCOVERED.

ST. PAUL, Minn., July 18.—The *Dispatch* publishes a detailed account of an exploring expedition sent out by it in charge of Louis De Lesley to locate, survey, and define the prehistoric mounds of the Missouri Valley, in South Dakota. The expedition was so successful that another immense area of work has been opened in the field of archæology. The largest group was located opposite the mouth of Grand River, and contains 600,000 square feet of territory, with eighty-four counted and surveyed mounds on the field, at an elevation of 175 feet above the Missouri River. Immense quantities of prehistoric specimens were secured and brought back to this city. It seems as though an entire prehistoric settlement had been properly located.

#### TO BLUFF PARK VIA THE K. & W.

FOR the Reunion at Bluff Park, August 19 to September 1, the Keokuk and Western Railroad Company will make a rate of \$4.90 from Leon, Iowa, to Bluff Park; from Decatur City, Iowa, to Bluff Park, the same. Passengers will be entitled to a one third rate returning. Passengers can leave Leon at 2:40 p. m., arriving at Keokuk 8:30 p. m. Returning passengers can leave Bluff Park 8:30 a. m., arrive at Leon 11:45 a. m. 4

#### EXTRACTS FROM LETTERS.

BRO. C. A. PARKIN wrote card, San Francisco, July 22:—

We are expecting a large attendance at our reunion at Oakland. Brn. Parker and Barmore have done some preaching on the street to good-sized crowds.

Bro. A. B. Purfurst, lately baptized at Lamoni, writes from Los

Angeles, his present residence, July 25:—

I myself am well, thanks to God, joyous, and very grateful to the Lord for the gift of his Holy Spirit and for the communion with the saints, for all those countless blessings that he does bestow upon me from day to day. I feel so glad, and thankful too, that I have had the honor of meeting you and the other brethren in authority in Christ's own church, and shall never forget the blessed time I have had in your company and whilst among God's people in and about Lamoni, St. Joseph, Stewartville, and vicinity. May the Lord abundantly bless every one of his people in all parts of the world.

Bro. A. H. Parsons, referring to statements made by a Brighamite elder or elders, which appeared in a late *Herald*, writes from Philadelphia the 30th ult., as follows, to brethren of the business department:—

Your letter at hand, also notice in *Herald*. I waited to obtain the information necessary for you to look up that case, if it was true. I learned to-day through Bro. Kent, who saw the man himself last Sunday and talked with him, but could not give his name, that he said he sent twenty-five cents in a letter for some tracts. That is all there is in it. While this Charles A. Streeper made a great ado, charging the Reorganization with being dishonest, in a curtly and mean way, I was well satisfied then that he was not telling the truth either in that matter or against Bro. Sheehy. It seems these fellows must have it that we are persecuting them.

Bro. L. R. Devore, Graysville, Ohio, August 2:—

I arrived home from Fayette City, Pennsylvania, last Thursday; baptized eight while there. The branch is in excellent condition; Bro. D. L. Shinn baptized four. I return there as soon as I can get my affairs in shape. I think the Church History is grand.

M. T. Short, Madison, Wisconsin, August 3:—

Fourteen discourses were delivered in the tent ere it left on 25th ult. for Ablemans, this State. I gave forth eight of them and nine more since in a chapel in Greenbush, which is the suburban part of this capital city. I begin a series this evening, near by in a schoolhouse; and thus we work along all the while. Am quite well and comparatively happy.

Bro. A. B. Pierce, Plainville, Massachusetts, August 4:—

Elder F. O. Coombs gave a very instructive and edifying sermon to the saints here on last Sunday morning; his subject was upon the "Jews." The writer was present at Attleboro last Friday evening; also present Elder C. A. Coombs in charge, assisted by Elder F. O. Coombs; meeting held at Sr. Cicily Siddall's; refreshing season from the Lord.

Bro. John M. Terry, of the Far West, Missouri, district, wrote July 26:—

So far as I know the work is onward. In and about St. Joseph there are strong efforts made by the local brethren to get the gospel into new fields, to "break up fallow ground," which is encouraging.

Bro. J. B. Smith, of No. 672 East Fourth Street, Salt Lake City, Utah, expresses the following on the finance question:—

It looks to me that it would be a good plan to establish storehouses in Lamoni and elsewhere, if needed, so the members can bring their produce as tithing, which I believe they would do, where otherwise they would not be able to give money, as their amount of money is so limited that all of it is consumed in taxes, interest, clothes, etc. Of course the church needs money, but I believe the produce would help keep more of the money they receive.

#### EDITORIAL ITEMS.

THE saints of Kewanee are to build a new church of brick. The old one was in the way of public improvement standing at the head of a street which the city desired to open and had to be abandoned. So the brethren took counsel together, sold the old building, secured a new site, and will build. Good success attend them, is the wish of all.

Bro. James Knox, agent for the Brazil, Indiana, *Times*, wrote July 26 that there was opportunity there, and in the neighborhood, for some missionary effort. He offers a home for an elder to occupy while trying to warn the people. Can any of the Indiana force go to his help?

Bro. Clement Maleor, at Spring Valley, Illinois, would like some elder to come in there who could properly dispute with an infidel element, of which he says there are many there. Can the Northern Illinois elders accommodate him?

Bro. Thomas Bell, of the Decatur district missionary force, has been engaged in discussion with one Rev. George P. Brown, of the Holiness persuasion. The result has been good for the cause and prospects for additions to the church. The expressions of the people are friendly; they ask that preaching be continued.

Abraham Lincoln once received a letter asking for a "sentiment" and his autograph. He replied: "Dear Madam: when you ask a stranger for that which is of interest only to yourself, 'always inclose a stamp.'"—A. Lincoln.—Ex.

The Syracuse, New York, *Post-Ex-*

press of July 22, sent us by some good brother, has an article on the origin of "Mormonism," called out of the fertile brain of some writer by the recent pioneer jubilee celebration at Salt Lake City, Utah. It is not practicable to reply to every misleading article that appears, but well to reply when possible. The progress of the work will correct the public mind, we trust, in due time.

Bro. W. B. Toney, of the Indian Territory field, writes that success is resulting from his efforts, though in the face of opposition from some of the Disciple faith.

Elder Frederick M., eldest son of President Joseph Smith, and Sr. Ruth L., daughter of Sr. A. E. Cobb, of Lamoni, were united in marriage at the home of the bride's mother on the evening of Tuesday, August 3; President Smith officiating. The HERALD extends hearty congratulations and expresses sincere good wishes for the future of the happy couple.

Bro. E. A. Stedman returned to his field in Minnesota on the 3d inst., after a brief visit home in attendance at the wedding of his daughter, notice of which appears in this issue.

Mr. H. E. Lesan, City Editor of the Ottumwa, Iowa, *Courier* visited Lamoni of late interviewing President Smith and others with a view to preparing an illustrated article on Lamoni and the faith and general position of the church, for the *Midland Monthly* for the coming October. Our people may be interested in reading what Mr. Lesan has to say of us.

Canovas del Castillo, Prime Minister of Spain, was assassinated by an Italian anarchist at Santa Agueda August 8. Consternation in Spanish cities has resulted. Leaders of all parties have been summoned to Madrid to lend patriotic support to the monarchy. Important results affecting Cuba, including Weyler's recall, also Carlist uprisings in Spain, are predicted.

There is hope for better observance and execution of the law in Ohio. The Attorney General of the State has begun proceedings to remove the sheriff of Champaign County, for his conduct in the riot in connection with a lynching at Urbana in June last. The proceedings are based on the failure of the sheriff to protect a prisoner from

a mob and to arrest the leaders of the mob after the lynching. Similar action will be taken against the mayor of Urbana, who is also charged with dereliction of duty.

Terms of peace proposed by General Weyler, the Spanish commander, have been rejected by General Gomez, on the ground, it is said, that they gave Spain all the advantages, left Cuba to carry the immense burden of debt, and provided for home rule in name only.

Sharp earthquake shock at Trieste, Austria, August 4.

The United States Government has sent a fleet of war vessels to Hawaii in view of possible complications growing out of the proposed annexation of the islands.

Enormous forest fires have been raging for a week past in the Telagh district of the province of Oran, Algeria. A body of 1,500 soldiers of the foreign legion have fought the fires night and day since the outbreak, but without effect; advices dated August 3.

The great volcano of Mayon, Island of Luzon, of the Philippine group, became active on June 26 and continued so. Advices via Hongkong up to July 8 state that five hundred people are known to be killed, and not improbable that the loss of life would reach thousands, depending on the length of the eruption. Eighteen towns in the vicinity, including adjoining plantations, are reported to have been destroyed.

Madrid advices dated August 3 state that "there have been further troubles here growing out of the people's disinclination to submit to the octroi tax, the duty levied on provisions which are brought into the city. To-day most of the shopkeepers in the outlying district of the city closed their places of business as a protest against the tax. Those shops which were not closed were attacked by mobs, who smashed the windows and fittings. The outlook is ugly, and strong precautionary measures have been taken by the authorities."

Constantinople advices, August 2. From present indications the powers will be compelled to send another ultimatum to Turkey. "The action of Tewfik Pasha in submitting a series of amendments to the draft of the

treaty of peace completed at Saturday's sitting of the Ambassadors, is regarded as meaning a delay of two or three weeks in the signing of the preliminaries of peace, and it is further thought it will possibly necessitate another threat in the nature of an ultimatum. A Paris dispatch says that the ambassadors are determined to maintain the wording of their draft of the treaty of peace without any change."

Constantinople news dated August 3 state that three Turkish ironclads left the Dardanelles on the 2d and were joined there by the second division of the Turkish fleet, consisting of seven war vessels, all of which sailed for the island of Crete. Fears are entertained that the departure of the fleet will lead to a collision with the international fleet in Cretan waters, in view of the announcement of the foreign admirals that they have decided to oppose by force the landing of Turkish reinforcements in Crete. Paris advices, same date, are to the effect that the Turkish civil government of Crete had been notified of such intention and had replied that he could not accept such decision, apparently taking the ground that the Porte would persist in its intention to reinforce the Turkish garrison in Crete. Later news is, in effect, that the Turkish admiral affirms that the fleet was proceeding to Mitylene, in the Mediterranean, for ordinary naval maneuvers.

August 4. Foreign ambassadors are struggling with the question of Turkish evacuation of Thessaly. The Porte demands partial retention of the territory until the payment of indemnity by Greece, but the powers firmly refuse to accede to the demands beyond the concession of certain strategic points.

August 5. Turkish officials now manifest a desire to expedite peace negotiations with the powers, because of unhealthy condition of troops in Thessaly, lack of funds, and the supposedly threatening attitude of Bulgaria, Servia, and Montenegro.

The belief of the Cretans that the Sultan had charged an officer with instructions to wreck the autonomy scheme, has resulted in an official declaration of Cretan provincial deputies in favor on autonomy and asking

the withdrawal of Turkish troops from Crete.

The town of Pohlbach, Wittlich district, Germany, partly destroyed by fire; three lives lost.

Two hundred persons drowned at Kremenchug, Russia, caused by high water carrying away a bath house.

A south pole expedition will sail from Antwerp, August 15.

Pennsylvania, West Virginia, and Iowa miners have joined the strikers in the bituminous coal fields and prospects are favorable for a more general struggle between miners and operators. Coal is scarce and industries and private consumers are suffering for fuel supplies.

Those going to the Nauvoo or Bluff Park reunion from Southern Iowa and adjacent points will be interested in the advertisement of the popular Keokuk and Western road, in our present issue. See rate and time table announced. The K. & W. is a pleasant route, making good connections at Keokuk for Bluff Park or Montrose.

Bishop E. L. Kelley is still quite sick and confined to his bed, weak from a two weeks' run of fever, of some kind. He is now slowly improving, but will not be in condition to take up active duties for some time.

From Simla, British India, August 6: "The British political officer at Malakand reports that practically all the tribes joined in the late attacks on the British forces in the Chitral district. He adds that 2,700 men of the enemy were killed and that in addition many of the tribesmen were wounded. The latter are greatly disheartened and much further resistance is not likely.

Letter from Bro. F. G. Pitt dated at Manchester, England, July 27, states that he arrived at Liverpool, the evening of July 23, having left New York on the Campania, on Saturday, the 17th. The passage was pleasant and Sr. Pitt stood the sea voyage well. Bro. Pitt says: "From what little I see of England, I think I shall like it. Of course, everything is so different here from America that I feel exceedingly green. But I am beginning to 'catch on.' I shall appreciate the experience this new field will give me; and hope to use it to good account."

## Mothers' Home Column.

EDITED BY FRANCES.

"Sometime, when all life's lessons have been learned,  
And sun and stars forevermore have set,  
The things which our weak judgment here has  
spurned—  
The things o'er which we grieved with lashes wet—  
Will flash before us out of life's dark night,  
As stars shine most in deeper tints of blue,  
And we shall see how all God's plans were right,  
And how what seemed reproof was love most true."

### SELECT READING FOR SEPTEMBER MEETINGS OF DAUGHTERS OF ZION.

AMUSEMENTS—CONTINUED.

"INVESTIGATION into the origin of other games will lead by pleasant paths into quaint old realms of history and mythology, and while affording recreation, will make a pleasant introduction to studies which come later. To those who wish to explore this field we recommend the book, 'Games and Songs of American Children,' by William Wells Newell.

"A magic lantern in the family affords an almost endless fund of amusement and entertainment. It can be obtained for a few dollars, and the average boy or girl of twelve can easily learn to use it. I spent last winter in a family where was an irrepressible boy who, being the only one and having no playmates near, was a veritable '*enfant terrible*' from restlessness; it took the whole household to amuse or repress him into endurable order. His father bethought him of a magic lantern as a Christmas present to Tom. After its arrival, peace reigned in that household. Tom soon developed into a first-class showman, and found plenty of occupation to keep him out of mischief during the day in studying up concerning the scenes that he was to exhibit in the evening. Nor was he the only one interested; we all grew to look forward to show night with pleasant anticipation. A magic lantern forms a valuable auxiliary in the journeys we have recommended. Pictures of the place visited give a vividness to the journey that nothing else can. . . .

"A simple experiment shows the action of alcohol upon brain tissue. Put the white of an egg in a glass and pour alcohol on it. The effect seems to be the same as when we drop the white of an egg into hot water—first a misty film, deepening in consistency and whiteness till it is so firm that you can pick it up in your fingers and hold it before the children's astonished eyes. They are sure it must be hot; I have had children shrink from touching the glass lest they burn their fingers. When they do touch it, and find that it is not hot, their wonder fixes in their minds the truth you wish to fasten there—the injury alcohol does the brain. The chief constituents of the brain are similar to those of the white of an egg—albumen and water. Alcohol is such a great water drinker it takes the water away from the albumen, leaving it hard and white. If we drink intoxicating drinks, the alcohol does for the brain what it did for the white of the egg in the glass: it hardens it and unfits it to convey the mind's

messages to the muscles; this explains the staggering gait and the aimless movements of the drunken man. . . .

"We have spoken thus at length of indoor family amusements because through them the evenings can be utilized for securing the threefold end we have in view—uniting the family, making children love home, and shielding them from temptation. We believe that nine tenths of the boys and girls who go to ruin go there through misuse of their evenings. We never knew one whose evenings were habitually well spent to turn out badly. Danger lurks in the darkness, and while the education of the street remains what it is there is no safe place, morally, for a child at night, outside of home and its influences. It may seem to you, busy fathers and mothers, too great a sacrifice of time to devote your evenings to amusing your children, but it pays. Not that we would ask you to spend all your evenings in playing with the children; that would not be best either for you or for them; what we plead for is that you should feel your responsibility concerning how the evenings are spent, that you should join the children in their amusements often enough to make them feel your interest and sympathy therein, and realize the fact that you are one with them in their joys as well as in their sorrows. This oneness of feeling is the great thing; few things endanger the unity of the family more seriously than the habit of children seeking their amusements apart from their parents. . . .

"Let us but feel that recreation is necessary and we can have it. The great difficulty is that people do not appreciate this necessity, or, appreciating it, seek for recreation where it cannot be found, in dissipation. Could the time and money spent in gambling, ostensibly for play, in theater going, in hot, close skating rinks, where body, mind, and morals suffer, and in other questionable forms of so-called amusements, be expended in the genuine article, no man, woman, or child in all this land need be deprived of recreation, worthy the name. . . .

"Farmers' wives often wear out before their time and break down nervously, because of the hard monotony of their lives. Farmers' children often grow to dislike the farm and leave it for the same reason. Infuse into this life more brightness by change and recreation, and these evils will be diminished. A little planning will make a week's holiday after harvest possible to almost every farmer and his family. Find some one to care for the stock and the milk, pack up a generous supply of lunch and a meager one of clothes, take your family and *start*. Once started the hardest part is over. Go with your own team to some pleasant place, and there are pleasant places within a day or two's travel of every farm, camp out and spend the week in resting and fun. Never fear that you will not find enough of the latter in 'this return to barbarism.' Every hour's experience with its haps and mishaps will store up happy memories for the future. Not the least among the benefits of a week spent thus with Nature is the fact that it gives you time and opportunity to become acquainted with your chil-

dren. You will learn more of their real character, and they of yours, in this week's freedom and abandon than you might gain in a year of routine work.

"We have dwelt thus long upon recreations where the whole family join because we feel this to be one great need of home life to-day. There is too great a separation between parents and children; parents doing all the work, perhaps, and children doing all the play; or both may seek recreation and seek it in different ways, instead of unitedly. . . .

"Teach children early to distinguish between fun and mischief which always has in it an element of evil. Join in their fun as heartily as you can, but beware how you applaud their mischief, however cute it may be. Don't let them hear you laughing over the good jokes they have played off on each other if these jokes have in them, as nearly all practical jokes do, a spice of malice, or if anybody is made uncomfortable by them. Have the children remember that the Golden Rule holds good in play as well as in work, and that here as there the test is, doing as we would be done by. This will lead them to respect their playmates' feelings and rights, so that they will not wound the first or infringe upon the last. A few general principles fixed in the child's mind will aid him in keeping play what it should be, pure fun without malice. . . .

"Nearly every one—it may be safe to say every one—has some gift which cultivated would provide him with work embodying the essential conditions of play; work which he loved well enough to do simply from the love of doing it. Thus it might develop into his successful life-work, or what is more in our thought now, it might provide for leisure hours occupation which brings recreation and safety from temptation. I remember a boy, the son of a widow, living in close quarters where he had not room according to his strength, who had a passion for mechanics which made him a perfect nuisance in the neighborhood. He was always trying experiments with steam over his mother's teakettle; in carpentry by driving nails in most absurd places and destructive fashion, till the little house could not hold him and his inventions with any comfort to anybody else. Turned loose on the street he was into all sorts of mischief; the constructiveness within him turned wrong side out, became destructiveness to the annoyance of the neighbors, who vowed that Jack was on the high road to ruin. But a motherly old lady among them who had raised three boys of her own and understood boy nature, thought differently. She had a large woodhouse with a workbench and tools at one end of it. Into this room she took Jack and turned him loose, with some few restrictions, which, by the way, he never violated; and here for months he spent most of his waking hours when out of school. The neighbors had no more complaints to make of Jack, nor did he go to destruction as they had prophesied. He lives to-day an honored man, a successful engineer, and gratefully refers to that dear old lady's insight and her workbench as having saved him from the predicted ruin.

"A case of opposite character stands out darkly before me as I write, the case of one of my own pupils. 'He was the only son of his mother, and she was a widow;' an aristocratic woman, proud of her birth and her lineage, proud of her husband who had been a noted lawyer, and in whose footsteps she was determined that her son should follow. But to her great disgust he developed what she considered plebian tastes—as great a passion for mechanics as our friend Jack. She determined to crush them out, and to accomplish this forbade him going near a workshop, and even took from him a boy's chest of tools which was his heart's delight, because, as she said, 'It encouraged him in his plebian tastes.' I can now almost hear the scorn in her voice, as I have often heard it, as she exclaimed in disgust, 'My boy a mechanic!' As he grew older he besought her to let him study mechanics, to allow him to become an engineer; but no, a lawyer he must be and nothing else. Shut out from the work he loved, and shut up to studies he hated, the result is easily foreseen. When last I heard from him whom I had known as a bright, happy, lovable boy, he was a wrecked and ruined man. And I could not help asking myself, if wise mother-love predominating over pride could not have averted the disaster.

"With daughters the temptation is not toward such dissipation as endangers their brothers, but it is towards sinking into listless or frivolous lives which effectually dissipate their life forces and render them less noble than they ought to be. Guard them from this by the cultivation of their special gift; it may be for music, painting, or embroidery; for gardening, bee raising, or management of horses—something in which they delight, and, delighting in it, are sure to excel. Thus they will find recreation for weary or listless hours."—*Childhood: Its Care and Culture.*

## Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

### HOW TO HELP THE DISTRICT CONVENTION.

CHARLES FRY.

ONE of the first questions that comes to the mind of the district superintendent when he begins to make out a program for the next convention is, "What can I put in the program that will be beneficial?" We present a plan for

A SUNDAY SCHOOL NEWSPAPER.

which we believe will prove of much value to those using it. To make the plan a success, one or two

EDITORS

should be appointed at the previous convention, or as soon after as possible, so that they may have plenty of time in which to prepare. In the selection of editors, those should be selected, at first, who have most of the

QUALIFICATIONS;

however, it may be necessary to give various

ones a trial, to see what their qualifications are, as well as to develop talent in this line.

An editor should be *alive*, keeping watch for everything of interest or importance. He should also be a good *critic*, to pass judgment upon all kinds of work done at the convention, or in the schools; to suggest new lines of work, and encourage others to carry out this work. He should be a good *reader*. We mean this in two ways. He should be one who reads the church literature, and enough of the world's current literature to keep up with the times at least; and he should be a good oral reader, so that when he reads his paper all present may hear and understand.

#### ADVANTAGES.

There are numerous topics of minor importance connected with the Sunday school work, yet they are not so non-important that they should be overlooked. These topics can be handled to good advantage in the Sunday school newspaper. Comments upon current events connected with the church tend to give a broader conception of the work.

Good spicy quotations may be used and commented upon, as well as more lengthy selections.

It is just the place for a few good original articles; something that is needed and that will stir the workers to greater activity.

It is not necessary that the editors do all the work; they may have

#### CONTRIBUTORS

to write articles, even though short, and send in. In this way many of the teachers and scholars too, who "never tried" before, may be encouraged, and by a little practice increase their usefulness.

I expect many districts will find it difficult or perhaps impossible to fully carry out this work; however, I have briefly given the plan, and each may use such part as he can. In the Fremont district it has been in operation in a modified form for over a year, and we can pronounce it a grand success, not only for what it has done, but also for what we expect it to do.

Give it a trial, and you will find that many new thoughts will be brought out, and we believe you will find it useful in many ways. Tabor, Iowa.

[We have heard several of the above-mentioned papers, and have no hesitancy in pronouncing them a complete success. In his district they expect the Sunday school newspaper as surely as they would the routine business of the convention. Write him, if you would know more about it.—ED.]

#### ONE LITTLE SUNDAY SCHOOL.

IT was one Sabbath afternoon in the middle of August, 1896. The scorching rays of the sun beat down with little mercy for any lying thing. Horses and cattle alike sought the shade or the quiet pools and gentle stream. The little birds had flown to their leafy retreats, and with suspended song sat quietly hidden from the burning rays of the cruel sun.

The little village of C— lay languidly resting on the banks of the murmuring stream. A few pedestrians were making their way along the shady side of the streets.



Some men on horseback, and a few people in vehicles, could be seen; and all wended their way toward a beautiful chapel, whose slender spire reached high in the heavens. Out on the still, sultry air, rang the clear tones of the iron-tongued bell, as it swayed to and fro in its pretty belfry, inviting all to come and worship in this lovely edifice, with its painted walls, its carpeted aisles, and cushioned pews.

And some, in spite of the heat, were heeding its ringing tones and obeying its summons. Just as the last tones died away on the still air, a two-seated spring wagon with four occupants crossed the iron bridge that spanned the stream. With umbrellas raised to protect them, they drove slowly along the streets as the others had, down toward the pretty chapel. But instead of turning toward it as they came opposite, they drove on down the street, across a small wooden bridge, and then on to the very outskirts of the village.

You wonder where they are going and why they did not stop as others had done. We will watch them and see. They cross the railroad track, pass several dwellings, and then turning down a narrow street, stop in front of a small unpainted frame house that stands unprotected from the sun by tree, vine, or portico. They enter; but the sound of their voices within gives you no clue of the object of their visit nor their ride of several miles this warm afternoon.

Presently there comes down the street a man leading a chubby little boy of perhaps five years. They pass through the gate and go in. Soon there come down the same street a man and woman yet in the prime of life, and with them are their two little girls, aged respectively three and five. Their cheeks are glowing red with the heat and exercise. They also turn and enter the little cottage. Then there come tripping along two other little girls, gay as larks, and seemingly anxious to reach their destination. They soon disappear through the door, and you look to see who else is coming; you look in vain—there is no one else in sight.

But while you are watching, there comes from within the cottage the sound of singing, and the words of the sweet song: "Take time to be holy," are borne to your ears.

We will step in for an hour, for all are welcome in this little school. In one corner of the small room is a bed, on which reclines an invalid—a woman of perhaps thirty years. She is pale and weak, but no less interested in what is going on than are the others. The singing is ended; prayer is offered by the superintendent, and then comes the responsive reading, followed by another song, in which sweet childish voices are mingled with older ones; for in this little school all are taught to take part in the singing as well as class work. After the song is ended the classes take their places. The senior is arranged near the bed, so the sick one can take part in the lesson. On the opposite side of the room the intermediate class takes its place, sitting on a rude plank that had been placed on two chairs. The class consists of three or four girls. The teacher, a young

lady of about twenty years, with an earnest look in her kind eyes, takes her place before her class.

At a signal from the superintendent the primary class rises and passes into a small bedroom, each end of which is filled by a bed. The class takes a seat on one bed and the teacher facing it on the other. Soon all are busy at work, the young as well as the old.

But why do they meet here? why not go to some church or schoolhouse?

The doors of the churches and schoolhouses have all been closed against them; they have also been denied the use of the halls in town although they have offered to pay for the use of them.

It has been almost three years since this school was organized, and they have never yet had the privilege of meeting in a public house. They have either met in a private house or in a grove. But Jesus went among the poor and lowly, speaking and teaching wherever he could. He was turned out of the synagogues. Are we better than he was? Can we follow in his footsteps, believing and teaching as he did, and not meet with the same persecution? "The groves were God's first temples." What place of worship in all this wide world has a more lovely canopy, a higher dome, purer or fresher air, cooler shades, or softer carpets?

"Trying to walk in the steps of the Savior,  
Upward, still upward we'll follow our Guide,  
When we shall see him, 'the King in his beauty,'  
Happy, how happy our place at his side."

THE new Constitution and By-Laws is now ready to mail. They contain the amendments adopted in April, 1897, and will be sent free except postage and mailing, about one cent each. These must be ordered from Bro. Frank Criley, Lamoni, Iowa.

## Letter Department.

DEER LODGE, Mont., July 18.

*Editors Herald:*—On my arrival in Montana I began work and have preached at Reese Creek, where we held a conference on June 6 and 7, which was a real good one. I went from there with Bro. Gomer Reese to Bridger, where we preached the word to the people. From there I went to Bro. James Sacry's place, where I also talked to the good people. While there I baptized Bro. William Sacry and his wife. I then returned here and intended to preach, but the weather has been so unfavorable that I only preached once. I went from here to Anaconda; preached at Lost Creek and at Bro. Evans' schoolhouse, near Stewart. My main object in going to Anaconda was to try to get to talk to the Brighamites there. They have a branch of sixty-eight members.

While at Bro. Andrew Christofferson's two elders of the Utah Church called. They said they were traveling without purse or scrip. Immediately on entering the house they told me they knew me and heard me talk at Parker Ward, on Snake River, in a settlement called Egin. We immediately entered into a controversy on the right of presidency,

and polygamy also came in for a portion of the talk. The young men were quite positive they knew their business, but before they left they told me they were not quite well enough posted for me, but said the next time they met me they would be prepared for me. We invited them to preach in our church here. I proposed to let them come here and preach to our people and I would go to Anaconda and preach to their people. They said that was fair, and said I could have their hall; but on my going there I soon learned that it would be a question whether the president of the branch would be willing or not.

I saw Phineas Tempest who once belonged to the Reorganized Church. He is now vice or assistant president of the Montana Stake. Thomas Rich, who was once accused of sending David Skeens "across lots," is president. I proposed to Bro. Tempest the same as I did to the boys, but he told me I would have to see the president of the branch about getting their hall. I told him I would promise him our church at Deer Lodge. Bro. Tempest was very guarded in his conversation; I only had a few minutes to talk with him, as he was going home with a sick elder. I was anxious to have a talk with him on some of the differences, but had no opportunity. Their elders are very busy going from house to house, and talking to the people, distributing tracts, etc.

I called on a Mr. Jacob Staffers, who lives near Anaconda, and while there Elders Jackson and Miller announced themselves as Latter Day Saint elders—the same two I had met at Bro. Christofferson's. Before they had fairly got seated I asked them a direct question or two that led to a warm argument. They told me they were prepared for me and I was anxious to see how well they were prepared. They had B. H. Roberts on succession and Penrose on blood atonement. Elder Jackson got hot because I told him the presidents of his church were cowards when they advised them not to discuss and the Lord commanded the elders to discuss in public and private. He told me we were deceivers. I told him they might take that to themselves, that they went from house to house talking the first principles of the gospel, as they termed it, and pretended that polygamy was abandoned, when they knew better. They avowed they knew it was not practiced. I pinned them down so closely on that until they admitted that some might be practicing it; but if they did so they were wrong.

I told them they believed that Adam was God, and that blood atonement was believed by them, and secret oaths and covenants as an endowment, all of which really demanded blood atonement. They tried to justify both. Penrose tried in his three lectures to prove Brigham was correct when he preached that doctrine, but I showed the young men that Elder Pinrose couldn't make the killing Brigham referred to in his discourse on that subject apply to the the execution of criminals by civil authority. They were driven to terrible straits; they had their lesson fairly well, but they made a poor defense. I really felt sorry for them, to think two

bright young men should be so positive they were right and have no scripture to justify them. They have made some converts in Anaconda. Elder Tempest told me he had baptized three of our members, one young woman from Colorado and a man and wife from Ontario, Canada. I believe his name is Peter Fowler. I had never heard of them. The young woman's mother is a widow and a member with us yet; so he told me.

It is now the busy season here and but little preaching can be done until haying and harvest is over. Bro. A. B. Moore is here now and will look after things in this region for a time. I am going over to the Bitter Root for a time and see what is there. We will see that the line is clearly drawn between us and the Brighamites in this mission, if we do have to make it a little bit tempestuous round about. They are ready to tell their story, and if there is no one to refute it and show to the contrary, it may seem plausible to those who are not posted in their history.

They told me you never claimed that your father blessed you to occupy the position you are in, and tried to tell me how women claimed to be your father's wives. I told them I knew what you had told the people in Utah and Idaho. Whatever some may think about our procedure in exposing their work, we deem it very necessary to meet them where and when we can, and show their teaching up to the world. They literally misrepresent us and the church.

I have determined to make it my business to have a picnic or enjoy a love feast with them when possible.

I have baptized five. Weather is cold and stormy.

In bonds,

R. J. ANTHONY.

PITTSBURG, Pa., Aug. 2.

*Editors Herald:*—Last evening Bro. Ebeling and I with the assistance of the saints of the branch began meetings in the new gospel tent. We are located near Brushton, one of the city suburbs, at the end of two traction lines, and are well equipped for work; having a tent, size 30x45 feet, oblong, with a small tent 10x12 feet; cost one hundred dollars, besides inside equipments.

Last night every chair was occupied, and many standing on the outside; altogether an audience of about two hundred; good attention and good order. Brn. Ralph Smith, Edward Omohundro, Thomas Hadfield, and Weaver Rodgers have kindly agreed to furnish instrumental music; Bro. Omohundro the cornet, and the other brethren the organ alternately. Saints are nobly assisting us.

We hope and pray for much good.

H. E. MOLER.

FAIRPORT, Ohio, July 24.

*Editors Herald:*—I have not been altogether idle. I have moved away from old Virginia, and am now living at Kirtland, Ohio; so anyone wishing to write to me may write to Box 49, Temple, Lake County, Ohio, which is my permanent address.

I am pleased to write that I am again stirring up the people, and this little town is

certainly in an uproar. Some say, it is "the truth, more than we have heard for years;" and some say, "I will never give another cent to our church, for we do not learn anything;" a good many want the church, but the deacons won't give it up, so they are very indignant over the matter. What the outcome will be I cannot tell, but I hope for good results.

I am preaching in Fairport and Richmond also; so I have two openings now, and a good many are very much interested. The pastor is out on vacation, taking a rest, as he is always tired preaching just twice on Sunday; so I have the town to myself; and I think it is a good thing such preachers take a "vacation." It seems something like home to be where an interest is taken in the great plan of salvation once more.

I hope this letter will answer for those who are looking for something from Bro. Smith. I will be pleased to hear from anyone that wants work in their part in the district.

Yours in hope,

FRANCIS C. SMITH.

MORRIS CHAPEL, Tenn., July 30.

*Editors Herald:*—I have just finished a series of chart services here; congregations large and attentive and the interest all we could ask. I have accepted an invitation to speak in the M. E. church on next Wednesday evening; subject, "The Blue and the Gray." Our object will be to establish a fraternal feeling on the lines of the "Fatherhood of God and the brotherhood of man."

We visit the old Shilo battleground tomorrow, where we have an appointment for Sunday morning and evening. I am traveling overland with Bro. C. L. Snow, with horse and buggy, going slow and planting the gospel seed in the new soil. I find in Bro. Snow a good speaker and a genial companion. May God speed the plow, is the prayer of

Yours in bonds,

T. W. CHATBURN.

KIRK, Colo., July 27.

*Editors Herald:*—Some of your readers may be interested by a brief recital of the events of the past month in this part of the field. Amid the work of the last of corn plowing and the hurry of harvest we have not tried to hold meetings every night. The services of Sunday and two or three nights of the week have been well attended, and the interest intense. Tuesday and Friday evenings of last week a commodious schoolhouse was well filled with attentive listeners, some of whom came as many as nine miles. Two arose on Tuesday night for baptism, and four on Friday night. As appointments were already out at Idalia, some twelve or fifteen miles from the place of these meetings for the coming Sunday, Saturday was fixed as the day for baptism, which took place on a beautiful long reservoir, having abundance of water held by a dam catching the spring water tributary to the South Fork of the Republican River, on the ranch of a Mr. Davis, whose hospitality not only permits the use of those abundant waters for any religious people to baptize, but kindly throws open the

doors of his commodious western house for change of apparel.

On this occasion, notwithstanding it was on a week day and in the midst of harvest, as many as one hundred persons gathered there at eleven a. m. to witness the scene, some others as well as the candidates going ten to fourteen miles. Many took lunch baskets along and were invited to spread their refreshments upon the two large tables of our host, to which the hostess, Mrs. Davis, largely contributed. All on the ground were invited to partake of the feast, till ninety-six had eaten, only two refusing. It reminded one of the multitudes the Savior fed. By special request and invitation, a sermon wherein the Holy Spirit held that audience in rapt attention followed the beautiful repast, and the confirmation of six obedient souls closed the exercises, and the saints (ten now) went home rejoicing. The Sunday meetings at Idalia were well attended. We expect to begin a short series there next Sunday night. Two other openings already waiting.

O. B. THOMAS.

SALT LAKE, Utah, Aug. 1.

*Editors Herald:*—Our tent has passed the incipient stage, having been dedicated the 11th ult., at Murray, Utah. Bro. McKiernan preached the sermon, the writer offered the prayer, and Bro. S. D. Condit offered the invocation and pronounced the benediction. The saints showed their interest by being present from the city, Pleasant Grove, and Bingham Junction. After nearly three weeks siege and at times whole broadsides thrown into the Brighamite camp as a result of their own folly, we have results: One baptized, some staunch friends who showed their faith by their works, the sale of a Book of Mormon, Doctrine and Covenants, and Inspired Translation.

The more I see of the deception and trickery incident to the innovations introduced by B. Young and fellows, the more disgusted do I become. When one will go so far as to say that somebody other than their own people must have put "Adam-God" and "Blood atonement" into their *Journal of Discourses*, it can be seen to what end they will go.

James Gorden and family, he a son of the man who gave Brn. A. H. and D. H. Smith a home when here, provided me a home and I think they will yet be with us. The tent is now in Ogden.

In bonds,

J. W. WIGHT.

P. S.—A word about the finances: Bro. Kelley has appointed me his agent for all of Utah. My report must be sent in by the first of the year, instead of March as hitherto. See what you have done with your mites in the purchase of the tent. If you owe the Lord but ten cents, it is his by right. Send it and I will receipt for it. It requires the tithes and offerings to keep the church out of the ruts of poverty and distress and steer clear of financial breakers. Bro. Kelley is besieged by the cries of need. Tithing is the financial law of the church; "the transgression of law is sin." Let Utah come to the front.

J. W. W.

HEPPNER, Oregon, July 31.

*Editors Herald:*—Please tell your readers that I left home on the 18th of May, after preaching twelve times since last report to General Conference, and baptizing my ten-year-old son, Alma. Calling at Salt Lake City, Pleasant Grove, Provo, and Ogden, in Utah, I visited old-time friends and was entertained splendidly. I dare not essay the mention of names, for they are too numerous, and to mention some and not others might have the appearance of unfair reporting. At each of the two first-named places I preached once, and while in Salt Lake City, baptized Vera, the daughter of Sr. Pauline Higgins.

My next stop was at Soda Springs, in Idaho, where Father Bowman and Sister Eliasson reside, and with the latter I made my home. For nearly a week I enjoyed the liberty of drinking soda water, as it bubbled forth from numerous natural fountains, and in visiting acquaintances of former days. Father Bowman has passed the eightieth milestone on his life journey; but gets about and enjoys things generally as well as when I first met him thirteen years ago. He has but one theme to entertain his visitors with and that is the love of God and the wisdom of walking in his ways. Sr. Eliasson holds with an admirable tenacity to the faith, though for many years she has been almost alone. It does one good to witness such heroic fidelity as she has exhibited.

At Huntington, Oregon, we next alighted from the train, where we were cared for at the home of Mr. J. H. Dodds, whose wife is a zealous and untiring worker within the church ranks. With true saintly spirit the home hospitalities were extended to the traveler, and the stay was very enjoyable. Here we found Mr. and Mrs. James Shaw, aged 73 and 72 respectively, waiting and praying for the coming of an elder to open to them the doors of the kingdom. How gladly did the writer hasten with them to their residence, about three miles away, and immerse them in the waters of turbulent Snake River, which courses its way along in front of their little ranch. On the same day Miss Delaria E. Chaffe, a sister of Sr. Dodds, was also baptized. Bro. and Sr. Shaw had lived in Missouri years ago and had been among the number of those who consented to the driving out of the saints. Like Paul, they believed that to silence the new religion was a service that God would approve. They were not participators in any movement against the saints; but the movements had their quiet indorsement. Years passed and they at last reached Oregon, and about a year ago a church member in Dakota, with whom they were acquainted, sent them a little *Ensign* tract, containing a sermon by myself, setting forth the Bible evidences in support of water baptism as an essential ordinance. By reading this their eyes were opened, and they longed to learn more. In due time more came, and later they heard of and became acquainted with Sr. Dodds, and their anxiety for admission into the church followed as a natural result, for they were honest in heart.

The Congregational church at Huntington was refused me, as had been the Presbyterian

church at Soda Springs; but the Opera House was secured and I preached three times. The only printing office in town was visited, and finding the proprietor behind with his work and unable for that reason to print me some dodgers, I obtained permission and set up the type and run them off on the press myself, after which I distributed them among the stores and houses, and by that means drew out quite a number of people. I would have remained longer; but could not consent to the two members upon whom the burden of expense for hall rent fell, doing any more. It seemed unjust, or at least uncalled for.

From thence I started for Walla Walla, Washington, where a cousin, whom I had not seen for sixteen years, resided. Two days were spent very pleasantly, reviving memories of days when we were children together in far-off Canada; but finding no saints there and no chance, without outlay of money, to get before the people with the gospel, I once more mounted the chariot that Nahum saw (?) and was whirled away to Spokane, where I was seized by Bro. T. A. Hicks before the train had arrived at the depot. He took possession of my hand baggage and ordered me to follow, which I did. It was Sunday morning, and after being washed and rested somewhat at his home to which he led me, I was escorted to the little hall where the few saints meet. There I met Bro. J. M. Hooker, who had charge of the Sunday school, also his wife and half a dozen other saints who were struggling to keep things together, against such odds as are characteristic of such places as Spokane. I did the best I could to encourage and strengthen the work there; but the odds were against me. From the time of my leaving home I had been suffering considerable physically but had kept going, determined to wear it out if possible. Now a new complication arose and rheumatism fastened itself upon my muscles and threatened to tie me down. It succeeded in compelling me to remain in bed for a couple of days and in making me feel what they call out there "rocky," for a longer period. However, after speaking seven times and dividing the remainder of my eleven days' stay between visiting and grunting, I was enabled by the blessing of God and the kind doctoring and care of Srs. Hooker, Hicks, and others, to recover sufficiently to admit of my taking another chariot ride. All had been kind to me, and my heart cherishes a feeling of gratitude and affection for them that will remain while memory serves me. May God bless and reward them.

With my hand baggage stored in front of the seat for a kind of bed extension, I doubled up my creaking carcass and laid down for what rest I might extort during the three hundred mile ride before me. I was ticketed for Heppner, Oregon, but at Arlington was dumped out at seven o'clock next morning and told that I could not get a train to my destination till three o'clock on the following morning. Starting towards the little town close by the depot, I bought a dime's worth of soda crackers, upon which I made three meals that day, and spent nearly all the time seated upon a rock, watching a ferry

boat plying back and forth over the Columbia River. The heat of the sun streamed down pretty positively; but while my head rather resented the familiarity, my joints generally welcomed the relief that came from the exposure. At night I hired a bed early and rested till train time, but feeling pretty badly demoralized.

At seven o'clock on the morning of June 25, I alighted from the train at Heppner, and was met at the depot by Elder W. A. Goodwin who took me to his home close by. Later in the day I met Srs. Rush and Minor, and their husbands by whom I have been treated most cordially ever since when in the city.

Next day in Mr. Rush's buggy I was driven twenty-four miles by Bro. Goodwin, to Hail Ridge, where I preached at five o'clock the same afternoon. It was severe on me, but the parties making the appointment had no idea of my physical condition. It was Saturday, and on Sunday I preached twice and once each evening after till Wednesday. My home here was with Bro. and Sr. E. A. Wallace and family.

From thence I was taken by Bro. Wallace a distance of seventeen miles, to Condon. This was to respond to the request of Sr. Clark at that place, who was supposed to be at the point of death from consumption, but who desired to partake of the sacrament before dying, and had sent for me. While there I gathered together the half dozen saints who reside within a radius of two miles of the town and administered the sacrament to them in the room where the sick sister was lying. I had administered to her the evening before for her recovery. Securing the Armory Hall I spoke once to about fifty people, and on the following day left for Hail Ridge, spending three days with Bro. and Sr. William Smith, who live at the home of Mr. and Mrs. Frank Downer (close friends to the cause) at Rock Creek.

Since then (moving back and forth to meet demands as they arose) I have preached twice in the Christian church at Heppner, once at eight mile schoolhouse (sixteen miles from Heppner), twice in Methodist church at Hardman (twenty miles away in another direction from Heppner), and three times at Hail Ridge. Was called to Rock Creek again, where I baptized Mrs. Belle Livingston and Miss Cora Clark, both daughters of Bro. and Sr. John R. Clark, of Condon. While on this trip I learned that Sr. Clark was improving, and was able to walk around outside the house. During my last stay at Hail Ridge, on my return this way, I baptized Mr. and Mrs. Thomas Morris. Hail Ridge is the place where Elder J. C. Clapp held the debate with Elder R. H. Sherrill, of the "Church of God," one year ago last June. At that time about thirty members were in standing and fellowship with Elder Sherrill. I am now told that not one can be found who will indorse him, and not more than two or three who cling to the peculiar doctrines of his church. Bro. Clapp dynamited the institution and the shattering was complete. Elder Sherrill retired to the mountains until a few days ago, when he left for other parts—to us unknown. Mr. Morris was ordained an

## Original Articles.

## TALMAGEAN CRITICISM.—NO. 1.

BY ELDER T. W. WILLIAMS.

THE Encyclopædic-Dictionary under the head of "History," says:—

Accounts of the same event are distorted according to the prejudices or interest of the person by whom they are related. Historians in such cases must attempt, with cold impartiality, to ascertain and record the actual truth.

Ever and anon men have essayed to tell the world what they knew of "Mormonism," so-called; and from their conflicting testimonies we are forced to conclude that the majority have written more, some less, than they knew. Rumors are not facts; prevalent opinions are not realities; preconceived ideas, though apparently reliable, are not always historically correct. Nothing is a fact in history unless the proof is forthcoming, and is confirmed by undisputable testimony. It is a fact of history that Lincoln was assassinated; the true origin and source of his death, and the exact reasons therefor, are problematic, though many rumors have been circulated as facts. True history is an uncolored relation of facts, with questionable events omitted; or if mentioned at all, classed as unproven theories.

Prominent among modern writers who have turned their pens in this direction, is General John Eaton, of Washington, D. C., and once Commissioner of Education in Utah, who has contributed a series of articles to *The Christian Herald and Signs of our Times*, T. De Witt Talmage editor. Knowing there were a number of egregious and unwarranted errors in these articles, I wrote General Eaton, asking that he make correction; but my communication was not considered worthy a reply. I wrote Dr. Talmage several times with the same results. Thus, as Christ said, "By their fruits ye shall know them," we are able to judge of the Christianity of these men, who seemingly deem it proper to assail and misrepresent another's faith, and as far as possible close every avenue for correction. Truth needs no underhanded manipulation, but rather courts investigation. It is anti-Christian to stab a man in the back, and deny him the right of defense; but as with

the enemies of truth in every age, they court not investigation or contact in an open arena, with equal privileges; but by stealth and intrigue, vilify, misrepresent, and slander. We hold no enmity towards either Gen. Eaton or Dr. Talmage; but regret that professors of Christianity should resort to such unfair methods. Until Dr. Talmage permits a reply to appear in the *Christian Herald* we shall hold him equally culpable with the General.

## LIFTS THE MASK.

In the prospectus of this paper for 1897, the editor has this to say of General Eaton's articles:—

Gen. John Eaton of Washington, D. C., contributes a series of articles on "Mormonism of the present day" that will be a revelation to our readers. . . . (General Eaton) has exceptional facilities for obtaining accurate information, and he lifts the mask from this sanctimonious iniquity, which is neither dead nor dying, and shows that its poison is permeating the social and political life of many States; that its propaganda is rich and powerful, and that its aim is treason and national debasement.

If this comment had been made solely relative to the Utah deflection we would be silent, permitting them to answer for themselves; but these parties have gone out of their way to confound the Reorganization with Brighamism. The pious Doctor well knew that the "social and political life of many States" was not particularly affected by Utah Mormon influence; but it was written purposely to arouse alarm and intensify the prejudice of the masses against everything called "Mormon" by the world. The word "Mormon," as applied to the church, is the enemy's christening, and is not the official name of the church organized by God through Joseph Smith in 1830. Many class all the factions of the church alike, and when the term "Mormon" is used, it is intended by them to mean "polygamy," "impostor," "fraud," etc. So far as it refers to the Reorganized Church of Jesus Christ of Latter Day Saints we resent the implication, repudiate the name, and object to the adroit effort to confound us with others, as made by the *Christian Herald*.

## UNAMERICAN.

General Eaton in his first article says,

We are accustomed to boast of our govern-

elder by Elder Sherrill and was about the last to abandon him and his church. The preaching of Brn. Clapp and John Davis forced him from Sherrillism, and, as he informed me, by my efforts in public and private he has been led to accept the better way we teach. He is a man of good reputation and influence in the neighborhood, and his entrance into the church will have a bearing upon several who are hesitating as he once was. If faithful he will be blessed much and become a blessing.

As I sit and write to-day there is not a direction in which I can point from this center, but reveals a fine opening for our ministry. Calls from many places are already in hand and schoolhouses can be had almost everywhere. I know of no more promising region anywhere. Just now the grain harvest is crowding on and that will keep men busy day and night for a couple of months; but with the beginning of fall opportunity will be offered for the prosecution of an excellent gospel work. Here is a center for Brn. Holt and Chase, and for half a dozen more like them if we had them to use.

To the efforts of Bro. W. A. Goodwin, is largely due the credit for conditions being as they are in some places about here. He has his head crammed full of doctrine, and his tongue reels it forth everywhere, and with effect, so far as may be judged. In the shop, on the street, in the mill or on the rostrum, wherever you hear of him, his track is strewn with fragments of exploded creeds and you can find men and women groaning over some rent he has made in their religious wardrobe. The advent of a theological idea anywhere, at any time, is the signal for an onslaught from him, and in quite a number of places the people have learned that "discretion is the better part of valor," and they give him an undisputed "right of way"—he gets the whole road. May his zeal never flag and may wisdom and meekness go hand in hand therewith and his local missionary service be sanctified to the winning of men's hearts unto holiness, as well as upsetting their theological calculations.

By the kindness of Brn. Wallace and Goodwin, and Srs. Rush and Minor, supplemented by the special generosity of Sr. Minor's husband (who with Mr. Rush is a true friend to the cause), I was presented with a much needed suit of clothes, for which I said and felt "thank you." The Lord reward them.

Since coming to this part my health has gradually improved, until I can walk without pain and write without mental confusion. I expect to leave in a day or two for Lebanon and other points as the way opens. May reach California by the middle of September; am not certain.

Have just read the item in *Ensign* which tells of Bro. and Sr. Pitt's departure for England. My prayers follow them.

Asking pardon for this lengthy infliction, I remain as ever,

Yours in the harness,

JOSEPH LUFF.

ment as the best under the sun, and it is not pleasant to know that under its protecting care the most absurd notions are set up as religions, and make their appeal under our Constitution for the same rights and courtesies as are accorded to Christianity—false religions, which, if in control of our affairs, would soon undermine and destroy our free institutions.

Let me inform General Eaton that under the Constitution no religion is "absurd notions" unless it violates the spirit of the Constitution. Why should not every religion, whether "absurd" or not, have the same "rights and courtesies"? Each and every one should have the same protection, and General Eaton is not patriotic when he regrets because all religions have the same "rights and privileges." The Constitution does not presume to interfere with man's belief, but affords every man the right of conscience. Would you have us turn back the dial plate of time and reverse the wheels of civilization, and institute a religion stipulated by law? If not, why regret that all religions should have equal privileges? In a liberty-loving land the soul's franchise should be equally respected. Why should one religion be fostered and another proscribed, even though one may be filled with "absurd notions," providing there is no infraction of statutory law? The first man's religion may be equally ridiculous to the other man. The Jew is as entitled to American courtesies as the most rigid Christian. Thank God for American freedom, where the serfs of European dynasties can come and think; and thinking, worship God according to conscience' dictation, with no fear of molestation. It is in America alone where mind may soar, and the intellect delve, and return with disclosing light from realms above or speaking stones from earth below, and none can say it nay. True Latter Day Saints are patriotic, and perfectly satisfied with the letter and spirit of our Constitution; and we regret that it is not pleasant to General Eaton that all religions are treated alike. The sentiment quoted above reveals the cloven foot of sectarian tyranny, and though Catholicism has been strongly denounced, yet how far behind Protestantism would be, opportunity alone would reveal. It is evident that if General Eaton and Dr. Talmage had their way, religions

which were objectionable to them would not receive the same "rights and courtesies" as some other one. We are thankful that, as yet, the majority of the American commonwealth are not of the same mind.

#### PRIESTLY OPPRESSION.

He continues:—

Mormonism requires every one of its adherents to render most implicit obedience to its priesthood. In nothing are the people more constantly drilled than in this obedience.

Six years ago Minnesota reported 224, Maryland 457, and far-off Maine 442 followers responsive to Mormon orders.

The figures very nearly correspond with the "Reorganized" membership in these respective States six years ago, and we hasten to inform General Eaton and the reading public, that he wantonly perverts facts when he classes these as the subjects of tyranny or coercion. No people in America have a greater latitude or freedom of conscience. It has ever been the same in the church. As proof of this we quote:—

All things shall be done by common consent in the church, by much prayer and faith.—D. C. 25: 1.

In section 27: 4, we find this:—

My servant Joseph shall be appointed to preside over the conference by the voice of it.

Notwithstanding Joseph Smith was then president of the church, and having been called by revelation, it was necessary that the people should express their choice. It was even so when Joseph Smith and Oliver Cowdery were first ordained. In the history of this occurrence written by Joseph Smith himself, he says:—

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us.—*Times and Seasons*, vol. 3, p. 866.

This was in May, 1829, and the priesthood referred to above was the Aaronic priesthood. The promise, made by the angel, was shortly realized, for Joseph says:—

The word of the Lord came unto us in the chamber [Father Whitmer's house], commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time

to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not.—*Times and Seasons*, vol. 3, p. 915.

The church was organized April 6, 1830, concerning which Joseph writes:—

Having opened the meeting by solemn prayer to our heavenly Father, we proceeded, according to former commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous voice.—*Times and Seasons*, vol. 3, p. 944.

Again:—

Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.—*Doctrine and Covenants* 27: 4.

In section 101: 2, the Lord says:—

Yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

When provisions were made for the First Presidency of the church, the common consent policy was clearly outlined; for:—

Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church.—D. C. 104: 11.

As clearly indicating that the membership hold the power of choice we quote:—

And a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned or else disapprove of them at my general conference.—*Ibid.* 107: 46.

We append a few statements farther on this point:—

No man has a right to usurp authority or power over any church, nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside.—*Times and Seasons*, vol. 1, p. 14.

In an official letter written the church in 1838, Joseph Smith says:—

Now concerning the places for the location of the saints, we would say that we cannot counsel you in this thing as well as if we were with you; and as to things written to you before, we do not consider them binding. We would advise, that while we remain in prison and in bondage, the affairs of the church be

conducted by a general conference of the most faithful and respectable of the authorities of the church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If anything should have been suggested by us or any names mentioned except by commandment or "thus saith the Lord," we do not consider it binding; therefore we shall not feel grieved if you should deem it wisdom to make different arrangements.—*Ibid.* vol. 1, p. 102.

In another letter he writes:—

There are many called but few chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honors of men, they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled or handled, only upon the principles of righteousness. That they may be conferred upon us is true; but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man. . . . We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion; hence many are called but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by longsuffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile.—*Ibid.* vol. 1, pp. 131, 132.

Read the following, as evidence of coercion (?):—

President Joseph Smith then asked the conference if they were satisfied with the First Presidency, so far as he was concerned, as an individual to preside over the whole church; or would they have another? If, said he, I have done anything that ought to injure my character, reputation, or standing; or have dishonored our religion by any means, in the sight of men, or angels, or in the sight of men and women, I am sorry for it, and if you will forgive me, I will endeavor to do so no more. I do not know that I have done anything of the kind; but if I have, come forward and tell me of it. If anyone has any objection to me, I want you to come boldly and frankly, and tell me of it; and if not, ever after hold your peace.—*Ibid.* vol. 4, p. 181.

Even the revelations to the church are not to be accepted without question; nor resolutions to be adopted without examination and discussion. In 1835, the compiled revelations were presented to the church, examined, and adopted by vote. (See Kirtland edition of *Doctrine and Covenants*;

*Messenger and Advocate*, pp. 161, 162; also *Millennial Star*, vol. 15, p. 299.)

As to the manner of adoption of resolutions and testing revelations, Joseph said that they must needs pass through each quorum separately, beginning at the presidency, and consequently it must first be thrown into the hands of the president of the deacons and his council, as equal rights and privileges is my motto; and one man is as good as another, if he behaves as well; and that all men should be esteemed alike, without regard to distinctions of an official nature. The resolutions passed through the president of the deacons and his council by their unanimous voice. It was then thrown before the presidents of the several quorums and their council, in the following order, and in the same manner as before; namely, the Teachers, Priests, Bishop of Kirtland, bishop of Zion, Elders, High priests, Seventy, High Council of Zion, High Council of Kirtland, the Twelve, and lastly into the hands of the presidency of the church, and all the quorums, and received their unanimous sanction.—*Mill. Star*, vol. 15, p. 647.

Again:—

There is a way by which all revelations purporting to be from God through any man can be tested. Bro. Joseph gave us the plan; says he, When all the quorums are assembled and organized in order, let the revelation be presented to the quorums; if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God.—*Times and Seasons*, vol. 5, p. 649.

Is this the expression of a tyrant?

Tyranny, usurpation, and to take men's rights, ever has [been] and ever shall be banished from my heart.—*Mill. Star*, vol. 15, p. 543.

This was the spirit that pervaded the church from 1830 to 1844, when this guardian of the people's rights was cruelly murdered, and as a result aspiring sycophants secured influence over the people, and developed into oppressors and tyrants. Had the people remembered the strict injunction of the Martyr, they would never have been subjected to bondage. When in 1860 the prophet's son accepted the leadership of the church—reorganized—he voiced the sentiment of his father, and this policy has ever obtained in the councils and general deliberations of the church.

#### NOT MORMONS.

The General continues:—

Their course is deceptive. They do not now call themselves Mormons. They claim to be the only saints on earth. They call themselves the Latter Day Saints of the Church of Jesus Christ; all others are Gentiles.

The above but confirms one statement of the General's:—

The lack of information with regard to Mormonism is amazing:—

It truly is; and the store of information will not be materially increased by the assertions made above. The church never officially recognized the name "Mormon;" and while the name has frequently appeared in church literature, it has always been as a nickname. From its organization up to 1844, when Joseph Smith was killed and the church disorganized, the incorporate name of the church was, "The Church of Jesus Christ of Latter Day Saints." In 1844 Joseph Smith was killed, and Brigham Young took advantage thereof, rearranging church polity according to fancy and passion.

John F. Phillips, Judge in the Circuit Court of the United States in Missouri, says on this point:—

The identity, unity, and sameness from 1830 to 1844 of the Mormon Church are too clear for debate. Now and then, by this and that person, it was called "The Church of Christ," "Church of Latter Day Saints," and "The Church of Jesus Christ of Latter Day Saints." The terms were employed interchangeably. . . . The temple built at Kirtland, Ohio, the central rendezvous between 1830 and 1835, was inscribed on the portal with the words, "The Church of Jesus Christ of Latter Day Saints." This was the public authoritative recognition of the name by which they chose to be known.—*Opinion*, p. 20.

Joseph Smith, the present President of the church, says relative to the name:—

An objection to the name [Mormon] as an appellation of distinction applying to the members of the church has nothing to do with the nature of the book [of Mormon] whether good or bad. Members of the church are followers of Christ, not followers of Mormon, either prophet or book, though believing in both, and hence are not Mormons. The name as an appellation was not treated with any more respect formerly than now; but has always been objected to on the part of the members of the church as an appropriate and correct appellation designating the church and its membership in a characteristic form. . . . The word "Mormon" means "more good," as defined by Joseph Smith. . . . An acceptance of the Book of Mormon and a belief in its teachings does not involve an acceptance of the name of Mormon as a proper denominational designation for the church and its members. . . . It is not necessary for any to go to the other extreme and denounce the name as being the synonym of all that is evil and wrong, and therefore that every time it is used it must be resented and the user of it rebuked with

harshness or abuse. When applied by those without to members and of the members and the church, either in derision or in respect, a seeming acquiescence is not out of character, and is better than a wrangle—Editorial, *Saints' Herald*, vol. 40, No. 47.

Previous to May 3, 1834, no official name for the church had been decided upon; but on this date a conference assembled, and,

After prayer the conference proceeded to discuss the subject of names and appellations when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this church be known hereafter by the name of "The Church of the Latter Day Saints.—Church History, vol. 1, p. 454.

This was intended as supplementary to, "the Church of Christ," which is mentioned previously.

When in 1852 the work of reorganization of the scattered forces of the church began, no change was made in the name, and when the organization was made permanent, the word "Reorganized" prefaced the other, as indicating the character of the work.

We do not say "all others are Gentiles." We recognize that Christ divided the world under two heads—the seed of Abraham or Israel, and the Gentiles. All who were not of Israel were Gentiles. Paul proceeds to show that we cannot be the seed of Abraham unless natural descendants or by adoption according to God's plan; that is, the gospel. Agreeing with Christ and Paul, we contend that those who ignore any part of the law of adoption cannot become heirs of salvation.

#### WORLD REDEEMED.

General Eaton states that we claim that,

At last the world is to be redeemed through these Latter Day Saints.

We insist that if the world is ever redeemed it will be by saints, and as men can become such only through obedience to all of God's commands, we include among the number all who thus obey; and we would be renegade to the faith if we compromised or included more. Paul says:—

The saints shall judge the world.—1 Cor. 6:2.

If judges, is it not in their power to save the world, along gospel lines?

#### HETERODOX.

Again:—

Joseph Smith their first leader, proclaimed thirteen articles of faith, intended to be so near to Christian beliefs as not to create alarm at first, but to appeal to the discontented elements among the Christians.

These thirteen articles are before me, and I fail to find a thought or sentiment which is not confirmed by sacred writ. We contend that there was no effort made to conform to the Christianity of the sects, for in nothing did they agree. Joseph Smith's first announcement was that he had seen an angel, which told him the churches were "all wrong," and "all their creeds were an abomination in his [God's] sight." Was this intended not to "create alarm"? If so it was a dismal failure. So alarmed did the people become over the claim made to superior spiritual power, that "all churches" united in a crusade against the boy and his work, and they have not ceased yet; but are invariably pursuing the same underhanded and unfair methods employed by General Eaton and Dr. Talmage. The trouble was these articles were too near the Christian faith, for they were the embodiment of truth, and as such appealed to thousands of earnest, God-fearing men, who were famishing while seeking to assimilate the conflicting sectarian theories, and who were "discontented" and unwilling to remain when once they understood the truth.

#### MIRACLES CEASED?

The General remarks further:—

These Latter Day Saints affirm their belief in our Bible, but they proceed at once to reject its teachings. We believe that miraculous revelation for man's guidance closed with the apostles of the Lord. They claim that their leaders receive revelations and have visions and dreams!

No, General, we do not affirm our belief in your Bible. We had never before heard that you had one; but we do believe in the word of God called the Bible, and this belongs to no special people. From the way in which you discard the plain teachings of this sacred book we are forced to conclude that you believe this Bible to be yours or you would not repudiate, change, and add at pleasure. What a strange medley is here presented! He gives as evidence that he in connection with the editor of the *Christian Herald* believes the Bible because they "believe that miraculous revelation for man's guidance closed with the Apostles;" and as evidence that the Latter Day Saints reject the Bible, because "they claim their leaders receive revelations and have

visions and dreams." Is not the Bible a network of visions with a woof of dreams? Does not Amos say:—

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

If God is doing anything to-day there must be prophets through whom he can speak and work. There never was a time in the four thousand years of Old Testament history when men were in favor with God but that their spiritual leaders received "visions and dreams." It was so in the Christian age. The births of John and Christ were announced by angels. The life of Christ was spared through dreams. The gospel was carried to the Gentiles as the result of a vision. Paul went to Macedonia directed by a vision; in fact Paul was saved by the means of two visions; one to himself, one to Ananias. John was a very visionary man; and Solomon says:—

Where there is no vision, the people perish: but he that keepeth the law, happy is he.—Prov. 29:18.

Happy, because he does not perish, in that he receives spiritual vision which saves him. God says:—

If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.—Num. 12:6.

What about the dreams of Jacob, and Joseph, the butler, and baker, Pharaoh, Gideon, Solomon, Paul, Peter, and all of God's worthies?

In the light of the following, which think you is the most tenable position according to God's Bible?

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.—Acts 2:17, 18. (See Joel 2:28, 29.)

Christ did not come to destroy the prophets (Matt. 5:17), for there were prophets in his church (See Acts 13:1, 2; 15:12; 21:9-11; 1 Cor. 12:28; Eph. 4:11-15); and there are to be such in the last days. (See Mal. 4:5, 6; Rev. 11:1-12; Zech. 2:1-5; Isaiah 29; Psalms 85, etc.) As God is "unchangeable" (Mal. 3:6), and "no respecter of persons" (Acts 10:38) and, "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the

bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" (Acts 17:26, 27); and as the "testimony of Jesus is the spirit of prophecy" (Rev. 19:10); and, "this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3); and, "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3), are we not warranted in contending that not only the "leaders receive revelations and have visions and dreams," but that all men are entitled to the spirit of revelation, and no man can be saved without it? No man has ever known, and never will know anything of God, save God reveals it to him. The only history which General Eaton has of God's dealings with man is the Bible, and that covers four thousand years, and it is a record from commencement to finish of revelations, visions, and dreams; thus clearly outlining God's method of dealing with man.

#### BIBLE DESTROYED!

The General adds:—

They destroy the teachings of the Bible by accepting the Book of Mormon, Book of Doctrine and Covenants, Pearl of Great Price, and Sayings of Joseph the Seer, as their guides in faith and doctrine.

The "Pearl of Great Price" and "Sayings of Joseph the Seer" have never officially or any other way been recognized as "guides in faith and doctrine;" but the first two are. Wherein do we destroy the teachings of the Bible by accepting these? To destroy we must violate. Wherein does the Bible forbid a belief in these books? They do not conflict in one point, but confirm, yea fulfill the Scriptures. (See Isa. 29:19; Ps. 85:10, 11; Hab. 2:2, 3; Ezek. 37:15-22; Hosea 8:11, 12; Acts 17:26, 27; Rev. 14:6-8; Dan. 2:44, 45; Isa. 11:10-12; Mal. 4:5, 6.) The Scriptures enjoin men to "Prove all things; hold fast that which is good" (1 Thess. 5:21); to accept "all truth." These books violate no truths of scripture, but are allies to the Bible in disclosing divine light. As proof that these are necessary, let me ask, Where in the Bible is church government fully outlined? The Bible does not say what the Bishop's duty is, nor those of the evangel-

ist, or pastors, or the deacons fully. It does not say who shall administer the sacrament or perform marriages. As these are divine institutions, there is a divine plan of carrying them out. The Latter Day Saints believe in asking God for the plan, while those in the Talmagean school proceed to formulate a plan of their own, in the institution of creeds and disciplines. Our plan is scriptural; yours is not. (See Acts 1:24, 25; Acts 13:1-3; Heb. 5:4, 6; Rom. 10:14, 15; John 14:16, 17, 26; 16:7-13.)

#### NO GODHEAD.

Again:—

Indeed, for them there is little left of the Godhead, and little foundation on which to build the manhood of man or the womanhood of woman.

The Bible teaches that God is a spiritual being, having body, parts, and passions (see Gen. 1:26; Ex. 3:4-6; Ex. 19:20, 21; Num. 12:4, 5; Gen. 32:29, 30; Gen. 17:1-6; Ex. 24:9-12; Num. 23:4; Heb. 1:3; John 5:37; Phil. 2:5, 6; Ex. 33:21, 23; Ex. 33:11; 2 Chron. 16:9; Prov. 22:12; Ex. 31:18; Isa. 62:8; Ex. 24:9, 10), which we indorse, while modern Christianity says he has neither "body nor parts," and many deny that he has "passions." "Indeed there is very little left of the Godhead," if he has none of these characteristics. Talmagean philosophy says, "God is everywhere;" the Bible says he is not (see 1 Kings 19:11-13); but that he is in heaven (see Job 22:12, 14; Isa. 66:1; Acts 7:49; Rev. 3:12; 21:10; Ps. 14:2; 33:13; John 6:38; 1 Kings 22:19; Ps. 11:4; Eccl. 5:2; Dan. 2:28; Matt. 5:16; 6:9; Luke 11:2; 23:9); but that he can move from place to place. (See Ex. 19:20; Num. 12:5; Deut. 33:2; Gen. 11:5, 6.) Messrs. Eaton and Talmage say God does not bless men like he used to, while the Bible says, "God is no respecter of persons." (See Acts 10:34; Rom. 2:11; 1 Peter 1:17.) They teach that God has changed his plan and does not work as he used to, while the Bible teaches that God is unchangeable. (See Num. 23:19; Job 23:2, 3; Mal. 3:6; James 1:17; Eccl. 3:14, 15; Isa. 51:4-8.)

We have more of the Godhead left than you have, General; and as to the building up of the "manhood of man or the womanhood of woman," we teach that ideal purity is found in Christ, and that we must approximate

thereunto before we are saved, salvation being dependent upon an obedience to all, not a part of God's commands. We teach all the cardinal principles of the gospel as factors of development: Faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment. (See Matt. 3:15, 16; John 3:5; Matt. 28:19, 20; Mark 16:15-18; Heb. 6:1, 2); some of which Mr. Talmage denies as essential.

#### PRIESTCRAFT.

Again:—

A careful and impartial study of the teachings of Mormonism leads to the conclusion that it is organized to bring all of its affairs into the control of the priesthood, and the history of its movements confirm this view. Give this priesthood the power of receiving current revelations from the Almighty, which they claim, and the unquestioning obedience from their followers, which they demand, and what is there to hinder the execution of their decrees, however depraved?

From the organization of the church in 1830 until the present, the church government has been as strictly democratic as possible in a divine institution, the law of common consent obtaining in all legislative matters. As to the judicial and executive, they are but adjudicative and administrative, hence no possibility of infraction so long as they follow the law; and if they do not, the elective power is possessed by the people, and they can remove the one offending. The right of franchise is not more sacredly guarded in any church in the world than with us. And as to the latter part of the above quotation, suppose the Latter Day Saints are granted the "power to receive current revelations from the Almighty," and no other source, do you think any great error will be promulgated? I have more faith in God than that! The right to receive revelations from the Almighty is inherent in every man, and, praise to God's name, General Eaton cannot abrogate it. We do claim the right to receive revelations from the Almighty; but force no one to accept them; but when they voluntarily do, we insist that they shall show their acceptance by obedience. No, General, there will be no "execution" of "depraved decrees" in this church as long as they pursue the course which has ever obtained thus far in the organization, which has been loyal to the "current revelations from the Almighty" which "this



priesthood has the power of receiving."

## POLITICAL INFLUENCE.

In quoting the number of church communicants in the various States, the General gives statistics of the Reorganization, there being but few of the Utah people in the States, and then adds:—

It will be seen that in several of the States, in close political contests, they would hold the balance of power, and so control the action of state legislatures, and by determining the selection of United States Senators make sure of those in the United States Congress who would prevent any legislation Mormon leaders might not desire.

This assertion is ridiculous, and would not need any notice were it not our purpose to apply in another direction. Take for instance the 1,600 communicants in Michigan, and allow one voter for every five persons, and we have about 320 voters. In Iowa 6,000 members, or 1,200 voters. Think you they could control the vote on any great issue? What particular weight did 1,200 voters have either way in Iowa in our last election? The only two points where this objection would have any force at all is Independence, Missouri, and Lamoni, Iowa, where the communicants number about one thousand in each place. But what is the result? There is not a better municipal government anywhere. Their influence has been for good in both places. But suppose the objection raised was true, can we not apply it with manifold force against other churches? The Catholics number 7,501,439 communicants in America, or about 1,500,287 voters, enough to have controlled any national election when properly distributed. The Methodists 5,121,636, or 1,024,327 voters. The Baptists 3,785,740, or 757,148 voters. The Presbyterians 1,466,204, or 283,240 voters. This country knows no religion, and he who urges an objection such as this, would be only too willing to use the elective power to accomplish the establishment of one, and the suppression of all other religions; a principle which if carried into effect would destroy the Union. General Eaton judges others by his own sense of justice. I contend that the Methodist Church could have easily controlled the last election, and it was not the fault of some of the leaders that they did not, for Bishop Newman coun-

selled the ministry of the church in the early fall to temporarily leave their ministry and devote their time to the campaign; and I have it direct from a minister of that church that the ministry almost to a man voted in one way, and used their influence to have their parishioners so to do. This was their inalienable right as individuals, and none could interfere. If the church had used coercion, then they were violating statutory law, and should be punished. This will apply to the Latter Day Saints, and if the General has proof that such is the case, and does not prosecute the church offending, he also is culpable before the public. Shall we commence a warfare against the Methodists and Catholics because they have voters sufficient to control an election? No! According to our laws the majority must rule, whether they are Catholics, Methodists, Latter Day Saints, or any one else.

## UNAMERICAN.

Again:—

Mormonism is a menace to our free institutions.

If "Mormonism" is a menace to our free institutions, then what is Catholicism with its seven millions who are taught to forswear our public schools, and who are bound to their religion with stronger ties than to the country? Will General Eaton advocate a general crusade against the Catholics? No; but the *Christian Herald*, which is the General's sponsor, pats Catholicism on the back and says, "Let's be friends—we are all Christians." Why? Because it is policy, you know.

The instruction of the Almighty through Joseph Smith in 1831 was:—

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.—D. C. 58: 5.

Is such instruction a menace to our government? Again:—

I, the Lord justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed; and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.—D. C. 95: 2.

Such instruction evidences loyalty and national integrity equal to any.

## Conference Minutes.

## PITTSBURG.

Conference convened in the saints' hall, Pittsburg, Pennsylvania, June 19; G. T. Griffiths presiding, G. H. Hulmes assistant. After prayer Bro. Griffiths made a few remarks in reference to the Pittsburg and Kirtland district, after which a permanent organization was effected by the nomination and unanimous election of the following named persons: C. E. Miller president, E. S. Fairley secretary, L. D. Ullom treasurer. L. D. Ullom was recommended as Bishop's agent. On motion all branches in district to be assessed per capita tax to defray expense of district president when visiting in an official capacity. On motion conferences to be held semiannually, in March and September. A committee of six was appointed to solicit funds for purchase of tent to be used in district missionary work. The committee composed of G. H. Hulmes, C. E. Miller, L. D. Ullom, J. Moxon, J. Wayt, and — Hull. Following rules of representation were unanimously adopted: Resolved that from and after the passage of this resolution the basis of representation and the rules governing the same shall be as follows: First, that each branch of this district shall be entitled to two classes of delegates; viz., delegates at large for the organization, and delegates of representation based upon the number of members in good standing. Second, that the number of delegates shall be, one delegate at large for each branch organization, also that each branch shall be entitled to one delegate of representation for each six members in good standing. Third, the delegates of representation shall be elected at the branch business meeting at which the branch report to conference is adopted; and further, that both delegates at large and delegates of representation shall be provided with credentials, attested by the branch clerk; and also that said credentials shall only be transferable to properly elected substitutes or alternates who may be elected at the same meeting as the delegates. Fourth, the members of branches in good standing or the traveling ministry only shall be eligible as delegates of representation, provided that no such delegate shall be accredited as the representative of more than one branch. Fifth, that the president of each branch shall be ex officio the delegate at large for that branch. Sixth, the traveling ministry shall be accepted—when present—as delegates at large without specific representation, unless having credentials from some branch. Seventh, each elder of the district in good standing shall be a member ex officio of the conference without specific representation, unless having credentials from some branch as delegate of representation. Secretary was authorized to purchase necessary minute and record book. Adjourned to Wheeling, West Virginia, first Saturday and Sunday in September next.

NOTE.—Up to the present time \$85 has been paid in towards purchasing a tent, and only a few heard from. We would be pleased

to hear from each branch in the district in a substantial manner as soon as possible, in order that the tent may be purchased and work commenced in it at as early a date as possible.

## Sunday School Associations.

### SUNDAY SCHOOL WORK AT NAUVOO REUNION.

Below are the items of the program of Sunday school work for the Nauvoo reunion. This work will be begun about the first Saturday of the reunion. Time and exact arrangement to be fixed later on.

Four sessions Sunday school in charge of the superintendent to be elected. Two sessions normal work, T. A. Hougas. Two sessions institute work, W. N. Robinson. Special day, afternoon, and night sessions to be announced later. Temperance program. Three two-minute papers: "A superintendent's work," Sr. Anna Lambert; "The Sunday school secretary," Sr. Marjorie Wright; "What is interesting to me in the Sunday school," Sr. Hattie McKiernan.

The committee will of course make any necessary changes. All bring your Windowed Songs, Bibles, and current *Quarterlies*. The lessons used in the Sunday school will probably be past lessons. Come one and all for a profitable and enjoyable time.

Yours for the work,

T. A. HOUGAS, of the Com.

## Miscellaneous Department.

### REUNION NOTICES.

#### PLEASANT GROVE, UTAH.

The above reunion will commence September 18, and hold over two Sundays. We hope and expect to have a good spiritual time if the saints will come for that purpose, and we believe they will. The tent you have assisted in purchasing will be there. Wood and hay will be accessible and water in abundance. Bring your sleeping tents, covered wagons, etc., and come with intent to stay and worship God. Bring your Sunday school quarterlies, Religio supplies, etc., so that all the departments can receive due attention, and you who have not hitherto seen the workings of these auxiliaries can go to your homes prepared to enter into such work.

Imported preachers will be there. Come and see what they look like and hear how they talk. Determine on coming as soon as you see this notice, and swerve not from that determination. We hope to see campers from Montana and Idaho as well as Utah. The Lord will bless the sacrifice incident to the coming if we make it in righteousness.

One more word if adhered to will accomplish much—Come!

J. W. WIGHT.

#### ADDITIONAL TENT RECEIPTS.

Previously reported.....	\$121 53
Bro. Littlewood.....	1 00
Bro. Marriott, mdse.....	50
Sr. E. Sorenson.....	20
Sr. Isaac Russell.....	36

Bro. Woodhead.....	25
Bro. W. Wilson.....	50
Sr. Harry Murphy.....	1 00
Bro. L. P. Hanson.....	1 00
Mrs. Robert Niven.....	25
Mrs. J. L. Wilson.....	2 00
Bro. E. Barrows.....	5 00

\$133 59

All desiring tents, board and lodging at and during the reunion to be held at Nevada, Vernon County, Missouri, from August 27 to September 5 will please note the following: Tents, etc., to rent for the full term only; tents 9½ x 12, 3 feet wall, \$1.25; tents 12 x 14, 3½ feet wall, \$1.55; cots .50; gasoline lamps .50; double blankets .50. To the above freight must be added from and to Kansas City. Board and lodging, per week, \$3.00; board without lodging, \$2.50; lodging without day board, .50; single meals, .15; single night's lodging, .15. But bring your own hammocks and bedding, and you will be allowed a place for them free of charge. Special arrangements have also been made with a baker to furnish forty one-pound loaves of light graham and rye bread for \$1.00; one dozen small pies 40 cents; four dozen buns 25 cents; two dozen cookies 15 cents, and other things in proportion, to be delivered on the ground daily by Fred Dilgent. Wagon will bear the sign, "L. D. S. Reunion."

Beef wagon: Best steak 10c, best roast 8c, best stew meat 5c, all kinds of pork chops, roasts, and stakes 7½c, breakfast bacon 9c, whole and half hams 11c, dry beef 16½, bologna 8c; by Brown & Co., wagon bearing sign same as above.

Those wishing tents will please give size wanted and order at once so as to save all delays and disappointments. All orders should reach me by August 20, if possible; and any further information in regard to tents, board, and lodging, can be had by inclosing a two cent stamp to

J. C. CHRESTENSEN.

JASPER CITY, Missouri.

### NOTICE TO MUSICIANS.

To all who are going to attend the general annual reunion of the church to be held again this year at Woodbine, Iowa, we say: All those who can and will take part in the musical department in song and otherwise, please come prepared to do so. We want at least one hundred voices. These, together with the instruments, will greatly assist in our reunion services. Let us earnestly ask God to bless us in this direction, and let us come feeling we can engage in this part of the worship with the Spirit and understanding also. This is what makes our song service so attractive to those not yet in the church. Now all feel invited. Take up active practice work in your choirs and branches between now and then and let us have the best music we have ever had. All who have Harmonies, please do not forget to bring them; Hymnals also. Ever praying for the success of the coming reunion, we are,

Yours hopefully,

S. B. KIBLER.

JAMES PEARSALL.

P. S.—We are expecting a much larger gathering than last year. Indications point in that direction now. The grove is in fine condition. Come, or you'll wish you had.

S. B. K.

### CONFERENCE NOTICES.

Eastern Iowa district conference will assemble September 4, 1897, near Onslow, with the Butternut Grove branch. We hope all will attend that can. Come and bring the Spirit of the Master, that we may have a good time. Branches, have your reports ready to bring or send so we may have a full report. Butternut Grove branch, look after the train, find out the time, and give notice through *Herald* what train to come on to Onslow, that you can meet them there. Sunday school convention will be held on the 3d, at same place.

C. E. HAND, Dist. Pres.

Conference of Eastern Maine district will convene at Jonesport, September 4 and 5. It is expected that Bro. Wm. H. Kelley, of the Twelve, will be present. Saints, come, bringing the Spirit with you, and may God grant to all a time of refreshing.

U. W. GREENE, Pres.

Conference of the Western Maine district will convene at Green's Landing, September 11 and 12. We desire a full delegation. Branches send reports in due season. The Sunday school convention will meet Friday evening. M. C. Fisher, of Boston, and E. M. Walker, of Jonesport, Maine, will look after the Sunday school interests. All come prepared to assist and share in a spiritual feast. Wm. H. Kelley will be present.

W. W. BLANCHARD, Dist. Pres.

### BORN.

ANDERSON.—To William M. and Ida Anderson was born a daughter to which they gave the honorable name of Mollie Terry—under which name she was blessed at the Aspey chapel, St. Joseph, Missouri, July 23, 1897, by Elder J. M. Terry.

### MARRIED.

SMITH—COBB.—At Sr. Alice E. Cobb's residence, Lamoni, Iowa, August 3, 1897, Bro. Frederick Madison Smith, eldest son of President Joseph Smith, and Sr. Ruth Lyman Cobb, daughter of Sr. Alice E. Cobb, contracted in matrimony, President Joseph Smith officiating in the rite.

The young people worked up a surprise to the members of both families, and were wed in a quiet, unpretentious way that bids fair for domestic peace.

CUMMINGS—STEDMAN.—At the residence of the bride's parents, Lamoni, Iowa, Wednesday, July 28, Mr. Joseph E. Cummings and Sr. Ruby Stedman were united in marriage; Elder Heman C. Smith officiating. Mr. Cummings is superintendent of public instruction for Decatur County, Iowa; Sr. Stedman is a daughter of Elder E. A. Stedman, of the Seventy. May peace and joy attend the happy pair

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**BRADEN-KELLEY DEBATE.**

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

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In binding the first volume of the Church History, red and black cloth were used, also black and light colored leather. Those who have ordered and shall hereafter order the second volume should mention the color wanted if they have a preference.

**The Saints' Herald.**

(Established 1860.)

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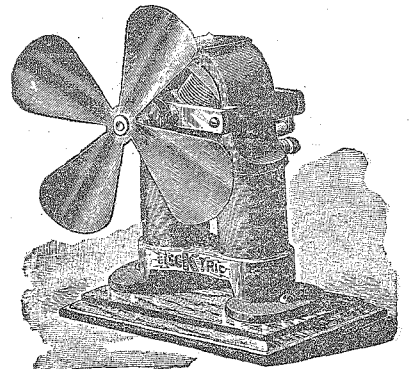
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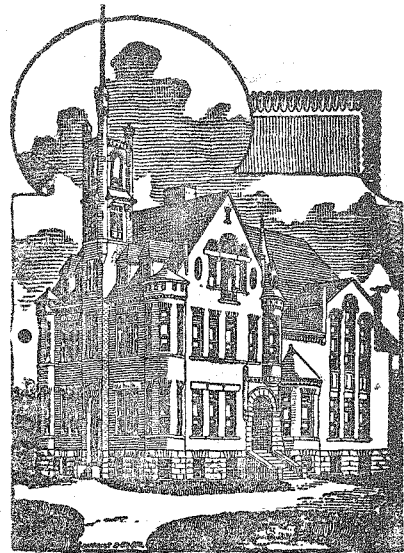
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# THE SAINTS' HERALD.

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

Vol. 44.

Lamoni, Iowa, August 18, 1897.

No. 33.

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## THEOLOGY IN GERMANY.

RECENT statistics show that the total number of theological students in Germany has diminished very rapidly of late years. In 1890 the number in the various universities was 4,527, while in 1896 it was 2,956. At Berlin, where the most famous professors are usually to be found, the decline is nearly fifty per cent. This has been attributed by some to the very meagre salaries paid by the state. *The Living Church* cites the foregoing facts and gives what it considers a better reason for the declining number of students. It says:—

“At the majority of the great universities, the theology taught by the faculty is hardly any longer worthy of the name of Christian. At Greifswald and Earlangen, however, the old orthodoxy is still maintained, and it is precisely at these two universities that the number of theological students has increased instead of diminishing. This can hardly be without significance. The learned professors who distinguish themselves by undermining the religion they represent at first attract students and gather followers through the very novelty of their position; but as time goes on the natural result follows, namely, that as not enough is left of Christianity to distinguish it from the world, such teachings lose their interest. Men do not see any reason why they should make it the

business of their lives to be telling people that they need not believe what they have hitherto supposed they ought to believe, and that they are going on very well as they are, and have no need to trouble themselves. Of course, if there are good livings to be had, there will be candidates for them. In this case there are neither good livings, nor is there any reason why men should starve in poor ones, so long as other walks of life are open to them. Men will be willing to starve or sacrifice themselves for a great and noble cause; but it would be insane to do so for no cause at all.”—*Literary Digest*.

## DR. BARROWS'S CONVERSATIONS WITH EDUCATED HINDUS.

REV. DR. JOHN HENRY BARROWS, D. D., of Chicago, the president of the World's Parliament of Religions, whose sessions were held in connection with the World's Fair, has been engaged in a prolonged tour in India, speaking in most cases upon the invitation of the Hindus themselves. He has had rare opportunities of getting at the thought of the educated Hindus on the subject of religion, and in *The Outlook* he gives the results of some of his inquiries. He did not, he tells us, find Hinduism a definite system whose principles could be easily determined. His question, “What are the fundamental theological principles of Hinduism as distinct from its philosophical principles and its social system?” elicited replies that were in all cases but one “vague, evasive, or unsatisfactory,” and the one definite reply was at wide variance with the teaching of the prevailing schools of Hindu philosophy. Though the results were in this direction chiefly negative, the story of one of his interviews is full of interest and represents the Hindu mind in rather a new light to American readers. It was an interview in southern India, where, at the time, the religious excitement was almost unprecedented. Dr. Barrows, writing from Saigon, tells the story as follows:—

“On the 20th of February the Triplicane Hindu Club of Madras gave me, at eight o'clock in the morning, what

I supposed was to be a reception. Word had come to me that I was expected to speak on the Columbian Fair and its congresses. As, in company with the Rev. F. W. Kellett, I alighted from the carriage, an officer of the club said that they had a few questions which they desired to put to me. The room was packed with perhaps a hundred and fifty Hindus, many of them lawyers or vakils, barefooted, very lightly dressed on account of the intense heat, and many of them nearly naked to the waist. I had already given in Madras several lectures. It soon became apparent that this meeting was held to furnish an opportunity of exploiting Hinduism. The table behind which I sat was covered with papers and books, among which I recognized my ‘History of the Parliament of Religions.’ Next to me was a well-known pundit S. P. Aiyangar, a member of my reception committee, his forehead, like those of many in the club, painted with the marks of his god. Without any introduction the inquisition opened. With book and pencil in hand the pundit began his prepared questions, and soon the shrewd lawyers jumped to their feet to put in additional inquiries or contest the replies which had been made. The first question related to some noble sentiments in the Bhagavad-gita, and to the claim that such sentiments were as truly inspired as similiar ones found in the New Testament. It appeared to me strange that being familiar with my lectures, they doubted my holding to the world-wide area of revelation. The next inquiry, to which the spokesman did not wait for an answer, was this: ‘Since Christ on the cross prayed for his enemies, and since his prayer must have been heard, was not Judas saved?’ I was told of one missionary who had replied affirmatively, and then the questioner hastened to read a selection from Macaulay's Essay on Milton, wherein the famous essayist wrote that even when images in the cathedrals have been destroyed, the images in the mind sometimes remain. This led to a prolonged discussion of idolatry, which had as its remarkable result a

bold championship of India's idol-worship. This is not the usual position of educated Hindus, and some of my Christian friends assure me that the defenses were not altogether sincere. I quoted some other things that Macaulay had written, especially his condemnation of the hideous theology of India, and his over-sanguine prophecy that English education would abolish idolatry in Bengal in thirty years. One *vakil* rose and said: 'When Jesus was walking with his disciples, they saw a dead and decaying dog, from which the disciples turned away in horror. But Jesus said, "How beautiful are his teeth!"' He added that Christians were taught by this to find the good and beautiful rather than the foul and ugly in other religions. I replied: 'The story is not found in the Gospels, but the legend illustrates a truth which I believe in practicing. And I will not seize the opportunity which you have furnished of calling Hinduism a dead and decaying dog, in which only the grinning teeth are beautiful!' I spoke of my distress in witnessing the debasing forms of idolatry prevalent in Benares and elsewhere. One young lawyer rose and quoted a recent apology for idolatry furnished in one of the addresses of Vivekananda. The idol was a symbol of a god, and brought the divine nearer. 'But,' I said, 'you do not think it elevating for human beings to crawl through the filth of a temple and to kiss the tail of a cow, as I have seen them do?' The quick-witted lawyer was on his feet instantly, and said: 'I think it is a great deal better to kiss the tail of a cow than to kill the cow and eat her!' There was a burst of laughter at this sally, in which Mr. Kellett and I joined. I did not say in reply that the killing and eating of cows to give nourishment to the human body did not appear to me any worse than the Hindu's killing of goats before the black and hideous stone image of Kali; I simply replied: 'The eating of cow's flesh is not confined to Christians. After the first session of the Parliament of Religions I went with Vivekananda to the restaurant in the basement of the Art Institute, and I said to him, "What shall I get you to eat?" His reply was, "Give me beef!"' This little story had the effect of a thunderbolt, and the consternation and silence were profound. My

friends did not sail any further up that creek!

'I made the claim that there was no necessity of keeping the common people of India any longer, nor was there ever any necessity of holding them, in the debasing kindergarten of polytheistic idolatry. I claimed that God, who is spirit, can be worshiped by all in spirit and in truth. The pundit leader claimed that the idols of the mind were abiding, and that God could only be worshiped under the form of images, real or mental. This I denied, and affirmed that when I most truly worshiped God I had no image of a magnified man before me, but, rather, recognized God as an indwelling, personal love. Finally, I was able to rise above the storm of questions and take my innings in earnest. By this time I was considerably awake, though the hour was early. And for thirty minutes I spoke to them of America, of the Christian principles which entered into our life, of our intelligent common people, of the national patriotism and public spirit, and of municipal pride, all of which went into the making

of the Columbian Exposition. I spoke of the material glories of that fair and then of the congresses which were its spiritual side, and of the Parliament of Religions, and of the generosity, tolerance, and fraternity which characterized it. I told of the warm feeling which America has to all who are struggling for liberty and for truth, and of her desire to communicate the very best which she has to the whole world. And, as I rose to depart, the better and more gracious side of human nature came out in the three cheers which were heartily given for the 'president of the Parliament of Religions'! But the pundit was determined to fire one more shot. 'Before you go, I want you to assure us that you think that all men will finally be saved. We Hindus all believe this.' I replied: 'My Master does not encourage me to cherish such a hope. I do entertain a hope, however, for some who have not heard of the historic Christ. There are minds, like that of Socrates naturally Christian. If I do not meet Socrates in heaven, I think it may be because I have not kept in the right road myself.' And thus ended the two hours' conversazione, an outline of which I have endeavored to sketch."—*Literary Digest*.

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## THE SAINTS' HERALD REDUCED IN PRICE.

Recognizing the closeness of the times and with a desire to place the church paper within the reach of every member, the Board of Publication has decided to offer THE SAINTS' HERALD at a reduced price for *one year* from the date named, as follows:—

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This is a reduction of twenty-five per cent, both in the price of the church paper, and of the revenue derived from it. It is therefore necessary that all avail themselves of the new departure and greatly enlarge the list of new subscribers; and also that those indebted pay up all past due accounts.

Branch book agents and the ministry who can do so, are respectfully asked to second the efforts of the Board by obtaining new subscribers for the HERALD and working in the general interests of the Herald Office—the church publishing plant.

In bonds,

FRANK CRILEY, Bus. M'g'r,  
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# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, August 18, 1897.

No. 33.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, AUG. 18, 1897.

### ABOUT DISCUSSIONS.

THERE has been no action of the church in its conferences, nor any instructions of the general officers of the church, cutting off the privileges or abridging the duty of the elders in the field and in charge in branches and districts, and the great army of the elders and other officers of the church, to prevent them from preaching the word whenever and wherever opportunity offers, or can be made; or defending the faith by word, or pen, and in discussion whenever necessity demands.

Bro. J. D. Erwin seems to have been under the impression that some such restriction had been imposed, because one of the general missionaries in charge ventured to caution the workers in his field to make an exception against Clark Braden, when essaying to arrange for discussion with the Christian or Disciple Church.

If the instruction given by Apostle Joseph R. Lambert in his pastoral is the matter referred to by Bro. Erwin, we have this to say of it: Bro. Lambert was in the legitimate pursuit of his duty in so instructing the men in his field. He knew the field, its requirements, the men of his force, and the man Elder Clark Braden; and desired that in case these brethren of the Disciple Church grew aggressive, and began their usual course of bluster and challenge, in his field, there should be a stop put to their pitting this man so often met and honorably defeated by our elders, from Brn. R. M. Elvin and E. L. Kelley, at Wilber, Nebraska, to Brn. J. F. McDowell and T. W. Williams, at Logan, and Fontanelle, against new men in new places, without the proper knowledge of and understanding of the missionary in charge. In this Bro. Lambert was

both right and just, so far as his field is concerned; and was also correct on the general principle that the church nor any of its elders are under just obligations to again meet Elder Clark Braden. The church in its proper representatives has shown that fear of the man, either as an individual debater or as a representative of the Christian or Disciple Church, has not a thing to do with the suggestion that he be excepted against when arranging for debate; for he has been repeatedly met, and successfully. Nor has any thought of possible consequences in case of defeat in discussion with him had a particle of weight in thus advising elders to except him in arranging for discussion.

The editor stated long before the pastoral of Bro. Lambert was written, that having shown the Disciple Church all due credit and courtesy hitherto in accepting discussion with Clark Braden as their representative defender, we did not fear a forensic dispute with them on their claims and our own; and having submitted to Mr. Braden's manners and methods of conducting discussions, we were no longer under any obligations to that church to meet Mr. Braden at their choosing.

Mr. Braden refused to continue debate with Bro. E. L. Kelley, at Lamoni, on an issue expressly provided for by agreement, and circulated a challenge at the close of the service, the closing portion of which challenge stated that it was "open during the lifetime of Clark Braden." The church has all that time, whether it be long or short, to accept such challenge, and cannot be justly charged with fear to meet it, until after Mr. Braden is gone over to the great majority on the thither side of time.

We indorse Bro. Lambert's suggestion, and further state that it is our conviction that neither the Christian or Disciple Church, nor any other body of professed believers, should be permitted to pose this man Clark Braden against the church and its work.

While this is our conviction, it must be understood that no "padlock is put

on" any elder's mouth, or any elder's proper privileges as an elder in the field interfered with.

"We want no cowards in our bands  
Who will our colors fly."

Experience has proved it to be wisdom that propositions for discussion should be fairly stated; and it will be wiser and safer, as we understand the matter, that in case of proposed debate, the missionary in charge if accessible, or president of district, should be consulted and advised with. At the same time those sent out by the church as missionaries are to be trusted to act upon their own discretion in case of extreme urgency. Mistake is made if anyone, either in or out of the ranks, thinks that Bro. Lambert, the editor, or any other leading officer, is afraid to defend the church, or its issues, because we make this exception to Rev. Clark Braden.

### THE "SEARCHLIGHT" ON THE DOCTRINE AND COVENANTS.

THE following is the leader in the *Searchlight*, published by the Church of Christ (Hedrickite brethren), for July 10, 1897:—

#### REGARDING THE BOOK OF DOCTRINE AND COVENANTS.

There appears to be some misunderstanding among some of our readers regarding our position on the book of Doctrine and Covenants. It may not be amiss to here state our exact position. As all Mormons are doubtless aware there are numerous editions of the book of Doctrine and Covenants. In the first place the book of Doctrine and Covenants is simply a collection of the various revelations given through Joseph Smith. During the early history of the church many revelations were necessary, that the church might be guided in its formation and progress. Up to 1834 about ninety-eight revelations had been given through Joseph Smith. Each revelation was gone over by a committee, appointed for that purpose, and adopted by them in 1834. The Church of Christ is willing and has in the past accepted those revelations adopted by the committee in 1834. Those revelations were compiled by the committee above-mentioned and published. This edition is known as the "1835 edition."

Revelations received after that date, we claim, lack divine inspiration and have no

claim on the Church of Christ, because they were proclaimed by an individual then a member of the Church of Latter Day Saints.

It is not surprising that many have misunderstood the "exact" position of the "Church of Christ" in regard to the Book of Doctrine and Covenants. In 1864, Mr. Granville Hedrick, in his appeal to old time believers, and attack made upon and protest against plural marriage, used the 1846 edition and edition published by the Reorganized Church, in quoting from the book; and in doing so seemed to indorse them. See *Truth Teller*, and Mr. Hedrick's little book against polygamy.

Before the decision in the Temple Lot Suit, and while Mr. C. A. Hall was acting as president of Church of Christ, we requested him to state to us specifically in writing the positions to which they held; and in those in which he held that there were differences between the Church of Christ and the Reorganized Church, requested him to state what such differences consisted in, promising to give such statements careful consideration. Mr. Hall failed to make such statement. There has been no statement regarding the Book of Covenants, that we have known of the Church of Christ making, until this one is presented, that has been sufficiently clear for an ordinary, inquiring man to obtain a knowledge of what position the Hedrickite brethren really assumed on the subject. And we are quite pleased to see so clear and apparently decided statement as our quotation from the *Searchlight* seems to be. We cannot help feeling a doubt that when we present the inevitable conclusions to be drawn from the statement, the *Searchlight* will either reject the statement itself, or seek by explanation to make the situation as misty as it was before.

The statement in regard to dates is unfortunate, and will surely mislead where it was intended to satisfy.

The minutes of the General Assembly, which passed upon the Book of Doctrine and Covenants, as they were published in the 1835 edition, which the *Searchlight* so clearly indorses, show two very important facts as to dates.

1. The book as compiled and prepared by committee, was presented to the Assembly August 17, 1835; about

eighteen months after February, 1834, in which month it has been stated by some of these same Church of Christ men that the line of divine communication became vitiated and revelations received ceased to be of divine dictation.

2. The committee on compilation was not appointed until September 24, 1834, about seven months after that fatal month of February, 1834, and could not have done its labor of arranging and compiling until after September 24, the date of their appointment; and it is more than probable that much of that work was done during the year 1835.

The minutes show another thing that is curious when applied to the issue regarding validity of work done.

The Assembly was held August 17, 1835, and was called a "General Assembly of the Church of Latter Day Saints."

The resolution by virtue of which the committee was appointed to compile and arrange, is placed on the record as a part of the minutes, and recites that the purpose of the Assembly was to appoint a committee to "arrange the items of doctrine of Jesus Christ, for the government of his church of the Latter Day Saints, which church was organized and commenced its rise on the 6th of April, 1830."

This conclusively disposes of the charge hitherto made that they turned away from Jesus Christ, or Christ, the Lord, at that date. The minutes further show that the members of the committee by whom the compilation was made were all members of the same body by which the book was indorsed, approved, and ordered printed in September, 1834, at the time of their appointment, and all the while they were doing their work.

The committee was composed of Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams.

The title page of the book shows that it was the "Doctrine and Covenants of the Church of the Latter Day Saints, carefully selected from the revelations of God;" and that it was compiled by the committee above-named, their names being given as presiding elders of said church.

The publisher's preface is dated Kirtland, Ohio, February 17, 1835.

We have believed for a good while that those men who have been haggling about the name of the church, and claiming that the name of Christ was abandoned, the name of the church changed and Christ renounced in 1834, when the church was called the Church of Latter Day Saints, were making a mountain out of a molehill, and based a position and an objection to the church after 1834, that was untenable. This statement of an indorsement and acceptance of the edition of Doctrine and Covenants of 1835, the manifest work of men members of the church when called the Church of the Latter Day Saints, formally appointed by the church while so called, is to us a positive and effective refutation of the position assumed that revelations coming after that date, 1834, are devoid of divine inspiration and have no claim on the Church of Christ because that Joseph Smith was a member of another church, the Church of Latter Day Saints.

The compiled book was not presented by the committee until August 17, 1835, and the Assembly that met that day was called to "take into consideration the labors of a committee," appointed September 24, 1834. At that Assembly the labors of that committee were considered, approved, and solemnly adopted; and the *Searchlight*, now formally indorses that work, though done while the church bore the name "Latter Day Saints."

There was no doubt in the minds of the members of that Assembly as to what church they belonged and represented. It was the Church of Christ organized April 6, 1830, and they were there to do business in his name, and for that church, the very same church, notwithstanding the Assembly was called a General Assembly of the Church of Latter Day Saints.

Section 99 of the book is dated November, 1834, and it is fair to presume that sections 100, 101, 102, are equally as legal enactments of the church as any other of the sections. We are pleased to learn the exact position of the *Searchlight* on the subject named, though we fancy it is not consistent with much of the teaching of our Hedrickite brethren in the past.



## IS THIS CHRISTIANLIKE?

T. C. MAHAN, reporting Baptist, reporting for the *Baptist Flag*, published at St. Louis, Missouri, has in that paper for July 29 a partial report of a discussion between Rev. Roney, Baptist, and Rev. Haynes, of the "Church of God," in which he refers to the faith represented by Rev. Haynes in the following terms:—

Bro. Haynes represented the "Church of God," so-called by himself and cobelievers.

This system of faith is a mixture of Mormonism, Campbellism, divine healing, modern sanctification, feet-washing, holy bands, kissing, etc., etc., the grand composition being preserved in the condensed essence of crankification.

It seems to us hardly consistent profession of Christianity for a Baptist to so revile a fellow believer's faith. It may be Baptist courtesy, for it reads a little like something we have heard from the same source.

## FOR SETTLERS.

BRO. J. L. RICHEY, a trapper, who has been all over the Ozark Hills of South Missouri and the Boston Mountains of Arkansas, and is quite well informed about the lands there, gives us the following for the HERALD. Please read and profit by his advice to go see for yourselves before buying lands either there, or in the region to the east and south of there.

LAMONI, Iowa, July 30, 1897.

I thought to give the people, for their benefit, an outline or a brief description of the Ozark Hills, of South Missouri, and the Boston Mountains, of Arkansas; comprising the eastern part of Berry County, Stone County, Christian County, Taney County, and Ozark County, Missouri. There are no fertile farming lands except the bottom lands on the streams; the largest pieces are on White River, and range from about ten, eighteen, twenty-five to thirty-nine acres in a bend of the river for which the price asked is from thirty dollars to forty dollars per acre. The uplands are very rocky; some scattering timber, and some grass in places from about one to two rods apart; good water where there is a spring.

Do not trade, or invest without looking at the locations offered you. Those photographic snap shots on paper, are taken from places outside of the districts I have given; for real estate and railroad advertisements.

Carrroll, Boone, Madison, and Newton counties comprise the main Boston Mountains in which there are no large bottoms or spots of arable lands; from one and three to four acres on a quarter section, to cultivate. A good variety of most kinds of timber, good springs of water, and some kinds of minerals are found in localities. Some claims are offered for from forty, eighty, to four hundred dollars per quarter section. See before buying, or trading.

## EXTRACTS FROM LETTERS.

W. W. BLANCHARD, Canton, Point, Maine, the 6th inst.:—

Bro. U. W. Greene and I are in tent here. Audiences good. Prejudice very strong.

Brn. C. E. Butterworth, W. W. Whiting, and C. J. Carlson, who are holding tent meetings at Rolfe, Iowa, received a very flattering notice in the *Reveille*, published at Rolfe, for August 5. It closes thus:—

They claim to preach apostolic Christianity in its fullness and power, which is the religion authorized by the Bible to be taught to all men everywhere. A cordial invitation is extended to all who wish to attend their meetings, and everybody will be made welcome. Go out and hear, and then judge for yourselves.

Bro. A. C. Barmore, San Francisco, California, August 5:—

Bro. Parker and I have been in this part two weeks. We cannot report any great progress. We are now trying to secure a place in the city for the district tent. We shall use it here until about September 1. I shall speak in a mission run, by a class of "come-outers" to-morrow night. The president reserves the right to review my discourse if it is objectionable. This opportunity to present the word is due to Bro. J. A. Anthony.

Bro. Joseph Squire, Brooklyn, New York, August 8:—

Elder Isaac M. Smith has done some good preaching in Brooklyn of late. He commenced July 25 and continued every night until August 4. He both strengthened the saints in the faith and made friends to the cause of truth. We hope to continue the work during the fall and winter if nothing prevents. The saints in Broad River are alive to the work and are bringing forth fruit.

Bro. S. W. L. Scott, Lansing, Michigan, August 8:—

We closed the second two-days' meeting in the district series at this place last evening. Success is crowning the efforts as to fellowship, spirituality, and sowing the seed. The saints at Nicholsville enjoyed the services, and are indeed commendable. The gathering here utilized a tent pitched in Bro. H. Rathbun's beautiful apple grove. Saints from Webberville, Williamston, Flint, Durand, Dimondale, and Charlotte made the air ring with praise and thanksgiving. O, what a joyous time. Elders H. H. Robinson and J. M. Baggerly are with me.

Bro. R. M. Maloney, McLoud, O. T., Aug. 11:—

I am here in company with Bro. Macrae holding meeting in an arbor. The attendance and interest is fairly good. The people are more friendly to us than they were a year ago when I was here; and we are hopeful of some joining the fold. The true gospel is winning its way in Oklahoma; many who have heretofore not heard it are now learning that God's promises are to us as well as to those who lived in the first century.

Bro. J. M. Baggerly, Lansing, Michigan, August 11:—

We have just closed a two days' meeting here. A good attendance of saints from Lansing and vicinity. The meeting was conducted by Elders S. W. L. Scott, H. H. Robinson, and your humble servant. The weather was lovely. Good liberty was given in the preaching service and all felt edified and benefited. The few saints here are energetic and faithful. Accessions are made slowly. From here we go to Grand Rapids.

## EDITORIAL ITEMS.

It is not proper for any of the elders, local or missionary, to challenge those differing from us to discuss in the columns of the HERALD, or *Ensign*, without first having an express understanding with those journals consenting to such arrangement. The HERALD will not hold itself bound to any agreement for written discussion in its columns, no matter by whom made, without the matter of such discussion first being submitted to the HERALD editor for consideration and decision. There is too much of a demand already for space in HERALD, and to pledge for an unknown quantity would be impracticable.

By private letter from the neighborhood of Denison, Crawford County, Iowa, we learn that Bro. John A. McIntosh, "Uncle Johnny Mack," died at four o'clock on the evening of the 8th instant. Everybody who knew him will feel sad that he is gone, much as it was looked for at his age—ninety years.

Bro. J. C. Foss wrote from Rockland, Maine, the 7th inst. that he would proceed to Cleveland, Ohio, which point would be his mission headquarters.

According to the Minneapolis, Minnesota, *Tribune* of August 9, Bro. E. A. Stedman enlightened a congregation in flouting half of the Twin Cities, on Sunday, August 8, upon the subject of the true system of marriage, from a Bible view. Good for Bro. Stedman.

Striking coal miners and prominent labor union leaders have been enjoined by an Allegheny County, Pennsylvania, court from interfering in any way with miners by persuading them to strike or quit work—from "assembling, marching, or camping in proximity to said mines and the houses of the miners," employed by a certain company. Leaders of labor move-

ments state that they will fight said injunction to the bitter end, even should a general strike of all labor organizations be necessary. The date for the final hearing on the injunction has been set for August 16.

From the August 7 issue of the Salt Lake *Tribune* we learn that Moses Thatcher, formerly a prominent member of the Quorum of the Twelve Apostles of the Utah Church and who was deposed from his apostleship because of his refusal to submit to the dictation of his superiors, in political matters, is now on trial for his membership in the Utah Church, before the High Council of Salt Lake stake. The charges are said to be based upon his refusal to sign the manifesto and his neglect to express regret for or disavow the cartooning of George Q. Cannon, one of the Utah Presidency, during the late senatorial campaign. We hope to have and to give our readers a fuller statement of this celebrated case, later on.

Swiss and American citizens of the United States are holding a convention in Chicago in the interest of the initiative and referendum, which they hope to see adopted by the United States, and which to some degree has been adopted in Nebraska and other States.

General Gomez and forces are said to be active in the province of Havana and menacing the Cuban capital. The American Consul at Mantanzas reports that 8,000 insurgents invaded that province and that the Spaniards are fleeing before them.

Discontent in Turkey is being shown by the posting of placards demanding reforms in the system of government and in the army, with threats of uprisings similar to those inaugurated against the Armenians. Government officials have been instructed to be watchful to suppress revolts.

"Rome, August 12.—The Vatican is disappointed that the encyclical of the Pan-Anglician or Lambeth conference, does not favor a rapprochement between the English and Roman churches. It is said that the Pope is astonished to find that the encyclical advocates resistance to the usurpations of the Holy See."

"The rebellion in the Philippines continues as briskly as ever. A report has been circulated in well in-

formed circles in Manila that the Governor General has sent a momentous telegram to the Madrid government amounting to an ultimatum. He gives the government three alternatives—expulsion from the Philippines of the religious orders, failing in this the immediate dispatch of 4,000 troops from Spain to effectually quell the rebellion. In the event of the refusal of either of the above, to accept his resignation."

Bro. H. A. Stebbins left home on the 12th, going to Kansas to attend the joint reunion of the Northern and Western Kansas districts.

An incipient volcano having a crater about twenty-five feet square, with small apertures emitting smoke, is reported from Thomasville, Georgia.

The Chicago *Tribune* of August 11, publishes a long list of attempts at assassination and assassinations of rulers, beginning with Artaxerxes III. of Persia, about 338 B. C.; this in connection with the late assassination of Senor Canovas, in Spain; and from which it appears that crowned heads and those immediately supporting them and their policies have been in especial danger from assassins.

America—Joseph's land—only parts of which are heard from, still leads in gold production, according to the following figures, said to be correct: United States \$53,088,000, Australia \$46,250,000, Africa \$44,000,000, Russia \$22,000,000, Mexico \$7,000,000, British India \$5,825,000—for 1896.

Bro. Isaac N. Roberts, of the Minnesota mission, was obliged to return home, because of sickness, arriving on Tuesday the 10th inst. He will not be able to resume missionary labor until he improves in health. He should be remembered.

A dispatch to the London *Mail*, from Copenhagen, states that Captain Mortensen, of the bark Ansgar, which arrived at Onega, Russia, near Archangel, has sent a brief dispatch to the effect that on July 13, two days after Andree started from Dane's Island in a balloon for the north pole, he passed at a distance of 100 yards a black balloon, which had collapsed from loss of gas. Capt. M. adds that for some time before the balloon was sighted the wind had been blowing strongly from the north.

Paris advices, August 12: "The

Matin publishes a statement which purports to come from a Carlist source to the effect that 60,000 volunteers have been organized and are being rapidly armed in various provinces of Spain, ready to rise at the signal of Don Carlos. The pretender, however, according to this story, 'is restrained by patriotism, and will await the issue of the Cuban difficulty before making a bid for the throne.'

Pres. A. H. Smith departed again, on the 10th, for Nauvoo, Illinois, to attend a reunion of old settlers, to open some time during the present week—of the 8th.

Pres. Joseph Smith left home on the 12th for Maysville, Missouri, and other points. He is to address the Chautauqua Association at Maysville on the subject of "temperance," also another large gathering in that region of country.

The Armada, Michigan, *Graphic*, for July 2, 1897, sent us by Bro. Daniel Lewis, has a two-column article, "An important warning," written in a spirit that would prejudice and mislead the public mind, and signed by Francis W. Ware. We suppose some of our live brethren will give it attention.

The *Herald* of Traverse City, Michigan, for July 22, has notice of tent meetings being held in that city by elders of the Reorganized Church. The notice includes several statements which set forth the position of the Reorganization in contrast to factions of the original church. We suppose Bro. Cornish and his coworkers are talking to the people of Traverse City.

The Cuban forces have captured and destroyed the electric light plant which illuminated General Weyler's trocha. Important Cuban victories continue. The patriots are encouraged since the death of the Spanish Premier and freely predict that Cuba will gain independence before the end of the year.

London cablegrams state that 10,000 active Carlists are located in that city, that they are ready to join their fellows in Spain. A prominent Carlist says nothing but foreign interference can prevent Don Carlos from reaching the Spanish throne. The establishment of a republic is also freely predicted.

## Mothers' Home Column.

EDITED BY FRANCES.

"But forever and forever  
Let it be the soul's endeavor  
Love from hatred to dis sever,  
And in whatsoe'er we do,  
Won by truth's eternal beauty,  
To our highest sense of duty  
Evermore be firm and true."

## TO-DAY.

Be swift to love your own, dears,  
Your own who need you so.  
Say to the speeding hour, dears,  
"I will not let thee go  
Except thou give a blessing."  
Force it to abide and stay—  
Love has no sure to-morrow;  
It only has to-day.

O, hasten to be kind, dears,  
Before the time shall come  
When you are left behind, dears,  
In an all-lonely home;  
Before in late contrition  
Vainly you weep and pray,  
Love has no sure to-morrow:  
It only has to-day.

Swifter than sun and shade, dears,  
Move the fleet wings of Pain;  
The chance we have to-day, dears,  
May never come again.  
Joy is a fickle rover;  
He brooketh not delay.  
Love has no sure to-morrow;  
It only has to-day.

Too late to plead or grieve, dears,  
Too late to kiss or sigh  
When Death has laid his seal, dears,  
On the cold lip and eye.  
Too late our gifts to lavish  
Upon the burial clay;  
Love has no sure to-morrow;  
It only has to-day.

—Susan Coolidge.

[ON account of the length of the reading which appeared last week, the supplementary reading and program were deferred for insertion in present number.]

## CLEANLINESS.

THE Psalmist says: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart."

Webster defines cleanliness: "1. Freedom from dirt, filth, or extraneous matter; 2. Neatness of person or dress; purity."

A quotation from Swift: "Neatness from head to heel."

In other places in the Bible and also in the latter-day revelations, we are commanded of the Lord to be neat and clean in our persons, intimating cleanliness is conducive to godliness. Our especial mission this morning is to the mothers and elder sisters, and as such it is our duty to make home the most attractive place on earth. This cannot be done except we adopt a systematic method of cleaning and being orderly. The turning of

a house or room "upside down" or "inside out" once or twice a year is not sufficient to keep our rooms pure, sweet, and clean. Daily or weekly, according to the use made of the rooms, should our houses be cleansed. How cleansed? By removing dirt and filth of every kind from floors, furniture, pictures, etc., by means of broom, duster, soap and water, not forgetting, by any means, "God's purifiers"—*pure air and sunshine.*

How much easier to serve the Lord in a clean, orderly home, than where King Disorder and Uncleanliness reign. The children should be taught habits of order and cleanliness, by such means as having proper places for their individual belongings and requiring them to keep their clothing, books, playthings in place assigned. This greatly lessens the work of older members of the family.

By bathing them often while too young to attend to proper bathing by themselves, we can teach them from babyhood the vast importance of keeping the body clean. By keeping the pores of the skin open much effete matter of the body is expunged. Teach them the parts most exposed to dust and dirt need more frequent washing, for instance hands, face, neck, ears, etc.; that the clothing can be kept clean by often washing of hands and drying of them on the proper towel, not using dress, apron, sleeve, or pants for that purpose. By teaching them to devote certain parts of the day to certain kinds of play; for instance, in the morning they may play at making "mud pies," etc., for it is right they should romp, run, play in the grass and dirt, to develop bone, muscle, and strength; but before dinner they should cleanse and array themselves to appear at the table. In the afternoon some other sort of amusement should be provided. Teach the children that through these means much disease and suffering is avoided.

Now with clean homes and persons of course we will try to be especially careful what we prepare to nourish these bodies, and how we prepare our food. The Lord has indicated to us through his kindness and love some things that are especially good and some hurtful. We will do well to heed all such instructions. Let the vessels used for preparing the food, the oven, kettle, or vessel used for cooking the same, the receptacle for the article when cooked, all be scrupulously clean; if washed with soap and water be thoroughly rinsed that the soap may not spoil the otherwise dainty edibles. Finally avoid being an *extremist* in anything, thereby causing a spirit of unrest and lack of freedom in our home circle. Always try to find the happy golden mean.

Having traveled somewhat among the families of the saints, I find that those who are most systematic, as a rule, have the most time to devote to doing good unto others, lending helping hands in times of sickness and need. Although often having large families, they are always ready and have time to help some burdened sister. Thereby following Paul's injunction, "Bear ye one another's burdens."

SR. HATTIE.

## PROGRAM FOR SEPTEMBER MEETING OF DAUGHTERS OF ZION.

HYMN No. 520. Opening prayer. Scripture Reading, Joel 2: 21-32. Study of Reading in Home Column. Study of supplementary reading on "cleanliness" in Home Column. General remarks on mothers' work. Roll call. Business. Hymn No. 30. Dismissal prayer.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

BRO. J. F. MINTUN, writing of the program for Sunday school work at Woodbine reunion, says: "... The work of the committee is progressing. I am assured the work done will be of unusual interest."

Bro. Joseph Roberts: "I hope to be able to attend the reunion [Thurman, Iowa], and in any work I can do previous to convening to make the work a grand success, I am at your service."

Sr. Vina H. Goff: "Many children will, doubtless, accompany their parents to the reunion [Nevada, Missouri], and I feel as though it would be wasting a good opportunity to let them go without some instruction."

Six reunions will be held in the great Mississippi valley within the next five weeks, and we are happy to learn that the Sunday school work will be represented at each of them. Local workers seem to be uniting their efforts in this line, and more and better work is the result.

A sister asks, "Should an assistant superintendent be called upon for work when the superintendent is present?" We answer, Yes, decidedly. Too often is an assistant considered no more than a cipher—a character to stand in vacant places. And as a result the assistant has no knowledge of what has been done, or what is necessary to be done. So when left to fill a vacancy, he finds he is a stranger to the work, and cannot hope to succeed more than fairly well. On the other hand, if the assistant is frequently counseled and placed in the work, he is ever ready to take it up where the superintendent lays it down.

An assistant is or ought to be an associate. This is true in the local school, in the district association, or in the general association. And any superintendent who has within him the true spirit of the work will prize very highly this privilege of having an associate. No officer can fail to be benefited oftentimes, and the work benefited, too, by the wise and timely counsel of an associate.

We have seen schools, and even districts, where the assistant superintendents were almost unknown. They had never done any work because they were never given an opportunity. This is all wrong. Better results will ensue when superintendent and assistant work *together*. Then you have the wisdom of two in the works of either one. Unity gives strength and insures safety.

The assistant should be afforded opportunities, and he should work, not occasionally, but regularly. This done, and the condition of many schools and districts will be improved.

MANY questions, some of which are in the nature of complaints, concerning the three texts now used in the *Quarterlies*, are coming to us from various parts of the country. There seems to be no objection to the subject matter, but to there being three different texts. One superintendent says: "I can't get three lessons and do my other work." One mother said: "Three lessons a week are too many for me to learn and then teach to my children." Another superintendent: "I am clear discouraged. I did get along in a way with two lessons, but three different ones beats me. It has spoiled my general review." A missionary says: "It has crippled my work and lessened my usefulness to the schools I visit." Another: "I can't afford to buy so many *Quarterlies*." "Just as I looked for uniform lessons we were further from it than ever. How long will this last?" "Is this not contrary to the order of the General Convention?" "I am elated with the new *Intermediate Quarterly*."

Such are a part of them. They are somewhat suggestive, notwithstanding they come from persons almost wholly unacquainted with the circumstances. Without offering any explanation, we say that the best was done that could be done under the existing conditions. We did get "further off than ever" from uniformity, but it was with no inclination to ignore the "order of the general convention." Uniformity will probably be reached next quarter. Till then, let us keep our work moving, just as we have done before, notwithstanding some slight inconvenience. No valiant worker will allow small matters to impede his progress.

#### ANOTHER IMAGE SMASHED.

ROBERT RAIKES is no longer "in it." Rev. W. F. Scott, D. D., in the June, 1897, *Ladies' Home Journal*, writes of, "When John Wesley Preached in Georgia." His article is illustrated with two half-tone pictures, entitled, "The First Methodist Sermon Preached in America, Delivered by John Wesley in Savannah, Georgia." and "John Wesley Teaching His Sunday School, the First in the World." Here is what the writer says under the subheading of, "The First Sunday School in the World":—

"Wesley began now to devote himself to the thorough organization of his parish, in which work he was somewhat assisted by his brother Charles. He projected his parochial labors upon a large scale, proposing to preach on the Sabbath no less than five times. Once, prayer, with expositions, in French; another time, with expositions, in German; another, with expositions, in Italian; two services for the English population, and in addition to all this the administration of the Holy Communion, and the Ordinance of Baptism, where it was desired. During the week he devoted no little time to pastoral visitation, and to the management of a school, where he taught

only advanced pupils. As to his habits of living he might almost have shamed a Franciscan friar, subsisting, as he did, on bread and water a great deal of the time.

"Meanwhile Wesley began to provide for the Sunday school instruction of the children of the parish. His devotion to children at times almost amounted to infatuation. Children were likewise equally attached to him, as shown in their intercourse with him. Both on weekdays and Sabbaths he gave no little attention to educational work. As a preliminary labor on the Sabbath, before the evening service, he required them to convene in the church, at which time he catechised them thoroughly and furnished them with additional teaching from the Bible itself. In the present Wesleyan Memorial Church, in Savannah, Georgia, there is a Sunday school room into which hundreds of children crowd for Sunday instruction. The original school was less in number, but it was unquestionably the first Sunday school in the world. When taught by Wesley it numbered between sixty and seventy-five scholars, but from all accounts there were few, if any, Indian boys in his earlier classes. A very high authority, Sir Charles Reed, M. P., LL. D., of England, is clearly of the opinion that this Sunday school was the first founded in the world, and that it antedates by a half century the secular instruction of Robert Raikes at Gloucester, England, as well as the first school in America upon Raikes' plan, which was established in the city of New York. In support of these views Mr. Reed quotes from the history of Georgia by the late venerable Bishop Stephens, of Pennsylvania, who, some fifty years ago, had charge of the parish of Christ Church in this same city of Savannah."—*Ladies' Home Journal*, June, 1897, page 6.

Well, the historian is somewhat like the antiquarian, when he has all the facts before him, he may reach correct conclusions; when he has not, he cannot.

F. E. COCHRAN.

## Letter Department.

PACIFIC GROVE, Cal., July 30.

*Editors Herald:*—My mottoes are to try, try again; and that a wise man will change, but the foolish man hath a way of his own and changeth not, especially when he is old. So I am going to profit by our correspondence, and thank you for the plain talk and good reasons you gave for not printing my last letters in the *Herald*. And as I am not the least bit selfish on this line at least, nor ashamed to be corrected when I am wrong, especially by an old play-fellow and brother indeed, you will do me a great favor to print this letter, that some others of the *Herald's* correspondents who occupy from one to three columns may have the benefit of your plain talk to me; because you might not speak as plain to others as to me, for fear of offending them.

You say: "Some of yours [letters] have been long, poorly written, on yellow paper, with pencil, and contained reflections not

conducive to good results, as we viewed it. You also say that the *Herald* has usually been full; and, that if my letters had been in some one else's would have been out. I have quoted and underscored this part of your letter to me, that others like myself who write long letters with pencil and without punctuation, as I have, puts the *Herald* editors to lots of trouble and sometimes shuts out others whose letters are just as important to the writer and many of the readers of the *Herald* as yours or mine who write such long and, to some at least, uninteresting strings. So we old-timers should have a care and make one more change before we pass over, and realize that if our long letters are put into the paper several short ones must be left out.

But I dare not write any more, only to say that we, Brn. R. Ferris, N. B. Julian, and myself are here with the district tent. These two brethren are self-sustaining and have been a great help; and although we have not been able to get up a big interest, such as we read of in the East, we have done what we at the time thought for the best. We have found friends and have been favored in every place, and we have reached more people and at less expense than in any other way we could have labored.

We have been blessed in visiting the people at their houses, and in preaching; and as to the results, we are not prepared to say what they will be, but this we can say: We have tried to sow the seed carefully, knowing that the best of sowers sow out of season and unwisely at times.

Your brother,

A. HAWS.

THACKERAY, Ill., July 30.

*Editors Herald:*—I wish to state to the saints of Southern Illinois district that they have three general missionaries among them this year, sent by General Conference: Brn. V. D. Baggerly, J. D. Stead, and the writer. I take this method of informing you that you should not fail in sending in your tithes and offerings to Bro. W. A. Kelley, Tunnel Hill, Illinois, agent for this district, in order that the families of those who are thus appointed and work faithfully in the work of our Lord may not be neglected, but receive their support as mentioned in the law given to the church. Let us not be neglectful in performing our duty, whatever it may be. We can all help in the building up of this great work. We are told: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all."—D. C. 119: 8.

We all have a grand opportunity to thus improve our time and talents, and secure unto ourselves not only the blessings of God in this life, but that great reward in the world to come. The Lord has told us our duty in the three books of the church: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove

me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3: 10. "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people, for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble."—D. C. 64: 5. Also, Book of Nephi 11: 3. This principle of tithing being a part of the gospel law, all should be willing to comply therewith, and thus help to fulfill the statement of the Savior: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24: 14.

We see from what is taking place among the nations of the earth, such as wars, earthquakes, famines, pestilences, and great commotions in foreign lands, as well as in our own land; men's hearts failing them for fear for looking after those things, which are getting worse and worse every year; such as the waves of the sea roaring and heaving themselves beyond their bounds; together with the fierce and vivid lightning, tornadoes, cyclones, cloudbursts, strikes, suicides, unrest among all classes both politically and religiously; signs in the heavens and earth all indicate that we are living in the dispensation of the fullness of times, which will bring about the glorious advent of the Son of Man in the clouds of heaven to the joy and satisfaction of his long dispersed people, who have been passing under the rod for to these many generations; but are now gradually returning back to their beloved home, building and repairing the old waste cities, the desolations of many generations, and there to remain forever, as was promised in days of yore.

Let everyone strive to live by every word of God, and thus keep pace with the work of the Master, laboring together in love and union for the advancement of the work intrusted to all, that others may see our good works and glorify our Father which is in heaven. It becometh every man who hath been warned to warn his neighbor; therefore they are left without excuse, and their sins are upon their own heads. Let us follow the example of the good Samaritan in all our work, such as compassion and mercy to all those who have not received the light in warning our neighbor. All should strive to learn his duty.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."—D. C. 104: 44.

Inasmuch as the distress and perplexity all around us indicate that we are nearing the end, let us labor diligently to push forward the great work in which we are engaged. Remember that there is no standstill, if we are going our duty. The needs of the work demand

our hearty support; our time, our talents, and our means.

The saints will please take notice in *Herald* of July 28, page 484, in regard to the time and place of the holding of our reunion this fall. As many of those who can should come expecting to have a good time in serving the Master. Bro. I. N. White is expected to be with us. Bro. J. D. Stead and I are laboring together at present, with fair audiences to hear the word. Bro. Baggerly is at home on account of sickness in his family. All who desire labor done in their respective localities will please write me at Orchardville, Illinois, my home address. Your requests for labor will be looked after as soon as practicable. Trusting that I may have the hearty co-operation of all the saints and officers in the district, both the traveling and local workers, I close by subscribing myself as your fellow worker in behalf of the gospel of Christ.

F. M. SLOVER.

PERRY, Iowa, July 31.

*Editors Herald:*—A series of meetings have been conducted here in Perry by Elders C. Scott, E. B. Morgan, and J. S. Roth, under cover of the district tent. Bro. Roth concluded the effort, preaching a greater number of sermons; Scott and Morgan being called elsewhere. The entire effort consisted of twenty-five spiritual, gospel sermons. Coming as they did by the power of inspiration, they swept away like the mighty avalanche the heretofore erected and prevailing words of prejudice, inculcating by the elucidation of truth a deeper and better understanding in the minds of all, both saint and sinner; erecting a monument in the very soul in memory of the event that time can never efface, of which the effect and results are immeasurable. The ear of many a prejudiced soul trained to love pleasure more than God and fables more than the truth, heard the word that creates faith, and said, "These sermons feed my very soul." So the effect as thus seen characterizes our brethren as the called of God. Never in the history of the city has there been such an interest manifested, notwithstanding the wolf-cry raised by the shepherds so-called of Perry. The fame of our brethren went abroad, inducing men and women to come out to hear, learn, and know for themselves who the wolf is. One pastor called a special meeting to warn his flock to stay away, and others gave the same charge. Some gave heed, but not all; and our tent was nearly always full, with many outside. It soon became a common thing to see persons in the audience with Bible in hand, others with paper and pencil, and a persistent repetition of the scene evinced an intense determination to test the matter by the law and the testimony; and the outgrowth as now seen justifies the prediction that Babylon with its self-called and exalted pastors will soon perish.

The poor and many others of comprehensive minds, and reasonableness of character, are compelled to desist from their adherence to the coercive spirit of rule by the clergy; such as, "Don't go to hear the Mormons, they are the same as live in Salt Lake City, and

believe in plurality of wives;" but of the deplorable condition of their situation, they were largely in ignorance until pictured out before them by the servants of God imbued by the Spirit of the Master, through whom the once bound and prejudiced soul has proven such statements a falsehood in the mouth of them they once respected as disciples and servants of God. O what a transformation!

So in time we believe many will heed the angelic cry, "Come out of her my people," "for saith the Spirit," through a resident servant of the Angus branch located here in Perry and vicinity, on the first Lord's day after the erection of the tabernacle, "the Lord will show forth his power in the salvation of souls in this place, if ye be faithful, O, my saints."

The following Sabbath two adults and four young people were buried with Christ by baptism and arose to walk in newness of life. And others since the close of the meetings have expressed themselves as being dissatisfied with their church and former faith. Church officials are calling business meetings to discuss the question, "What shall we do with our pastor?" Poor fellow, he cannot give satisfaction any more. Saints rejoice to know that when the elders with the tent, the organ, and beautiful singing left, the power of their word—God's word—remained, bringing heretofore inimical persons on investigating and friendly terms with the saints. So to God be all the glory, as Bro. Scott would say.

J. W. MORGAN.

LOUISVILLE, Ky., Aug. 3.

*Editors Herald:*—I commenced my labors on May 1, in Southern Indiana district, and continued until June 1. I came to this city to do missionary labor, where the work was opened by Elder M. R. Scott, Jr. I made my arrangements for preaching at the house of Mr. James Reggle. The place where Bro. Scott preached was the "Free gospel mission hall," and it wasn't so free at last; for as soon as they found we belonged to the Latter Day Saints and that we believed in the Book of Mormon and the revelations of Joseph Smith, they didn't want any more of such preaching, and closed the free gospel mission against us.

I find it isn't the sign of people coming in this latter-day work or any evidence that they believe the gospel, for them to sanction some things by saying "Amen" while preaching to them. I had them to say "Amen" and "Praise the Lord," and afterwards go back on the preaching because we believe in continued revelations. I think it far the best to float under our own colors—"The Reorganized Church of Jesus Christ of Latter Day Saints." I feel better in the end, and no one can say we tried to deceive.

Well, I find that the work in this city is not very flattering; in fact, they want anything but the gospel restored by Joseph Smith; that seems to paralyze the people. I find only two who are willing to investigate, and who are believing the gospel message. I find it quite difficult to get an opening in the eastern part of this State. Hot weather, and hard times, and hilly country, make it very

unpleasant at this season of year. I have been traveling about a week and have not made any progress yet in the country. I have been sick for three weeks; I gave out walking and carrying my luggage. It cost me fifty cents to get a man to take me four miles, paid or walk.

I think it would be best if the church would observe the pattern; that is send "two by two;" especially in new fields where the work needs to be opened up. They say they have their pastors and they don't care about any traveling missionary. "We are" "Baptists" or "Christians," probably "Methodist," "and it don't make any difference any way;" and so it goes. Christ told the truth—it would be like it was in the days of Noah—the people in a careless or heedless condition. Later on when the hot weather is over we want to make a strong effort here; but like all other cities it will take some means, which we haven't at present. I am doing fireside preaching.

JAMES M. SCOTT.

BEATRICE, Neb., Aug. 2.

*Editors Herald:*—I have been busily engaged in the work of the Lord for some time. I came here July 22 and began service last Sunday (yesterday). We led four more precious souls into the beautiful waters of the Blue River and baptized them. The other professed religionists of this vicinity are trying their best to overthrow our effort, but the Lord is with us; his work is onward in this place. May God speed the right.

In Christ,

H. W. BELLVILLE.

KHEDIVE, Pa., July 30.

*Editors Herald:*—I am opening the work here in a new field, in company with Bro. Joseph Moxon. Bro. W. E. Rush and wife are the only saints that live here, and we are sojourning with them, and in their house preaching the gospel. They were baptized by Bro. Moxon in October, 1896, and now appear to be saints in whose mouth there is no guile. Their souls were hungry for the gospel, and now they enjoy the feast. Bro. Rush is destined to be a good laborer in the vineyard. He is bright, humble, zealous, and quite spiritual. He stands first-class in this community notwithstanding his "Joe Smith" doctrine. They say "nothing can be said against Bro. Rush." He is the only representative of the latter-day work in Greene County that we know of; and he in his devout life and excellent character is an honor and an ornament to the cause to begin with, and equally as much can be said of his companion.

We pray that they may form a nucleus for the church here, and standing firmly, as they have so far, against a powerful opposition may lift the standard of Christ on high and invite the honest in heart to "look and live," to the eternal peace of many, and the glory and praise of our God and the Captain of our salvation.

We parted from Bro. Devore at Fayette City where between us eleven were baptized, and many more almost ready. I baptized one

at Banning, Bro. George Rankin. I preached the funeral sermon of Bro. George Hileman's child in the Baptist church at Jacob's Creek, on Sunday last, to a very large congregation, with good effect; and we there, by the favor of God, left a good testimony to the latter-day work. The saints there stand firmly as a rule. There are a few charming saints at Bannings, and a few members of the Bicker-tonites—noble souls—who attend our meetings, and doubtless coming this way. The Fayette City saints are happy over the results of our labors among them. We hope soon to return to this field. The saints are "living their religion," and the work is prosperous.

D. L. SHINN.

DELOIT, Iowa, Aug. 9.

*Editors Herald:*—The two-days' meetings held in Galland's Grove, Iowa, district, at Harlan, Galland's Grove, and Salem branches were well attended, and the brethren appointed to assist me did their part nobly. At Salem we were favored with the presence and labors of Elders Charles Derry and John Hawley.

As Bishop's agent for this district I have endeavored to present the law of tithing to the saints, urging the necessity of a compliance thereto. This district has a membership of nearly one thousand, and we ought to do more for the sustaining of the work this year than ever before. Let every one carefully reread "Address to the Saints" in *Heralds* of July 21 and August 4, then see to it that you do upon your part.

Elder John Pett, Dow City, Iowa, your former Bishop's agent, has kindly consented to act as subagent for Galland's Grove branch, and wherever he may be able to travel in the district, saints, give him your tithes and offerings and he will receipt you for them.

I intend to visit Dow City, Coalville, Benan, and Pilot Rock branches before the convening of district conference in October, or November. In the meantime do not wait for the agent to call upon you before paying the amount on hand, but send it at once by bank draft, money order, or registered letter to me at Deloit, Crawford County, Iowa, and I will send you a receipt. May the blessings of God attend his saints everywhere. For the past ten days I have been assisting Bro. J. F. McDowell in tabernacle meetings in Denison. We closed last evening.

CHARLES J. HUNT.

WEIR CITY, Kan., Aug. 3.

*Editors Herald:*—The Lord has blessed me in my efforts to dispense the gospel of Christ. Much opposition comes against this latter-day work; but when its batteries are opened on the enemy, and properly handled, the ensign is "set up," and it stays up, blind superstition, traditionary teachings of men, doctrines of devils, and mad prejudice must give way enough for the honest in heart to look, behold, wonder, consider, and be gathered out of Babylon, and be translated out of darkness into the marvelous light of the restored gospel.

I have been associated with Bro. Keck in tent work a part of this season. Bro. Keck

planted the tent in Jasper, Missouri, July 6, preaching every night and stopping with Bro. Chrestensen, who lived five miles from town, making it hard on the elder, riding five miles home after preaching, getting to bed from eleven to twelve o'clock. Jasper is a new field to our work, and lots of prejudice all around. My wife's sickness delayed me one week or so. I arrived the 15th and Bro. Keck left the 18th for his home and other points, while I wound up the battle with the assistance of Bro. J. C. Chrestensen and Bro. S. D. Young, a priest, who paid the expense bill of tent, lumber rent, and oil, amounting to about \$4, and very hospitably kept the preachers. Let praise be to our heavenly Father, and let our efforts be put forth with an eye single to his glory, and all will receive their just reward.

At first the people of Jasper were very "wild," timid, and distant, seemingly afraid to even hear us advance our claims; but they gradually came closer and nearer, until quite a number were anxious to hear. The people would come and stand off at barely hearing distance, and only a few inside; but gradually they came nearer. After Bro. Keck left (his work had been well done, but of such a nature that) I had to preach on "Joseph Smith a true prophet," also on the Book of Mormon." I watered the seed by handling these subjects, and from that on the interest from the people grew better, the crowds more steady, and my liberty better. At our last meeting a large crowd was present; many "good-byes," "sorry to see you leave," "you must be sure and come back," "Well, we have learned a great deal and you people are not what we had heard you were," and many other expressions nice and friendly, greeted our ears, as we left the town of Jasper. Surely God has and will bring a people out of Jasper. We left them to look more clearly upon much of the "truth." The tent has gone to Echo, Indian Territory, for a camp meeting from August 6 to 16.

I went from Jasper to Webb City, where I preached over Sunday to a fair sized congregation of saints. Monday I went to Joplin and Tuesday to this place. No providential hindrance I will go to Echo in a few days. Now I must go a few miles to see and comfort my darlings (wife and baby), and be of some cheer to them amidst their loneliness while I am off, and all of us cheerfully doing the Master's service we hope. Let us be faithful, for the wiles of Satan are becoming more and more subtle, but his plans and schemes must get out of the way of the "little stone" as it rolls along. So, let us not be caught in his trap, remembering, this is not the selfish work of men, but the true work of the Lord God.

In gospel bonds,

W. C. CATHER.

NEW CASTLE, N. S. W., July 9.

*Editors Herald:*—By late papers I learn that the mission steamer of the Wesleyan church, the "Meda," lately struck a reef off the coast of New Guinea and is a total wreck. Fortunately she was insured. However, it shows that misfortune comes to other mission boats besides our own. The Presby-

terians suffered the loss of the "Day Spring" about the same time the Evanelia went down.

Let the elders look out for the lectures of the Rev. Dr. Clifford, the leading Baptist minister of London. He is on a tour around the world for his health and is well worth hearing.

"Is the World Growing Better?" is the title of his latest lecture and can't fail to interest the ministry of our church. As the Doctor takes an optimistic view of the world's condition, he unhesitatingly answers the above question in the affirmative, and yet wishes not to ignore the arguments and facts on the other side, which he looks "square in the face." Those who take the opposite view he calls "pessimists." He affirms that the view that the world is growing worse, when held by religionists, is due to: First, a misinterpretation of Bible prophecies; and second to a want of a comprehensive view of life. Such persons only see it in fragments. Without instancing any one of them he told his audience very confidently that ninety-nine per cent of the prophecies relied on by the other side were fulfilled in the early centuries of the Christian era, and the other one per cent indicated a gradual leavening process until the world would attain to peace and prosperity. The kingdom of God is not to come suddenly, but gradually. Illiteracy is passing away, the line between master and slave is gone, the distinction between rich and poor is going, and the various social and economic problems are nearing a solution. There are more people in the country and less per centage of criminals in the jails than there were sixty years ago in England. Woman, once the slave of man, is raised to her proper sphere, and maternity, child-nature, and hereditary influences are understood as never before; in fact, "anyone who can see through a ladder can discern that the world is growing better."

The false alarms of the alarmist Advent preachers in 1844, 1866, etc., gave him opportunity to ridicule or denounce a pessimism which makes it harder to believe in God. Finally, he saw in the churches a sign of betterment. When a boy he seldom heard a sermon on the kingdom of God. Now it was often a pulpit theme. There has been a freshening of life in the churches; a return—not to creed, church, or Catechism, but to Christ—"back to him!" The Christians were learning that "our citizenship is in heaven," but heaven is down here. And the Rev. Crookston (Presbyterian) in moving a vote of thanks at the close indorsed this last statement, adding, "that we Christian ministers are now preaching, not a Christ away off yonder in glory, but the Christ here among us."

I was very much gratified to hear this, and fairly "itched" to inquire what is bringing about this change on the part of the churches.

Well, are we pessimists, too, for we take the position the world is not growing better? Are we alarmists? Do we take a narrow view of life? It behooves us to take the safe position and leave no room for the world

justly to misunderstand us. Are we ready to be classed as "Christian pessimists" whose doctrines are discouraging, productive of skepticism, and therefore to be resisted?

By late Melbourne *Age* I see that the two Utah missionaries in that city are brought out of their shell in a protest against the statement of the New Zealand correspondent; viz., that Utah Mormons had taught the native Maoris to practice polygamy. They deny that such are members of the Mormon Church, or that the missionaries there have propagated the doctrine. "The principles we teach were not originated by Brigham Young, but by God himself. Brigham Young was not the founder of the Mormon Church, for it was organized in Fayette, Seneca County, New York, U. S. A., on the 6th April, 1830, by Joseph Smith, Jun., and five others," say they. I would that these "representatives" of that church in Melbourne knew the rest of the history as well as they do the first few sentences of it.

Elders Kaler and Butterworth are up the north coast on a tour by wagon road; a fine young man baptized on the way. There is no missionary in Sydney at present, but the local talent with Elder Richard Ellis as leader, are, to all accounts, holding the fort and interest is good. This is gratifying. One more was baptized here last Sunday, the firstfruits of an opening effected by Elder Broadway in one of the suburbs of this coal city.

GOMER WELLS.

## Original Articles.

### TALMAGEAN CRITICISM.—NO. 2.

BY ELDER T. W. WILLIAMS.

#### THE SUCCESSOR.

GENERAL EATON continues:—

The two leaders under whom the Mormons rose to the height of their self-assertion were Joseph Smith, their founder, and Brigham Young, his successor.

Joseph Smith was not the founder of the Latter Day Saints' Church, but merely the human instrument in God's hands for its accomplishment. Brigham Young was not his successor, but an impudent usurper.

J. F. Phillips, Judge of the Circuit Court of the United States for the Western Division of the Western District of Missouri, in a decision rendered in 1894, relative to the rightful owners of the church property known as the Temple Lot, has this to say of the succession:—

There can be no question of the fact that Brigham Young's assumed presidency was a bold and bald usurpation.

The selection of Brigham Young as president of the church was in contravention of every known law in the church, as has been clearly shown in

the columns of the church papers time and again.

#### REPUTATION.

He [Smith] had the reputation of being an idle youth; given to chicken thieving.

Is a man always to be judged by his reputation? You undoubtedly know that reputation is what people say a man is, character is *what* he is. What was the reputation of Jesus? A traitor, "winebibber," "glutton," friend of "publicans and sinners." What was his character? Pure infancy, stainless childhood, unswerving manhood, a friend of mortality, the Son of God. What was the reputation of the apostles, yea of the worthies of all the ages? In the mouths of enemies always vile. Can you, dare you, General Eaton, judge the work of any man living or dead by what his enemies said, and still claim you have dealt him justice? To whom are you indebted for the information that Joseph Smith was "an ignorant, idle youth; given to chicken thieving"? To fair-minded, honorable men and women? No! A thousand times, No!

#### PEEK STONE.

Both father and son were very superstitious, and believed in witchcraft and divining. In digging a well for a neighbor Chase, a stone of peculiar form and appearance was found. This the son called his "peek stone" and with it sought to find hidden treasures. He found people could be fooled; considerable digging was done under his direction, but he never discovered any treasures.

This is made up of whole cloth, not a particle of truth in it. That the General culled it from some sensational "Mormon exposé," we concede; but he who peddles a falsehood is alike responsible with the one who originates it.

#### MOBOCRACY CONDONED.

Referring to the time when Joseph Smith went from Kirtland to Jackson County, Missouri, in 1832 and 1834, he says:—

Then there had been no marked indications of polygamy, which, together with the union of church and state in Utah, so attracted public attention as to leave other obnoxious features of Mormonism comparatively unnoticed. But without the manifestations of these two doctrines, so offensive to American ideas, the other beliefs and characteristics of Mormons were so obnoxious to surrounding communities in Ohio, Missouri, and Illinois, that the self-styled saints were not permitted to carry out their purposes without conflict.

Had there been any indications of

polygamy at all at this time, General? If not, why did you use the word "marked" except to mislead the reader? If you had been fair, and examined the whole of Mormonism, you would have discovered that polygamy was denounced by the leading officers of the church from its organization until the martyrdom of its President. Judge Phillips in his decision says:—

The Book of Mormon itself inveighed against the sin of polygamy. . . . Conformably to the Book of Mormon, the Book of Doctrine and Covenants expressly declared, "that we believe that one man should have but one wife, and one woman but one husband."

And when on the witness stand, and under oath, President Wilford Woodruff, of Utah, confessed that the only law of marriage in existence in the church from its organization to Joseph Smith's death, was that of monogamy. But, General, what were the other obnoxious doctrines which caused the expulsion of the saints from Ohio and Missouri? Was it not their advocacy of primitive Christianity that caused them to be obnoxious? Please note the following from the pen of Professor Turner of the Illinois College, who though a bitter enemy of the Latter Day Saints, realized the injustice to which they were subjected:—

Who began the quarrel? Was it the Mormons? Is it not notorious, on the contrary, that they were hunted like wild beasts, from county to county, before they made any desperate resistance? Did they ever, as a body, refuse obedience to the laws when called upon to do so, until driven to desperation by repeated threats and assaults from the mob? Did the State ever make one decent effort to defend them as fellow citizens in their rights, or to redress their wrongs? Let the conduct of its governors, attorneys, and the fate of their final petitions answer. Have any who plundered and openly massacred the Mormons ever been brought to the penitentiary due to their crimes? Let the boasting murderers of begging and helpless infancy answer. Has the State ever remunerated even those known to be innocent for the loss of either their property or their arms? Did either the pulpit or the press throughout the State raise a note of remonstrance or alarm? Let the clergymen who abetted, and the editors who encouraged the mob answer.

Will the editor of the *Christian Herald*, and General Eaton, its hired contributor to assault the "Mormons," tell us what the great offense was by which they justify the inhuman persecution of famishing women and

helpless children? Though their crime were treason and their offenses many, no lover of equal rights can justify the acts of their oppressors. As now, so it was then, the preachers and church papers proclaimed and published nefarious falsehoods and urged the people to action to prevent the growth of the church. But sound your clarion note and do all you can, Messrs. Talmage and Eaton, thanks to the growth of American civilization, the day of physical persecution for one's religion is largely past, and the hireling clergy must resort to other means to save their craft.

#### SPIRITUAL GIFTS.

In the *Christian Herald* for December 23, the General states:—

Dr. D. J. McMillan, Corresponding Secretary of the Presbyterian Board of Home Missions, has published a pamphlet entitled, "Mormon Articles of Faith explained." All his statements are verified by quotations from approved Mormon authorities. It would be well if a copy were in the hands of every American citizen. Here is clearly shown their belief in the gift of tongues, prophecy, revelations, healing, and so forth.

Certainly we believe in these things, and why not? According to the General, a belief in such things now is enough to disgust the American people. But did not Christ believe in and practice such things? Did they not continue in the church as long as we have any record of it? Christ sent his apostles into all the world to "preach the gospel to every creature," with the promise that

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16: 16-18.

Also Paul says that these gifts remained and were to continue in the church perpetually. But, things have changed since Paul's day, and now the mere fact that people believe these things is evidence of their heterodoxy (?) in the General's eyes.

Dr. McMillan aptly calls attention to the fact that in spite of their gift of tongues they had to learn like other people the languages they attempted to use, whether French, German, or Indian.

Suppose they did? This argues nothing, inasmuch as the gift of tongues is no more perpetually exercised than that of prophecy or heal-

ing. It is not a giving of the language to the recipient; but is a special power which at times, according to the pleasure of God and not the individual, enables one to speak in an (to them) unknown language. If the tongue entire were given them, then it could not be denominated the "gift of unknown tongues;" but rather it would be the gift of known tongues. It was so in Bible times. Those blessed with this gift on Pentecost did not retain all the dialects in which they spake, but when the Spirit left them, they could only talk in their own tongue. Your objection is ill taken, General.

#### PROFANE PROPHETS.

There is abundant evidence of the irreverence, profanity, and deceit of their earlier prophets. Once set up such a class of men over their fellows and let it become a fixed belief among their followers that they are the vicegerents of the Almighty on the earth, and speak and act the Divine will, and what may not be expected in the way of doctrine and action? What do they care for the Godhead or manhood that is not subservient to their purposes? Why should they inquire what is right, or what ought to be, or what is for the welfare of others? Their unholy selfishness may be expected to direct.

We leave a defense of the leaders in Utah to themselves; but so far as the original church and Reorganization is concerned, we demand the evidence of "irreverence, profanity, and deceit" on the part of any of the leading authorized representatives of the church. This church has had but two presidents or presiding Prophets, and we are willing that the world shall know the "all" in their private and public dealings with their fellow men. The General takes occasion to include Joseph Smith in his assault; but in producing proof he brings nothing against Joseph Smith, contenting himself with quoting the unique sayings of Brigham Young, Hyde, and Kimball, all delivered after they had apostatized.

#### VICEGERENT.

What other claim would you have them make? If a man is a minister for God at all, is he not his vicegerent? Is it a sin to claim to be empowered by the Almighty? Why should we expect greater deception in the way of doctrine and action now than in Bible times? God seemingly was willing to trust men then, even though some of them did turn out po-



lygamists and blasphemers. We have a safeguard now that they did not possess then; that is, the Scriptures. God is consistent and men cannot lead us far astray if we insist that they adhere to the truths which God has already given.

Our prophets have cared so much for the Godhead that they have taken him at his word, ever insisting that in all matters relating to his work on earth he has the unqualified right to direct and that it is man's bounden duty to obey, if we expect his favor; that he is unchangeable, hence the formula introduced in one age for the spiritual reclamation of man is equally applicable in every age! that no law of God can be annulled, but must ever remain until it shall have accomplished the end had in view in its institution.

While this serial was running in the *Christian Herald* I sent the following communication to General Eaton:—

GENERAL JOHN EATON,  
Washington, D. C.,

Dear Sir:—I have given the first installment of your "serial," "The Mormons of To-day," in issue of December 2 of *Christian Herald and Signs of Our Times*, a careful perusal. Permit me to state that I credit you with honesty and candor, and think that much you may say concerning the Mormons in Utah may be true; but are you not aware that there are two factions of people who are dubbed Mormons to-day, and that the smaller body known as the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, have no connection with those in Utah? that its members are a law-abiding people? that the membership are not any more amenable to the priesthood than the members of any Protestant church are to their pastors? that they eschew polygamy and its kindred evils which have been grafted on the original tenets which obtained in the church from 1830 to 1844 like an obnoxious wen? Do you know that the Reorganized Church, through its representatives, challenge any being, living or dead, angel or demon, to show wherein they "destroy the teachings of the Bible" by accepting the Book of Mormon? They maintain that the testimony and the doctrines of the two volumes are identical concerning God and his dealings with the children of men. You say that the Latter Day Saints affirm their belief in "our" Bible, and they proceed at once to reject its teachings; and then enumerate as an evidence of rejection that they claim that their leaders receive revelations, and have visions and dreams. Will you please cite me to chapter and verse where a belief in the above is branded as heretical? Taking the visions, dreams, and revelations out of the Bible, what have you of spiritual worth left? Was not the Mosaic

economy grounded in revelations, visions, and dreams? Is it not the impregnable support underlying Christ's divinity? Are we not indebted to revelation for all the truths contained in Scripture? If God is unchangeable, and no respecter of persons, wherein consists the heresy of one who believes that God does bless men now as formerly? Utah Mormonism is not the result of a belief in divine revelation, dreams, or visions, but a blind fanatical surrendering of the individual to the usurper and tyrant.

That God is consistent is a self-evident truth; and had the people of Utah refused to receive anything as divine which was in conflict with previous revelations of the Divine Mind, they would not have gone far astray. They permitted Brigham Young to impose upon them, and to introduce tenets and dogmas in direct conflict with the word of God. The "Pearl of Great Price" and "Sayings of Joseph Smith" are not taken as guides in faith and doctrine by the Reorganized Church. Joseph Smith was but a man, and when he spoke in accord with God's truth, his sayings are accepted in the same sense as any other minister of Christ. That "Mormonism" in Utah is organized to bring all of its affairs into the control of the priesthood, we cheerfully admit; but it was not so prior to Joseph Smith's death. The franchise of the soul was as untrammelled as when given as the gift of God. "Common consent" being the watchword in all matters dealing with the concerns of the church, matters of state were dismissed as beyond the jurisdiction of ecclesiasts.

As to the motive of Young and his immediate confederates, I have naught to say; but if in your enumeration of the doctrines which Joseph Smith introduced, claiming divine origin, you can show one which is in conflict with true Christianity, then I pledge you the support of thirty-five thousand so-called "Mormons," who will cheerfully discard it.

You say:—

"Give this priesthood the power of receiving current revelations from the Almighty, which they claim, and the unquestionable obedience from their followers which they demand, and what is there to hinder the execution of their decrees however depraved.

Do you really believe that the "right to receive current revelations from the Almighty" will seriously injure anyone? Can man give this right? Dare you deny man this right? Is it not the probability that men may receive revelations from their own darkened soul, or from that beguiling and subtle Edenic serpent,—the thing which we should fear? Give men the right to receive revelations from God, and all men the privilege of testing that revelation by previously communicated truth, with an opportunity of receiving divine confirmation, and wherein could men be materially injured? This was original "Mormonism." The interpretation that you place upon it was an afterthought in the machinations of Brigham Young and his confederates. All Bible believers can readily see that Brigham Young was a usurper and false prophet, because he was in conflict with God's truth as well as himself. . . .

To whom are you indebted for the information that Joseph Smith was an "ignorant, idle youth; given to chicken-thieving?" To fair-minded honorable men and women? No! A thousand times no. I have been acquainted with some of the people you call "Mormons" for several years; have lived in Kirtland, Ohio; have visited in Missouri and Illinois where they resided, and have taken pains to seek out men who knew Joseph Smith and the Smith family and yet did not fall in with his spiritual claims, and I am confirmed that the farther away you get from where the Smith family lived the worse you will hear concerning them. Those who knew him best, and numbers who believed that his claim to divine recognition was a myth, stoutly deny as defamatory the slanderous attacks on the personality of the man.

I thank you cheerfully for your fairness in stating that it was not because of polygamy that Smith and his people were driven from Ohio and Missouri; but you add:—

"But with the manifestation of these two doctrines (polygamy and union of church and State) so offensive to American ideas, the other beliefs and characteristics of Mormons were so obnoxious to surrounding communities in Ohio, Missouri, and Illinois, that the self-styled saints were not permitted to carry out their purposes without conflict."

Will you please tell me what were the other "beliefs and characteristics" that were so obnoxious? And will you please state which were in harmony with the Bible, the self-styled saints, or the surrounding communities? And were these obnoxious teachings of such a character that you could justify professed Christian preachers and members of other flocks raising as a howling mob, and like devouring demons taking Joseph Smith, who in a helpless position was watching by the bedside of his sick children, in the still hours of the night, and subjecting him to a coat of tar and feathers? Which, think you, is the most revolting to true Americans—"Joe Smith and his doctrines," or his would-be Christian enemies, who during the winter blasts tore Smith from his family and friends, incarcerated him in a dungeon, and boasted of having fed him on the flesh of his more unfortunate brethren—who also ravished women, and subjected inoffensive maternity and suckling childhood to the ravages of a winter storm on a bleak and barren prairie? Whatever there may have been of error in the faith of this man, can you as a noted man, as a man of fairness and candor, pass in silence this crimson blot on the banner of American freedom without denouncing it; or, do you think the aggravation warranted the attempted remedy?

Joseph Smith voluntarily surrendered and was killed, not when escaping, but when incarcerated in Carthage jail, supposed under the surveillance of a militia placed there by the great (?) Governor Ford of Illinois, who had pledged his honor and the integrity of the State of Illinois that if Smith would surrender that he would be protected. This Smith did, but this great (?) Governor broke his troth, withdrew the militia, and left Smith to the mercy of bloodthirsty fiends,

He had been arrested near forty times at the instigation of *religious* persecutors; but each time the court records note an acquittal; and Governor Ford well knew, so also the Christianized (?) mob knew, that if justice was meted out, Joseph Smith would be a free man; so they took the law into their own hands, and in defiance of that clause of the Constitution which vouchsafes protection and justice to every man within its jurisdiction, whether lawabiding or not, committed one of the most atrocious infractions on human liberty in modern times. Joseph Smith's name has been defamed, and his memory made ignoble, and the fair (?) penmen who have from time to time revived Mormon annals, have lost not an opportunity in blackening the name and memory of the dead, yet have no word of censure for the ignoble cowards who in defiance of law and order robbed him of his American birthright. Is this just? Is it right?

Permit me to ask you,—and by the way I would not have written you did I not have confidence in your honor and honesty,—permit me to kindly ask that in the continued serial you will unfurl the full page of Mormon history, and permit the present generation to know the "all." If as one has said, "Mormonism is an ulcer on the fair breast of the nation," cannot those who feel it a duty to remedy it afford to be just? "As ye would that men should do unto you, do you even so unto them." Will you please answer this at an early date? Will you in your future articles clearly outline the difference between the Utah people and the Reorganized Church? If you do this, I pledge you in honor I will assist you in every possible way.

T. W. WILLIAMS.

This letter was passed by in silence; but the General received it, for it called forth the following, in his communication to the *Christian Herald*:—

The writer may say for himself that he has had exceptional opportunity to understand Mormonism, its origin, progress, and present condition; and from most mature consideration, believes it without foundation or a revelation, false in doctrine as a religion, and injurious in practice to our patriotism and piety. Yet his purpose and effort in these articles were in accord with the well-known character of the *Christian Herald*, only to bring out the truths and rely on its effect; not a word was put down in unkindness to anyone. He believes in the honesty of the great body of Mormons, and would accord to every reader the same freedom of religious belief as he enjoys himself, the same as is guaranteed to every citizen by the American Constitution. Mormonism must stand or fall on its merits. Those who believe in it seek by greater and greater assertion to confirm themselves; those who do not believe in it find every increasing reason for rejecting it. This latter the writer believes will be the result in every case where the question is approached intelligently and candidly.

Again:—

The statements of the doctrines of Mormonism in the previous articles, sustained as they

were by accurate quotations from its authoritative expounders, which the writer deemed the most serious of the charges made by the articles, are confirmed by the most credible witnesses. Among the illustrations of the fact that some found in the later articles what they charged the writer with omitting, is the truth that the "Josephites" do not practice polygamy, which come out clearly in its place. The articles do not take up the divisions already arising among the followers of Joseph Smith. They make much of the divisions among professed Christians; they use these facts to prove that the time has come for the Latter Day Saints to possess the earth. I did not bring out the bitterness that has been manifested between the "Josephites" and the "Brighamites," so-called; nor did I mention the failure of all recent efforts to bring them together, nor did I dwell upon the other divisions; and I may now add, that the recent efforts to harmonize the "Reorganized Church of the Latter Day Saints" and the "Hedrickites" have also failed. I have before me the doctrines of the Brighamites, as declared by Joseph Smith in the thirteen articles, recently reaffirmed by Wilford Woodruff, and as printed on the back of the personal card used by the Brighamite missionaries; and I have also a copy of the articles of faith of Josephites, as approved by their Secretary, Elder H. A. Stebbins, of the headquarters, Lamoni, Decatur County, Iowa. The Josephites declare specifically that they believe "in marriage as ordained of God," but that the doctrine of plural marriage is heresy; and they affirm that freedom of worship "does not require a violation of the constitutional law of the land." As to the doctrine of polygamy, fidelity to history makes it necessary to say that Brigham Young declared that the doctrine was revealed to Joseph Smith years before it was made public; and farther, it should be stated that the belief prevailed among those outside of Mormon circles that celestial marriage, so-called, was practiced in the days of Joseph Smith; indeed, the general public was profoundly convinced of the practice of immorality among the Mormon leaders before they left Nauvoo.

We thank the General for his reference to our anti-polygamous views. As to the extent of the General's investigation of Mormonism we cannot say; but as to the character of investigation we wish to be informed. To whom did you go, General, to get your information as to its origin? Did you act as an impartial judge and examine both sides? Did you impale on the witness stand only those known to be his enemies? Have you given notice of your examination to those who desired to appear in defense and permitted them to present their plea? If not, your statement must be unreliable and biased, and must be repudiated by a candid public.

As to the present conditions of Mormonism, you have acted unfairly in that you in your earlier articles sought to fasten the crimes of Utah on Joseph Smith, and then adroitly classed all Latter Day Saints as one; and it was not till the importuning became so strong and constant that you were forced to make an explanation that you even mentioned the "Reorganization." As an intelligent man you know that Joseph Smith has been exonerated from any complicity in polygamy in the courts of our land, and it became you as an unprejudiced man to have so stated to the public. I challenge you to find a word, a sentence, or a line in the official utterance of the church and the accepted works of the church which "is injurious in practice to our patriotism and piety."

If "the well-known character of the *Christian Herald*" is "only to bring out the truths and rely on its effects," why did the editor, Dr. Talmage, treat my communications with silent contempt, not even returning the postage stamps I sent him for reply? Why when I plead for recognition in the columns of his paper did he refuse? Why when I told him that in case he refused to publish my articles that I would furnish documentary proof to support our claims and rely on the candor and Christian gentlemanliness of either General Eaton or himself to correctly represent us, did he still preserve a stoical silence? No; the *Christian Herald* is biased and prejudiced, as its editor has shown himself in more cases than one. This is not the first time that Dr. Talmage has taken occasion to assail "Mormonism" and permit no opportunity for redress. We do not sit in judgment on his acts, yet even though the court of public sentiment may decide against us, we now give notice of an appeal to the supreme court of the Universe, pledging ourselves now to willingly abide by the decision rendered.

The General is inconsistent. In one article he is not pleased to know that under its (the Government's) protecting care, the most absurd notions are set up as religions, and make their appeal under our Constitution for the same rights and courtesies as are accorded to Christianity.

Then to be pleased, he would have it the opposite, and now he says:—

He believes in the honesty of the great

body of Mormons, and would accord to every reader the same freedom of religious belief as he enjoys himself,—the same as is guaranteed to every citizen by the American Constitution.

It will be remembered that his first statement was written before we wrote him, the other afterwards,—and as the latter contains almost the identical sentiment found in our communication, we feel that some good has been accomplished; but how can the General harmonize his statements? If he has changed his mind, he should openly acknowledge it.

The General is again inconsistent when he states that he believes "in the honesty of the great body of Mormons," and then believes that all who approach the question "intelligently and candidly" will reject it. In that he commits himself, in recognizing the intellectual activity of the Latter Day Saints, he thus presents the spectacle of believing in the honesty of the Mormons, but concludes that every honest man will reject it. Consistency? If the statements in your articles are "confirmed by the most credible witnesses," why did you not confirm your assertions by introducing your witnesses? Most men are not satisfied in asserting when they have the proof at hand. No; you did not mention the "divisions" of what is called "Mormonism," but adroitly confounded them, and this is why we objected. There have been no recent efforts to bring the "Brighamites" and "Josephites" together save along gospel lines. We have ever contended that the followers of Brigham Young are apostates, and that under no circumstance can we recognize their organization; but that when we have to do with them it will be as individuals, and they will have to come in through the door, the same as all others. There was no official effort made to harmonize the "Hedrickites" and the "Josephites." The meeting you refer to was at the request of the Hedrickites to learn our true position. Had you been as frank in your first articles, you would have exempted the Josephites when you stated that Mormonism was a menace to our free institutions, as you knew that they affirmed that "freedom of worship does not require a violation of the constitutional law of the land."

You first charged that polygamy

was a part of Mormonism proper, and now you assert that

fidelity to history makes it necessary to say that Brigham Young declared that the doctrine was revealed to Joseph Smith years before it was made public.

And is it upon the statement of this usurper, and guilt-stained character, who to free himself sought to criminate one then dead, that you depend for proof? Scores of honorable people have testified to the opposite. It is peculiar, General, but why is it that in your crusade against Latter Day Saints you either take the testimony of enemies, or appeal to men guilty of crime, to substantiate your claims, and refuse even to consider the testimony of men and women whose characters are unquestionable? Yes, General, "the belief obtained" that Christ was a "glutton and a wine-bibber;" but did that invalidate his claims? You are driven to desperate conditions when, in order to make any case at all against Joseph Smith, you must state things that somebody believed were taking place. Shame!

#### WHAT IS THE REMEDY?

In the February 3 issue, the General remarks:—

Anyone following the facts and considerations in these letters has asked, "What is the remedy?" Is this fatal spiritual poison to have free, unrestricted, and supreme sway in Utah, and thence to go forth to poison all parts of our land, corrupting patriotism and destroying Christian life? What has been done to set the people free must be strengthened in every part; the press must use its constitutional freedom and be outspoken; the personal rights of the people must be freely and universally discussed, that they may understand clearly when any deception or tyranny is attempted. . . . Our entire country must wake up, and wherever Mormonism is preached, Mormon fanaticism encouraged, the truth must be presented and Mormon errors exposed, and people saved from its delusions.

General Eaton; in contemplation of this conflict, we shout a loud Amen. Let the American people "awake to Mormonism." Let truth's unerring searchlight be turned on and penetrate its inward parts. Let the press be outspoken in presenting truth, and not peddle lies and human conjurings with Satanic promptings. Yes, General, we welcome such a conflict as you outline; but it will never be. At least not while such men as Dr. Talmage and General Eaton manipulate affairs. Justice demands that the meanest wretch on earth shall be

heard ere sentence is passed; but the *Christian Herald* announces that "Mormonism" is to be tried for three months and appoints General Eaton as judge of the court. Repeated charges are made against the defendant, and as the glaring misrepresentations grow worse and worse, and as there is no attorney, nor a single friend to plead its cause, "Mormonism" lifts its chained hand as high as it can, and says, "Please, Mr. Judge," and Dr. Talmage, the sponsor of the court, turns his heavenly eyes, and with countenance divine, says, "You keep still, this is a Christian court; we don't need to hear from you; we don't try people that way."

Well, Dr. Talmage and General Eaton, you pretend to believe in that good Book which says, "For with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again;" and inasmuch as you have only permitted witnesses against us to appear, we have given notice that we shall expect to be heard in the court of appeals; and herewith file our motion for a new trial, with an impartial judge.

And now note this wail:—

People of wealth must see that just so far as Mormonism is established and propagated, it imperils all that they hold dear, and threatens attack on every dollar of their property. They must be willing to give of their means for the support and efficiency of all measures to resist its doctrines.

How Christlike! how religious! Where, oh where shall I look for a religious parallel? Ah, I have it! At one time, after Jesus had performed a wonderful miracle, the chief priests (those who made their money by misleading the people) and the Pharisees (they who professed one thing and practiced another) met in council and said, "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him." What did they do? They commenced a crusade and demanded that the people support them. Then think of the crusade against Paul, as recorded in Acts 13 and 14, where the rulers, realizing that their craft was in danger, stirred up the people to oppose Paul and Barnabas.

I have shown a parallel; let me now produce a counterpart:—

For a certain man named Demetrius, a silversmith, which made silver shrines for

Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands; so that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.—Acts 19: 24-27.

Here comes General Eaton with the same kind of a plea, and tells the worshippers of gold and silver, You must give us of your substance to fight these Mormons, for if they get a foothold they will take away your wealth and our craft will be gone!

No philanthropist, no great leader, no true man of God has ever been forced to petition the rich men to come to his rescue, and in the petition appealing to their selfishness in order to vanquish the enemy; no, not one, save General John Eaton!

In issue of January 20, the General says:—

It should be remembered that the so-called "Josephites" have never accepted polygamy.

Thanks for this late acknowledgment.

#### A MORMON COLLEGE.

In issue of January 6, he states:—

A recent telegram states that Mormons in Iowa are planning to erect a college.

The Reorganized Church have erected a college, and it does credit as an educational institution. Even now though but recently erected, there are a number of patrons who do not believe the Latter Day Saint religion, yet recognize the moral influence of the people. The college is non-sectarian in every respect, and while located in Lamoni, whose population is largely Latter Day Saints religiously, yet it has a moral atmosphere not excelled in any college town in the United States.

#### MINISTERIAL ASSOCIATIONS.

The General makes much ado because "a Mormon elder is stated to have applied for membership in the ministers' meeting in his city."

Why yes, General, and some of us have been admitted, long, long ago. People out here, where the Latter Day Saints are numerous, are not so afraid of them, and they are treated like other people. Come West, visit

our headquarters, get acquainted with our leading men, and I assure you if you will throw away your prejudice, you will regret having recorded so many mistakes; but as repentance implies restitution, we will never concede your conversion until you shall have made a retraction as general as your perversion of facts have been. Having no malice aforethought, and desiring not in any way to injure your usefulness for good, but with regret that you are so intrenched in your citadel of prejudice that you cannot or will not see the facts, I write, praying that God may judge between you and me; and, though justice may not be granted both in *time*, that we each may be permitted to appear before that "great white throne," and present our claims with no Dr. Talmage to patronize one or to hedge in the other.

May God judge between us.

Sincerely yours,

T. W. WILLIAMS.

206 Harmony Street, COUNCIL BLUFFS, IOWA.

## Conference Minutes.

### MANCHESTER.

Manchester, England, district conference held at Leeds, July 3, 4. Elder J. Dewsnap, Sr., district president presiding; J. Baty secretary. Deacon Elijah Abbott appointed deacon of the conference. The district leader of singing, Bro. John Foden, being absent, Elder W. Roberts was requested to conduct same during conference. Committee on burial service reported, and asked further time, which was granted. License of Elder W. Spargo of Wigan was presented for indorsement, with an explanation why it was not presented to April Conference. License ordered indorsed. Elder W. J. Rushton having returned from America, but not having received his letter of removal, was by vote accorded the privileges of conference. The committee (Elders court) re-Leeds branch reported not having finished their labors, but wished to inform conference that so far as their investigation had gone they had found no adequate reason why the suspension of the licenses of Elders W. H. Seekins, Tom Roberts, Priest W. Rudd, and teacher Henry Warren should be any further continued. The committee presented this as an ad-interim report. Report received. Resolved that we consider the question of indorsement of licenses of brethren named, and that they be considered separately. Bro. Seekins' case was taken first, and after hearing from the brother it was resolved that his license be indorsed. The cases of Brn. Tom Roberts, William Rudd, and H. Warren were considered, and licenses indorsed. The president expressed his pleasure that the conference

had seen its way to restore to those brethren their licenses, and exhorted the brethren to faithfulness in the discharge of their duties; he then handed them their licenses duly indorsed. Resolutions were then passed sustaining the authorities of the church, general, mission, district, and branch. The place for holding the October conference was left to be arranged by district president. Sacramento meeting at 10:30 a. m. in charge of Elder Joseph Dewsnap, Sen. Testimony meeting at 2:30 p. m. in charge of Elder J. Dewsnap, Jr. After opening services in the evening the time was occupied by brief addresses from Elders Thomas Taylor, Thomas Mills, George Baty, J. Baty. The remarks of the brethren were pithy and profitable, and much appreciated by all present. The Spirit of peace seemed to pervade the whole conference sessions, dispelling for the time being (and we hope forever) the clouds of misunderstanding and estrangement which have been disturbing the harmony of the work of the Lord in Leeds branch for some time past. Visiting brethren and sisters carry with them a very "God-bless-you" kind of feeling, when they remember the homelike way in which they were treated by their brethren and sisters while at conference.

## Sunday School Associations.

### SOUTHERN NEBRASKA.

Convention met at Wilber, June 18 and 19. Meeting called to order by M. J. Schafer, superintendent; E. D. Briggs secretary. The subject of teachers' meetings occupied the evening hour. Saturday, three sessions were held. District officers and delegates to Annual Convention reported. Four schools reported an average attendance of 121, divided into 18 classes. There is a better interest taken in the Sunday school work in the district, yet the workers are few for so large a district. A good, profitable time was had. Convention adjourned to meet with Prairie Flower school, Palmyra.

## Miscellaneous Department.

### BISHOP'S AGENTS' NOTICES.

*To the Saints of Western Maine; Greeting:—* We wish to call attention to the financial condition of the district. We want to establish the district upon a self-supporting basis, and conduct financial matters upon business principles. Our monthly expenses are forty-five dollars. We have six branches. If each branch will raise seven dollars and fifty cents per month, we can meet our bills as they come due. We have over two hundred and fifty saints in the district. Let each one pay eighteen cents monthly and we will have enough and to spare. Branch presidents will receive the tithing from their branches, placing the name and amount on blanks provided him for the purpose. He will return these to me the last of the month, so I can meet the orders the first of the month following. Five cents each week from each mem-

ber is all we want. As we meet each Sabbath and tell of our love for "this great latter-day work," let us prove that we do love it, at least five cents worth, by paying a nickel as tithing. It is the "Lord's work" and he will carry it on, but he must have coloborers; and this feature of the work he has given to his saints. He tells us if we are faithful in this, bringing all our tithes into the "storehouse," he will pour us out a blessing, both temporal and spiritual in its nature.

Those whose increase, each year, is more than twenty-one dollars and sixty cents, must not think that the "twenty cents a month" method clears them. The effectual teaching of Bro. Pert, in the past, renders it unnecessary for me to enter upon the teaching of the law of tithing in this. We simply urge the saints to do the Master's will, being confident that they know what it is. (Luke 12:47). We are told, "It is a day of warning and not of many words." We must look the situation squarely in the face and arise to the emergency. Our district, for the past few years, has been a financial burden upon the church. We say, "Times have been hard." Should that affect the children of God? He says, "Bring ye all the tithes into the storehouse, . . . and prove me now herewith. . . . I will open the windows of heaven and pour you out a blessing." Has God changed? Does this financial depression reach heaven? Oh no! The trouble is we are not proving God now. The amount necessary to bring the blessing is not specified. Be it much or little, if it is all, God recognizes it, bestows his blessing upon it; and, as with the loaves and fishes, the multitude is fed.

On every hand through the State comes the call for preaching. Four men could not fill all demands. What will happen unless something is done? Simply this: Our missionary force will be decreased to the number we will support. Are we ready for a decrease? God helping us, No. Our confidence in Maine resources is unlimited. All we need is to know that there is an emergency, and we are equal to it. Saints, the emergency is here. Let us meet it. When we sing, "Send the sound the earth around," let us remember that it takes "postage" to send anything. God works by law and he has ordained means whereby the gospel will be sent upon its mission to the world. If we fail to do our part faithfully, he will raise up those who will. Our district is in debt to the amount of two hundred and seventy odd dollars. Now is a good time for those of means in the district to pay up their long standing account with the Lord. Saints, it is needed. God will provide; but now he is patiently waiting for us to redeem the opportunity of proving our fitness for celestial glory. May God help us to be diligent that "no man take our crown." Post office address, Canton Point, Maine.

Yours in Christ,

W. W. BLANCHARD, B. A.

*To the Saints of the Little Sioux District.*—We would urge you to send in your tithes and offerings. Do not wait or delay. Send

small amounts, if you cannot send large ones. The district and the church need your aid. God asks it. Will you comply? We were appointed to the office of Bishop's agent. At that time (February 19) the district was over \$500 dollars behind. We are still largely in arrears,—it ought not to be. Our district numbers over 1,200 members. We have only eighty-three enrolled on our Bishop's agent's book. Are you among them? We used to think the proportion of the five wise and five foolish virgins gave too many saints over to the drowsy, shut out ones; but eighty-three out of 1,200—or about one to fifteen—is a proportion out of all proportion for the children of the kingdom. Times are hard, but do your best. Let God share with others, as you pay your debts. How about a new buggy, wheel, or some such thing, while the Lord waits, the work languishes, the poor and missionary families look hungry?

We shall endeavor to reach you all as fast as possible in presenting the law, but in the meantime the following will act as subagents, simply to accommodate you while you wait, and to save expense on small amounts. They will report to me and give you receipts sent by us; or you can, if you choose, send direct to us: D. R. Chambers, Missouri Valley; S. B. Kibler, Woodbine; Lillie A. Williams, Logan; Joseph Seddon, Persia; William Stuart, Mondamin; George M. Scott, Little Sioux; Sarah J. Hoffman, Moorhead; F. E. Cohrt, Smithland. We hope these will not only take notice but let your branches know. Let us make this a year of benefit to ourselves and the church, an honor to God and the cause we love. In bonds,

A. M. FYRANDO,

Bishop's Agent.

MAGNOLIA, IOWA.

#### THE GENERAL REUNION.

Prepare for the General Reunion of the church which convenes at Woodbine, Iowa, September 3-13.

The committee has procured the services of Elders Joseph Smith, Alexander Smith, and E. L. Kelley, of Lamoni; Fred A. Smith, of Omaha, and T. W. Williams, of Council Bluffs, for the occasion, and many other speakers of similar talent will be in attendance.

Music under the charge of S. B. Kibler and James Pearsall will be furnished by the Woodbine choir, assisted by choirs of neighboring branches, and such orchestra as can be used to advantage.

Board and lodging will be furnished in private families at \$2.50 to \$3.00 per week, and board at boarding hall on grounds, at \$3.00, with fifty cents per week additional for lodging. Those desiring board or board and lodging at the boarding hall will confer a favor by applying in advance to L. D. Butler, Woodbine, Iowa. Mr. Butler is the same party who had charge of the boarding hall last year, and you will be assured of the same good treatment that you received then. Those desiring board in private families apply to F. C. Oviatt, Woodbine, Iowa, chairman of the reception committee.

Hay, grain, and fuel will be furnished at minimum prices.

One and one third fare has been secured for all those coming by rail. The city council having generously conducted the water from the city water works, by means of underground pipes to the reunion grounds, has rendered the supply of fresh, cold water inexhaustible, and for both man and beast its convenience is most satisfactory.

Woodbine being located on the main line of the Chicago and Northwestern Railway, between Chicago and Omaha, makes the place of easy access.

Wall tents can be rented 10 x 12, \$2; 12 x 14, \$2.50; 14 x 16, \$3, with twenty-five cents added for setting tent up. Those wanting tents apply in advance to S. B. Kibler, Woodbine, Iowa.

To those in attendance at the general reunion last year, we offer no words of praise relating to the accommodations necessary to make a meeting of this kind pleasant and profitable. That all our accommodations were all that we advertised a year ago was vouched for in the practically unanimous expression that fixed the reunion at Woodbine again. The grounds, situated less than one fourth of a mile from the depot and business part of the city, are attractive and inviting. They are ample to accommodate all, and are covered with towering timber which furnishes an abundance of shade. For easy access, convenience in its various features and attractive surroundings, the Woodbine reunion grounds remain unsurpassed.

Special notice! In order to get the benefit of reduced railroad rates, we must have one hundred tickets purchased by the third day of the meeting, Sunday not included. Any ticket purchased between Tuesday, August 31, and Monday, September 6 inclusive, will be honored in making up the one hundred certificates, and no others. If you intend coming to the reunion by rail, purchase your ticket between the above dates.

S. C. DIGGLE,

33-2t

Sec. Reunion Com.

#### NORTH MISSOURI REUNION.

Permit me, dear *Herald*, to make a few statements regarding our coming reunion. The committee has worked hard to complete every arrangement within their power to make the meeting a great success. They have been treated courteously by those in and out of the church.

Our meeting begins September 3, 1897. On the 4th the quarterly conference will convene. The 10:55 a. m. train, eastbound, and the 5:54 train, westbound, will stop at the grounds. Tents, \$1.75 and \$2.00 for the meeting. Wood and straw free. Horse feed at market price. Pasture for horses (good), 3½ cents per day per head. Plenty good water for family use, "much water" for baptismal purposes near by.

Ample police protection, good music, vocal and instrumental. The organ, the clarinet, and the violins will be made to praise the Lord. An abundance of "good elders" will be in attendance, and plenty of the rich products of "poor old Missouri's" productive soil. Seven meals for one dollar. A fare and a third rate has been obtained from points

within a reasonable radius of the grounds.

Come in a prayerful spirit that *great good may come to Zion's cause*. Any inquiries will be gladly answered by the writer or by C. P. Paul, secretary, at Clarksdale, Missouri.

J. M. TERRY, Chairman Com.  
St. JOSEPH, Missouri, August 12, 1897.

#### OKLAHOMA REUNION.

We expect a profitable time at our reunion near Mathewson, to be held from September 3-13. All the saints in Oklahoma are kindly urged to come, and bring with them the spirit of the work, that we may all be strengthened and the work more fully established. Come prepared to remain from beginning to end. Come with provisions for camping; bring everything needful for your comfort and to forward the interest of the work in Oklahoma. Straw for beds and for stock will be furnished free. Pasture and grass for stock will be furnished at low rates,—rates to correspond with the times.

Saints, let the toils of life rest awhile; come to the reunion and help roll forward the restored gospel. Come with the spirit of unity, love, forgiveness, charity, and all other feelings that will bless the saints of God.

R. M. MALONEY.

#### PASTORAL.

*To the Saints in Arkansas; Greeting:*—I very much regret that I have been forced to remain absent from you up to this late date, but circumstances over which I had no control have been the hindering cause. I hope to be able to take up my mission work by the first of September, and I desire the hearty coöperation of you all. Let us each do our whole duty, not forgetting to pay our tithing, so that we may have a share in the promised blessing (see Mal. 3: 10-12), that the poor in the church may have their daily bread and that the missionaries may not have to leave their mission fields to labor for the bread that perishes, while so many calls are coming from benighted parts of the world for help to spread the glad tidings of the restoration and the near approach of the Son of Man.

I will begin my mission work by holding a meeting with the Martin Creek branch, beginning on Saturday night, August 28, and will hold over Sunday. I desire to hear from all who desire me to visit them, and in writing please mention the prospects for mission work in your community, so that no time may be lost in going to places where it is impossible to get a hearing.

May peace and prosperity attend you, and the comforting influence of the Holy Spirit guide all Israel, is the prayer of your brother in the faith,

JOSEPH WARD.

POMONA, Missouri, August 9, 1897.

#### NOTICES.

Owing to an oversight by our late president, A. N. Bishop, the minutes of the special assembly of the Eastern district, South Wales, held at Cardiff, December 20, 1896, were not read at the conference held at Porth, April 24 and 25, 1897. Therefore the

above-named minutes will be brought before the conference to be held at Lydney, October 29 and 30 and November 1, 1897.

THOS. S. GRIFFITHS, Dist. Pres.

#### SECOND QUORUM OF PRIESTS.

We desire to place in the hands of every member of the quorum a circular letter, containing the names and addresses of each member, together with such resolutions as have been adopted by the quorum, and it is necessary that every member should be made acquainted with them. We also desire to place in the hands of every member a quorum license, and those who are not in possession of one, if you will please notify the Secretary, we will send you one. But we cannot do this, not knowing your whereabouts. Therefore we ask each one to send us his address, and inclose a two-cent stamp for reply, and hope each one will readily respond. The following are the names of members not residing in Lamoni:—

Ulysses A. Austin, James Tankard, William O. Closson, Seth W. Farrow, William P. Brents, Henry J. Jamison, Andrew, J. Taylor, Samuel A. Reeve, Charles R. Green, F. G. Dungee, D. S. Seavey, William Cairns, P. W. Surbrook, Edward Charlton, S. C. Gruver, Thomas Whitford, Newton W. Best, Walter H. Barrett, Curtis Randall, George H. Graves, Thomas Rawson, E. G. Perthel, Hugh Havey, James Vinnerd, David Archibald, John Barnes, A. P. De Wolf, H. F. Durfee, S. C. Reynolds, Alpheus Wise, Charles A. Bacus, James M. Baggerly, Alvin Knisley, Thomas Scott, Herman W. Belville, W. A. Haden, John Lentz, James F. Lippincott.

Please send in your response at once to the Secretary.

S. K. SORENSEN.

LAMONI, Decatur Co., Iowa.

#### CONFERENCE NOTICES.

The Pittsburg district conference will be held at Wheeling on Saturday and Sunday, September 18 and 19. The change has been made from the 4th and 5th of September because of the Ohio district conference holding their sessions on those dates, which would not permit some of the elders being in attendance at the Pittsburg district conference.

C. ED MILLER, Dist. Pres.

The Philadelphia district conference will be held in Huntingdon Hall, corner Fifth and Huntingdon Streets, Philadelphia, Pennsylvania, September 25, at 2:30 p. m.

The Sunday school association convenes the same day at Philadelphia instead of Baldwin, Maryland. The schools in the New York district will please take notice and send delegates, as they are still a part of the Philadelphia district Sunday school association. Send both district and Sunday school reports to E. B. Hull, district and Sunday school secretary, 2716 Darien Street, Philadelphia, Pennsylvania.

All those coming to the Sunday school convention and conference of Eastern Iowa district to be held September 3 and 4 will be met at Onslow, Friday morning. Both the

trains will be met, that from the west and also the train from the east. Those coming from the north and south will be met at Center Junction, Thursday evening.

ELLA J. GREEN, Branch Clerk.

ONSLow, Iowa, Aug. 12, 1897.

A conference of the Idaho district will be held at Malad City on the 11th and 12th of September, 1897. We hope and ask for full attendance. Those intending to come from a distance will please notify us in time, and we shall take pleasure in doing all we can for their comfort.

WILLIAM L. JOHN, Sec.

#### TWO DAYS' MEETINGS.

The branches of Gilmore, Brinton, and Fork are to have a Sunday school basket picnic and two-days' meeting, to be held August 28 and 29, 1897, at Thomas M. Guire's, two and one half miles south of Farwell. President of the district, J. J. Cornish, will be with us; also expect other elders of the district. All are invited. Come and have a good time.

R. B. CAMPBELL, Cor. Sec.

It has been arranged to hold two days' meetings at the Mission branch, LaSelle County, Illinois, September 11 and 12. Elders John H. Lake, president of the mission, and W. Vickery, associate president of the district, are expected to have charge in the conduct of the meetings. Visiting saints desiring to enjoy the benefits of these two days' services will be welcomed and entertained by the resident brethren and sisters. Those expecting to go by railroad conveyance should notify Bro. Thomas Hougas, Stavanger, Illinois, that arrangements can be made to convey them to the place of meeting from the nearest railroad points.

F. M. COOPER, Dist. Pres.

#### NAUVOO REUNION—STEAMBOAT EXCURSION.

We have arranged for an excursion on a nice steamboat and barge up the Mississippi on Wednesday, August 25, leaving Montrose at seven a. m., returning at nine or ten p. m.; only fifty cents for the round trip. Those coming will find the river trip very enjoyable.

F. M. WELD,

Chairman Committee.

#### DIED.

WARK.—Adelia Gertrude Wark, daughter of Alpheus Peter and Betsey Haws, born September 19, 1857, in Placer County, California; died July 10, 1897, at St. Luke's hospital, San Francisco, California. She was baptized July 31, 1867, at Grass Valley, Nevada, by Elder E. C. Brand. Funeral sermon by Bro. Lincoln, at her late residence, No. 120 Eleventh Street. Interment in Laurel Hill cemetery. She leaves a father, mother, two brothers, and two sons.

AUSTIN.—Benjamin J. Austin, born October 19, 1842; died July 10, 1897, at Council Bluffs, Iowa. Funeral service in charge of T. W. Williams.

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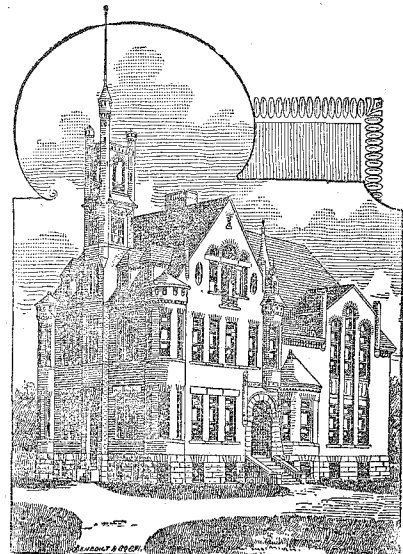
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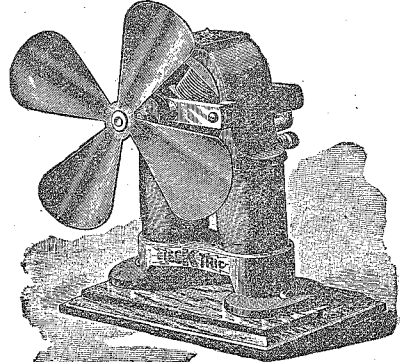
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Flora L. Scott

Vol 44.

Lamoni, Iowa, August 25, 1897.

No. 34.

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**GROWTH OF RELIGIOUS TOLERANCE IN THE UNITED STATES.**

Two changes have taken place in the life of the church in this country during the present century, which have brought about a remarkable increase of religious tolerance: (1) the public interest has been transferred from theological to ethical problems, and (2) we have all grown more catholic, more large-minded, and distinguish between truths and the truth. Such is the view held by Rev. Dr. Lyman Abbott, who writes in *The Forum* (August). He begins his article with the following reference to conditions of the last century and the early part of this century:—

"In the last century a stone-mason belonging to the Presbyterian Church of Scotland was tried and, I believe, excommunicated for helping to build an Episcopal church. The charge against him was based upon precepts in the Old Testament prohibiting the erection of altars to pagan deities in the high places of Israel. It is not more than a hundred years since, in this country, Alexander Campbell, the founder of the denomination popularly called, from his name, 'Campbellites,' having been caught in a furious storm in Pennsylvania, was refused shelter by a devout Presbyterian woman because he was a Baptist. Her conscience compelled her to resist the hospitable inclinations of her womanly heart; for did not St. John say, 'If

there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed?' A prominent Methodist clergyman of this country told me recently an analogous experience occurring only thirty-nine years ago. He was asked by the deacon of a Congregational church to deliver an address in the church on a Sunday afternoon—not at the hour of regular service—on the subject of temperance. The minister objected because the young man was an Arminian. 'I agree with him on the subject of temperance,' said he, 'and if the meeting is held in the hall I shall go to hear him; but if we can invite an Arminian to speak in our pulpit on temperance on Sunday afternoon, what is to prevent our inviting him to preach in our pulpit on Sunday morning? And if he should preach his Arminianism, what would become of the doctrines of our holy religion?' The lecture was delivered in the town-hall instead of in the church; and the Calvinistic minister went to the town-hall to hear what he would not allow uttered in his pulpit. It is certain that no one of these incidents could occur in this year of grace 1897; it is difficult for us to understand how they could have occurred fifty or a hundred years ago."

The transfer of public interest to ethical instead of theological problems, Dr. Abbott thinks, was due in large part to the Unitarian revolt against the measurement of life and character by theological standards. While he does not think the Unitarian system of theology will as a system survive, its influence has become manifest in all our churches. Though denominationalism has in one aspect increased since the beginning of the century, organizing its separate missionary and publication societies and multiplying denominational machinery, yet the tendency has been very marked to make the work done by these organizations less secular.

Another reason for the transfer of public interest is to be found in political and social developments, the temperance movement, the anti-slavery

agitation, and, since the Civil War, the questions concerning the relation between religious and secular education in the public schools, municipal reform, labor reform, etc. The theory of evolution has also contributed, even in the theological arena, to obliterate the old denominational lines in current discussion and to divide men along new lines. Another element which has contributed largely—perhaps more largely than all other causes combined—to increase religious tolerance is the public-school system. The association of children of all denominations has resulted in their learning that differences in creed do not necessarily involve defects of character.

Dr. Abbott says in conclusion:—

"Thus, while we are growing more indifferent about speculative theories and more interested in ethico-spiritual principles, we are also growing not so much more tolerant, as more catholic. Each one of us is learning that he does not 'know it all.' We are beginning to perceive that truth is infinite and the individual mind finite; and we are less satisfied with our own partialism and less dissatisfied with the partial view of our neighbor. We are beginning to distrust the negations in our own creeds and to wonder if there is not some truth in our neighbor's affirmations. The Arminian believes more than he used to do in divine sovereignty, and the Calvinist more in human freedom; the Baptist more in the family as the unit of all social organization, and the Pedit-Baptist more in the right of the individual to choose his own form of faith for himself; the Catholic believes more in the authority of the individual conscience as the final court of appeal, and the Independent more in the church of Christ as the corrector of the idiosyncrasies of the individual. If, in this process toward a more catholic faith, we sometimes fail to discriminate between the spiritual life and its dogmatic expression, and in our growing indifference to the second sometimes grow careless concerning the first, this must be attributed to that infirmity of the human mind which habitu-

ally makes its growth unsymmetrical. And while we may well depreciate the tendency of theological unconcern to develop into spiritual indifferentism, while we may well be on our guard against it ourselves, and try to put others on guard against it, we may certainly see that the close of the nineteenth century is far in advance of the beginning, in the juster comparative estimate which it puts on speculative thought and practical life, in the more cautious estimate which each one puts upon his own opinions, and in the greater readiness of each to give respectful considerations to the opinions of his neighbor."—*Literary Digest*.

IS FAMILY PRAYER DECLINING?

THE *Quiver*, an English magazine, publishes a number of answers from prominent English clergymen to the question above. Among those who make reply are the Archbishop of Armagh, the Bishops of Gloucester and of Ripon, Dean Farrar, Dr. Parker, "Ian Maclaren," Dr. Macmillan, Hugh Price Hughes, Mark Guy Pearse, Dr. Barrett, and Dr. William Wright. Of nineteen such answers received, eleven respond in the affirmative, six are neutral, and two only, Dr. Barrett and Dr. Wright, state that the practice is not, in their opinion, dying out.

Dr. Joseph Parker says: "There can be but one answer to the question whether family worship is declining. In my opinion it is almost extinct."

Dr. John Watson (Ian Maclaren) writes: "Within the sphere personally known to me, the custom is on the decline."

Dr. A. K. H. Boyd says: "My impression is that in lay dwellings family prayer is not maintained as it used to be in Scotland in my boyhood."

Rev. Hugh Price Hughes, the superintendent of the West London Wesleyan Mission, gives the opinion that "family worship is declining, in consequence of the terrible hurry and competition of modern life, especially in the great cities. I realize the difficulty most painfully in my own household. . . . Men are in far too great a hurry to make money. The all-pervading mammonism is injuring everything, and few things more than the quiet

and reverent family prayer, which was so great a blessing in the past."

Dr. Robertson Nicoll states: "So far as my experience goes, the practice is very decidedly declining."

Mark Guy Pearse believes that at any rate there is no declension in the morning observance of family prayer.

In an editorial comment on these replies *The Evangelical Messenger* (Cleveland, Ohio) says:—

"The sum of it all is, that modern business, that Juggernaut of nineteenth-century life, is destroying in many homes that most sacred institution, the family altar. The sacrifice of thanksgiving and prayer at the family altar is neglected, that we may sacrifice at the altar of Mammon the more assiduously. This is not only true in the cities. It is true in the country, among the farmers, especially during the busy harvest season, when hired help is employed. Then it is that no time is taken for family prayer.

"But what manner of men and women will they be who in childhood and youth do not hear the voice of their parents daily in prayer and in Bible-reading? Need we wonder if infidelity spreads, and secularism gnaws the very heart out of society? Need we wonder if Sabbath desecration and divorces increase, when family altars crumble? Need we wonder if the church becomes cold and formal, when family prayers are hushed, and the fires of devotion on the home altar are buried under the white ashes of neglect?"

*The Christian Guardian* (Toronto, Canada) quotes some of the replies given in *The Quiver*, and then says:—

"We have not the absolute proof at hand, but from the general spiritual condition of our work, from the testimony of our pastors, and from personal experience in the pastorate, we judge that family prayer is holding its own in the usages of the home. The place of greatest difficulty in our cities for maintaining any household worship is the boarding-house, and we are of the opinion that it is not attempted. The students at our colleges, who come into the city from country or village homes, and take up their lodging at the regular boarding-house, find themselves at once in a household without worship. In our judgment this is the point where evil is initiated, and

drifting and neglect find their beginning. If after family prayer is neglected, closet prayer is also dropped, then the course of religious indifference is fairly started."

*The Presbyterian Journal* (Philadelphia) has the following observation on the general subject:—

"The question of how far family prayer is observed in Christian households is being given consideration in religious papers. Another, closely connected with it, that it might be well to inquire concerning, is this: How far does the reading of religious literature occupy the Sabbath hours in Christian households? There was a time when secular papers, magazines, and books were carefully collected on Saturday evening and laid away. But we fear that in many households it is not so now, but that even children are permitted to read the monthly magazines and the literature and fiction of the day."—*Literary Digest*.

UNTRAINED MINDS AND UNWORTHY BOOKS.

A healthy body undoubtedly conduces to a healthy condition of the mind, but it does not produce intellectual activity. The only way to accomplish intellectual results is to work the mind. Hard work of any kind is never easy—it may be satisfying and exhilarating, but not easy. When you really work your brain you know it: even to concentrate your attention to begin a task is a serious effort. Many wise workers say that when you have learned the power of concentration you have solved the problem of effective intellectual work. That is the first stumbling-block that the person who does not habitually read books, even for recreation, encounters. It is so difficult to pin your attention to the printed page, for you think of things nearer at hand with which you are familiar. But a sensational novel captures the uneasy attention sooner than more thoughtful books; therefore, people of untrained minds are the greatest devourers of unworthy books.—*Ladies' Home Journal*.

HEBREWS IN JERUSALEM.

During the last few years nearly 150,000 Hebrews have entered Jerusalem, and the arrival of another host is said to be imminent. Already the railways are opening the country between the coast and Jerusalem and Damascus, and a Hebrew migration on a large scale may cause Syria to become once more of vast importance in the East.

The different kinds of Presbyterians in South Africa have united in one General Assembly, in which the Free Church, the United Presbyterian, and the separate presbyteries of Natal, Cape Town, and the Transvaal are represented.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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Lamoni, Iowa, August 25, 1897.

No. 34.

## The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, AUG. 25, 1897.

### MOSES THATCHER ON TRIAL.

It appears that the contest between Mr. Moses Thatcher and the Utah Mormon Church of which he has been a lifelong member is not yet ended. He was deposed from his official position last fall for holding and exercising his right to political opinion independent of domination or question by the leaders of the church. His right of membership and fellowship in the church was not then put into question. It now appears that he is called to account for these before the High Council at Salt Lake City; the charges being based upon what was urged against him last fall; he being then held to be "out of harmony with his brethren of the quorum."

We sincerely hope that the rumor published, and which we give below from the Salt Lake *Tribune* for August 7 is not correct, or if it be true, that Mr. Thatcher may be able to maintain his right to fellowship and to hold the right of judgment in political affairs. It may be, however, that he has become a person not grateful to his church party in power. If so he "must go."

Moses Thatcher is on trial for his fellowship in the Mormon Church. The hearing began yesterday morning at ten o'clock, and is before the High Council of the Salt Lake stake. At yesterday's session of the ecclesiastical court the prosecution did not quite complete its case. It is expected to do so sometime today, after which the defense will be put in. This, it is believed, will occupy several days.

Owing to the secrecy with which the entire affair is shrouded, equally by the church authorities and Mr. Thatcher and his friends, it has been a difficult matter to obtain precise information as to the nature of the charges and the incidents of the courtroom.

#### TWO GENERAL CHARGES.

There are two general charges made against the unfrocked apostle. Of these the first is his declination to sign the celebrated manifesto of April, 1896, and the second, his

failure to publicly protest against the *Argus* cartoons, in which George Q. Cannon was held up to ridicule.

It is said that the latter charge is being urged with more vigor than the former, and that in connection with it an effort is being made to demonstrate how Mr. Thatcher was expected to benefit by the cartoons, even if he did not inspire them. He is not regarded as culpable for the appearance of the cartoons, but it is insisted, since they concerned him so nearly, he should have availed himself of the first opportunity to disavow any connection with the journal publishing them and to have expressed regret at their publication. Whether any date subsequent to the publication was shown when Mr. Thatcher had an opportunity, in a Mormon place of worship, to disavow either the cartoons or anything else, is not known.

#### WORKING UP EVIDENCE.

Although it is customary, in a hearing like that now in progress, for the stake presidency and High Council to act alone, efficient aid is being afforded in this instance by such notable ecclesiastics as Apostle Heber J. Grant and Apostle Francis M. Lyman, who have labored diligently in the collection of evidence.

In this case Mr. Thatcher will be given a hearing. When he was deprived of his various church offices no hearing was accorded him. As President Lorenzo Snow of the Quorum of Apostles put it in his correspondence with Mr. Thatcher at that time: "It will be time enough for a hearing when Mr. Thatcher's fellowship is questioned." It was simply a question if Apostle Thatcher was in harmony with his quorum, a question which it was held by the quorum did not require a hearing for settlement. The other members of the quorum met and decided that Apostle Moses Thatcher wasn't in harmony with them, and then proceeded to unfrock him.

Just who is acting as the prosecutor in the pending trial could not be learned. It is understood that Mr. Thatcher will conduct his own defense.

Mr. Thatcher has not been officially transferred from Cache to Salt Lake stake. As his home is now here, however, the local authorities have assumed jurisdiction in the case.

#### THATCHER PEOPLE RETICENT.

Mr. Thatcher's friends are not supposed to be hopeful of the outcome, particularly when they remember that such a distinguished ecclesiastic as President Joseph F. Smith has long since pronounced Moses Thatcher an apostate. But none of them could be induced to discuss the probability of the trial's termination. Reserve that was impenetrable possessed them all.

The men who are hearing the trial are Stake President Angus M. Cannon, his counselors, Joseph E. Taylor and Charles W.

Penrose, and the High Council, consisting of William Eddington, George J. Taylor, Henry Dinwoodey, Anders W. Winberg, John T. Caine, James P. Freeze, Milando Pratt, Henry P. Richards, Elias A. Smith, Joseph D. C. Young, and John Nicholson.

Since writing the above we have seen the statement of the ecclesiastical court which tried Mr. Thatcher and read the findings of that court and their decision. This decision Mr. Thatcher agrees to without hesitation, or mental reservation; and in a letter published with the proceedings makes as fair a statement of his condition of mind and convictions as a man could well do.

It is manly in Mr. Thatcher to agree to the decision of the council of his brethren, where longer to dispute with them could not fail to widen the breach of misunderstanding to no good result either to himself, or the church whose fellowship he values. It is well for a man to be resolute when principle is at stake, but it is not well for a man to be obstinate when differences between himself and others are the result of mistake and misunderstanding.

The charges against Mr. Thatcher were apostasy and unchristianlike conduct, both of which were sustained by the council, constructively, a thing which Mr. Thatcher was wise enough not to cavil at, as it would have been useless and unprofitable.

#### A DAY WITH THE CHAUTAUQUA AT MAYSVILLE.

THERE was a Chautauquan Assembly held at Maysville, Missouri, some thirty miles east of St. Joseph on the Rock Island railway, beginning August 7 and closing August 16.

By invitation from the board of management, E. A. Benton, president, Taylor Fawcett, secretary, B. F. Meek, corresponding secretary, and others, members, the Editor was invited to attend and deliver a lecture before the Assembly on the temperance topic; which invitation was duly honored and the lecture delivered on Friday, August 13, a day called in the general program, "Another Great Sam Jones Day." We therefore had

the opportunity of hearing this now noted man. We are pleased that we had this opportunity; because, having heard and read much of the man, we had formed an opinion prejudiced to his disadvantage. He is neither so great, nor so bad as he has gained the reputation of being, as we saw, heard, and judged him.

To us he appeared to be full of good humor, and to an extent very earnest in his crusade against general immorality, chiefly the saloon and what results.

The saloon and its keeper, is the red rag that fires his attack. His power to attract attention is that which draws men to the circus, the minstrel show, or any other place where something coarse, cutting, and witty is expected to be said. He abuses everybody and everything that occurs to him as a target, scoring the churches, Methodist, Presbyterian, Baptist, Christian, or Catholic, as the whim takes him, and depicting the preachers as being weak, vascillating, hypocritical, fostering the great iniquity and selling out to the Devil whenever an opportunity is offered, afraid to do right, and aiding and abetting wrong as a consequence. On the rostrum he is caustic, witty, and uses the most astonishing vocabulary of slang, and coarse stories. We heard him twice on the same day, and while we do not care to hear him again, we advise those who have any curiosity in regard to him to go and hear him. He is neither so good nor so bad as is reported of him; the advertisements of him overpraise him, as we see him.

There is some prejudice among our people against the Chautauqua Assemblies. We were on the grounds at Maysville, and neither saw, nor heard anything immoral, or blasphemous. The Women's Christian Temperance Union, for the Northern District of Missouri, under the direction of Mrs. Lura Hyden-Boleyn, had the lead in the morning hours, and had able representatives present whom they sent to the front. We were pleased with their work.

We heard Col. H. W. J. Ham, of Georgia, in a lecture on the "Snollygoster in Politics," which was well worth the price of a day's admission. It was a fine presentation of the ordi-

nary political tactics, and the character and work of the "snollygoster," which he defined as being an appellation applied by one candidate for office to another in a northern county of the State of Georgia, and means by free translation a man who persistently seeks office, but is neither fitted nor qualified for the office he seeks, and could not satisfactorily discharge the duties of it when obtained, a man in relation to statesmen what the shyster is to the legal profession, a grumbler and growler dissatisfied with all existent things and unduly impressed with his own wisdom and importance.

The close of Col. Ham's lecture was a glowing display of patriotism and unshaken confidence in the final triumph of American institutions.

One statement made by Col. Ham deserves repetition. It was to the effect that while he was at the time of the struggle between the North and the South in sympathy, fortune, and action with the South, he freely and without hesitation gave it as his feeling and sentiment now that it was for the better to all concerned both South and North that the struggle ended as it did. This was made more effective by the Colonel by his stating that he had freely mingled with the people of the North and South and found that the "bloody chasm" no longer existed—was a thing of the past.

Altogether we were pleased with many of the features of the Chautauqua at Maysville. There was no sort of outside games, diversions of any sort allowed on the grounds during the exercises; the best of order was maintained on the grounds, and the sincerest attention in the tent; no drunkenness and no swearing or boisterous conduct were seen by us. This feature is deserving mention.

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#### FROM THE FIELD.

THE reports from the fields of Brn. J. R. Lambert, I. N. White, of the Twelve, and George Montague and T. C. Kelley, indicate that prospects for gospel work are fair; ninety-eight baptisms in Bro. Lambert's field, not counting those done by local forces. Bro. Lambert says:—

Upon the whole, or all things considered, the condition of the work is all that we could expect.

Bro. I. N. White's report shows forty-nine baptized in his field to July 15, date of report. All field officers busy, with an exception or two. Bro. White's field is one in which many debates are held. He thinks these have been ably carried on, and a fair result for the cause.

In Bro. Montague's field sixteen baptisms; field large, laborers few.

Eleven baptisms in Bro. T. C. Kelley's field; all doing seemingly what they can, not all reporting. Prospects fairly good in most places.

Bro. Montague states that one thing that stands in the way of the best success in his field is the lack of good presiding men to look after the saints. This appears to be a general complaint in the fields so far heard from. Why cannot the local brethren take this into consideration and perfect themselves in the work of presiding? "Now, therefore, let every one learn his duty," was long ago commanded of God to his people. There may not be many natural presiding officers, but there may be many who can by careful thought and study improve upon what nature has done for them, and by study and prayer receive of the Spirit to aid them not only to a better conception of what may be needed, but courage and ability to carry into effect in practice what they learn. Try it, brethren, and the result will be more effective work in the fields hereafter. "Study to show thyself approved, a workman that needeth not to be ashamed," will apply with force now as ever before.

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MAYSVILLE, Missouri, has a Chautauqua Association whose summer camp meetings are visited by large gatherings of people bent on recreation, improvement of mind, and other phases of good essential to advancement. At the late meeting in August President Joseph Smith delivered a temperance lecture before the assembly of which the Dekalb County *Herald*, published at Maysville, thus comments, in its issue of the 19th:—

The morning hour Friday was allotted to Elder Joseph Smith. His temperance lecture was a plain, sensible appeal for the cause he so ably and honestly represents. His plain, kindly face and manner gave his words a force and directness that went direct to the hearts of his audience and riveted and held the closest attention. His wonderful power as a

speaker is derived from the honesty of purpose that is so clearly depicted in every lineament of his countenance. The only criticism that can justly be made of the lecture is that the time allotted to Elder Smith was all too brief to permit him to do justice to his subject.

#### EXTRACTS FROM LETTERS.

**BRO. W. A. MCDOWELL, Barneveld, Wisconsin, August 16:—**

Bro. M. T. Short and the writer have been preaching at or near Madison. Bro. Short baptized three on the 8th. We held forth at Adamsville last week. We came to Barneveld last evening; Bro. S. preached to about one hundred attentive listeners. All goes well. I expect to go to Flora, Grant County, to assist in a two-days' meeting to be held next Saturday and Sunday.

**BRO. C. E. BUTTERWORTH, Rolfe, Iowa, August 14:—**

Bro. James Christenson, wife, and daughter were baptized and confirmed here yesterday, by W. W. Whiting and the writer. Their conversion was largely due to the efforts of others. Interest here is but limited and we will close our effort Sunday evening.

**BRO. J. A. GRANT, Armada, Michigan, August 14:—**

Everything is moving nicely all along the lines of gospel tent work. Bro. Durand is assisting the writer at present. Two were baptized last Sunday and three more on Wednesday; so the good work moves on. We are having fair audiences, good attention, and good liberty.

**BRO. A. B. PIERCE, of Rhode Island, sends us this worthy of note:—**

Young men should bear in mind that their country will be what they make it. It is, then, of the first importance for them to properly value all requirements of a good citizen. Fortunately, as a general rule, a thoroughly good man will be a good citizen; or, more briefly, the better the man the better the citizen. GEN. O. O. HOWARD.

**BRO. C. W. PRETTYMAN, Wescott, Nebraska, August 10:—**

Bro. Gillen has started for points in the west. He labored here effectively for the past month, strengthening the work very much. There was one baptized while he was with us.

**BRO. J. M. TERRY, St. Joseph, Missouri, August 20:—**

Two of the oldest members of the St. Joseph branch are now lying corpses: Bro. R. A. Marchant and Sr. Margaret Graham, wife of Elder F. C. Graham. The latter will be buried to-day, the former on Sunday; obituaries later. Death is fast thinning the ranks of the charter members of the work here, but they go "in a full age, like as a shock of corn cometh in his season."

**BRO. A. B. PIERCE, Providence, Rhode Island, August 10:—**

Elder William Bradbury, of Providence, occupied the pulpit of the new saints' chapel on Bellevue Avenue, this city, last Sunday

evening, it being the first day that the building was opened to the public. On next Sunday evening one or more prominent speakers will be present and a series of sermons will be held in the chapel on the evenings of the following week. The building is a standing monument to the wisdom of the committee, the architect, and especially the builder, Bro. Thos. Whipple, of Providence. If you intend to build write him.

#### EDITORIAL ITEMS.

**NOW BEING MAILED.**—The second volume of the Church History is now being mailed. Send in your orders.

Bishop E. L. Kelley is at this date (August 18) up and about, giving attention to correspondence and other business at home. He expects to resume regular duties at his office during the present week, until the 21st inst., when he goes to Bluff Park to attend the Nauvoo reunion, thence to the reunion at Woodbine, in the interests of the general work and for needed rest and change of scene. The saints will be gratified to learn of his recovery.

Bro. J. R. Lambert left Lamoni for Montrose on the 19th, to attend the Nauvoo reunion. A number of others of the Lamoni saints expect to leave for the same point later in the week, among them some excellent musical and Sunday school talent, and ready to aid in the general work in any way in which they may be useful.

President Joseph Smith returned from Maysville, Missouri, on the 16th and departed again on the 18th to address another public gathering in that vicinity. He expected to return home about the 20th, and to leave again on the 23d or 24th for the Montrose reunion; thence to Onslow, Iowa, to dedicate a chapel; thence to the Woodbine reunion.

Bro. R. K. Ross, Bishop's agent of the Nodaway district, made us a call at the Herald Office on the 19th inst. Bro. Ross, accompanied by Bro. Ole Madison, is looking up locations with a view to settling in the region round about Lamoni.

With the growth of the work and consequent increase of reports we are obliged to summarize a number of letters, giving preference to reports from the ministry, which summarizes the work being done.

Bro. William Johnson, of Angus, Iowa, makes statement of the preaching and general labors of Brn. Morgan,

Scott, and Roth at Perry, Iowa, where the district tent was well filled with attentive listeners; resulting in the baptism of six by Bro. Johnson, and others studying the evidences upon which the faith is based. Saints are alive, seeking to supplement the work of the elders. Bro. Young urges obedience to the temporal law that the elders' families may be supplied, and expresses opinion that the time may come when such obedience may prove a test of faith to a large extent, inasmuch as no one can be justified who does not observe the whole law.

Bro. E. A. Stedman secured insertion of a one third column article on "Mormon differences defined," in the *Minneapolis Times* of August 16. The subject matter was called out by late efforts of Utah missionaries in the twin cities. Bro. Stedman has done good work of late through the Minneapolis press, papers of wide circulation.

Sr. Estelle Hart reports a good all-around reunion of the Northeast and Northwest Kansas districts at Blue Rapids, Brn. White, Stebbins, E. A. Davis, Pender, Hart, Landers, and others present; also Bro. T. A. Hougas of the Sunday School Association; good preaching, good prayer meetings, and good school sessions, with plenty of good saints in camp.

Bro. D. E. Daniels and others of the local ministry residing at and near to Lucas, Iowa, are meeting with very friendly receptions in efforts to proclaim the word in the neighboring schoolhouses and villages. Many open doors are reported.

Bro. William Leeka, writing from Thurman, Iowa, the 17th inst., reports a large audience of both saints and outsiders, a profitable meeting, and sixteen baptisms, at the late Thurman reunion; Brn. Kemp, Elvin, Williams, and the local ministry present.

Letters from Brn. Sheehy and Robley, in attendance at the Massachusetts reunion, at Dennisport, indicate a successful session, though some disappointment resulted because of the absence of Brn. W. H. Kelley, I. M. Smith, U. W. Greene, W. W. Blanchard, H. J. Davison, and others of the ministry. Brn. George Smith, Orrin Coombs, Bullard, John Smith, John Gilbert, and others laboring locally were present and rendering

excellent aid. The program provides for services in the morning, sea bathing and other recreations in the afternoon, and preaching in the evening hour. Large audiences hear the word with interest; prospects good for additions by baptism; many are becoming acquainted with and interested in the gospel message.

The Herald Office has received a box of very large fine peaches from the "Star Fruit Farm" of Pomona, Missouri, Bro. Joseph Ward proprietor. The quality and flavor of the fruit are excellent, and speak well for that region as a fruit growing country.

Sr. F. D. Hastings, of Lapeer, Lapeer County, Michigan, desires some of the elders to visit that point and preach the word, also to baptize two of her sons. Can any of the Michigan brethren answer the call?

In the miscellany of this issue will be found a confession which is commended to the readers of the HERALD, for the reason that there are so few who either will, or do confess to similar wrong conduct. Bro. J. D. Erwin is to be commended making so frank a confession.

The Lake City, Iowa, *Graphic* for August 19, has an extended and friendly notice of the work of Bro. C. J. Hunt at that point, "who has pitched a tent, comfortably seated, on the corner east of the Presbyterian church, and will conduct evening gospel meetings for the next two or three weeks. It is hoped and confidently expected that an organization may be made at this point and a church built in Lake City." The epitome of the faith follows.

The written discussion continues between Elder P. B. Seaton and Bro. C. Scott, in the Marion, Iowa, *Sentinel*. So far it looks well for the right.

Brn. H. E. Moler, H. C. Bronson, and local brethren are making a vigorous effort in tent work among the East End suburbanites of Pittsburg, Pennsylvania. Handbills and tracts are freely used, as a result of which many are hearing the work, and it is thought, not indifferently. The campaign is to be continued nearer the center of the Iron City.

Sr. L. M. Hinkley, of Cedar Grove, Tennessee, writes thanking saints who have sent her church reading matter. She is a widow having seven

children to support, and alone in her faith at that point. She asks interest in prayer and trusts the missionary force of the State may call and preach at times.

Bro. Joseph Roberts also writes of the late Thurman reunion, confirming Bro. Leeka's report of a successful session. The new district tabernacle was dedicated and is in the field.

Austria has severed diplomatic relations with Bulgaria and threatens to apply stronger measures if her demands are not complied with. The trouble has grown out of utterances of the Bulgarian Premier who has reflected upon Austrian officials and refuses to apologize therefor.

The dispute between the engineers and the employers in Great Britain is extending steadily to new districts. More than 70,000 men are now involved. The Society of Iron Founders is considering the question of joining the strikers. The tranquility of each side, which is trying to wear the other out, is unprecedented. Some employers have conceded to demands and a combination among them seems more difficult than with the employed.

Anarchists are said to be active in Italy and France. Italian police claim discovery of an international plot to kill heads of governments.

Simla advices dated the 17th state that the British force has dislodged the insurgent tribesmen on the Indian frontier.

Two inches of snow attended by a severe storm at Wilmot, South Dakota, August 17; the earliest snowfall ever known in that region.

Many Illinois and Pennsylvania coal miners have returned to work and it is supposed that the great strike is nearing an end.

A very brief summary of one day's cablegrams (August 14) indicates, to a degree, the general condition of unrest on the eastern continent, though it is by no means confined to distant lands: Continental Europe is in great fear of anarchy and is taking steps to institute severe repressive measures against it. Great Britain is also somewhat disturbed but is opposed to a course that would restrict freedom of speech in public gatherings, attributing to it her comparative freedom from open displays of anarchy. The Ameer of Afghanistan, hitherto

counted a friend to Great Britain, is said to be aiding the frontier uprisings against British rule in India and to be acting in connection with high Mohammedan officials, among whom the Sultan of Turkey is mentioned. A strong British force is being sent forward to danger points on the Afghan frontier. Peace negotiations growing out of the Greco-Turkish war are concluding slowly, owing to tactics of the Sultan and his ministers. The assassin of the late Spanish premier has been sentenced to death. A strong Mahdist force is massed in the Upper Nile region, preparing to resist the advance of the Anglo-Egyptian Nile expedition. The recent visit of the German emperor to the Czar of Russia is said to have brought about much closer relations between the two nations. Rumors are in effect that German pride is wounded and humiliated by the Kaiser's attitude toward the Czar and that British statesmen are jealous of the alleged alliance. President Faure, of France, will visit the Czar on or about August 20, the result of which can only be conjectured as yet. Rumor also says that Turkey will not give up Thessaly and Crete and that Russia will finally support her; that England is to have Suda Bay, in Crete, for tacit acquiescence in Turkish claims. These items are noted to the HERALD readers from time to time, not as indorsing them, but as showing the general trend of passing rumors and events.

Bomb throwers have caused serious explosions in the offices of the Grand Vizier at Constantinople. The streets are patrolled by troops to prevent an Armenian uprising.

Severe storms in Silesia followed by plague caused by flood refuse contaminating drinking water supplies.

Fanatics continue to defeat government troops in Bahia, Brazil. The revolt is charged to those favoring an overthrow of the republic and establishment of monarchy.

News of great importance concerning the holy war in India, which menaces British interests, comes from Simla, India, August 19: It is reported that the Afridis, a powerful tribe, and hitherto among the most loyal to England, have arisen and with the Orakzais, another powerful tribe, are marching through the

Kyber pass threatening important towns and strategic points on the Afghan-Indian frontier. British reinforcements are being hurried forward. They now number 35,000 men. The danger is that the religious fanaticism may spread to the ranks of native troops, many of whom are Afridis. The Turkish government has issued a denial of the alleged understanding said to exist between the Porte and the Ameer of Afghanistan, to foment insurrection by preaching a holy war or jihad against British rule in India.

August 19.—The concert of the great powers is in danger. A deadlock in the peace negotiations has prevailed for the last few days. Great Britain refuses assent to agreement that Turkey shall occupy the towns of Trikhala, Larissa, and Volo in Thessaly pending the payment of indemnity by Greece. Lord Salisbury contends that Greece is unable to pay, hence the occupancy would become permanent, in violation of the agreement of 1881, as well as of the principles upon which the negotiations are based. Gloomy views as to the outcome are held. Ottoman hostility to Britain is intensified, and suggestions of Mohammedan influence on the Indian frontier are connected therewith.

Bro. F. G. Pitt has already arrived in his field in England, and Bro. Heman C. Smith is following him with all speed, (is likely there at date of writing, August 22,) and prospects are good for active campaigning. Bro. Luff is hammering away in Oregon, and doing well.

The slow recovery from depressed financial conditions has affected our work, but we hope for better times, when the new crops are all harvested. Nebraska and Kansas are specially favored this year. Wheat is going to the \$ mark.

## Mothers' Home Column.

EDITED BY FRANCES.

"I saw the mountains stand  
Silent, wonderful, and grand,  
Looking out across the land  
When the golden light was falling  
On distant dome and spire,  
And I heard a low voice calling,  
'Come up higher, come up higher,  
From the lowland and the mire,  
From the mist of earth desire,  
From the vain pursuit of self,  
From the attitude of self;  
Come up higher, come up higher.'"

*Dear Sister Frances:*—I had the pleasure of entertaining one of the elders who can talk to the little ones. One morning some time after the visit my little boy, six years old, said to me: "Mamma, when will that man come back that told me about heaven? I believe him, too. I wish he would come again."

Then the older one, thirteen years, who is rather skeptical, said: "I don't know about it. How does he know so much? He has never been to heaven. I have a lot of questions to ask him next time."

Does Bro. Price remember while the busy mother was preparing breakfast, of talking to two little boys? I do hope there are more such as he. The lambs have too little feed. I think if only they could understand the many, or a few of the many, pleasant things connected with our religion, it would help them.

I presume I have greater faith, or ought to have, than many, as an old aunt taught me from my earliest childhood to pray to God for all I needed. She was naturally a Latter Day Saint. When she was sick at one time she sent for the pastor and class leader (being a Wesleyan Methodist) to come and anoint her with oil and administer to her. They told her they could not, but would pray with her, which they did, and she was healed immediately. I try to tell my children the best I can, but have so little time. I sometimes think, Do I improve what I do have? I try to watch myself, but find so much that is wrong I often get discouraged.

AUNT WETHERBEE.

AGRICULTURAL COLLEGE, Miss.

*Dear Sisters:*—I write in response to Sr. Mary Strang's request that one or more express their opinions on the subject of sending our children to sectarian Sunday schools.

Conditions differ so much that the question cannot be answered by a brief "yes" or "no." Isolated saints should not fail to have a saints' Sunday school in their own homes. To this they may invite all who will come. Provide the children with the *Quarterly* and Primary Question Book, and do not fail to have the *Hope*. Do not allow them to have the latter until Sunday, and then read it to them, or if they are old enough, have them take turns reading aloud. And if they have advanced to the dignity of being "young people," fail not to provide *Autumn Leaves* also. Study this on Sunday too. Plan for a pleasant and profitable day at home. Have a time for your Sunday school to begin. When the time comes be ready for it just as you would if you were going to a larger school in a public place. Follow the "Order of Exercises" given in the *Quarterly* or arrange a program of your own. Plan, study, be interested, and your children will be interested too.

Then after having instructed them at home, if you can find opportunity to talk gospel in some sectarian school, go; take your children. If they will hear you, call attention to the gospel, but if they compel you to listen in silence to false doctrine, stay at home.

Only on condition that I could interest others would I attend sectarian schools or allow my children to do so.

I would not contribute to the treasury of other schools. Pride, I confess, would prompt me to do so, but I believe it would not be right.

Let's "figure" a little; five cents a Sunday would be two dollars and sixty cents a year. Would it not be better to spend that amount in literature of our own for our children, and if it were not all needed, to invest the balance in tracts and papers for general or special distribution?

Let's see: Primary Question Book 15 cents; Primary *Quarterly*, one year, 25 cents; *Zion's Hope*, one year, 50 cents. Why, that's only 90 cents, and I would still have \$1.70 left for other juvenile publications of our own for my children, or for tracts and papers which might be the means of bringing some one to a knowledge of the truth.

Many older hearts echo the complaint, "Sunday's lonesome for a little feller," but if planned for, and proper occupation be provided for all, Sunday may be so pleasant and enjoyable at home that the time will not seem to drag.

I am isolated too, living two hundred and fifty miles from the nearest branch and being the only saint here. I rejoice in the gospel and am doing all I can to get others to investigate. I fully expect that in due time others will obey. If they do not I am determined that it shall not be because I have not tried to induce them to investigate. Please pray that prejudice may be removed and an opportunity be given for the preaching of the gospel here also.

Your sister in Christ,

IDA STEWART.

WEBB CITY, Missouri.

*Dear Home Column:*—Your letters have often been a source of comfort to me, and as we all have an interest in this work, I hope I may be led to say some word of cheer or comfort to some one, for we all have our trials and dark hours; but there are many ways and opportunities for us to escape, or rather, to turn our trials into good. If we are persecuted we can rejoice that we are worthy of persecution. If our friends turn a cold shoulder on account of our faith, do not notice it, but pray for them and treat them kindly. In so doing we may gain their love. If not, they cannot think less of us. If we are weak and not able to do the day's work before us, go in humble prayer and ask the Lord for help and strength. In this way I have often been greatly strengthened. When at other times I have just prayed in my mind, I have found it did not do the good that going to God in humble prayer does. I know it is hard to at all times go to our heavenly Father in a humble manner, but if we set a time or an hour to have prayer and do not neglect it, we will soon gain strength.

Mothers, do you call your children around you and bow in prayer with them? If not, try it; you will not regret it. In years to come, when your children are scattered and away from home, they will look back on those days with a sweet memory. I do not mean at the regular evening prayer, but at times when they need your counsel and advice, and no

one but mother and the children are near. Although I did not practice this as often as I should, it seems to me had I neglected this duty altogether there would have been a great blank left in life, and the children could not look back on the times that we often gathered in our room for prayer. Before starting on a visit or journey, how much better we feel if we bow and ask the blessings of heaven to attend us. Then if danger surrounds us we know we have asked the Lord to protect us. And, dear sisters, why need we hesitate to bow in prayer before our children or husband? Perchance he is not a member, although he may seem indifferent, yet in his heart he will admire the act, and sooner or later he will be led to see the reality in serving God. Then let us let our light so shine that we may be instrumental in God's hands of doing some good.

Our Prayer Union has been quite a strength to us. Although there are some who do not attend, the majority do, and we have been greatly blessed, and at times have felt the blessed Spirit in our midst, until our hearts have been made to rejoice, and we do know and can testify that God does approve of the Mothers' Prayer Union. Asking an interest in your prayers, that if it is God's will I may enjoy better health, I am,

Your sister in Christ,  
R. M. BRADLEY.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE Thurman, Iowa, reunion has just closed—a success in every particular. Quite a full program of Sunday school work was carried out in charge of the general superintendent and district officers, Brn. Charley Fry and Joseph Roberts. Three sessions normal work, two teacher's meetings, and three sessions actual Sunday school were held: also a temperance program rendered.

Some of the noticeable and desirable features of the work were a constantly

### INCREASING ATTENDANCE

from 122 at the first session to 150 at the last. Almost without exception, every child in the camp was present, and a large proportion of the adults. The departments numbered, primary 47, intermediate 25, and senior 78; a total of 150, divided into 14 classes.

### THE DISCIPLINE

seemed thorough. All intermediates, primaries, and part of the seniors removed to private tents for class work. Beginning with the youngest the classes marched out of the large tent and returned to the music of the organ. It was a sight at once inspiring to see little children, youth, middle aged, and elderly people filing out in order to their various places of recitation, while the mellow yet powerful tones from the organ marked each step and caused all hearts to throb as one.

### THE TEACHING

was earnest and efficient—done by a corps of fourteen teachers, not one of which was either tardy or absent at any session. Such earnestness on the part of any worker is truly commendable. *Quarterlies* were used by every class from the least up to the oldest.

### THE GENERAL REVIEWS

were complete and comprehensive, and embraced the lessons in all three grades, consuming about twenty minutes for all.

### A VISITING COMMITTEE

made a thorough canvass of the entire camp, soliciting the attendance of everyone. These visitations account largely, we believe, for the very large proportionate attendance of the campers.

### HOW CAN THE OPENING AND CLOSING EXERCISES OF THE SUNDAY SCHOOL BE CONDUCTED MOST EFFECTIVELY?

AT the annual county convention of the Sunday school union held in our town a few months ago, several teachers asked this question of Mrs. Knight, a prominent State worker who was present. The lady spoke from her experience with a primary class of over a hundred children, and I refer to this instance because there are points in the answer given that I think are suggestive in a general way.

Mrs. Knight said that she had little time to spare for opening and closing exercises. She was bound to no set rules or order of proceedings, letting circumstances and the evident feelings of the children govern. She considered it necessary that the children be made to realize the importance of asking God's help at the start, and she frequently called their attention to this in different ways. She said that perhaps she did not pursue the same course twice in succession. Sometimes she prayed herself, sometimes having the children repeat after her. The closing exercises varied as the peculiarities of the sessions. If the lesson had been especially enjoyable she would say, "Let us stand, children, and put all our good feelings into" such and such a song; then, "We will all thank God for this pleasant time," and she would have them repeat a few words after her. At another time she might feel it best, right after the lesson, to offer a brief prayer herself impressing the teaching of the lesson, and she would make a few remarks at opening and closing when she thought the opportunity good.

Beyond their suggestive value, it were idle, probably, to mention the practice in any school, as any criterion for all to go by, because of differing circumstances and conditions—what would be adapted in one case might not suit in another.

So it would seem that our more profitable course is to investigate and find, if we can, the principles that may guide in all schools.

There are certain underlying thoughts in the methods referred to that struck me as being true. The variety of means employed was not the formal result of studied effort, but rather the fresh, spontaneous overflow of the feelings and promptings of the occasion.

To illustrate immediate opportunities and how they are often treated: It is a beautiful, bright spring Sabbath morning. The windows are up a little admitting the balmy air, and the sunshine streams in. The children hear the birds sing outside; they see the soft green-feathered branches swaying gently in the breeze, and all hearts, from the primary class to the senior, feel the joyous, thrilling influence of spring.

Time comes for school to open, and the superintendent, because it was always done, goes through the old routine. He announces a song that has no sympathy with the morning, and he prays as he would have prayed in the dead of winter. When he is through he has succeeded in making the exercises effective; no doubt of that, for every bit of elation and cheer of spirit has been dampened, and it might have been better for the youthful hearts assembled that morning if he had saved himself the trouble, and had let the birds, and the sunshine, and the bursting buds speak their gratitude and joyousness for the goodness of a loving Creator, as he was not responsive to it.

This is not an overdrawn example. In fact I have seen it the rule as often as the exception. Usually it is not new ideas that are needed, but being quick to see and feel and apply the ideas that are presented.

Here was opportunity for beautiful and feeling exercises that would have led the young minds to remember the source of the blessings they recognized. It was the custom to open school with a song first. Never mind; the superintendent felt like it and he saw the children were in sympathy, a few sincere remarks expressive of the gladness and beauty of the morning; appropriate songs in which he asks the school to join and pour out the happiness they feel; a prayer of fervent thanks for the blessings of the morning, the privilege of living to enjoy it, and every heart would have been reached.

I have often thought, as I listened to them, that the opening and closing exercises in too many instances were not more than mere formality, gone through in thoughtless, mechanical fashion. Sameness all the time, too, is bound to become monotonous and uninteresting. While I believe that the exercises should be spontaneous, expressive of the thought and feeling of the hour, yet a little of something now and then, especially gotten up, would not be amiss.

I recently heard, at one of our Sunday school conventions, a little boy sing the solo part of "Throw out the life line," the school joining with him in the chorus. It was good, and I wondered why some such thing, once in awhile, would not be good to relieve the Sunday morning exercises in the school.

I have not been there yet to see and judge for myself, but I am told that at one of our leading Sunday schools at home they are giving pupils the lesson to prepare blackboard illustration or outline of, and after class, the pupil explains the sketch before the school and shows its application to the lesson, intending to bring out the chief thoughts, as he sees them, the superintendent putting in whenever he sees fit, and weaving his review



around the pupil's illustration. It perhaps makes the pupils feel a livelier interest if they may take individual parts sometimes.

However, I do not think the right effectiveness of opening and closing exercises depends upon the novelty of them. This has no reference to freshness and originality, but that uniqueness and oddity are not necessary. It might be a failure so far as having the right effect be concerned. We may attract and entertain, but that is not all we want to gain.

To my mind the solution is this: There must be spirituality. The senses should be alert to opportunities, and susceptible to the leading and inspiration of the hour, that there may be that seasonableness and fitness between the exercises and the conditions of the morning, the theme of the lesson and anything unusual or peculiar as to seem as if there could be application to no other session, and in manner conducted with such spirit and earnestness as if each time were the first time the exercises had ever been gone through.

LOUISE PALFREY.

(Read before the General Sunday School Convention at Lamoni, Iowa, April 4, 1897.)

## Letter Department.

GALESBURG, Ill., August 6.

*Editors Herald:*—Since last writing I have labored in my field with a little success, I am glad to say. A few weeks ago I was at Savanna, Illinois; while there I was sick the greater part of the time, but the Lord being with me, healed me so that I could preach a few times there. I had much difficulty in getting the schoolhouse to preach in. After five sermons they shut me out; but the majority of the people seem to be in sympathy, and although contrary influences were at work, I was enabled to baptize three there, and more are becoming interested. So I believe the effort was not lost. I have held a few meetings at Utah, Warren County, where the attendance was good, considering the busy time. The people seem to respect us, and some are interested; I anticipate an ingathering there very soon. At present I am at Henderson. The Christian Church have just closed an eleven weeks' meeting here, and the speaker has run out their regular pastor and got the position from him, which has given rise to a strong sentiment. Your writer not knowing of this arrived there last evening, and I noticed the people more anxious to shake hands with me than ever he had seen them before. On a previous visit when I boarded the train to leave, they shouted, "There goes the old Mormon;" but they treat me with respect now, showing that out of the evil taking place God is overruling the elements and will turn them to extend his kingdom.

The Rev. Charles Akers of the "Church of God," "Holiness Reformation," etc., with whom I debated last March at Andalusia, has endeavored to write up the debate in the *Gospel Trumpet*. He calls Joseph Smith a false prophet, charges him with falsehood, denounces the Book of Mormon, and tears

things up generally. My attention was called to it; I replied, sending him through his paper an open challenge to debate the questions.

I am on the war path, not that I heed what he says, but many in his church are surely honest, and this will be a good way to bring the truth before them. If he will not defend his position, I will review his article. Favor to us resulted after the debate at Andalusia, and I have no fear of the issue through the papers. I am feeling well at this writing, and will soon gain the strength lost while sick. I am encouraged in this work, and while the temples and rulers of spiritual wickedness in the high places are tottering, trembling, and falling, Zion is being strengthened, and has assurance given that she will surely prevail.

Yours in the one hope,

T. J. SHELDON.

LEXINGTON, Tenn., Aug. 12.

*Editors Herald:*—Bro. C. L. Snow and the writer have been traveling through Kentucky and Tennessee over land, starting from Sedalia, Kentucky, on July 9, reaching the southern line of Tennessee on August 1, preaching by the wayside wherever opportunity offered, opening up new places, sowing gospel seed which we hope will bring forth in due time. We enjoyed a visit to the old "Shiloh battlefield," preaching in the old Shiloh M. E. church. Each of us preached a sermon to two very interesting congregations. We shall look after Shiloh in the future, for we are impressed there is a branch there in embryo. We found Brn. Irwin and Harrison here, both energetic and wide awake men.

I was invited to speak to the "Blue and the Gray" at Morris chapel. The M. E. church was secured, a large congregation being present; most all were satisfied. However, I heard of one man who said "there was too much Yankee in it" for him.

I suggest this a fine country for T. W. W., a man so smooth, and his composition, "Republican Democrat Populist," Blue and Gray, would be a howling success.

Bro. R. D. Snow, an old confederate soldier and a man of much integrity and influence, assisted us at Morris chapel, opening the meeting with a fervent, appropriate, and feeling prayer. We find in the soldiers of both sides a fine lot of men, and with them the war is over forever. Over a score of years ago the night of the confederacy cast its shadows and the closing scenes of the war had passed, and the hatred and enmity have gone with the changes of time. Where then the soldier dug his intrenchment the peaceful plowman tills the soil, and instead of the screaming bullet is heard the hum of the factory wheel. Still the gray-haired veteran loves to picture those thrilling scenes of yore, and his eyes will kindle and sparkle as in imagination he reviews once more "Shiloh's Hornet's Nest" (a spot where the battle raged the fiercest and now marked "Hornet's Nest"), or Sherman's wonderful march to the sea. 'Tis well they should not be forgotten, else the fires of patriotism wane.

We are pleased to note in Bro. C. L. Snow a warm companion, a forcible speaker, and a man well adapted and fully qualified for this country.

In bonds,

T. W. CHATBURN.

McDAVID, Florida, Aug. 13.

*Editors Herald:*—The work is moving slowly in our part of the field. I and Bro. C. I. Carpenter have been spending our time for the past month in new fields; mostly in places where the gospel has not been preached by our people. In Escambia County, Florida, we have been traveling, preaching publicly and privately, as the way would open for us. To be sure we cannot preach as many sermons and baptize as many in a new field as we can where the work is already thoroughly established; no more than one can plow as much ground on new land in the same length of time, as he can on old land. For the reason there are too many stumps, roots, and hangs. And some places we can hardly get a plow in at all. But as we are not running a race with anyone to see who can preach the largest number of discourses, or baptize the largest number of people during the year, we are willing to work as we can, when we can see evidence here and there that our work is accepted of the Lord. We are laboring to get the work permanently established among people who have not heard the true gospel.

At Brent, near Pensacola, where we preached in a widow lady's house in which she and her two stepdaughters dwell, she and one of the daughters gave their hands for baptism. This seemed to vex some of the good Methodist people, and they said they would take all their work away from them, and in this way compel them to move out of the community, as they had been doing washing and such other work as they could get to do for a living. They also got up a petition to prevent us from preaching in the community, although the two that gave their names for baptism were members of the Baptist and not the M. E. Church. They have not been baptized yet, but will sometime in the future. Don't know whether they will succeed in removing us or not. Can tell later on.

We also visited a family who have lately been baptized by the elders of the Utah Church who were formerly Methodists and a nice family of people. They are now investigating the claims of the Reorganization.

So if all goes well we hope to be able to report some baptisms in this county ere long. There is not a branch in the county and only a few members scattered here and there. We often go without food from morn till night trying to publish the gospel of peace among the people.

We did not attend the debate between Bro. Erwin and Elder Haynes, as we were some thirty or forty miles away doing work in a new field. From all reports we think some good was accomplished. But I was sorry to see Bro. Erwin's statement in his letter in *Herald* touching the advice given by the President of the church to the elders in regard to debating with Clark Braden. I dis-

agree with the brother. I don't think that advice a mistake at all. I think it wise and good. If the church he stands identified with will not sustain him we cannot afford to waste time with him; for we do not debate against the man, but against the church. So Elder Haynes' denying the books of his church does not cut any figure. For those books are recommended and sustained by the church.

A few words to the saints and friends in our part of the mission. There is a move on foot to raise funds for the purpose of purchasing a tent. This fund has been started by Bro. A. J. Vickery at Gordon, Alabama. A few words in the way of explanation may not be amiss. It is almost impossible to get openings in towns and cities in this country. There is the whole State of Georgia with many towns, and cities, and villages. And not a sermon has been preached in them. And some very important towns in Florida where a tent could be used. With a tent, two horses, and a wagon, two men can do as much work as four can in the old way of tramping, especially in new fields. We have one horse and buggy to start with, and we might exchange the buggy for a wagon, if thought best. So we would only need one horse, harness, and tent.

"But" says one, "there will be two horses to feed, and then you would have to buy food for yourselves sometimes." True, but remember we would travel in the wagon and carry the tent which would save railroad fare, which is no little item in Florida, as the fare runs from four to six cents per mile and only one third off when we can get permits, and a number of the roads will give no permits unless we have congregations on their lines. Then we would also save freight on tent from place to place. Then we could sleep in the wagon or tent, and be at home anywhere. One hundred dollars will fit us up pretty well. One hundred members giving one dollar apiece will raise it, or fifty giving two dollars apiece. Let's have a tent, and let's have it by next April, ready for operation. Send your money to Bro. S. D. Allen, Milton, Florida, president of district. Then at the district conference in October appoint a committee to solicit funds and purchase the tent. Let us not be too far behind in anything; but along in the front ranks. Remember this is not to interfere with the tithe and offering fund; but is a separate fund altogether for our part of the mission. Let us do something and show that we are alive.

In gospel bonds,

D. E. TUCKER.

COOK'S POINT, Texas, Aug. 2.

*Editors Herald:*—I have not been still in the Lord's vineyard; I am doing what I can to forward the good cause. We have just closed a good meeting near Hearne, Robertson County; two additions by baptism, others near the kingdom. Have preached at many places one and two days, to small congregations but good interest.

I have an appointment to meet two Utah elders in Lee County next Saturday. We will have a debate if they will debate, and if

not I intend to show them up in their true colors. They don't commit themselves upon their abominable doctrines, but just preach the first principles, as a rule. I have one of their epitomes of faith, and there is nothing said in it upon the marriage subject at all, nor any other of their abominable doctrines. I have never met any of them up to this time, but I intend to give them a good chance. I intend to uncover them before the people. We have had to suffer lots of persecution on their account, so we will make it hot for them in Texas, you may be sure.

I will say in conclusion, I aim to be in Falls County about the middle of this month to hold a series of meetings at the Taylor schoolhouse, near Marlin; then to Corryell County, near Pidcock, to preach for a week or two.

Yours in bonds,

E. W. NUNLEY.

Island of Raroia, Tuamotu Group,  
Oceanica, June 18.

*Editors Herald:*—Perhaps a few lines from the far Paumotus may be appreciated by your readers, even from so poor a narrator as I.

We left Hikueru which had been our field of labor for nearly six months, in February, and after short calls at two or three islands reached Papeete. (I speak of myself and wife, as Bro. and Sr. Burton remained in Kaukura.) I was sent to Papeete to interview a lawyer on the vexed question of marriage and divorce which so troubles the Paumotuan people. After a three weeks' stay in Papeete we returned to Kaukura to attend the conference. As full minutes of conference have already been sent to the *Herald*, I will say nothing more about it, except that the work of secretary combined with a heavy cold was too much for my wife and placed her on the sick list for a week or so. For that reason we were not able to get to our field at once.

We spent a pleasant two weeks with the Arutua branch while giving her a chance to regain a little strength before the long trip to the upper division, our station again for this year. We went over to Apataki to wait for a vessel, remaining there a week. While there I performed the ceremony at a triple wedding, and afterward baptized one of the grooms, a promising young man, formerly of the Catholic persuasion. He was the only non-member of the six "interested" parties. We left Apataki May 12 in a small schooner, bound for the upper islands. Called at Niau a few hours, thence to Fakarava, tossed by angry waves, soaked in a rain squall, and attended by that "Job's comforter,"—sea-sickness; that is, Mrs. Case and Cicely were. The schooner was about half full of "bufaa," cabin and all, and my wife could not go below at all, the smell was so offensive. So she remained on deck, alternately baking in a tropical sun, splashed by high waves, or dampened by a rain-squall. Those to whom the picture is attractive are quite welcome to a free trial trip.

We called at Fakarava and found the mail was not in, so waited a week for it. Our branch there is very small, but they seem faithful, and I had the privilege of adding two to their number by baptism.

From Fakarava to Hikueru was the hardest part of our trip. We were out seven days,—days of hardship indeed they were. The wind was strong and the sea very high all the time, great waves often breaking and dashing bucketfuls of water over the deck. It was with thankful hearts we saw the land of Hikueru, and on Friday night we were once more domiciled in the little niau house we occupied so long. But our rest was not to last long. Two ships were "laying off and on" at Hikueru, and one of them, we were informed, was going to the island we desired to visit. After an interview with the captain, I transferred our luggage direct from the "Hitinui" to the "Tuamotu," and Sunday afternoon we were off again, for Taenga we supposed, but found out later, for Raroia, where we landed bag and baggage next day. We had intended to visit this island later on, but "all's well that ends well," and we are here and warmly welcomed by the branch.

Since coming here I have preached five times a week and spent many hours in conversation that is almost as wearing on the voice as preaching, for the whole congregation follows me home from the church and continues the subject of the sermon until bedtime arrives. I have enjoyed unusual liberty in presenting the word to these people in their own tongue. The interest is excellent, many outsiders attending.

Some Protestants and Catholics have also joined with our people in the Sabbath school work which Mrs. Case has set in order. She is teaching them preparatory to the work of our next convention and entertainment in Takaraoa.

We need more laborers, and anxiously await the conference news, hoping that some will "come over and help us."

Ever praying for Zion's welfare,

Your brother and collaborer,

HUBERT CASE.

PERSIA, Iowa, Aug. 16.

*Editors Herald:*—In your issue for August 4, appears a communication from Elder J. R. Lambert, in which he says:—

"My attention to and decision on some five or six prospective debates have been demanded since the adjournment of conference. Among the rest our former brother and minister, D. H. Bays, (now of Persia, Iowa,) comes to the front, and is willing to tear down, if he can, that which for many years he sought to build up."

In the first place, I wish to be neither misrepresented nor misunderstood by my former brethren and friends. Since my withdrawal from the church five years ago, I can very truthfully say I have evinced little desire or disposition "to tear down" whatever of good either myself or others have sought to build up. Had I been seeking to "tear down" the work of others, let me assure you that opportunities to make the effort have by no means been wanting. But instead of this I have uniformly endeavored to quietly attend to my own business without interfering with that of others.

No man has ever heard me assail my former brethren of the ministry. For most of these

former colaborers I entertain sentiments of high esteem, as some of those who, at my request, have called on me, will, I think, willingly testify.

When asked to do so, the reasons for my course have been given, but always in a manner deferential to the feelings and views of others, and this I shall continue to do. While I have decided opinions on most questions to which I have given mature reflection, yet I have no quarrel with those who may choose to differ with me.

Continuing, Elder Lambert says: "I have received no propositions from him, though he was under the impression that propositions prepared by himself had been sent to me by Bro. Joseph Seddon, of Persia."

When talking with Elder M. T. Brown, of this place, (the gentleman who had been challenged,) former pastor of the M. E. Church here, Joseph Seddon, the president of the branch, informed Elder Brown that nothing could be done about the debate until propositions should be submitted to Elder Lambert. Accordingly Elder Brown informed me of the fact and I wrote three propositions which were placed in Bro. Seddon's hands for transmission to Elder Lambert. Elder Seddon repeatedly informed me that he had sent the propositions, but *had heard nothing from them.*

After waiting some two months or more, I wrote Elder Lambert to inquire about the matter, who promptly informed me that he had received no propositions *nor nothing concerning them.* Here I let the matter rest. Several weeks later I received a letter from Elder H. O. Smith, of Woodbine, Iowa, asking me to forward such propositions as I wished to discuss, which I accordingly did, changing the second one to suit the changed conditions. In his reply H. O. Smith gravely informed me that he had in his possession "two sets of propositions."

Query: How came the propositions submitted to Joseph Seddon, and supposed to have been lost, to fall at this particular juncture, into the hands of Hyrum O. Smith? Who will answer?

After charging me with undue eagerness to get myself before the public as a debater "with us as a people," he very gracefully (?) declined to have anything further to do with the matter, unless I should "urge" the discussion; and this, under the circumstances, I am under no obligation to do.

Query No. 2: How many of the "five or six prospective debates" have been declined, as has been the one now under consideration?

Relative to proposed discussion of which Elder Lambert speaks, I here repeat what I have before affirmed that *it is not one of my seeking*, nor is it one from which I shall shrink. I am of the same opinion now that I was while defending the doctrines taught by Latter Day Saints; namely: that the truth can lose nothing from careful investigation.

And now a word concerning Elder Lambert's queries:—

"Query No. 1. Should Elder Bays engage in forensic contest with the Latter Day Saints, is he likely to secure a more signal

victory than he ever secured before when defending their faith and doctrine? I mean, of course, that his own testimony, as well as the testimony of others concerning the character of his efforts of the past, when affirming our faith and denying somebody else's, was correct and true?"

Answer: In my former efforts in defense of the faith of the saints, I fearlessly *defended what I believed to be true*, and if success crowned my feeble efforts, it was largely due to the fact that I tried to inform myself upon the issues to be discussed. In my future efforts in the forensic arena I shall as vigorously *assail what I believe to be error*, regardless of what my opinions in the past may have been. The *truth* and the truth *only* is that for which I wish to contend.

As to whether "a more signal victory" shall be achieved in such efforts, must necessarily depend upon the tenability—the logical and scriptural soundness of the positions assumed. I shall disdain in the future, as I have ever done in the past, to descend to unfair or doubtful methods in order to maintain my ground. I can no more oppose what I believe than I can defend what my conscience does not approve.

"Query No. 2. According to the testimony of the witnesses just alluded to, did Elder Bays ever lose a battle that was fought on fairly-worded propositions; that is, when he was defending the faith of the Latter Day Saints?"

Answer: In the estimation of Latter Day Saints, and some others, *No.* In the estimation of many others, and possibly a few Latter Day Saints, *Yes.*

I believe the above answers are about as nearly correct as it is possible for me to make them.

In conclusion permit me to say that in my later investigations of the doctrines and dogmas of the Church of Jesus Christ of Latter Day Saints, I have discovered what to me, at least, seem fundamental errors—errors which render the remarkable and unique claims of Latter Day Saints absolutely untenable. Should I ever engage in a discussion of the claims of the church with any of my former brethren, I wish to pledge myself in advance to make a fair square fight on the merit of the questions discussed, and never to resort to the questionable methods with which we are all more or less familiar. If I cannot do this,—if I cannot by fair argument of "fairly-worded propositions" sustain my positions,—I shall hope to be manly enough publicly to step "down and out."

With sentiments of high esteem, and a desire for the truth, the whole truth, and *nothing but the truth*, I have the pleasure to be,  
Very sincerely yours,

D. H. BAYS.

CLIFFORD, N. Dak., Aug. 11.

*Editors Herald:*—We are still battling for the truth. Bro. Swensen has delivered a few timely discourses here, and passed on to Walsh County, accompanied by the writer. After three weeks pleasant labor together, we had the satisfaction of baptizing three. After which the lone missionary of two

States started West to the Turtle mountain country, and the "farmer" with a sad heart to his wheat fields.

We need a tent badly for this field. Let us try, brethren of North and South Dakota, to raise the money this fall. I will guarantee to raise one fourth of the amount at this place. Bro. Thomas Leitch, Bishop's agent at this place, will receipt for all amounts sent to him.

Yours for success,

WM. SPARLING.

SAN FRANCISCO, Cal., Aug. 9.

*Editors Herald:*—Last Wednesday evening I had the pleasure of listening to a fine sermon by Bro. A. C. Barmore at a hall on Market Street, this city—known as the "Holms Mission." His subject was the "kingdom of God," which he handled in a logical and clear manner. The opportunity is one that has been sought for some time, and was finally obtained through the effort of Bro. J. A. Anthony, who, when he thinks he is right, "never lets go." I think the effort will result in good to the cause.

They seem to be a people who desire to learn the truth,—they so state. I noticed two of them at our forenoon service when I spoke, and tried to show the necessity of *obeying* Christ to secure salvation in the celestial glory. I noticed the two women nodding their heads at a number of things said. We are going to try a tent here for a short time. I have always thought we ought to do more in this large city.

In hope,

CHAS. A. PARKIN.

TEMPLE, Ohio, August 16.

*Editors Herald:*—Bro. G. T. Griffiths delivered a very interesting discourse here yesterday morning. I followed in the evening with a short talk while it stormed without. Heavy rains the last few days. Bro. Griffiths left this morning for an extended tour in his mission. Bro. F. C. Smith is holding forth at Ashmont and Bro. Bronson has joined the tent forces at Pittsburg.

Success is attending our reunion in Massachusetts, as you will see by the inclosed. Bro. I. M. Smith is here attending his sick daughter, Gertie. She appears better to-day, but is having a tussle with typhoid fever. Bro. J. H. Lake left some day last week also for his mission field. Bro. J. Gillespie, wearing a smiling face, has just called in.

WILLIAM H. KELLEY.

BAY MINETTE, Ala., Aug. 12.

*Editors Herald:*—Since my debate at Berrydale I have been laboring in Florida and Alabama; Coldwater, Berrydale, and Baypoint, Calhoun, and near Flomaton, Alabama, in a new place. At Baypoint Bro. Edward Powell assisted me. He lives here. Bro. Powell is a faithful old soldier and has done much good in Santa Rosa County for the work. He still preaches at Milton trying to build up the church. We had a fine meeting at Baypoint; baptized one young lady that attended the debate.

The saints in Florida are all feeling well over the debate. O, how sad it was to leave them! I wish I could spend my days with such noble people. But the world must have the gospel, and I must help to do this work. I am here with Bro. T. C. Kelley, but will depart on to-day's train for Mississippi; plenty of work to do in these parts. My meetings have been good in every place recently.

In bonds,

J. D. ERWIN.

WEST FARMINGTON, Trumbull Co.,  
Ohio, Aug. 17.

*Editors Herald:*—If there is an elder that can come I trust he will do so, as I think there is a good opening for a branch here. Of course it is a new field to work in. I am only a member in the church, but I am trying my best to do right. I have two or three that say they are ready for baptism and I and my wife will make five in all, and there never has been any preaching here yet. I think I can get a schoolhouse. If not, my doors are open for preaching.

Your brother,

WESLEY O. FISHEL.

## Original Articles.

### AN EVENING'S CONVERSATION.— NO. I.

BY ELDER H. O. SMITH.

GEORGE.—Good evening, James. I hear you have joined the Reorganization. Is it true?

James.—Yes, George, it is true.

George.—I could hardly believe it when I heard it; but as you assure me of its truth, I can doubt it no longer. But I would very much like to hear from your own lips the reasons for making the change. I have known you all your life, and I never knew you to do anything rashly, nor without good and sufficient reasons. In this change, however, I am at a loss to understand where you can possibly get evidence sufficient to change your faith. I must confess, however, that the reasons and evidence must be strong to induce you to invite the hatred and calumny attached to the name of "Josephite," in this country.

James.—Well, George, I am very glad of this opportunity to tell you my reasons for making the change in faith which I have. It will, however, take some time to explain all the whys and wherefores. But I know of nothing that would give me greater pleasure than to spend the evening in conversation upon this subject. You know we are instructed by St. Peter "to be ready always to give a reason

for the hope that is within us." I have made these reasons a careful study and am ready to give them if you will listen to me patiently.

George.—I am ready to listen to anything you have to say.

James.—Well, in the first place I will give you the causes which first started me on my investigation. You and I, George, have been more or less interested in missionary work ever since the beginning of this latter-day work. We followed its fortunes until the death of our beloved Prophet in 1844, and after his death followed Brigham Young to the valleys of the mountains. One of the things that has puzzled me in the past, and which was the direct cause of my investigation of the relative claims of the two churches, was that we have always been warned by our leaders here in the mountains to let the Josephites alone. You and I have talked of that many times when we have been together on our missions, and have wondered why these people had been especially singled out as objects of hatred, and why they were to be avoided in argument. We used to read and sing that good old hymn together:—

Imposture shrinks from light,  
And dreads the curious eye;  
But sacred truths the test invite,  
They bid us search and try.

With understanding blessed,  
Created to be free,  
Our faith in man we dare not rest,  
Subject to none but thee.

Lord, give the light we need;  
With soundest knowledge fill;  
From noxious error guard our creed,  
From prejudice our will.

The truth thou shalt impart,  
May we with firmness own;  
Abhorring each evasive art,  
And fearing thee alone.

I believed the statement made in the poem,

Imposture shrinks from light,  
And dreads the curious eye;  
While on the other hand,

But sacred truths the test invite;  
They bid us search and try.

I could not see how I could pray the prayer breathed in the hymn,

From noxious error guard our creed,  
From prejudice our will,

if I held any prejudice against anyone, and you know, George, that such instruction as we have received tends very much to prejudice us against

those whom we term "Josephites;" and I could not see why it was, if these men were teaching such erroneous doctrine, that we should be constantly warned against them, and forbidden to meet them in discussion, either publicly or privately. I see you have the Book of Doctrine and Covenants in your hand. I think by the appearance it is one of the late editions. Will you please turn to section 71, verses 5 to 10. I am going to ask you to read the passages I quote, from your own book. You know how we have accused these Josephites of misquoting the books, and reading from them something that was not there, so I will ask you to read the passages indicated.

George reads:—

Now, behold this is wisdom; whoso readeth, let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power; wherefore, confound your enemies; call upon them to meet you both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest, wherefore, let them bring forth their strong reasons against the Lord. Verily, thus saith the Lord unto you, there is no weapon that is formed against you shall prosper; and if any man lift up his voice against you he shall be confounded in mine own due time.

James.—Now if you will take this Bible and turn to Isaiah first chapter, eighteenth verse, and read what you find there.

George reads again:—

Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

James.—Now read Isaiah 41: 21, and 54: 17.

George reads:—

Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

James.—You can readily see from these quotations that the poet was right. The Scripture does bid us search and try. Christ thought this last quotation was worthy to be given to the Nephites, and in his teachings on this continent quotes it. Of course you and I know that it has been the rule from the time they came to these mountains to avoid the Josephites as

a church; but no public announcement of the kind was ever made until the late declaration made over the signatures of Presidents Woodruff, Cannon, and Smith, as found in *Deseret Daily News* of June 1, 1894. Of course they profess to think that these Josephites were beneath their notice, and only desired notoriety; but I could not help but contrast the declaration with the passages before quoted, and then when I read the bold challenges made by these Josephites, calling upon those who opposed them, and demanding that they meet them both in public and in private, I could not avoid the conclusion that they at least believed that they were right, and that their position was defensible. So began my investigations, which have resulted in the changing of my faith in some respects at least.

*George.*—I, too, have been somewhat troubled by this; but I had such confidence in those in authority, that I was sure that they had good reasons for thus dealing with these people, and did not take the pains to study the matter deeply; but I knew it was not as it used to be in the days of the martyred prophet. Then we were taught to fear none, and these men who now counseled to shun debate were bold in defending the cause then, as witness the debates that frequently took place in those early days.

*James.*—One of the greatest mistakes we made, George, was the utmost confidence we put in our leaders; not that I would counsel a mistrust in those who are over us in authority in the church, but we must not make the mistake that because a man is high in authority that he is infallible. He must be governed by the law and word of God as much as the lay member. Isaiah says:—

To the law and the testimony: if they speak not according to this word, it is because there is no light in them.—Isaiah 8:20.

The Inspired Translation of the Bible speaks very plainly on this point. I suppose you know what this Inspired Translation is? If not, please turn to your Book of Doctrine and Covenants, section 42:56-58, where it speaks of it.

George reads:—

Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning

them, and not teach them until ye have received them in full. And I give unto you a commandment that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

*James.*—You will find in the footnote at the bottom of the page that the compiler of your book says that this is the Inspired Translation that is referred to here. I want you now to notice the prophetic statement made. "They shall be preserved in safety," and "They shall be taught unto all nations, kindreds, tongues, and people." In the providence of God, those whom we have been taught to deridingly call "Josephites," have been fulfilling this important prediction. To me, since I have been investigating these matters, it has become one of the most precious of books, and has given me much light upon important questions. In that book, as I said before, I find much enlightenment upon the matter of our relation to those over us in authority. One of the evils of the Jewish nation was their readiness to accept the saying of the Rabbis in preference to the written law or word. Forgetting that the Rabbis were as much bound to teach according to the law as the private member of the nation was to accept their teachings. Much instruction upon certain parts of the Savior's teaching in Mark, ninth chapter, is given in this Inspired Translation. Where the Savior says, as given in King James' Translation:—

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell.

The Inspired Translation renders it:—

Therefore if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off. It is better for thee to enter into life maimed, than having two hands, to go into hell. For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell.

The verse rendered in King James thus:—

And if thy foot offend thee, cut it off, etc.

The Inspired renders it:—

And again, if thy foot offend thee, cut it off; for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off. . . . Therefore, let every man stand or fall, by himself, and not for another, or not trusting another.

King James also gives another passage:—

And if thine eye offend thee, pluck it out, etc.

But the Inspired gives it thus:—

And if thine eye which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him out.

One of the gravest evils, or at least that which has been fraught with the gravest results, has been our acceptance of the teachings of our leaders without question. I am confident had you and I, and for that matter all Latter Day Saints, been diligent in acquiring a thorough knowledge of God's word, it would have enabled us to escape much that has caused trouble and heart-aches in the past. And I have only this to regret, that I did not begin long ago to investigate these matters.

*George.*—Well, I must confess that I have received much light so far; but this only makes me eager to learn more, and you must pardon me if I ask you some questions on the positions you occupy. We have, as you know, been taught that the person entitled to the presidency of the church is the president of the Twelve Apostles; but if we accept the theory of the Josephites, we must look for a president from the seed of the prophet Joseph Smith, which looks to me as savoring too much of a monarchy.

*James.*—If you establish any theory of regular succession you might say that it savors of a monarchy in the same way. If the right of presidency belongs only to the president of the Twelve, then he has the absolute right and cannot be deposed. The theory of succession established here in Utah can only result in bringing old men into the presidency—men who have largely lost their vigor, and who have entered into their second childhood in mind and body; whereas the church needs men young and vigorous in body and mind to perform the work of the presidency. This God's plan furnishes in providing that the son shall succeed the father. The fact that God has provided this means of filling the place of the presidency does not argue that he has thereby established a monarchy. An absolute monarchy can exist only where one man's will becomes law, and that cannot become the rule in God's kingdom. We do not look to the man's words and enactments, but to the law

that is behind it. If the rule had been made that the son was to succeed the father in office, and that his will should be supreme regardless of the written law of the church, then your objection would be valid; but the same law that makes it his right to preside provides that he shall exercise his power in righteousness and according to law, and if he violates the conditions, he loses his right. You will always find men who find fault with God's way of doing things; but I have yet to find a single instance where men have followed God's laws and yet it has worked disastrously to them. I am therefore safe in saying, that if this is God's law, that it is best for you and me to follow it and the men who put it in practice.

*George.*—But where do you find in God's law that the son shall follow in regular succession in the presidency?

*James.*—In answering that question I shall confine myself to the case we have under consideration; viz., the right of Joseph Smith's son to occupy the place of his father. I shall ask you to read the passages from your own book. Please read section 86:8-10 Book of Doctrine and Covenants.

*George reads:*—

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

*James.*—You will notice here the Lord lays down the law of lineal priesthood for all time to come, or at least until the fulfillment of all things spoken by the prophets since the world began, and the only thing necessary for us is to determine to whom he was speaking. Because of the clause in the beginning of the section, "Verily, thus saith the Lord unto you my servants," some have concluded that the Lord was speaking to more than one, and as history does not inform us as to who is referred to here by the words, "My servants," therefore we cannot claim that he referred to any particular one. If you look at the revelation the second time, however, you will notice a qualifying clause following the words, "Therefore, thus saith the Lord unto you."

The clause qualifying or explaining to whom the Lord was talking is, "with whom the priesthood hath continued through the lineage of your fathers." In Lehi's blessing on his son Joseph, as found in Second Book of Nephi, Book of Mormon, you will find the lineage of Joseph Smith given; and that he has descended from Joseph of Egypt, and in consequence of the promises made to Joseph of Egypt, that Joseph Smith had the right to the priesthood. This is the only instance in the church literature, so far as I have discovered, where the right to the priesthood by lineage has been revealed to any individual in the church. The clause, then, qualifying the word "you," in the revelation, points directly to Joseph Smith as the one through whom the priesthood was to continue, until God's work should be accomplished that had been prophesied by all the Holy Prophets since the world began. But if you do not accept my reasoning upon this passage, I have another, and still stronger one if possible. Please read section 124:57, 58.

*George reads:*—

For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him, and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and thy seed shall the kindred of the earth be blessed.

*James.*—It seems to me that nothing could be stronger than the words used there to show that the blessing of the prophet's priesthood was to continue with his posterity. It will not do to say either that it was just simply a commonplace position in the church that they were to occupy, for all will admit that the peculiar blessing belonging to Joseph Smith was his prophetic power; and the statement is that his blessing shall be put upon the head of his posterity after him. This is positive and conclusive; but I still have two more passages to introduce, so far as the prophetic declaration concerning Joseph Smith's seed is concerned. You will find the next one in section 110:12, Book of Doctrine and Covenants.

*George reads:*—

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying in us, and our seed, all generations after us should be blessed.

*James.*—Now take this 5th volume

of the *Times and Seasons*, and turn to page 395, and read what Joseph Smith says to John C. Calhoun of himself and posterity.

*George reads again:*—

While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity will plead the cause of injured innocence until Missouri makes atonement for all her sins.

*James.*—When I read all these statements concerning the seed of the prophet Joseph Smith, I said to myself, if we deny the claims of the Josephites, then these promises and prophecies are all failures; and yet I read in the Lord's preface to the Doctrine and Covenant these words:—

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

I was here brought directly face to face with the problem as to which to accept—men's word or God's word; and like Paul of old, I could only say, "Let God be true, though every man be found a liar."

*George.*—But are not all of God's promises given conditionally? Is it necessary to conclude because these promises were given, that therefore the son or sons of Joseph should inherit the priesthood of their father, but will it not be dependent entirely on the righteousness of their actions?

*James.*—Certainly. I have already stated that a person may lose a right even when that right be divinely given, if they transgress the conditions upon which the right is given. I was about to mention this when you spoke. I wish now you would take your Book of Doctrine and Covenants again, and turn to section 43, and read from the first to seventh verses inclusive.

*George reads:*—

O hearken ye elders of my church, and give an ear to the words which I shall speak unto you; for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead; and this shall be a law unto you, that

ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed.

*James.*—You will notice that there are several points in the quotation.

1. That none shall be appointed except through Joseph Smith.

2. That the one appointed shall be appointed to teach the revelations that have already been given, and those that shall be given through Joseph Smith. This, says the Lord, shall be a law unto the church. Both of these conditions the oldest son of the prophet fulfills completely in every respect. I will quote his own testimony in regard to his appointment by his father to be his successor. The letter from which I quote was written to one J. B. Price, then of Goshen, Utah, now of Oakland, California; and is dated Plano, Illinois, May 18, 1869. It was written in answer to one written by Mr. Price, asking as to his knowledge and remembrance of this appointment. He says:—

To proceed at once to the subject matter of your letter, I can only answer. My father who was and is acknowledged as the proper one through whom the priesthood in its ramifications was conferred *twice before* his death in what might be called private assembly, pronounced the  *blessing of his priesthood on me*,—once in Liberty Jail, Missouri, once in the Council Chamber at Nauvoo. Twice in public did he bear testimony to the people of the church that he had appointed me, by the spirit of his calling, to the work whereunto he was called,—once upon the stand at Nauvoo, once just before he departed for the jail at Carthage, the goal of his martyrdom on earth.—*Saints' Advocate*, vol. 6, p. 365.

This is his own testimony of his appointment and blessing, and it is corroborated by the testimony of James Whitehead, who claims he was present at the meeting in the Council Chamber at Nauvoo, referred to above. It is also further corroborated by the testimony of Lyman Wight, who always bore his testimony to the fact that he had his hands on the head of "Young Joseph," with his father, when the blessing was pronounced upon him. James Whitehead also bears testimony under oath in the recent Temple Lot suit, of the testimony borne by

the martyr, of the appointment of his son, on the stand at Nauvoo. (Plain-tiff Abstract, p. 33.)

John H. Carter, of Provo, Utah, also bears the same testimony in the same suit on page 180, 181. He says:—

Joseph Smith came on the stand leading his son, young Joseph, and they sat him down on a bench at the prophet's right hand, and Joseph got up and began to preach and talk to the people, and the question he said was asked by somebody, "If Joseph Smith should be killed or die, who would be his successor?" and he turned around and said, pointing to his son, "There is the successor."

This I deemed sufficient to establish the claim made by the son of the prophet to divine appointment through his father, and when taken in connection with the revelation that you have just read, where God made it a law unto the church that none could be a true successor to Joseph Smith only as he himself should appoint, and the further specification was made that even though the prophetic power and right should be taken from him on account of transgression, yet he would in that event retain this power and right to appoint his own successor, it forms a chain of evidence and proof that is irresistible to the candid searcher for truth.

*George.*—But what of young Joseph's call to himself, and also his ordination to the high priesthood? You know we have always considered that there was something irregular about that.

*James.*—As to young Joseph's call to himself, I will give you his own language, as I find it in the letter to J. B. Price that I have before quoted from:—

The character of the call which I have received is that of the many which have been received by my compeers,—the revelation of Jesus Christ, by vision, and by dream, together with the voice of the Spirit. One of the chief, perhaps the chiefest, reason why I have made so little stir in regard to these things is, that I preferred, as I now do, that to those desirous of knowing in answer to their just and holy aspirations, God might bear the proper testimony, through his Spirit, to the calling of myself, in *like manner* as such testimony was borne to the calling of my father. All who have attempted to steady the ark of our hopes, since my father's departure, have done so by attaching the extremest importance to their call, regarding the godly walk, the upright walk, as requirements easily dispensed with, if so be they were called. I am fully persuaded that no call of God can sanctify a man who de-

parts from God's law while he maintains that departure.

I quote at length this extract from the letter, because it contains several important statements that should be considered in judging as to the validity of anyone's call by God, and his approval after the call. The first statement is that his call was the same as others before him, that is by vision, by dream, and by voice of the Spirit. Surely Latter Day Saints ought not to object to that. The matter stands just in this way: As his father had been confronted by confusion among those who professed to believe in the message of Christ to men, and it became necessary to go to God for light, so the son was confronted with lo heres and lo theres, by those who professed to believe in his father's mission. He too, must go to God for light. He had been left a member of the church by his father, being baptized by him in Nauvoo just prior to his death; and as he grew to manhood he received manifestations from time to time, pointing to the work he had to do; and as delegation after delegation from the different factions came with solicitations for him to join with them, he was left no other alternative than to go to God for wisdom. In answer to the question "Shall I go to Utah?" came the answer no! And when the reason was asked, the answer came, as he was enveloped in a heavenly light brighter than the noon-day sun, "*Because the light where you stand is greater than theirs.*"

Then again the question, "Where and with whom will my life labor lie? And just as distinctly came the answer, as in the former questions, "The Saints reorganizing at Zarahemla, Wisconsin, and other places, is the only organized portion of the church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful." Unlike the answer given to the father only in the fact that the father had been told that none of the churches were right but the answer had the same effect upon those it condemned, as the answer to the father did. They were enraged at the son, as the churches in 1819 were enraged at the father. But as the father, he had seen a vision and heard a voice, and all the opposition possible could not make

him believe otherwise; but his name was cast out as evil, and false reports were circulated about him. His motives were impugned, and every obstacle was placed in his way that was possible, and that, too, by those who should have been his best friends, professing as they did to being friends of Mormonism.

(To be continued.)

## Conference Minutes.

### NORTHERN MINNESOTA.

Conference convened at Fergus Falls, June 19, at two p. m.; President I. N. Roberts in the chair, G. L. Jones secretary. Ministry reporting: Elders T. J. Martin, M. O. Erickson, W. Barnhard, E. A. Stedman, H. Way, A. Whiting, S. Swenson, and T. J. Martin gave a very encouraging verbal report from Elder A. Tabbutt; Priests W. W. McLeod, C. Pierce, and F. Y. Barnes; Teachers J. L. Mathewson and F. B. Sharman; Deacon C. Pierce. Voted that all elders present be invited to take part in our deliberations. Bishop's agent's report: On hand March 1, \$23.82; received since, to June 12, \$70.85; paid out, to June 12, \$54.50; due church \$40.17. Branch reports were read and approved, as follows: Oak Lake 70; 2 baptized, 5 removed. Audubon 37; 2 baptized, 2 received. Union 88; 1 baptized, 1 died. Voted that the present district officers be sustained for the ensuing year. Voted that we have a reunion next year. Voted that the appointment of time and place for fall conference be left to the district president. Conference adjourned to Saturday afternoon, June 26. The order of exercises during the week was: Prayer meeting at 9:00 a. m., preaching at 10:45 a. m., 2:30 p. m., and 8:00 p. m. The 26th, conference met pursuant to adjournment, President I. N. Roberts in the chair, G. L. Jones secretary. Voted that the next reunion be held at Wadena. Sunday, June 27, services as usual. Three children were blessed and five baptized and confirmed.

## Sunday School Associations.

### SUNDAY SCHOOL WORK AT THE SOUTHWEST MISSOURI REUNION.

Both members and workers of Sunday schools present at this reunion will be cared for by the following program:—

Saturday, August 28, at four p. m., will be held a workers' organization and preparation meeting.

Beginning on Sunday morning, there will be regular daily Sunday school sessions at eight o'clock, in charge of representatives of the different districts successively, until Thursday or Friday; and at four p. m., there will be daily normal sessions in charge of General Association officers.

On Friday, September 3, the program will be as follows:—

Nine a. m., Sunday school prayer and testimony meeting; 10:45 a. m., music, and addresses; 2:30 p. m., music, addresses, and blackboard work; 7:30 p. m., temperance program; including music, addresses, chalk talk, and recitations.

General Superintendent T. A. Hougas is expected to be with us during these sessions, and Bro. W. N. Robinson, Secretary of the General Association and superintendent of the Independence district may be with us a part if not all of the time.

That the fullest advantage of these helps may be taken it is earnestly hoped that all Sunday school workers, and scholars as well, who can possibly come, will be present. Let each scholar bring *Quarterlies*, books of reference, and song books; and the workers in addition should bring text books on methods, Rules of Order, and the Sunday School Constitution and By-Laws, as well as our Sunday school class and record books.

We want you to *study* while at this gathering, and you will be shown how to keep class records, Sunday school minutes, and minutes of district association meetings.

Let us use our privileges to learn that we may be more fully equipped to aid the Master in this work.

VINA H. GOFF, In Charge.

### SABBATH SCHOOL WORK AT WOODBINE.

The subcommittee selected to arrange for the Sabbath school work at the general reunion, Woodbine, Iowa, are Brn. J. F. Mintun, chairman, S. B. Kibler in charge of music, and A. M. Fyrando in charge of tent, decorating, and general preparation. They report: "The district tent is secured, decorating provided for, song books, *Quarterlies*, and Bibles requested of the various schools, and a request that all teachers come especially prepared to teach if called upon."

The officers selected are: Superintendent, T. A. Hougas; associate superintendents, J. F. Mintun and W. N. Robinson; secretary, Sr. Lenna Strand; treasurer, Sr. Bertha Beecham. Sr. Emma Hougas in charge of senior department of teaching.

The following are the items of the program: Four regular sessions of Sunday school at 8:00 a. m., beginning the first Sabbath, and using senior lessons numbers 6, 7, 8, and 10; primary and intermediate lessons numbers 6, 7, 8, and 9. Organization Saturday at 4:00 p. m. Three sessions institute work at 4:00 p. m., Monday, Tuesday, and Wednesday, in charge of T. A. Hougas.

The special day is Friday, afternoon and night sessions. T. A. Hougas will deliver an address on "History and progress of the Sunday school during the year past." Paper by Bro. W. N. Robinson, "Financial progress of the General Sunday School Association contrasted with its numerical increase." Paper, Bro. J. F. Mintun, "What is a Sunday school, and how make it a success?" Question Box in charge of Bro. A. M. Fyrando. Bro. F. will also assist in blackboard work. Bro. S. B. Kibler, who has charge of the music, will make announcement concerning the same. All bring your *Winnowed Songs*, *quarterlies*, and Bibles.

The committee has spared nothing to make the preparation for Sunday school work complete, and all bids fair to make this gathering one of the most pleasant as well as profitable ones yet held. Come one and all.

Yours for work,

T. A. HOUGAS.

### CONVENTION NOTICES.

The Kewanee district Sunday school association will hold a convention at Buffalo Prairie, Illinois, September 10, 1897, at two p. m. Each school of this district is urged to have representatives present, also reports and credentials, that nothing may hinder a profitable time. Come to make the convention interesting and you will not be disappointed. A program for the evening is being prepared, with very interesting papers, with songs, music, etc. Bring your *Winnowed Songs* as all are expected to take part.

MRS. ALMA WHITEHOUSE, Sec.

## Miscellaneous Department.

### APPOINTMENT OF BISHOP'S AGENTS.

*To the Saints of Oklahoma Territory:*—Please take notice that upon the recommendation of Bro. Geo. Montague, missionary in charge, and Bro. R. M. Maloney and W. S. Macrae and others of the Territory and missionary force, that Bro. S. J. Hinkle, of Stillwater, Oklahoma Territory, has been appointed Bishop's agent for the Reorganized Church of Jesus Christ of Latter Day Saints for the said Territory, and is authorized to receive contributions and tithes and offerings of the saints for the use and benefit of the Reorganized Church and to aid the missionary force and poor in said Territory according to the law and usages of the gospel.

We hope and trust that the saints will remember the new agent and strengthen his hands with means so that the missionary work may be carried on in the Territory and the gospel of Christ sustained. Fully trusting that the Lord may bless and strengthen those who make an effort to do his will and keep his commandments, I am,

Very confidently in the truth yours,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, August 18, 1897.

### THE GENERAL REUNION.

Prepare for the General Reunion of the church which convenes at Woodbine, Iowa, September 3-13.

The committee has procured the services of Elders Joseph Smith, Alexander Smith, and E. L. Kelley, of Lamoni; Fred A. Smith, of Omaha, and T. W. Williams, of Council Bluffs, for the occasion, and many other speakers of similar talent will be in attendance.

Music under the charge of S. B. Kibler and James Pearsall will be furnished by the Woodbine choir, assisted by choirs of neighboring branches, and such orchestra as can be used to advantage.

Board and lodging will be furnished in private families at \$2.50 to \$3.00 per week, and



board at boarding hall on grounds, at \$3.00, with fifty cents per week additional for lodging. Those desiring board or board and lodging at the boarding hall will confer a favor by applying in advance to L. D. Butler, Woodbine, Iowa. Mr. Butler is the same party who had charge of the boarding hall last year, and you will be assured of the same good treatment that you received then. Those desiring board in private families apply to F. C. Oviatt, Woodbine, Iowa, chairman of the reception committee.

Hay, grain, and fuel will be furnished at minimum prices.

One and one third fare has been secured for all those coming by rail. The city council having generously conducted the water from the city water works, by means of underground pipes to the reunion grounds, has rendered the supply of fresh, cold water inexhaustible, and for both man and beast its convenience is most satisfactory.

Woodbine being located on the main line of the Chicago and Northwestern Railway, between Chicago and Omaha, makes the place of easy access.

Wall tents can be rented 10 x 12, \$2; 12 x 14, \$2.50; 14 x 16, \$3, with twenty-five cents added for setting tent up. Those wanting tents apply in advance to S. B. Kibler, Woodbine, Iowa.

To those in attendance at the general reunion last year, we offer no words of praise relating to the accommodations necessary to make a meeting of this kind pleasant and profitable. That all our accommodations were all that we advertised a year ago was vouched for in the practically unanimous expression that fixed the reunion at Woodbine again. The grounds, situated less than one fourth of a mile from the depot and business part of the city, are attractive and inviting. They are ample to accommodate all, and are covered with towering timber which furnishes an abundance of shade. For easy access, convenience in its various features and attractive surroundings, the Woodbine reunion grounds remain unsurpassed.

Special notice! In order to get the benefit of reduced railroad rates, we must have one hundred tickets purchased by the third day of the meeting, Sunday not included. Any ticket purchased between Tuesday, August 31, and Monday, September 6 inclusive, will be honored in making up the one hundred certificates, and no others. If you intend coming to the reunion by rail, purchase your ticket between the above dates.

S. C. DIGGLE,  
33-2t Sec. Reunion Com.

A CONFESSION.

To All Whom It May Concern.—I hereby confess that I have rehearsed in different places in Alabama, Mississippi, and Florida, damaging stories, that had been told to me, against the character of Bro. W. J. Booker and also against Sister Josephine Shell, but I have found that there is not proof to corroborate these stories. I therefore ask them to forgive me this wrong and promise to refrain from doing so again in future, and wish to repair, as far as possible, any damage I may

have done them. I ask also the forgiveness of any and all others who may have been offended. I did not originate these stories, but repeated them as told me by others, but I find there is not proof to sustain them.

J. D. ERWIN.

To All Whom It May Concern.—I hereby confess that I have unnecessarily repeated, in different places in Alabama, Mississippi, and Florida, damaging stories against Bro. G. T. Chute. I did not originate these stories, but repeated them as told me by others; but the evidence adducible is not sufficient to prove him guilty, according to the law. I therefore ask his pardon and that of any others whom I may have offended in this matter and promise to refrain from doing so again in future.

J. D. ERWIN.

August 12, 1897.

CONFERENCE NOTICES.

The Spring River district quarterly conference will convene at Webb City, Missouri, September 10, 1897, at 7:30 p. m. At this conference there will be an election of officers, hence the whole membership of the district should attend to vote for those suitable to carry on the Lord's work, and to take part in such other business as may come before the conference. Branch officers will see that all reports are properly made out, quarterly collections taken up, and come prepared to make settlement in full for the district tent.

J. C. CHRESTENSEN, Sec.

JASPER CITY, Missouri, Aug. 18, 1897.

The Kewanee district conference will be held at Buffalo Prairie, Illinois, September 11 and 12, 1897, as per adjournment of last conference. An invitation is extended to all the members of the district to be present and help make the conference result in good. A report and representatives with credentials are expected from each branch.

S. A. WHITEHOUSE, Sec.

Des Moines district conference will convene October 9, at ten a. m., with the Valley branch, at Runnells. The branches are requested to send their reports to William Johnson, Angus, Iowa. The What Cheer branch report for the June conference came to Angus after I had left for conference. It was forwarded but missent, consequently lost. Let the branches have business meetings early enough to send reports in time by mail, or by delegate, the latter preferred. Come with the Spirit that we may be blessed. Remember we must liquidate our indebtedness on the district tent. Come prepared. Let each branch between now and then take up a collection each time they meet and send the result to the conference by the delegate, or to William C. Nirk, Rhodes, Iowa, who is district treasurer.

WM. C. NIRK, Pres.  
WM. JOHNSON, Sec.

Conference of the Independence district will convene with the second Kansas City branch at Seventeenth Street and Madison Avenue, Kansas City, Missouri, on September

11, at ten a. m. It is desired that all attend who can. All branches are requested to report at this conference. Officers will be elected for the next six months. Send all reports to Arthur Allen, 2210 Wabash Avenue, Kansas City, Missouri.

ARTHUR ALLEN, Sec.

Conference of the Southern Wisconsin district will be held in the town of Porter, near Evansville, Rock County, Wisconsin, September 25, 26, 1897. Branch officers, send your reports to Jasper O. Dutton, Janesville, Wisconsin, Box 693. Officials, report to W. A. McDowell, Evansville, Wisconsin, in care of Charles Sperry. Those coming on the cars from the east and south arrive at Evansville, Friday, the 24th, at noon; those coming from west and north arrive at two p. m. same date. There will be teams to meet you at the train.

W. A. MCDOWELL, Pres.

NOTICES.

A sister, a widow, who is without a home, would be glad to find one with some family of saints. Is fifty-three years old but able to do ordinary housework, and willing to assist to the extent of her ability. If any of the saints can furnish this sister a home they will be doing a laudable work. Address, Mrs. M. E. Boline, Garland, Alabama. For references, address Elder J. G. Vickery, at the same place.

T. C. KELLEY.

WOODBINE REUNION.

All those coming by rail will see when they get off train one or more of our reception committee, known by red badge.

For special Sunday school day we have chosen Nos. 38 and 115 from Winnowed Songs, so all schools or scholars can practice them and are wanted to help sing. Let us have many voices in the Sunday school song service. Also we have arranged for a number of orchestra pieces that are good.

The orders for tents and word from all points are, We are coming. We say, Come, and come praying God may be with us to the satisfaction of saints and the conversion of sinners. The grove is in fine condition.

S. B. KIBLER.

BORN.

WEBSTER.—May 1, 1890, to Lovel and Nettie Webster, a daughter, and named Bessa May. Blessed July 11, 1897, by Elders C. W. Prettyman and J. W. Gillen.

KNAAB.—May 12, 1897, to Bro. and Sr. John Knaab, a daughter, and named Della May. Blessed July 11, 1897, by Elders J. W. Gillen and C. W. Prettyman.

WATKINS.—At Tabor, Iowa, July 18, 1897, to Mr. Charles H. and Sr. Mary Watkins, a daughter, named Maggie Vesta. Blessed at Thurman reunion, August 11, 1897, by Elders Robt. M. Elvin and Henry Kemp.

HARRINGTON.—At Tabor, Iowa, October 1, 1896, to Bro. A. Cyrus and Sr. Annie Harrington, a son, named Raymond Daniel. Blessed at Thurman reunion, August 11, 1897, by Elders Robt. M. Elvin and Henry Kemp.

**GARD.**—At North Polk Township, Atchison County, Missouri, April 15, 1894, to Bro. Nathan and Sr. Catherine Gard, a daughter, and named Nettie. Blessed at Thurman reunion, August 15, 1897, by Elders Henry Kemp and R. M. Elvin.

**GARD.**—At Colfax Township, Atchison County, Missouri, December 21, 1895, to Bro. Nathan and Sr. Catherine Gard, a son, and named Ala. Blessed at Thurman reunion, August 15, 1897, by Elders R. M. Elvin and Henry Kemp.

**SHOOLL.**—Paul William was born to Bro. Edward and Sr. Doretta Shooll, June 7. He was blessed at the church in St. Joseph, Missouri, July 18, by Elders J. M. Terry and J. Burlington.

**HEYWOOD.**—December 20, 1890, at Pine Cliff, Nebraska, to Bro. R. A. and Sr. V. Heywood, a daughter named Martha. Blessed June 28, 1897, at Pine Cliff, Nebraska, by Elders J. W. Gillen and D. M. Rudd.

**HEYWOOD.**—To Bro. R. A. and Sr. V. Heywood, May 6, 1893, at Pine Cliff, Nebraska, a son, named Fay M. Blessed June 28, 1897, at Pine Cliff, Nebraska, by Elders J. W. Gillen and D. M. Rudd.

**BEEBE.**—Charles L., son of Charles and Viola Beebe, born April 17, 1897, at Runnells, Iowa; blessed at Runnells, Iowa, July 11, 1897, by Elders C. Scott and E. B. Morgan.

**BROWN.**—To Bro. F. and Sr. E. Brown, a daughter, March 5, 1897, at Boone, Iowa; blessed July 25, 1897, by Elders C. Scott and W. C. Nirk, at Boone, Iowa, and named Rosie May.

**MEREDITH.**—At Aberaman, Glamorgan-shire, Wales, September 22, 1896, a son, was born to John and Sr. Mary Ann Meredith; named John; blessed at Aberaman, July 4, 1897, by Elders Thomas and John Jones.

**LEWIS.**—At Aberaman, Glamorgan-shire, Wales, May 29, 1897, to Bro. Evan and Sr. Mary Lewis, a daughter; named Tryphena Maud; blessed at home, July 4, 1897, by Elders John and Thomas Jones.

**LANE.**—To Bro. William and Sr. Lizzie Lane, February 19, 1897, at Boonesboro, Iowa, a son, and named Willie. Blessed by Elders E. B. Morgan and Columbus Scott, at the above-named place, August 8, 1897.

**ROBINSON.**—To Bro. Thomas and Sr. Elizabeth Robinson, at Des Moines, Iowa, May 8, 1897, a son. Named William, and blessed by E. B. Morgan, July 27, at Des Moines, Iowa.

**M McNAMARA.**—At Nebraska City, Nebraska, February 14, 1897, to Mr. Charles and Sr. Ellen G. McNamara, a daughter, and named Edna Vivian. Blessed August 1, 1897, by Elders Robt. M. Elvin and J. W. Waldsmith.

#### DIED.

**BUTLER.**—Etta and Nettie Butler, twins, born February 2, 1897, died July 19, near Crescent, Iowa. T. W. Williams officiating at funeral.

**BISHOP.**—At Independence, Missouri, July 22, 1897, of Bright's disease, Elder Charles Albrecht Bishop, in the 70th year of his age. He was born in Thun, Canton of Berne, Switzerland, April 28, 1828, and married Miss Anna Wieland, who, with four boys and three girls, of the six boys and six girls born to

them, remains to cherish his memory, and emulate his good qualities.

About the year 1855, Elder Seigrist, who was baptized by Hyrum Smith, the Martyr, was sent by direction of the Holy Spirit, to seek Bro. Bishop. Everything was made plain to him before he started, in a vision which he afterwards found true in all details—even to the house in an unfinished condition, and its location; but it required an argument lasting through one whole night and until two o'clock of another, before Bro. Bishop was convinced. Himself and wife were baptized, being the first to unite with the church in that country. Bro. Bishop was ordained an elder and immediately commenced preaching, and before the next year had baptized one hundred or more. In February, 1856, himself and family left for America, enroute to Utah. Circumstances led him to a town in New York, one hundred and eighty miles from New York City, where he was employed in a tannery, and amid much opposition preached the gospel until between two hundred and three hundred were baptized. Arriving in Utah subsequently, they passed through the endowments of that church, but realizing they had been deceived, they were baptized into the Reorganized Church; Sr. Bishop first, as a precautionary measure, and later, at Provo City, Utah, April 15, 1867, he was baptized by Elder J. W. Morgan, and confirmed by Elder Joseph S. Lee, and by him, on the same date was ordained an elder. They left their house and furniture in Salt Lake City and secretly made their escape, knowing well their fate should the Brighamites learn of their movements. They immediately went to Malad, Idaho, from which place Bro. Bishop led a party of saints to Stewartville, Missouri, and assisted in forming the first branch of the church in that section. Removing to St. Joseph, Missouri, he organized the first branch there, and became its first president. Later he returned West to Colorado and Oregon, and from there to Independence, some twelve years ago.

The experiences through which he passed in his gospel work would fill a large volume to relate. He loved the gospel, and would give his last coat if needed to further its interests. He was very firm and when once convinced of his duty in any direction, permitted nothing to stop him from its performance. He suffered much in his last illness, but fell peacefully asleep at the last in the hope of a triumphant resurrection at the coming of the Lord.

**DAVIS.**—On July 10, 1897, aged 2 years and 10 days, Cleo, son of John and Sr. Della Davis; born June 12, 1895, blessed December 29, 1895. Funeral sermon by Elder C. Scott, assisted by Elder E. B. Morgan, at Runnells, Iowa, July 11, 1897. A large audience present. A little bud of promise gone to mingle with the sweet little innocents who have gone on before. Sweetly he rests.

**ELVIN.**—Dr. Robert C. Elvin was born May 11, 1823, at Paisley, Scotland; he united with the church in 1841; was married March 15, 1845; and with his family came to America in 1849, first locating at St. Louis, Missouri, from there moved to Council Bluffs, Iowa,

located in Cass County, Nebraska, March 27, 1856. In 1860 he took up his residence at Nebraska City, where he has since lived, except for a short time that he resided at Omaha. He has been identified with the Reorganized Church since February, 1866; was the first to preside over the church at Nebraska City, as a branch; was ordained an high priest at Plano, Illinois, April, 1873; died July 24, 1897, aged 74 years, 2 months, and 13 days. On the 27th his remain were escorted by the Order of Knights of Pythias, from his late residence on Eleventh Street, to the Latter Day Saints' church. When the procession reached Sixth Street the Masonic Order joined and led the procession to the church, where Elder J. W. Waldsmith preached the sermon to a full house of very attentive listeners, after which the Masonic order took charge of, and escorted the remains to Wyuka Cemetery, where they were deposited according to the formula of the fraternity. At the close the one officiating called on Elder Waldsmith to pronounce the benediction. Another of the pioneers has gone. He leaves a wife and four children to mourn their loss; two sons, Robert M., of Lamoni, and John; Elizabeth, and Mattie Bostrom, of Lincoln, Nebraska.

**JOSLYN.**—At her home in Greenbush, Alcona County, Michigan, July 1, 1897, Sr. Ida Myrtle Joslyn, aged 22 years, 7 months, 11 days. She was born at Tawas, Michigan, November 20, 1874; baptized May 29, 1892, by David Smith. She was a noble young woman and a good saint. She leaves a father, two brothers, three sisters, and a host of friends to mourn her departure. Funeral sermon by Elder David Smith, from Psalms 37: 34.


**MONROE.**—At Fairbury, Nebraska, July 14, 1897, Sr. Jeanette Monroe, aged 49 years. She was highly respected and loved by all who knew her. She united with the church when a girl and lived a consistent life, and died in the faith. She leaves a husband, mother, two grown sons, brothers and sisters, and a host of friends to mourn their loss. In the absence of Elder A. J. Myers the funeral service was conducted by Rev. Randall, pastor of the M. E. church, at Fairbury. Her funeral sermon will be preached at the saints' church at Fairbury, August 1, 1897, by Elder A. J. Myers.

**WILLIAMS.**—At Keb, Iowa, July 11, 1897, Gland Rodger, son of Bro. Richard and Sr. Mary Ann Williams. He was born January 30, 1896; was blessed May 17, 1896, under the hands of Elders F. M. Weld and J. R. Evans. His age was 1 year, 5 months, 11 days. Funeral sermon by John Brennan to an attentive audience.

**SMITH.**—At Wheeler's Grove, Iowa, July 21, 1897, Bro. Hyrum Smith. He was born February 27, 1844; he became a member of the Reorganized Church about 1875, and remained strong in the faith till his death. Funeral services conducted by Elder Daniel Hougas at the residence of deceased. He had no family.

**MCCARTY.**—Carl Frederick, infant son of Bro. and Sr. Louis Mc Carty, of Holden, Missouri, July 23, 1897, aged 1 year, 7 months, and 14 days. Sermon by Elder H. Resch.

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ROYAL BAKING POWDER CO., NEW YORK.

**The Saints' Herald.**  
(Established 1860.)  
Published every Wednesday, at Lamoni, De-  
catur Co., Iowa.

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

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

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

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

**DOCTRINE AND COVENANTS.**

NEW REVISED EDITION.

The manuscript of this edition was carefully compared with the original authorized edition of 1835, which was adopted by a General Assembly of the church at Kirtland, and known as the Kirtland edition. Some typographical errors that crept into and passed through later editions have been corrected, and some omissions supplied.

The revelation on the late Civil War, the "Minutes of the General Assembly" of 1835, the minutes of the "Joint Council" of 1894, and the revelations given to the Reorganized Church to date, are all included in the volume. The "Lectures on Faith" are omitted, but may be published later in pamphlet form, or for those who may want them.

The concordance has been revised and enlarged, greatly aiding study and general use of the book. The concordance, and lists of names of persons and places mentioned in the revelations, are included in the volume.

Ready reference to the book is greatly facilitated by the substitution of figures for the old style Roman letters in section and page headings. The figures can be read at a glance.

This edition is issued from new brevier type. Prices same as the former edition, according to bindings:—

- Cloth.....\$ 65
- Full leather..... 1 00
- Full leather, gilt edges..... 1 25
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(The flexible bindings contain extra leaves for notes.)

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—) OPPOSITE (—

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**\$15.50.** 160 acres good rolling blue grass land situated 3 1/2 miles from Lamoni. Good for either stock, grain, or fruit raising. Only \$15.50 per acre. Reasonable payment down, balance on time to suit purchaser. Small house, stable, well, and 60 acres broke. This offer good for 90 days only. Apply to **FRED B. BLAIR,** Lamoni, Iowa.

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THE Herald Office has arranged to handle a special line of bargains in Sunday School Teachers' and Ministers' Bibles, by which strictly first-class editions are offered at greatly reduced prices, as follows:—

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**Presidency and Priesthood.**

BY ELDER WM. H. KELLEY.

The Herald Office has issued a third edition of this valuable and popular work. Orders filled promptly on receipt; price \$1.25 per copy. Address, David Dancer, Business Manager, Lamoni, Iowa.

Those desiring to make special arrangements to handle the book in quantities should address the Author, at Temple, Ohio.

**CHURCH HISTORY—PRICES.**

THE prices on the second volume of the Church History are the same as for the first volume, as follows:—

- Cloth bound,.....\$1 50.
- Cloth, leather backs and corners,..... 2 00.
- Full leather,..... 2 50.
- Full leather, gilt edges,..... 3 00.

Don't forget the different styles of binding and separate prices of each when ordering.

**\$1.50. THE SAINTS' HERALD REDUCED IN PRICE. \$1.50.**

Recognizing the closeness of the times and with a desire to place the church paper within the reach of every member, the Board of Publication has decided to offer THE SAINTS' HERALD at a reduced price for one year from the date named, as follows:—

On July 12, 1897, the price of the HERALD was fixed at \$1.50 per year, payable in advance.

This reduction applies to both old and new subscribers, on the following conditions:— Cash must accompany all orders for new subscriptions, as stated.

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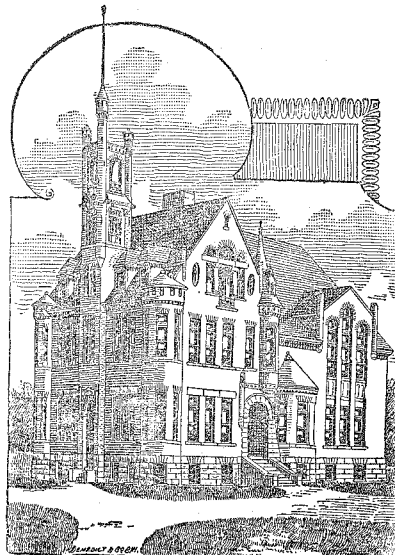
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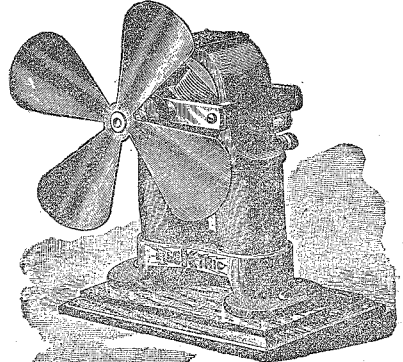
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# THE SAINTS' HERALD.

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

FicralScott

Vol 44.

Lamoni, Iowa, September 1, 1897.

No. 35.

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**IS THE OLD-TESTAMENT CANON AUTHORITATIVE?**

WAS the Old Testament, as we now have it, a complete and authoritative collection of sacred writings in the days of Christ? On this question hang a number of arguments that have been made in reply to the higher critics. In the *Presbyterian Quarterly* (April), in the leading article, Rev. William W. Elwang, of Orlando, Florida, answers the question negatively, and, while defending the present canon on other grounds, he denies emphatically that there is any historic evidence such as the defenders of the Old Testament canon have generally claimed. He begins his article with a quotation from "Wise old Richard Hooker" on the danger of "attributing unto the Scripture more than it can have," which, Mr. Elwang thinks, has been "the deep and continuous error of Christian apologetics." He also apologizes in advance for the necessarily negative character of his article, which character, however, he claims, is "in strictest harmony with present known historical truth." Then he continues:—

"The function of Scripture as the vehicle of revelation demands a canon of Scripture. That is to say, it seems logical to expect that if God has a message for mankind in what we term the Bible, it is of vital importance that there should be no dubiety as to the several documents that ought to be included in the Bible. But, once more demonstrating the fond fallacy of *a priori* reasoning about 'the ways of

God to men,' we find that among the many 'interesting questions concerning the Scriptures that are not yet answered,' none is more interesting or more important than this very question of what, since the days of Irenæus, has been called the canon of Scripture. The whole subject of the canon—its origin, its development, its integrity and authority—is still enveloped in a haze of doubt, even in the minds of scholars. Is it, perhaps, too much to say that not one minister in ten, even the Presbyterian Church, could give an approximately intelligent account of what is really known about it? Why were precisely the books with which we are now acquainted included in the sacred list, while other respectable candidates for this signal distinction were rejected? Was each individual book now included in the list divinely authenticated as inspired, with a view to its adoption by the church? If so, what was the form of such authentication? And upon the completion of the list, did that list itself receive inspired sanction? If so, when and how? It is somewhat trite to suggest that if these and similar questions 'could be answered in a satisfactory way it it would greatly simplify Christian apologetics and supersede much hostile criticism.' Just so. But can they, in the light of modern historical research, be answered in a satisfactory way? The answer, even though it seem a dangerous surrender, must be an emphatic No. The hard fact is that the whole history of the origin and formation of what we now call the canon is distinctly disappointing. This is true of the Old and New Testaments alike. Both the Jewish and Christian churches for centuries had their antilegomena, or controverted books, as over against the homologomena, or universally accepted ones. Several of the former received a final classification with the latter only after generations had discussed their claims."

The views of those who do not admit the necessity of a negative answer, as set forth by Dr. J. B. Shearer in the

same magazine (April, 1893), are referred to by the present writer. Their argument is based on the claim that Christ and his apostles "found the canon in existence as an authorized canon" accepted by "the Jews the world over" as complete and authoritative; and the further claim that there is no denying that this canon was "settled during the intermediate period between Malachi and Christ" by the members of the Great Synagogue who were sometimes prophets and high priests, assisted by some unheard-of oracle or miracle, and who collected the twenty-four books of the Old Testament and authoritatively closed the list against all further additions.

This "traditional theory of the canon" is assailed by Rev. Mr. Elwang as follows:—

"But for the existence of this synagogue there is absolutely no historical evidence whatever. It is not once mentioned either by Philo or Josephus, or any one of the many apocryphal or pseudepigraphical writers before the second century A. D. The wide and varied extent of the writings of these men makes it inconceivable that they should have omitted all mention of such a body had it existed and performed so important a function as the settlement of the limits of that sacred literature upon which the Jewish religion and Jewish life depended. The writers of the New Testament, as is well known, give no intimation that they ever heard of such a venerable and important body. 'There is no evidence from any literary source whatever nearer to the historical period to which the Great Synagogue is assigned than "Pirke Aboth," the well-known Mishnic treatise of the third century A. D., and all the testimony of "Pirke Aboth" amounts to is this: that in the chain of tradition from Moses to the scribes of the second century B. C., the Great Synagogue intervened between the prophets and "the Pairs" of Scribes, and that Simon the Just ranked as its last surviving member.' On the other hand, Kuenen, following Krochmal's lead concerning the

identity of the Great Synagogue with the Great Convocation of Nehemiah 8: 10, has conclusively proved that the former is simply a mirage of the latter seen by Jewish writers of the earlier Christian centuries, writers whose views of the history of their people were both inverted and perverted."

But even these writers, we are told, in their references to the Great Synagogue, do not assert anywhere that it fixed the limits of the Old Testament canon once for all. That it did so was a bold invention of Elias Levita, a Jewish scholar of the sixteenth century, driven hard by the exigencies of controversy. Rev. Mr. Elwang proceeds to quote from 1 Maccabees, Zechariah, Malachi, Josephus, Jerome, Augustine, and others, to show that in the period between Malachi and Christ the direct inspiration of God had ceased among the Jews, and therefore there could have been no inspired definition of the canon. Nor did the Jews, the world over, Rev. Mr. Elwang asserts, at the time of Christ accept the present canon as complete and authoritative. We quote again:—

"It is well known that we are not in possession of anything like a 'complete and authoritative' list of the sacred books of either before or during the time of Christ. 'The nearest approach to a catalogue is the panegyric on the famous men of Israel in Ecclesiasticus,' or, according to the LXX., The Wisdom of Jesus, the Son of Sirach. 'The writer takes up the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets in order. He also mentions the Psalms of David, and the songs, proverbs, and parables of Solomon. Daniel and Esther are passed over in silence, and Nehemiah is mentioned without Ezra.' Philo, contemporary with the apostles, and a voluminous writer, omits all mention of Ruth, Chronicles, Esther, Nehemiah, Ezekiel, Daniel, Ecclesiastes, the Song, and Lamentations. The New Testament also fails us on this important point. Its writers employ a number of general terms for the Old, such as law, prophets, law and prophets, and sacred writings; and Jesus refers on one occasion to 'the law, the prophets, and the Psalms'; but the several attempts that have been made to find in these references

a completed technical threefold division of the books have been barren. Granted that such a technical division existed, who can define the contents and limit of each separate division? Was it ever defined? It is very significant that no New-Testament writer ever builds a doctrine on, or even quotes from, a single book which was in dispute at that time."

The first historical attempt to fix the canon was made by the so-called Synod of Jamnia in 90 A. D., which acted by majority vote, with acts of violence toward dissenters, and whose decision did not allay the controversy. Nevertheless, the writer upholds the doctrine of inspiration of the Old Testament, and his grounds for doing so are "with the greatest brevity" thus set forth:—

"There is, first, by way of preliminary assurance, the general result of historical criticism to the genuineness and authenticity of the Bible as a whole, as well as the satisfactory issue of the special investigations into the merits of certain parts of it, such as the genuineness of the fourth Gospel. Recent 'destructive criticism' has not been able to destroy the 'impregnable rock of Holy Scripture,' but has done invaluable service in removing from it the accumulated and rank moss of centuries of human tradition.

"There is, second, as subsidiary proof, looking at the Bible as a whole, the argument from its organic unity, in spite of its diversity of authorship and the origin of the several parts at centuries of time and continents of space removed from each other. The Bible is a continuous whole, a completed design, its perfectly coordinated parts supplied by workmen often ignorant of their mutual labors. This is an old and now unappreciated, but, when understood, most convincing suggestion.

"There is, third, as further evidence, the twofold witness of the church and history throughout the world and centuries, back to the most primitive times, the former always recognizing the Bible which we now have as divine, and testifying to its satisfaction of the religious feelings and deepest needs of mankind; the other unequivocally affirming its uniform and unmatched influence for good upon the individual and society.

"There is, fourthly and conclusively, the testimony of the Spirit of God to the intelligence and heart of the individual believer and to the mind of the organized body of believers, in all countries and ages, removing doubts, illuminating saving truth, and assuring the soul and the church of their possession of the 'word of God' written."—*Literary Digest*.

#### INCREASE OF SCHOOL CHILDREN.

Washington, D. C., Aug. 17.—The report of the United States Commissioner of Education, Dr. William T. Harris, for the year ended July 1, 1896, has just been completed. It brings the educational progress of the country up to that date, and embraces the latest statistics the bureau has gathered. The report shows a total enrollment in that year in the schools and colleges, both public and private, of 15,997,197 pupils. This was an increase of 308,575. The number in public institutions was 14,465,371, and in private institutions, 1,531,826. In addition to all these there were 418,000 pupils in the various special schools and institutions, including business colleges, music conservatories, Indian, and reform schools, making the grand total enrollment for the whole country 16,415,197.

The report says the 178 schools for secondary and higher education of the colored race had slightly over 40,000 students enrolled, an increase of over 3,000 for the year. Then schools increased by 16 in number, mostly high schools. There were 25,092 pupils in the elementary grades, 13,563 in the secondary grades, and 1,455 in the collegiate departments. There were 4,672 colored students studying for teachers. Industrial training is a prominent feature in nearly all of these schools.—*Sel.*

The new census of Russia gives a total population of 129,211,113, as compared with 74,000,000 in 1859. Much of the increase is due to the acquisition of territory in Asia. Only three cities in the empire—St. Petersburg, Moscow, and Warsaw—have a population of more than 500,000. The rapidity of growth of the empire's population is seen by the following reports in census years: 1722, 14,000,000; 1742, 16,000,000; 1762, 19,000,000; 1782, 28,000,000; 1796, 30,000,000; 1812, 41,000,000; 1815, 45,000,000; 1835, 60,000,000; 1851, 68,000,000; and 1859, 74,000,000. There has been no census in Russia since the last-named year until 1897, which gives over 129,000,000. The population in round numbers by provinces is about as follows: European Russia, 99,000,000; Poland, 9,000,000; Finland, 2,000,000; Caucasus, 8,000,000; central Asia, 6,000,000; Siberia, 5,000,000. The males and females are about equal in number. The total area of Russia is 8,660,282 square miles.

"A postage stamp illustrates the value of a determined purpose. If it didn't stick to it, it would never get there."

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, September 1, 1897.

No. 35.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, SEPT. 1, 1897.

### A WORD IN A FIT PLACE.

A COPY of the *Armory*, published at Boston, Massachusetts, by H. L. Hastings, for August, has been sent us by some friend of the cause. In it is an article from *Israel's Messiah*, entitled, "A Refuge for Persecuted Jews." From this article we quote the following:—

Rabbi Isaac Leaser, of Philadelphia, the translator of the Hebrew Bible, says that the prophecy in the eighteenth chapter of the prophet Isaiah, "Ho! to the land with spreading wings, which is beyond the rivers of Cush, that sendeth on the sea ambassadors, and in vessels of *gomeh* messengers over the face of the waters," is a prophecy relating to America. Standing where the prophet stood, and looking "beyond the rivers of Cush," or Ethiopia, the first land we strike is the western world. And this land,—the very name of which was then unknown,—with its emblem, the eagle with "spreading wings," whose ambassadors are all sent by sea, in the swift-est ships, has opened to the sons of Israel such a refuge as no other land afforded for 1700 years. Into this land the teeming multitudes of earth have poured at a rate unexampled in history; and in this land was first enunciated the grand doctrine that all men were created free and equal; and that Jews as well as Gentiles had "a right to life, liberty, and the pursuit of happiness." Some other nations have since ceased to persecute the Jews, but the statute-books of the United States of America have never been stained with laws against the exiled sons of Israel; and here for the first time since their dispersion, was an asylum opened where the Jewish wanderer could find rest, justice, and right.

### THE FORCE AND VALUE OF ORDINATION.

It has been claimed by some that Joseph Smith, before his death, ordained certain men to office, and conferred upon them extraordinary powers. Among these men was Alpheus Cutler, at one time connected with the Temple Building Committee, in building the temple at Nauvoo. It is claimed that Joseph Smith ordained

this man and some others, names not given by our informant, to all the powers and authority he himself held; all the difference between "Father Cutler's" ordination and that of the Twelve being that Father Cutler's was to be in force "from that very hour upon the whole world."

We have never seen any authentic account of the ordination of Alpheus Cutler and the men referred to; but are quite sure that no higher authority was conferred upon them than is contained in the office of high priest. It is a matter of report that just prior to the death of Joseph and Hyrum Smith, a council of which the Presidency formed a part, decided to divide the United States and adjacent territory into districts by metes and bounds, and send a high priest into each, to take active oversight of the work in that district; which officer was to take his family with him, establish headquarters, and push the work of the gospel from that center. We have been informed that Father Cutler was one of these.

It is further stated, so we are informed, that it is claimed that the Twelve and Seven, who are designated as the "seven grand pillars of the church," were all ordained to "all the powers and authority which Joseph himself held, only Alpheus Cutler's was to be in force from that hour. Yet he must wait till Joseph was dead, and all the others of the seven were dead, or apostatized before he could begin his work."

There is no record of any such ordination, or any such instruction. The statement is upon its face absurd and carries with it its own refutation. It is true that the Twelve and the seven, if there were seven, when ordained to be high priests held the same powers and authority of priesthood that Joseph Smith held, they all holding the Melchisedec priesthood, the highest known to the church.

It by no means follows that because Alpheus Cutler was ordained an high priest, and with others appointed to look after the interests of the work of

the church in a given locality, as presiding officer of that district, that such ordination and appointment conferred upon him the right to be president of the high priesthood, though he may have been eligible to be chosen by the church to such office, as the law states that such officer is to be chosen of or from among the high priests.

Again it is peculiar that the ordination of Alpheus Cutler should have been made "to be in force from the hour it was had, upon the world," and yet he could not perform the duties of that office until Joseph Smith was dead, the Twelve and seven all dead or all apostatized, and then he could perform the functions of the office, whatever it was that had been bestowed upon him.

In 1863, Joseph Smith was dead, the Twelve had adopted a dogma and practice the equivalent of apostasy, as many hold; but where were the seven? Alpheus Cutler was aged and paralytic, unable to speak in plainness, and utterly powerless to perform any of the functions of an extraordinary office or calling, if any had ever been pronounced upon him. If any district of country had been assigned to Bro. Cutler, it is not of record; nor did he make claim to such appointment to a given locality, that we ever heard of.

We visited Father Cutler in 1863, and would have been glad of a season of counsel with him; but he was not in such state of preservation and health as to permit; we could get no intelligent expression of thought from him. Yet at the same visit to Manti, the place where Father Cutler lived, some of his adherents prophesied that "his trowel would yet ring on the walls of the temple in Zion." This was stated to us soon after it was uttered, and our remark at the time was, that we too would predict, and our prediction was that "If Father Cutler's trowel ever rang on the walls of a temple in Zion, it would be a spiritual trowel, and would ring on a spiritual wall; for he would never lay a stone in mortar in the life of the flesh that

now is." It was not long until loving hearts mourned the veteran dead, and friends bore his body to the grave.

It is also claimed, so our informants state, that "Father Cutler said that Joseph told him to wait till the Twelve set him off, before he could begin his work." This statement would favor the idea that Alpheus Cutler was one of those high priests who had been designated to take charge of districts; and, as such work as setting off the districts would have been done by the Twelve, he necessarily could not have entered on that work until his field was designated. Had Presidents Joseph and Hyrum lived it is fair to presume that the division of territory into districts would have been fully carried out. But, as soon as Joseph and Hyrum were out of the way, President Brigham Young assumed the right to direct, and the policy of districting the country and setting high priests to preside over them, was not carried into effect, as originally decided upon. A change in dogma and practice made a change of location necessary; and so Father Cutler's appointment with those of the seven, or whatever number had been selected, failed to be of effect. We can see no other reasonable deduction to be drawn from the facts so far as known. If our Cutlerite brethren have any facts of history, day and date, occurrence, etc., we shall be ready to give credence to them, so far as they are applicable to our work. But they will need to excuse us, if we refuse, persistently, to accept their statement of what is claimed for Father Cutler, without proofs of facts, absolute, or corroborative; especially when the claims stated are as mythical and inconsistent with acknowledged precedents and usages as the ones stated in this article.

It is also stated, so our informants say, that William Marks was not in good standing at the death of Joseph Smith. We may have heard this before, we think we have. The history shows, however, that William Marks was president of the High Council and also president of the Stake, at Nauvoo, at Joseph and Hyrum Smith's death. No better evidence of his good standing in the church could be given. That he was not in favor with some men in the church, possibly some

leading men too, we think to be quite possible; for they feared his unflinching opposition to whatever he believed to be immoral and evil, his fearless denunciation of wrong, though it might be in men who were in high places and his friends. There may have been some who thought such a man dangerous. And so he was to the workers of iniquity; and of right he ought to have been. It is a great pity there were not more of them of the same kind. It might have saved the church the dire results that ensued from June 27, 1844, to the end of the chapter. It is useless to try to get rid of the effect that William Marks' adherence to the Reorganization has properly had, by charging that he was not in good standing at the Martyr's death. No charge of evil-doing has ever been made and proved against the man.

We cannot see what good would result to the claims of our Cutlerite brethren, if it were true that William Marks was not in good standing at the Martyr's death; it would prove nothing to their benefit. It is our conviction that it would be far better for the remnant of them to drop this useless contention about Father Cutler's claims, as stated by them, and falling into line with what may be found in the Reorganized Church that is in harmony with the faith and practice of the church before and at the death of Joseph and Hyrum Smith, put their energies into a practical effort to help redeem Zion. The spiritual work of the church is sweeping grandly forward, hindered sorely from want of laborers and means to meet the demands for necessities; making the work one of "mighty faith" in God. We are sure of our spiritual ground and hopeful of the greatest success.

It is also asserted that not long before the arrest of Presidents Joseph and Hyrum, there was a quorum of fifty, chosen from among the best men of the church, which quorum was intended to take the place of the massed three leading quorums, to which what should be presented as revelations to the church was to be referred for examination and rejection, or approval as being from the Lord. We do not know who these men were; nor have we seen the record of their choosing and setting

apart to this calling. Joseph W. Coolidge, who was the administrator upon the estate of the Prophet Joseph, and who settled at Glenwood, Iowa, after the exodus from Nauvoo, told us at his house in Glenwood, that such a quorum was formed, and that he was one of the fifty. It may be that Bro. Cutler was one of these; but if he were, it would not give him jurisdiction as has been claimed for him. Mr. Coolidge also stated in that conversation that President Young called that quorum together and prorogued it without ceremony and *sine die*. We have seen nothing in the books that would warrant the choosing of such a quorum, hence can say nothing of it. It may have become a necessity; if so, the necessity passed when the Prophet died and one assumed to succeed him who was "not a prophet, neither the son of a prophet," as himself directly stated.

#### THE WORK IN ENGLAND.

WE cannot speak of the work outside of Manchester district as yet; but so far as Manchester district is concerned the condition of the work in England is much better than is generally supposed, and than we expected to find it. We are not very much surprised, however, for in America we had depended for information upon the communications of President James Caffall, who has been in charge of the mission for the last three years, and he, as every one who knows him is aware, is not given to sounding a trumpet before him as the hypocrites do, or to speaking loudly in praise of his own work. Great credit is due him, however, for his untiring efforts, wise counsel, and unflinching fidelity, which have contributed largely to produce this favorable condition of affairs. He will long live in the memory and love of the saints in England.

Elder Joseph Dewsnup, Sen., president of Manchester district, is an organizer, and possesses in large degree executive ability. He is assisted by a zealous and active local force, which is making itself felt. They have a systematic arrangement by which the local ministry are out filling appointments every Sunday except the first in each month, when each elder drops back into his branch



for sacrament service. This arrangement is made with the understanding that if one of the traveling ministry is present at place of meeting, the local elder gives place to him.

We think that in our central places, where there are many elders, this plan or something similar could be adopted with profit, and if presidents

of districts would organize their forces as President Dewsnup has done, there would be no reason to complain because "there is nothing left for a president of district to do."

The following is a copy of this "Rota Plan." We commend it to careful consideration:—

**Reorganized Church of Jesus Christ of Latter Day Saints.**

(MANCHESTER DISTRICT.)

*President.*—Joseph Dewsnup, Sr., (High Priest.) *Vice President.*—Elder Henry Greenwood.

*Secretary.*—Elder James Baty, 14 Gordon Street, Rusholme.

*Assistants.*—Elders W. R. Armstrong, S. F. Mather.

*Superintendent Organizer of District Tract Association and Financial Secretary.*—

Elder W. R. Armstrong, 14 Council Street, Hulme, Manchester.

*Superintendent of District Sunday Schools.*—Elder S. F. Mather.

*Secretary.*—Elder W. R. Armstrong.

**BRANCHES AND BRANCH OFFICERS, AND ASSISTANTS, HALF YEAR ENDING SEPTEMBER 30, 1897.**

**South Manchester.**—President: Elder James Baty. Assistant Elders: S. F. Mather, W. R. Armstrong. Branch Priests: J. Foden, W. Maddock, N. J. Weate, T. Coux. Teacher: Owen Owen. Deacons: J. R. Dewsnup, J. J. Clark. Superintendent of Sunday School: S. F. Mather.

**North Manchester.**—President: Elder Henry Greenwood. Assistant Elders: W. H. Greenwood, Thomas Mills. Branch Priests: J. Hall, J. Bailey, A. Hall. Teacher: J. W. Fox. Deacons: Simon Clark, Fredk. Clark. Superintendent of Sunday School: Henry Greenwood.

**Northeast Manchester.**—President: Elder G. W. Leggott. Assistant Elders: Thomas Brien, George Baty. Branch Priests: John Schofield, Jr., Arthur Mayne. Teacher: F. Tapping. Deacon: John Schofield, Sr. Superintendent of Sunday School: F. Tapping.

**Farnworth.**—President: Elder Jos. Harper. Assistant Elder: David Hope. Branch Priests: Thomas Council, Wm. Partington. Superintendent of Sunday School: David Hope.

**Wigan.**—President: Elder James Spargo. Assistant Elder: Wm. Spargo. Branch Priests: Thomas Spargo, E. Edwards. Teachers: Joseph Laycock, F. Green. Superintendent of Sunday School: Thos. Spargo.

**Leeds.**—President: Elder J. Moir. Assistant Elders: W. J. Rushton, Wm. Eccleston. Branch Priests: B. Green, E. Tordoff, J. T. Girdham. Teacher: J. Roberts. Deacon: E. Abbott. Superintendent of Sunday School: J. T. Girdham.

**South Salford.**—President: Elder Thos. Taylor. Assistant Elders: F. Bruton, E. Nixon. Branch Priest: B. J. Finchell. Teacher: George Bolton. Deacon: James Walker. Superintendent of Sunday School: W. R. Armstrong.

**Halifax.**—Elder Thomas Paxton, to labor as his circumstances permit.

**Meanwood, Leeds.**—Elder J. W. Rushton and Priest E. Tordoff, to labor as circumstances permit.

**Ardley, nr. Leeds.**—Priest: Herbert Harper, to labor as circumstances may permit.

benefactors, taken from the Drake University *Bulletin* for July, 1897. We do not give this list with any thought that we have anyone among us, who, out of his millions, will endow Graceland with a magnificent sum sufficient for its usefulness for years to come; but, to show that even among men of the world, as ourselves and other religionists are pleased to call them, there burns the spirit of desire to aid their fellow men, by acts of benevolence which are more or less unselfish in effect, if not in intention.

Asa Packer has given to Lehigh University, Penn., \$3,500,000; Johns Hopkins, to Johns Hopkins University, Md., \$3,500,000; Isaac Rich, to Boston University, Mass., \$2,000,000; Leonard Case, to School of Applied Science, Ohio, \$1,200,000; James Lick, to University of California, \$1,650,000; Peter Cooper, to Cooper Union, New York, \$1,200,000; Ezra Cornell, to Cornell University, N. Y., \$1,000,000; The Vanderbilts, to Vanderbilt University, Tenn., \$1,775,000; Paul Tulane, to Tulane University, La., \$2,500,000; W. C. De Pauw, to De Pauw University, Ind., \$1,000,000; Leland Stanford, to Leland Stanford, Jr., University, Cal., \$5,000,000; S. W. Phoenix, to Columbia College, N. Y., \$650,000; Amasa Stone, to Adelbert College, Ohio, \$600,000; John C. Green, to Princeton College, N. J., \$1,500,000; Mathew Vassar, to Vassar College, N. Y., \$908,000; George I. Seney, Wesleyan University, Conn., \$700,000; Ario Pardee, to Lafayette College, Penn., \$500,000; Benjamin Bussey, to Harvard College, Mass., \$500,000; Joseph W. Taylor, to Bryn Mawr College, Penn., \$450,000; Joseph Sheffield to Yale College, Conn., \$500,000; Henry W. Sage, to Cornell University, N. Y., \$342,000; E. P. Greenleaf to Harvard University, \$630,000; J. P. Jones, to Haverford College, \$500,000; Stephen Girard, to Girard College, Penn., \$8,000,000; Jonas G. Clark, to Clark University, Mass., \$2,000,000; besides the millions given by Mr. Rockefeller to Chicago University.—*Bulletin*.

In the financial statement in the *Bulletin*, it is apparent that the Drake University now needs \$25,000 to keep its work going. Of this \$10,000 have been already pledged. To expedite the remainder, the *Bulletin* has published the blank form of a common note of hand, and requested patrons to fill up the blank with date and sum and send it to the chancellor, together with any information that may be comforting to the institution.

Our object in thus bringing the affairs of the Drake University, of Des Moines, Iowa, to the readers of HERALD, is to state that the committee, which was appointed to have Graceland College erected, have done their work so far; and in doing it were

Official No.	PRIESTHOOD AND NAME.	Official No.	PRIESTHOOD AND NAME.
1	Elder W. R. Armstrong.	9	Elder George Baty.
2	" Joseph Dewsnup, Jr.	10	" George Towers.
3	" Saml. F. Mather.	11	" Edwin Nixon.
4	" Frederick Bruton.	12	" Thomas Paxton.
5	" Thomas Mills.	13	" Job Dalley.
6	" Charles H. Barton.	14	" Wm. Eccleston.
7	" Wm. Henry Greenwood.	15	" J. W. Rushton.
8	" Thomas Brien.	16	" Wm. Roberts.

**PREACHING ROTA PLAN, HALF YEAR ENDING SEPTEMBER 30, 1897.**

NAME OF BRANCH.	April 24	May 8	May 15	May 22	May 29	June 12	June 19	June 26	July 10	July 17	July 24	Aug. 14	Aug. 21	Aug. 28	Sept. 11	Sept. 18	Sept. 25	REMARKS.
	1	2	3	4	5	6	7	8	9	10	11	1	2	3	4	5	6	
South Manchester.....	1	2	3	4	5	6	7	8	9	10	11	1	2	3	4	5	6	The Elders resident in the Leeds Branch to labor in the interest of the Branch, under direction of Branch President.
North Manchester.....	7	8	9	10	11	1	2	3	4	5	6	7	8	9	10	11	1	
Northeast Manchester.....	2	3	4	5	6	7	8	9	10	11	1	2	3	4	5	6	7	
South Salford.....	8	9	10	11	1	2	3	4	5	6	7	8	9	10	11	1	2	
Wigan.....			1		2				3			4	1	5			8	
Farnworth.....	6		7		8			10		1		3		2		9		

**THE COLLEGE AND ITS WORK.**

We have ever held it to be a foundation truth, that in the church and among Latter Day Saints, all that was needed in case of necessity or emergency was that the necessity be stated in plain-

ness, and the remedy, if there was one, would be considered and applied.

We present below a compiled statement of benefactions bestowed on different educational ventures in the United States, with the names of the

obliged to get into debt, which is easily understood if a little thought is given to it. Coming as the erection of the building did right at the time of an almost universal collapse of business, the sale of lots in Graceland addition upon which dependence had been placed to push the building to completion, abruptly stopped with the few who had bought at the start to give the enterprise a send off. Donations ceased about the same time, and the later efforts of the committee were attended with great difficulty.

The school has run two years with too few students to meet expenses; these the committee have met by partial payments, and are held for the remainder.

The church as a whole is morally bound to meet the responsibilities of the committee, and ought to do so cheerfully. Not only in responding to the request for donations, but in sending their children to Graceland College, if intending to send them from home to school.

The committee have been disturbed, and we may add annoyed, by the observation of some, "Well, it is a local institution, benefits Lamoni alone; let Lamoni look after it and bear the burden, as she reaps the benefits."

This is not correct in either letter or spirit. The enterprise originated in and with the General Conference, and was made a church affair. The church appointed the committee and has renewed their appointment now for three or four consecutive years; and the church is responsible for the success or failure of the enterprise; and the words "the church" do not mean the leading men of the church alone, but do mean the whole church, rank and file, priests and people, high and low, rich and poor, at home and abroad.

We are not now building a temple, and hence there is no call for help in that direction; but we have built a college, and are striving hard to have the institution stand. Shall it so stand, as a monument of the good intentions of the church? Or fail as a reminder of our lack of faith in each other and in God?

This is not a plea for Drake University, but is a plea for Graceland College, our own enterprise at Lamoni. Drake University will likely

be remembered by the thousands of dollars; will Graceland be remembered by the few?

Send to William Anderson, Treasurer, at Lamoni, or to Bishop E. L. Kelley, same place.

#### A HOPEFUL INDICATION.

It is a hopeful sign that the world is growing wiser, if not better, to know that there is a marked decrease in the consumption of that which intoxicates. See below:—

It appears from the returns of the Internal Revenue bureau for the last fiscal year that the consumption of alcoholic liquors in this country has undergone an enormous decrease. No friend of law, order, and the sacred institutions of the home will shed any tears over this showing.—*New York Mail and Express.*

#### EXTRACTS FROM LETTERS.

BRO. HEMAN C. SMITH sends the following graphic note announcing progress:—

On board the steamer *Lucania*, Thursday noon, August 12, 1897; 2,436 miles from Sandy Hook lighthouse. Expect to be in Queens-town, Ireland, to-night, or early to-morrow morning; Liverpool, to-morrow night. First three days of the voyage were delightful; but since have had a rough time of it. Had to stay below all day yesterday. Impossible to stay upon the storm-swept and billow-washed deck. Some better to-day, but still the ship rolls badly. I am well. Considering the heavy seas I have escaped seasickness remarkably well. Just been a little sick—have been sicker on shore many times. Able to take my rations. More soon.

Bro. D. E. Tucker writes from McDavid Florida August 18:—

Bro. C. I. Carpenter and I are laboring in new field, find it very difficult to get openings. Mostly private preaching.

#### EDITORIAL ITEMS.

ELDER F. M. COOPER, of No. 583 Fulton Street, Chicago, Illinois, advises us that Elder John H. Lake, president of Northern Illinois and Wisconsin mission, is unable to attend the two days' meeting appointed at Mission, Illinois, for September 11 and 12. The meeting has been postponed until September 18 and 19, when Bro. Lake promises to be present.

Bro. Alexander H. Smith, of the Presidency, was present at the Old Settlers' Reunion, at Nauvoo, August 12, and was called upon and made a short speech. He moved into Hancock County, in 1839, so was probably as old a settler as was present.

The Herald Office will be repre-

mented at the Maysville, Missouri, reunion by Bro. C. P. Faul, with whom a fairly complete stock of books, tracts, etc., will be found. He will also receive remittances and subscriptions for *HERALD*, *Leaves*, and *Hope*, and transact all necessary office business.

Bro. D. E. Daniels, of Lucas, Iowa, reports three good meetings held in the region north of Lucas, Brn. W. C. Nirk, Geo. Jamison, and C. E. Willey assisting.

Bro. James Bradley, of Amber, Iowa, aged ninety-three years, renews his *HERALD* subscription and says: "I want the *HERALD* while I live."

Bro. C. P. Faul will labor in the interests of the Herald Office at the North Missouri reunion, to be held at Maysville, beginning September 3. He will have on sale a goodly assortment of church publications, will receive money on *HERALD*, *Hope*, and *Autumn Leaves* accounts, receive new subscriptions for the church periodicals, etc. Those in attendance will please remember the opportunity.

### Mothers' Home Column.

EDITED BY FRANCES.

We see but dimly through the mists and vapors,  
Amid these earthly damps  
What seem to us but sad, funereal tapers,  
May be heaven's distant lamps.

There is no death! What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death.

—Longfellow.

#### DUTY OF PARENTS.

SECTION 68, verse 4, Doctrine and Covenants, commands the parents to teach their children and have them baptized at eight years old, and if they fail to do this, the sin is upon the heads of the parents. This lays a great responsibility upon the parents. Quite frequently we hear some one say, "I don't believe in having children baptized, as they do not understand what a sacred covenant they are making, and when older they have to be converted again."

To me this seems to be taking dangerous ground. God does not give advice unless it is for our good to follow it, and to our loss should we disobey. If Joseph Smith, Jr., was a prophet, it is as necessary to keep one commandment that came through him as another. Some of us say we know he was a prophet, and we all believe he was or we would not be in this work.

My personal observation has been this: That though many of the children that were baptized at eight years old became careless in their young woman and manhood, in their hearts they always believed this gospel, and

in time came back as active workers; while others that were not baptized, although sometimes in the same family, never came in the church, but wandered farther away.

To me it seems like this: That when the child is baptized it is in the fold of Christ and guaranteed the great Shepherd's watch-care, and though they may wander and fall in deep ravines, yet the faithful Shepherd is always seeking for them, and when found tenderly, lovingly brings them back to the fold. To the mothers I would say, Teach your children, have them baptized, and leave the matter in the hands of Him that heareth even the ravens when they cry.

Your sister,

BELLE.

LAMONI, IOWA.

AMBER, Michigan.

*Dear Sisters:*—This is the first time I have ever attempted to write for the Home Column, but I feel it my duty to assist in this work. Although my talent is small compared with others, yet I realize that if we do not use that which we have we shall in that great day be held accountable for it.

It is now almost two years since we first heard the gospel, and the first sermon I ever heard I felt and realized that it was true, and he (G. D. Washburn) was a man sent of God. My husband and I were soon baptized, accompanied by two others, and in less than three weeks fourteen had been baptized. For awhile all went well; but soon some became indifferent and negligent of duty and thereby sin crept in unawares, not realizing that there was no such thing as standing still. "To him that knoweth to do good, and doeth it not, to him it is sin."—James 4: 17. Be careful of little sins. How great a mischief one unguarded point of character may cause us. One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body; one sin destroy the soul. Then take alarm at even an evil thought, wish, or desire; these are the germs of sin, the floating seeds which drop into the heart, and finding a favorable soil spring up into actual transgressions, there, like the rattle of the snake, the hiss of the serpent, to reveal the presence and near neighborhood of danger. The experience of all proves that sin is most easily crushed in the bud, and that it is safer to flee from temptation than to fight it. Sometimes God suffers us to be tempted and tried on all sides, but he will not suffer us to be tempted beyond endurance. If we truly desire to do his will his grace will be sufficient to overcome all. Then when we have first learned to care for our own vineyard we will be able to assist others. The higher a weight is lifted, the harder the blow when it descends. Now if we would tell upon society and our children with ponderous blows, we must see to it that we are uplifted as near to God as possible. All our powers will depend upon the elevation of our spirits. Prayer, meditation, communion, devotion, are like a windlass to wind us up aloft; it is not lost time which we spend in such sacred exercises, for we are thus accumulating force so that when we

come down to our actual religious labor for God we shall descend with an energy unknown to those to whom communion is unknown. Be with God and learn of him. Get an education not from sin only, but from all narrowness and littleness of conception. It will put great thoughts into our minds and hearts and bold words into our mouths and lead us out of our village prisons to behold all nations of mankind. On this ground alone Christianity is the best educator in the world. It will not allow the soul to be mean. It forces the heart to be noble and hopeful. It is like a sea breeze blowing over a sickly land; like sunshine piercing the fogs of a long, dark night. If we have narrow sympathies, paltry conception, we are not scholars of Christ. Then let us come up higher.

As this is my first letter, perhaps some of the sisters would like to know more of me personally. We reside on a farm and I have a good kind husband. God has seen fit to bless me with a little daughter who is now four years old. Soon after we came in the church Bro. J. J. Cornish administered to her and a cystic tumor the size of a large egg was removed from under her arm, which confirmed what they taught, that the signs follow the believers. I ask an interest in your prayers that I may ever live worthy of the blessing God has bestowed upon me, and that I may so rear my little one that she may be an honor to his cause.

Ever your sister in the gospel,

MRS. JENNIE TURNER.

NEWARK, South Dakota.

*Dear Home Column:*—I have often wanted to write, but time has slipped away, and I do not see as many letters as I used to. There are others who have let the time slip away also. I have often been cheered when reading the good letters from my brothers and sisters in the Home Column and Letter Department. My desire is to live faithful, do my Father's will, and keep his commandments. Unless we do this we cannot expect to receive the blessings he has promised to those who know and do his will.

Bro. Swensen was with us one week and preached four sermons, which were well received by the people here, and the few saints were strengthened and cheered. It seems to me I never heard the gospel preached plainer. I think no one who heard need make a mistake in the way. It was so plain. I desire to so let my light shine that some of the honest in heart will come into the fold. Truly it is worth while; it has much to do with our neighbors. We had not heard a sermon since last summer at the reunion at Fergus Falls, which was a feast for us all here. In answer to prayer we got there, and it comforted us till Bro. Swensen came, and he has promised he will return again this coming fall. I truly hope he will. I believe good can be done here. The people want to hear. We looked for Bro. I. N. Roberts, but it was not possible for him to come last winter. Hope he will not forget us. With love to all the saints,

Your sister,

LIZZIE SCHULTE,

## Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

WE are frequently obliged to condense or abridge articles for want of space. This we very much regret, but we cannot do otherwise at present. However, we try at all times to do the articles full justice.

THE reunion at Blue Rapids, Kansas, has just closed—a very successful series of meetings. The Sabbath school workers too were alert to the interests of their work. A regular session was held on Sunday. During the week sessions of institute work, teacher's meeting, Sabbath school, etc., were held. Wednesday was the convention of the Northwest Kansas district. The reports in many instances showed an excellent standing. Some of the schools are small and remote, yet have indications of benefits received from district association and supervision.

At the afternoon session several very excellent papers were read and freely discussed. The night service was devoted to temperance. Bro. T. A. Hogas gave an address upon the subject, followed also by Bro. I. N. White. The meeting was productive of good.

The General Superintendent was present throughout the reunion to assist and encourage them. He enjoyed the visit very much and formed many acquaintances that will ever be dear to him.

The Lord bless and strengthen the little band of faithful, earnest workers. The district is under the supervision of Bro. William Landers, who seems to enjoy the confidence of all.

WITHIN the past few weeks many of our Sunday schools have returned their Intermediate *Quarterlies*, and asked for others, frequently writing very harshly and sometimes abusively to the Business Manager at the Herald Office. *This is all wrong.* He is in no way responsible for the context of the *Quarterly*. When the *Quarterly* is printed and properly mailed his responsibility ceases.

Schools often make mistakes and lay the fault to the office. How? By changing secretaries. The new secretary orders the *Quarterlies*; the *Quarterlies* continue to come to the old secretary; hence they have duplicate sets. Next some of them return the extra sets and make all sorts of accusations against the Business Manager. Now we repeat, *This is all wrong.* Mistakes may occur. We all make them, and when we do make a mistake we should be even glad to correct it. If others make mistakes, inform them in kindness, and the result will usually be better than if done in any other way.

*Sunday School Department:*—The Sunday school work in this district is onward.

The encouraging features are growing appreciation of the Sunday school's usefulness and the need of putting study, preparation,

and spirituality into the work, and interest in new places.

Wherever there are scattered or isolated families of saints, and not number sufficient for a school, we are trying to establish home study from the *Quarterlies*. It has been taken up in two instances and proves very beneficial. In one case it has been the means of preparing two children for baptism and leading them to desire to enter the church.

The ministry have rendered us good assistance. At a convention last spring Bro. J. R. Lambert delivered an address in the evening that was not excelled by any of his fine sermons afterwards. Evidently the Sunday school has a high mission in the gospel plan, or God would not grant the inspiration of his Spirit to it as he does. Bro. Chatburn was ever a stimulus and encouragement to the work when he was in this district, while Bro. Turpen was always declaring his inability in the Sunday school line, and always doing all he could for it at the same time; keeping his eyes open for opportunities in his travels and letting the district superintendent know of them, besides throwing in a word himself in such localities.

We hardly think it reasonable to expect that active elders can be expert Sunday school workers, because that is a study in itself, and we think God never intended one set of persons to do everything, but that there are different departments of work and different ones delegated to take charge. But it is a great help, and we expect the ministry to let it be known which side they stand on, and ever be ready to give the general principles of spiritual advice.

Bro. I. N. White was an interested attendant at our late district convention,—I should say, an interested participant and helper.

He says: "I shall always make it a point from here on to be in time for the conventions as well as the conferences." In his remarks to the convention Bro. White advised Sunday school prayer meetings, saying the Sunday schools could no more expect to thrive without spirituality than the branches. We noted that advice with pleasure and it has been and will be the increased endeavor to establish regular prayer meetings with the schools in this district for the interests and welfare of the Sunday school work.

Our elderly brother, Bro. Summerfield, in an appreciated little talk told the workers that he believed strongly in teachers' meetings; and carrying the idea further he thought it would be of great benefit to branches if their local officers met to study and discuss their duties.

In his report to a late conference our district president, Bro. J. A. Tanner, commended the Sunday school to the local priesthood, and advised that they do all in their power for its interests, as it was giving life and impetus to the gospel work.

LOUISE PALFREY.

MACON, Mo., June 28, 1897.

The Year-Book of the Jews makes the statement that there are in the world 13,000,000 of that race, and that one half of them live in Russia.

## Letter Department.

LOCKHARTVILLE, N. S., June 6.

*Editors Herald*.—Last week brought the "study in finances" to us, and I have spent some time with a good deal of satisfaction running over the lists and finding names that are familiar and thinking how nobly many are keeping the law and are thus means in God's hand for forwarding his glorious work. Nova Scotia's list is not quite as long as it ought to be, but there are names that will appear next year, as they have begun since March to pay their "bill that they owe the Lord," as one of them expressed it, since March. The *Herald* does not tell all the story, however, in detail; for many whose names do not appear have done nobly in sustaining the missionary.

Our numbers are not large and there are very few of the saints who have not aided me financially in some way during the year, and in a number of cases I know the effort was an actual sacrifice. I rejoice with such; for to believe in this work at all is to believe that all who make sacrifices for this work will be blessed of God. It matters not whether the missionary has wisdom enough to expend it to the best advantage or not; he has to answer for that, not those who give to the cause. I like that thought, "give to the cause." Sometimes the people give because they think the man is a good fellow and like to help him along. Well, the Lord is left out, and that means a good deal.

The indications are for a good deal of work yet to bring our fair province to accept the angel message, but we were rejoiced last Sunday in opening the door of the kingdom to one who has had a hard fight and has conquered in spite of tremendous odds from a human standpoint, having to step out from an influential position in one of the most influential congregations worshipping in one of the finest church buildings in Canada. It took years of teaching and circumstances and observation to convince Sr. May Quigley, the devoted little Baptist Sunday school teacher, that the church that she so much loved was not what it seemed to be. But when she hungered for more than it could provide, then she was willing to be found in the way of life—even the body of Christ. Now she wonders why those good, devoted, apparently consistent church and Sunday school workers cannot or will not see the light that seems now so plain. Indeed it is a wonder to us all, I presume, at times. Even in Lockhartville there are honest, earnest, consistent living workers who far excel many saints who see nothing in this work but what they abhor—people who honor us as neighbors and have never said an unkind word to or about us to our knowledge, but despise our religion. These things did stagger me for years until I could understand that men are about the same in all ages. Nearly nineteen hundred years ago our Savior said, "The light shineth in darkness, and the darkness comprehendeth it not" as given to us in the authorized version. But some anxiously inquire "which really is the light?" Here is a good test:

The light does not fear comparison—darkness always does. An unwillingness to compare is an acknowledgment of inferiority.

We spent an enjoyable day last Sunday in Rawdon. The little Sunday school is doing well. The prayer meeting was good and enjoyed by those who are in the line of duty. The baptism was all that heart could wish. The preaching service was well attended and the Spirit was present at confirmation. On Monday our company was brought to station by Bro. Dimock's two teams. Let me here state that although Bro. Dimock is an exceptionally busy man, I have never seen the time, whether in seedtime or harvest, cold or warm, good roads or bad, that he was too busy to take his team and go to the station several miles away—no "ifs nor ands" nor half-way work nor begging here or there; but he does like a man and seems to do it gladly. He is getting along in years and sometimes talks of leaving this stage of action soon, but I hope for the cause's sake that he will postpone that arrangement for many years yet.

I expect soon to go into Maine. Should write some of Cumberland County, but space forbids this time.

Yours, etc.,

H. J. DAVISON.

[Letter delayed in transmission—EDS.]

BLAIRSTOWN, Mo., August 19.

*Editors Herald*.—On August 5 I and my daughter May started for Hickory County by team. I stopped at Lowry City and preached for them on my way down and coming back. The saints there have a pleasant little hall for holding meeting in, and desire the elders to call on them when they can. We arrived at Hickory County, the place for meeting, Saturday evening of the 7th. The brethren had arranged an arbor on Bro. Ethan Paxton's place. Bro. A. White and myself were in charge, Bru. F. L. Sawley and William Mannering assisting in the preaching, Miss May White in charge of the music, which we found to be of great interest in making a grove meeting a success. The meeting lasted nine days. Eight were baptized. We organized a branch of about forty members, known as the Wheatland branch. The following brethren were ordained: Ethan Paxton elder, Frank M. Williams teacher, Wayne W. Paxton deacon. Each was chosen to preside in the branch in their respective offices, with the addition of J. A. Silvers as priest.

We are glad to note the change in the disposition of the people toward the work at this place. About one year ago I held a grove meeting near this same place, at which time some of the saints met a volley of rocks, and one morning we found rocks and eggs piled up on the preacher's stand; but on our return this time all seemed friendly toward the work and the best of order through all the meeting. We had a good hearing, say from one to three hundred. On last Saturday eight arose at one time for baptism.

When I look back a year ago to this place, remembering that there were only five or six saints and now a branch of forty or more, God having chosen from their own number

an elder, priest, teacher, and deacon to administer in the gospel for them, surely we feel to rejoice. Next week I and wife and two of my daughters expect to attend the reunion at Nevada. Praying the Lord to bless his people, I am, as ever,

A worker until the Lord comes,  
D. C. WHITE.

#### "HEAVEN'S INSURANCE POLICY."

BROOKLYN, N. Y., August 18.

*Editors Herald:*—It would give me much pleasure to answer Bro. Parsons in full on his above "favorite theme," but fear you could not spare the space. I will therefore content myself at present by saying that whenever the "church" authorities are prepared to make "perfect" the "perfect law of liberty" in temporal affairs, and give me and my family the same protection in sickness and death that I now get from the insurance company and sick benefit society, then, and then only, am I prepared to give up my interest in them, and pay into the church treasury the amount I now pay to them. But I must first of all be assured of "protection."

I pay my tithing and so does my wife also.  
In bonds,

J. H. POPE.

SAN ANTONIO, Texas, Aug. 17.

*Editors Herald:*—The Southwest Texas reunion in connection with the quarterly conference, was held at Oak Island, fourteen miles south of San Antonio on the Medina River, commencing August 6 and closed the 16th. The conference was held August 6 and 7, after which the reunion meeting commenced. While perhaps in number we could not cope with some of our reunions of the North, we feel thankful that God recognized us by his Spirit's presence.

Bro. George Montague had charge of the reunion. We regretted very much that so many of the saints of the district did not come, but what few did make the effort and pitched their tents and stayed throughout the entire meeting, I believe feel amply paid. Elder Montague and the writer did all the preaching until Friday, the 13th, when we were reinforced by Bro. L. L. Wight. During the meeting thirteen sermons were preached in English and Bro. W. H. Davenport preached two sermons to the Mexicans in their own language; thirteen prayer services and one sacrament meeting. Many were the bright testimonies given, and for a little congregation it seemed that we were just as happy as we could be, and if the writer is not mistaken this Southwest Texas work has turned a bright page in the volume of its history, and by the time the reunion season comes again many, by double, will be the tents pitched in the camps of latter-day Israel in this part of great big Texas. On Saturday, the 14th, the writer baptized two, and two more gave their names for baptism in the near future, and many more are near the kingdom; so we feel encouraged.

We are much indebted to Bro. Montague for his labors among us. At the closing meeting Monday, the 16th, which was a spiritual

one, Brn. Wight and Montague, in company departed for Medina City and other points northwest in the mountains. The writer came to continue his labors in this city (San Antonio). I feel encouraged to continue efforts here, and hope for good. I left the seats under the arbor on the grounds of our late reunion and will fill appointments there; will preach to the Mexicans through an interpreter unless I can secure Bro. Davenport's services. I am anxious to see what can be done with our dusky brethren of Mexico. I think I can solve the problem of a Mexican mission right here in my district. Shall report our success from time to time.

Your brother,  
H. P. CURTIS.

GALIEN, Mich., August 4.

*Editors Herald:*—I have been reading the good instructions and testimonies of my brothers and sisters in Christ in the *Herald* and *Ensign*; and always enjoy reading the same, and can hardly wait till the day comes to get a new one. I feel my weakness and inability to write, yet if there is not an effort put forth there can never be anything accomplished.

I thought a word from this part of the Lord's vineyard might interest some, as this has been a long standing mark to the church, away back in the years that Grandfather Blakeslee proclaimed the gospel message here, and others that have since passed away from their labors and are receiving their reward.

There are yet a few faithful ones living here that are striving to hold on to the rod of iron. It reminds me, however, of an old vineyard, some of the vines growing thrifty, others almost dead, and some quite dead. There are some, I feel, that with proper care will yet grow and bring forth fruit, and there are others that have indulged in the world and worldly evils that there is no spiritual growth; so the vineyard is not what we would like to have it. We are indeed living in a golden opportunity for saints to worship God and go to prayer and preaching services. I fear we do not appreciate the opportunities as we should, until it will be too late, or we are deprived of meeting with the saints. There is no standing still in the gospel work.

It requires a constant labor  
All his precepts to obey;  
If I truly love my neighbor  
I am in the narrow way.

There is lots we can do, if only a kind word, or act ever so small, "for by our works we stand or fall;" and by our fruits shall we be known. Our daily walk and conversation should be patterned after our blessed Savior. I never realized these sayings so much till I have been severely tried in affliction, and at times my faith has been severely tried; almost despaired, and would have felt like giving up were it not for the hope I have in the gospel. But God is faithful and will not suffer us to be tried more than we are able to bear.

I know if we are faithful that there is a rest. I fear sometimes, but it is my prayer and desire that our heavenly Father will give of his Holy Spirit, that we may overcome all temptations and live humble, and do

to others as we would have them do to us. This is a great lesson for us to learn, yet a command of our Savior.

We are looking forward to our two days' meeting to be held here September 4 and 5, and hope to have a time of rejoicing and have a foretaste of the meeting that will be by and by. Bro. C. Scott has done lots of preaching here, and has many children in the gospel, but how children are neglected sometimes. We would all like to see him and his wife and hear him preach again. Brn. Bronson and Robinson have been doing some good work here this spring and summer. Trusting I have not wearied you, I remain,

Your sister in Christ,  
DORA B. GREEN.

GRAND RAPIDS, Mich., Aug. 9.

*Editors Herald:*—Our meetings were well attended yesterday; the writer occupied as speaker in the afternoon, with an attentive audience. Elder E. K. Evans spoke on the mission of Christ in the evening. Some said it was the best they ever heard. We are looking forward to the grove meeting next Saturday and Sunday. Mr. Wood, an outsider, as he is called, had three hundred posters printed, and then took his team and drove all over that part of the country and posted them up, giving notice for the meeting to all.

We are just fixing the grove up, by getting the small brush out, and plenty of seats in, so as to accommodate all that come. We look for Brn. E. C. Briggs and S. W. L. Scott to be in attendance. Everything in and around the city seems favorable for gospel work. Yours for truth.

R. E. GRANT.

MANCHESTER, Eng., August 11.

*Editors Herald:*—We left Chicago for England, June 22. On our way we stopped off a day at Niagara Falls, also one day at Scranton, Pennsylvania. At Philadelphia we spent about a week; the rest of the time till July 17 at Brooklyn, New York. At each of these places we met with the saints, rendering them such aid as we could, and was welcomed by them.

On the morning of the 17th we boarded the beautiful steamer *Campania* for Liverpool. My brother-in-law, Mr. Derby, and his daughter Ida accompanied us to the vessel and were the last to bid us adieu. As the steamer moved off we kept each other in sight as long as possible by the aid of two small American flags, one waved by our friends on shore, the other by us on the steamer. We had to sail under the English ensign, but we kept "Old Glory" hung up in our stateroom. We found our accommodations quite ample, almost luxurious. We soon found Mr. Dalton, husband of Sr. Dalton, of Piper City, who is on a visit to friends in old England; also met Bro. Bradbury's friend, of Providence, Rhode Island. We also formed the acquaintance of a Baptist minister, to whom we explained the gospel, also the difference between us and the Utah Church. We had several little chats with a number of the passengers, and gave them our tracts. We met with no opposition, but all seemed to acknowledge

that what we said was reasonable. We would liked to have had preaching services on Sunday, but were not allowed. But we employed part of the time in singing. I was appointed chorister, and several evenings were spent quite pleasantly in singing, speaking, recitations, etc.

The first three days on board it was quite warm, but a nice breeze generally enabled one to keep cool in the shade. The fourth day it became quite cold, so that we put on our winter clothing, including overcoats. It was then that our ship began to roll, and many were seasick. I escaped by hard work; but Sr. Pitt had to yield, but only for a short time. As a whole our voyage was a very pleasant one. One or two showers, but no storm. We had two births and two deaths on board. A little flurry of excitement was caused by a rumor that our ship was on fire. We saw the smoke, but it could not have been much, as it was soon extinguished. We had the pleasure of seeing a whale spouting water, really and some flying fish. The latter was a pretty sight.

On Friday morning we were up on deck early, to get the first sight of land. We were in sight of the Irish coast, which was welcomed by all on board. At six o'clock we were met by two small steamers, who received the mail and passengers for Queens-town. This delayed us thirty minutes. We were soon out of sight of land again till about noon or a little after, when we came in sight of the Welsh coast, and enjoyed the scenery very much. We landed at Liverpool at about six in the evening. Crowds were waiting on the docks to greet friends. We looked in vain for a familiar face. We felt that we were indeed strangers in a strange land. We followed our trunks to the custom house. The officer who examined our baggage was very kind, so that we did not have to even open our trunks for examination. He took our word that we had nothing chargeable of duty, which saved us a lot of trouble. We found our way to a comfortable hotel, where we remained till Monday. In the meantime we received a letter from Bro. Joseph Dewsnap, inviting us to his home. We were very pleased to accept the invitation, and met with a kind reception.

So far I find the English people very warm-hearted and kind. I am getting lots of experience even in this short space of time, but will not refer to it now, lest this letter be considered too long, but may say something about it in the future. I am feeling well and hopeful.

Yours in bonds,

F. G. PITT.

17 Dawson Street.

STOCKTON, Cal., Aug. 20.

*Editors Herald.*—I drop you a line to let you know that I am still alive and at work. I arrived in Southern California in time for the reunion at Downey, July 8. We had a fairly good time at the reunion. Brn. Harris, Parker, Barmore, and the writer were present, also the local authorities and elders of the district, to assist in the good work. After the reunion was over, in company with Brn. Carmichael and Har-

ris, I visited Garden Grove, Santa Ana, and San Bernardino. Leaving Bro. Harris at the last named place, on account of sickness of his wife, Bro. Carmichael and I went on to Los Angeles, where we held a two days meeting. I remained at Los Angeles all last week and over Sunday, preaching a number of times and attending an entertainment and ice cream festival, given by the branch to raise money, to pay for a carpet they had put on the floor of their meeting hall. They have their hall newly papered, carpeted, and seated with chairs; also a good piano to assist in the musical department of the service. With this equipment, Bro. Tilton with the violin, and the choir with their melodious voices, constitute an important part in the services. From Los Angeles I went to Tulare, where I preached two nights for the saints; then on to this place, to remain over Sunday, the 22d.

From here I will go to San Francisco and labor in the branches around there until the reunion at Oakland, which begins September 3. I find the work in Southern California in fair condition, with room for improvement, by wise management and a united effort by all. In the past some feelings have existed that ought not, on account of choosing elders to preside where there was a high priest living. But if all could realize that God is at the helm, and his purposes cannot be frustrated, and that right will finally prevail; then they could all work together with God, without any bad feeling, for the accomplishment of the purpose desired by all faithful saints, all things being done by common consent in the church, as the custom and law of the church provides it should be; no one should feel hurt at the selection made by the body, in either branch or district; and if unwise work has been done, time will correct it; and to this end let all work and pray.

The weather is very hot in this valley now; yesterday registering from 100 to 115 in the shade in various localities. The saints are looking forward with great anxiety in the Southern district for a visit from Bro. Luff; he having endeared himself to them by his labors of last year. The labors of Heman C. Smith are very highly spoken of by them; and the hope expressed that the Patriarch may soon visit them; also the presiding Bishop is held in very high esteem among them.

It inspires a man with the desire to aim high, and try to set a proper example, and in this way reach the standard of those who have preceded him. While all cannot be brilliant in the pulpit, we all may give force to our teaching by a proper example. I find the example of the leading elders of the church, has much to do with the lives and conduct of the members where they labor. I trust the time may soon come when the saints shall have reached that standard of living that will entitle them to be gathered in Zion and her stakes; where the law of consecration can be fully carried out; where we will have the same care for each other; and the land be sanctified by keeping the commandments of God thereon.

Yours in hope,

G. H. HILLIARD.

TOPEKA, Kansas, Aug. 8.

*Editors Herald.*—One year last October a branch was organized here by Brn. John T. and J. Arthur Davis, with eight members; since then there have been eight baptisms and one received by letter, seventeen members all told in a city of 40,000. We are trying to establish the work under very trying circumstances at present. We have put some of our church publications into the city library, among them the History of the Church. We need more help. I did expect a tent before this time; but after receiving over fifty dollars in cash, and a promise of the balance needed to purchase the tent; now comes the inquiry, Where is the tent? What can we answer? Can we say we could not get it? No; because we were promised the balance. Can we say there are not men to run the tent? No; Bro. Evan Davis, of Atchison, and the writer could try to keep it open for a few weeks until more help could be got if necessary.

The presiding officer was obliged to move to Scranton, twenty-two miles from here; but for awhile came every second Sunday to do the Master's will, leaving the priest to feed the flock. Now our brother is traveling with Bro. W. S. Pender in the ministry.

There are two Mormon elders preaching every night on the street corners, getting large crowds to hear them. They say they are going to stay six months. It is six weeks since they came; they are selling the Book of Mormon and the Voice of Warning as they go along. They came to our meeting three weeks ago, which is held at No. 370 Kellam Avenue, Oakland addition, every first and third Sundays of each month. Can any of the brethren come and help us for a season?

Let us be doing as God has called us; labor where God wants us, not where we want. If we do this then all will be well with us. See that the weak members are made strong first. This church depends on all its members to support it. We are the branches, and if we are receiving the proper nourishment from the vine by those who are called to feed the flock, we will grow in grace and in favor with God and Christ, and our reward will be great, and we will surely receive it, for God is just. That this year may be as God has desired it should be, a year of growth to the church, I pray that God will help us all to realize our duty and to perform the same with an eye single to his glory. Pray for me to this end.

In bonds,

JAMES BAILLIE.

Home Address, Box 63, SCRANTON, Kansas.

LYONS, Kans., Aug. 22.

*Editors Herald.*—Are there tides in our lives as ministers for Christ? Sometimes it seems that way to me. This morning when the bells tolled out the hour for Sunday school, habit seemed to say, Go. I obeyed; but where? I moved towards the mellow sounding bells, with head bowed down. O, I wished for the society of saints. There came with that wish the thought, Father, give me of thy Spirit that thy servant may do the people some good. I pass the large Methodist church; no spirit there for me. I pass the Presbyterian

church; I do not feel like going in. I come to the Christian church, and silently breathe a prayer that I may do them good. I am invited into the Bible class. The lesson is the thirteenth chapter of first Corinthians. I am invited to take the lead of the class, as the teacher feels his inability to cope with the lesson. God could not have chosen a wave on which I could ride to a higher tide than this one. The superintendent joins us. I show them the beauty of the gospel work when signs should cease and prophecy should fail, and that which is perfect should come.

The little bell tingles, tingles. "Bro. Robinson, will you review the lesson with the school?" asks the superintendent. Gladly I go forward, and the sweet spirit of charity seemed to touch every heart. Light has come apparently to all. The clouds of false teaching disappear before the shafts from the latter-day bow. My fifteen minutes are up. I retire to my seat. I am lauded by the superintendent, as light and understanding had come to him through the lecture or review. While the school is closing the pastor shakes my hand. "I see," said he, "by your remarks, which I am pleased to indorse, that you preach."

"Yes, sir," said I, "when opportunity offers."

"Well," said he, "I have been praying for a substitute to-day. My mind has not been able to settle itself as I desire, before a congregation, won't you preach for me?"

I gladly accept as special opportunity to present the gospel to this fine congregation.

I said to him, "What was your text, or subject?" Exodus 14: 15.—"The Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

Could text and subject be better selected for me? Those people had gone as far as the water, and were not willing to move out into spiritual paths. O, I felt the warming power of the Spirit, bringing the thrilling touch of spiritual fire to me. God blessed his servant with both liberty and power. At the conclusion the pastor shook my hand: "God bless you; I indorse every word you uttered."

Nearly all the congregation join in thanking me; they all seemed cheered; none seemed to reject, or oppose the subject.

I am invited to dinner with the pastor; there he finds I am a Latter Day Saint elder. We have three hours' discussion, with a lovely spirit accompanying.

The secretary of the Young Men's Christian Association sends for me for afternoon services. I go; offer prayer and address them.

I trust that God will water the seed and open the way for some of our elders in Lyons.

J. A. ROBINSON.

GRAND RAPIDS, Mich., Aug. 17.

*Editors Herald:*—Our grove meeting was well attended on both days, considering the inclemency of the weather, as it rained both days. The people seemed real interested and were well pleased with what they heard. Brn. Briggs and Scott failed to materialize; but Brn. H. H. Robinson and J. M. Baggerly

greeted us with their presence and rendered great assistance with their able efforts in telling the gospel. Several are talking of being baptized in the near future. We now expect to purchase a tent for this part of the mission field; we raised nearly \$40 during the meeting. There is a good interest, with bright prospects ahead.

R. E. GRANT.

GOODERHAM, Ont., Aug. 19.

*Editors Herald:*—The work in these parts is in fair condition, all things considered; but there is still much room for improvement. Many of the saints are idling away their time, indulging in, then justifying, fleshly habits; consequently have but little understanding and appreciation of the great work before us. Others I am glad to say have their eyes open to the needs of the work, and by making use of their opportunities are enjoying a goodly measure of the Spirit. May the good Lord continue his mercies to such and give space for repentance unto the careless, indifferent ones, for "how shall we escape if we neglect so great salvation." The following words from section 3, Doctrine and Covenants, show in what sense God wants to make use of us: "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day."

Ye careless ones, do you want to stand blameless before God, or is it that you take no thought of your standing before him? If you are anxious to be saved, remember the above counsel and daily act upon it. If you will, you can do much good mentally, physically, and financially for this work. Value the real worth of your soul and the divinity of the work; awake from your slumber and join in with the earnest, anxious ones, with all your heart, might, mind, and strength. Reserve nothing for selfish purposes. Give what you have to God; buy the Doctrine and Covenants and Book of Mormon and meditate upon the revelations of God to-day. Don't be satisfied to know that there are such books only; but get them, read them, and grow in spiritual things. To rejoice in God you must know what he is doing for you and others.

The mission is in good condition (speaking of the whole), under the presidency of R. C. Evans, and is not likely to lose any ground; so far peace and love have prevailed. Evidence of our brother's call to the apostleship was clearly manifest at our late district conference, and of such a nature that none but the rebellious could resist. Again, may God speed the work in Canada, for we are occupying but a small portion as yet. Many counties in this province even have never heard of our work, but we are hoping, trusting, working, and praying for God to increase our ministerial force with good, able, spiritual-minded men, and open the way for the success of the church. Bro. Lake is kindly remembered by Canada saints, and often have I been asked, "When, or will Bro. Lake ever get over to see us again?" His kind, fatherly advice will never be forgotten.

Our fall conference convenes with Toronto branch. It is whispered around that probably Pres. Joseph Smith and Bishop E. L. Kelley

will be in attendance, which I am sure would be a pleasure to all Canadian saints. Year after year glides by and only one or two of our whole number ever get to see and hear the men appointed of God to lead the church militant. We would highly appreciate the visit. It would beyond question stimulate our whole-souled, hard working saints, and such we believe are worthy of the visit anticipated. The Lord grant your coming unto us.

Am busy preaching, visiting, etc., the Lord blessing me much. Night before last, after preaching, but before dismissal, a Methodist preacher asked a question which called out numbers of others. Quite a heated discussion resulted but the truth suffered none. Preacher backed down completely. Big victory for us.

Ever hoping for Zion's prosperity,

FREDERICK GREGORY.

BEAVERTON, Michigan.

*Editors Herald:*—Since April conference I have been laboring in Northern Michigan district. I have made several new openings. When we first went to New Sanilac the officers closed the schoolhouse; but part of the people wanted to hear us, so they broke in the schoolhouse and we went in and preached. This was done three times before they gave up. One of our worst opposers was a leader in the Free Methodist Church. He opposed us in every way he could; he went so far that his own class brought him before the church and he was expelled. While preaching there the people came from another neighborhood and invited me to come and preach. I did so, and baptized two ladies, a mother and daughter. After that I was invited to another neighborhood to preach. I preached three times in their schoolhouse. A man there had a fine grove on his farm, which the Methodists and Baptists had leased to hold camp meetings and picnics. He said to me one day after meeting, You had better have meeting in my grove, so I appointed meeting, and the Methodists and Baptists notified him we could not have it, but we had it all the same.

On July 23 and 24 we held a two days' meeting; Elder J. J. Bailey and the writer being the only elders present. We had a grand meeting. Very many are believing the gospel there. It is an old settled community, and I am safe to say very many of the people believe the gospel. I expect a large ingathering soon; several have said they were going to be baptized.

On July 3 and 4 I attended a picnic and meeting at Coleman; several saints and some outsiders from Beaverton attended; among the number a Free Methodist preacher. He had been attending our meetings at Beaverton some time before, but on the 4th I baptized him, and I believe he will be a good help to the cause. I will relate a circumstance that transpired relative to him. The first time I met or heard of him, I was in the post office, where I saw a notice on the wall stating there would be preaching in the hall at night by C. Irwin. As I read the notice the Spirit fell upon me, and I felt the man

was honest, and I must attend his meeting. I did so and heard him preach. What he preached was all true. After meeting I invited him over to our meeting. The first sermon he heard he told the people that he had received more truth and Bible that night than in all the sermons he had ever listened to. He told the sister where he was boarding he wanted to see me and have a talk. We talked for several hours. The next Sunday night I preached on authority. When he went home he said to Sr. Manuel, According to that sermon I have no authority to preach, and I never will until I have.

On the 14th and 15th we held a two days' meeting at Butman. We did not have many out on first day, the weather being somewhat rainy, but we had a good meeting. We expected Elder J. J. Bailey and some others to help us, who did not come; but with Brn. Waters, Burch, and Badder we got along nicely. I baptized four, and several others said they were going to be baptized soon.

I have been in the church twenty years and I never saw such interest manifested as is in these parts. There is work for a dozen ministers that ought to be attended to at once. I am doing all I can to spread the glorious gospel, and the Lord is blessing me much in preaching his word; and intend to keep on doing all I can to advance the cause.

Yours in bonds,

J. A. CARPENTER.

COLUMBUS, Neb., August 20.

*Editors Herald:*—We have had a two days' meeting, that is a bright spot gleaming into this corner of the Northern Nebraska district, held on the 14th and 15th inst. Elders J. M. Stubbart, Fred A. Smith, and D. M. Rudd gave us some sound gospel sermons, which were well attended and good interest manifested by both the saints and others who came and worshiped with us. Bro. Stubbart was unable to be with us on the 14th by reason of sickness in his family, but was with us on Sunday the 15th. Bro. F. A. Smith was chosen to preside over the meetings. "In honor preferring one another." The weather was all that could be desired. The preaching on Saturday was by Brn. F. A. Smith and D. M. Rudd.

On Sunday morning Bro. Stubbart discoursed on authority of the priesthood; it was an excellent effort, and a complete demolishing of all pretenders who teach for hire and divine for money. Bro. D. M. Rudd took up the theme of "prophecy" in the afternoon, especially discussing the restoration of Palestine, and its kindred relations, as we see its development, contrasting its fertility to-day as against its barrenness in past centuries, overturning the claims of the most skeptical.

In the evening Bro. Fred A. Smith gave us convincing testimony of the restored gospel as delivered by the angel in this dispensation of time; himself aided by the Spirit of truth, left no room for gainsaying the divine mission of Joseph Smith, seer and revelator.

The attention and attendance were good throughout the two days' services. The Rev. Olcott (Methodist) was with us morning and evening, and D. Puls (Baptist) at night.

The sermons were very comforting to the members, especially to those who are nearing home and their promised rest with Christ the Son of God. The following notice appears in the *Argus*, published here:—

"Elders J. M. Stubbart, of Octavia, Fred A. Smith, of Omaha, and D. M. Rudd of Iowa, who conducted the services at the Latter Day Saints' chapel Saturday and Sunday, returned to their respective homes Monday. The services were very interesting and well attended. While here Mr. Smith had the pleasure of meeting an old schoolmate, Mrs. Hans. Elliott, with whom he used to attend school at Nauvoo, Illinois. The two had not met before in twenty years."

H. J. HUDSON.

OSKALOOSA, Iowa, Aug. 21.

*Editors Herald:*—Bro. Roth closed a series of meetings here on last Sunday evening, held in the district tent. Twenty-four sermons were preached, all by Bro. Roth, excepting two or three, which were preached by Bro. Kephart. The average attendance was good, the tent being comfortably filled the most of the time, and often good sized audiences outside and in buggies in the street. All could hear as the tent was located close to the street, although this was not necessary, as Bro. Roth hardly ever speaks in whispers. He spoke in his usual plain, positive, and fearless manner, which awakened a deep interest in the minds of those who are not creedbound, but there were a few who had itching ears and who are determined to heap to themselves teachers. These could not stand a steady fire of truth and retreated early in the engagement. Friends were made for the cause of truth and prejudice removed. One old gentleman, a member of the Christian Church, said he would make it an especial object to go among the people of this city and set them aright in their mistaken ideas of us.

A number of others expressed themselves as being glad to learn that they had entertained wrong ideas of us as a people and are willing to be set right, while those who heard but little or none continue to shout "Mormons," "frauds," "deluded," etc., the most of latter being professing Christians. Five precious souls were gathered in and were buried with Christ in baptism, three of whom were adults, two of them heads of families, one a very promising young man, and two sweet little girls. Some more are near the kingdom who will doubtless yield an obedience in the near future.

Some of the city papers were very generous, offering to insert any announcement that we wished to make during the meetings, but a reporter of one of the dailies came to the tent to interview Bro. Roth to obtain, as he said, items for publication, and got into a debate as to which could lay best claim of being the Church of Christ, the Church of England or the Latter Day Saints; but Bro. Roth pressed him so hard and put such hard questions to him that he left, probably to study his catechism; and if the items ever found their way into that daily none of the saints have ever been able to find them.

Bro. Kephart has done faithful service here and has baptized four, one of whom is a man with quite a large family and has been a helpless invalid about four years, but the Lord is blessing him now and he is steadily gaining in strength. Saints, remember him in your prayers. We all feel hopeful and encouraged and are willing to labor till the Master comes.

In bonds,

C. B. BROWN.

WHAT CHEER, Iowa, Aug. 18.

*Editors Herald:*—Since leaving conference at Richland Creek, I have labored in Buchanan, Black Hawk, and Mitchel counties. In the town of Mitchel I secured the G. A. R. hall, but found the church members there had so much religion, and so little charity for others, that they would not come out and hear; they are thriving so well on the husks, they have no desire for the corn. I went to Clarksville, and was refused the use of two churches they were glad to have me occupy seventeen years ago; but I have the promise of a hall on my return later on.

I then went to a place called Antioch, where I also preached seventeen years ago. They gave me the use of the church, and a good hearing, with many requests to return, which I expect to do as soon as the farmers are through with harvest.

I then went to Waterloo and Dunkerton, where I found the saints at both places alive and ready to assist in spreading the gospel. I made arrangements to return there also when harvest is over. I stopped at Marshalltown, where I again found earnest saints, one at the Soldiers Home. I hope to do some work there soon.

I then came to Oskaloosa, where I found a small branch, but alive to the work, which is best told by the number I found very near the kingdom. I baptized Bro. Weldon, who is an invalid; and for three years a patient, loving wife had fed and cared for him like a child, as he has been confined to his bed and perfectly helpless for that length of time. He expressed a desire to be baptized when I baptized his daughter one year ago, but his strength failed him. This time the saints took it in hand and made a tank, put it by his bedside, filled it with water, and at an early hour on Sunday morning I took him in my arms and buried him in the water. He arose praising God with renewed strength, and in a few hours he got up and walked across the floor. That afternoon a number of the saints called on him, bringing a nice invalid chair with them, and on their departure, they left the chair with Bro. Weldon sitting in it.

I am now at What Cheer, where I found a few earnest saints, under the leadership of Elder Parley Batten, who is not only trying keep the fire ablaze in his own town, but in company with Priest Evan Jones, has taken up work in the country. Ever praying for the welfare of Zion I am your colaborer in the work,

W. H. KEPHART.

The New York *Freeman's Journal* says that there are in the United States 249 Catholic publications.



## Original Articles.

AN EVENING'S CONVERSATION.—  
NO. 2.

BY ELDER H. O. SMITH.

GEORGE.—But who were these saints reorganizing at Zarahemla, Wisconsin, and other places? Did they have the authority or priesthood with them to organize, ordain, etc.? Where was the church between 1844 and 1852, when this reorganizing movement began? And is it not just a little absurd that this small band of saints should claim to represent the true followers of Christ, and that all others had gone astray?

James.—Those questions are pertinent and natural, but are much more easily answered than I used to think. As to who these people were: The church at the death of Joseph Smith consisted of from one hundred and fifty to two hundred and fifty thousand. The lowest estimate places it at the former figure; and taking that as a basis from which to figure, and allowing all that the leaders of the church here in Utah claim; viz., twenty thousand that followed them to these valleys, and we have at least one hundred and twenty thousand that did not go. There were branches organized at Beloit, Wisconsin, and at Jeffersonville, Illinois, during the lifetime of Joseph Smith. These saints remained true to their gospel covenant, but refused to follow B. Young to the mountains, and also refused to believe in his right to the leadership of the church. They continued preaching the gospel, and in 1851 or 1852 were commanded to organize together, and that God would in due time send to them the seed of the Prophet. They obeyed the divine mandate, and this organization formed the nucleus around which the remnants of the faithful began to gather.

Among these saints were men who held the high priesthood, some of them having been ordained by Joseph Smith himself. I know that we have always been taught that those remaining in Illinois and other places in the East had no authority, and I used to be fanatical enough to believe it; but nothing looks more absurd when we stop to think seriously of it. The idea that because a person refused to remove from one place to another, that that

alone would give them no right to further officiate in gospel ordinances, or in regulation of church matters! No charge of immorality was ever brought against these men who officiated in the beginning of the Reorganization, consequently they must have retained their power to act in all the rights and privileges belonging to the offices they held.

George.—But how could they ordain a president of the church and apostles unless they were apostles themselves?

James.—When the church is fully organized, and in working order, then it is the imperative duty and right of the Twelve to ordain and set in order the church, under the direction of the Presidency; but to say that there can be no circumstances where others can do so, is absurd. We have been taught to look at the Presidency and Apostles as having some *especially high priesthood*, and if they were taken away that the church would be helpless; but it is not the fact, however. All men holding the Melchisedec priesthood are equal, so far as their priesthood and right to officiate in the various rites, ceremonies, and ordinances of the church are concerned. Any power that they may obtain that distinguishes them from others is only executive in its nature. That power is given them by the people, not by God. It is true that God reserves the right to nominate certain officers of the church; but that nomination does not give them the right to act until the church has accepted them for the office by vote. Inasmuch then as the church has the right and privilege of bestowing this executive power upon a man, it is obvious that it would have the right to appoint anyone from the Melchisedec priesthood to ordain or set him apart to the office, especially in the absence of any of those whom the law makes the regulators of the church in these matters. If you will turn to section 107:11, 12, you will find this item of law:—

An elder has a right to officiate in his stead when the high priest is not present. The high priest and elder are to administer in spiritual things, agreeable to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

This would give those who held the eldership and the high priesthood the

right, under the direction of God and the church, to officiate in the ordination of "young Joseph" to the presidency of the Reorganization.

George.—But is it not true that there were others holding this higher executive authority that should have been called in to assist in the regulation of these matters? What about the majority of the Twelve that came here to Utah? Were they to be entirely ignored in the matter?

James.—God at least seems to have recognized the fact that there was no higher authority than that represented by the saints reorganizing at Zarahemla and other places. For when young Joseph went to him for counsel he was directed to go there and join them. This, if we accept the revelation to the young man as genuine, is conclusive evidence of a departure from the faith, and consequent loss of the right to act by virtue of the priesthood by those who once held the executive power to regulate the church. If we need any further proof, we find it in the fact that they had proven themselves unworthy of, and false to the trust reposed in them, in ignoring the revelations of God which he had given as a law to the church, wherein it was stated that Joseph Smith should appoint his own successor, and that that successor should be from the seed of the martyr, by one of their number aspiring to that position to which he had no lawful, divine, or hereditary right, and the rest upholding and abetting the wrong by sustaining him. We need not enter into a lengthy discussion of the departure from the faith, as this alone without repentance and retraction would be sufficient to justify such a statement as was made to young Joseph, as given before; but perhaps before we get through with our conversation further light may be thrown upon the departure from the faith of the majority of the Twelve.

George.—But we have been told that Joseph gave instruction to the church, that to remain with the majority would insure being found on the right side.

James.—I know that we have been told that, but I have come to the conclusion that he never said it; at least not in the sense in which it is used here in Utah. A measure is not necessarily right because the majority

advocates it. The only way to judge a principle of law is by comparison with a standard of law. Such standard we have in the Bible, Book of Mormon, and Book of Doctrine and Covenants. When a majority departs from the law laid down in them, it is obvious that they must be wrong, and that it is folly to follow them farther. Let us make a general application of the statement that the majority is always right. If it fails in a general application, it will fail in a special. The majority of the inhabitants of the world are not Christians; therefore Christianity must be wrong. The majority of the Christians are Catholics; therefore the Catholics must be right. If one would stop to think for a moment, he would at once acknowledge that truth has always been in the minority, so far as its advocates among men are concerned. But I can cite you to some passages of Scripture where the fact is made plain that God was with the minority. In first Kings, 19: 18, when Elijah complains that he alone of all Israel is left to worship and serve God, God gives him to understand that he has seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Here were only seven thousand that were free from idolatry out of about a million of people. Who here met with God's approval, the minority or the majority? Again, in Revelation 3: 4, God in sending his message to Sardis, one of the seven churches of Asia, said:—

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Comment upon this is almost superfluous. None can possibly deny, that if these few names in Sardis, that had not defiled their garments, had organized, and by the command of God gone forward in the establishment of his work, that they would have been accepted and owned of him. The passage here referring to the saints at Sardis could be applied with perfect propriety to the saints at Nauvoo and the east. There were a few souls who refused to bow the knee to the Baal of lust and misrule, that led the church or a portion of it into the valleys of the mountains, ostensibly to find safety; but really to escape the just conse-

quences of their evil practices, and establish a kingdom of misrule and evil, over which one man was to rule, and did rule, for a brief time with absolute power.

*George.*—In a passage you gave me to read a few minutes ago, it was said the one whom God had ordained to be the successor to lead the church, should come in at the gate, and be ordained to teach those revelations which you have received, and shall receive, through him whom I have appointed. Does young Joseph fulfill this part of the prediction? I have been told that he does not teach nor believe in the gathering, and that was plainly a part of the revelations given to his father.

*James.*—You and I have, I believe, been intentionally misinformed on many of these questions. I am able to state positively that the Reorganization *does* teach the "gathering." But they teach, that like every other righteous principle, this has been abused. One of the strange effects of obeying this latter-day gospel has been and is that it creates an almost uncontrollable desire to gather together somewhere. God foresaw this, and endeavored in various ways and at different times to check the impetuosity of the saints in this regard; in proof of which, read Doctrine and Covenants 58: 56:—

And let the work of the gathering be not in haste, nor by flight.

And again, section 63: 24:—

And now, behold, this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, *not in haste*, lest there be confusion, which bringeth pestilence.

Also, section 101: 67, 68:—

Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you.

Again, section 105: 24, 25:—

Talk not of judgment, neither boast of faith, nor of mighty works, but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, Execute judgment and justice for us according to law, and redress us of our wrongs.

And yet again, section 133: 15:—

But verily, thus saith the Lord, Let not

your flight be in haste, but let all things be prepared before you; and he that goeth let *him* not look back, lest sudden destruction shall come upon him.

Surely the Lord must have seen danger in hastily gathering his people together, or he would not have been so particular in warning and rewarning them against gathering in haste. There is another thing that we have overlooked in our eagerness to gather here to Utah, and that is that it is an express violation of the revelations of God to teach Utah as a place of gathering. The Lord said, Doctrine and Covenants, section 57: 1, 2:—

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion.

Notice that the Lord says, this is the land which he has consecrated and appointed for the gathering of the saints, and the city of Zion. Now turn to section 101: 17-21, and read what the Lord says there:—

Zion shall not be moved out of her place, notwithstanding her children are scattered. They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy to build up the waste places of Zion; and all these things that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

There are three important statements made in these two revelations. First, Zion is definitely located in the land of Missouri, and it is stated that that land is consecrated for the gathering of the saints. Second, "Zion shall not be moved out of her place." Third, There shall no other place be appointed than that which is appointed, until no room is left for the saints to gather therein. In all of the above, connected with the gathering of the saints, the Reorganization is strictly in harmony with. They have always urged the saints not to be in haste to gather, but to let all things be prepared before them; and when they did gather, they were to gather to the land and regions round about,

that God had consecrated for that purpose. The result is that in those regions, and everywhere, they are gaining favor and grace in the eyes of the people, just as the Lord said they would. The result of leaving converts where we find them in the world, until they are prepared to go to Zion, has resulted in a more rapid spread of the gospel in the remote regions from Zion; and they have been able to materially assist in the preaching of the gospel, by furnishing homes for the missionaries in their various fields.

There is another way in which we should be prepared for Zion, and that is by living a godly life. Zion is said to be the pure in heart; and it is perfect folly for us to conclude that the moment a person is baptized into the church, that he is a fit inhabitant of Zion. I think that the Lord had in view the preparation, spiritually, for Zion more than he did temporally, when he made the declaration not to be in haste; because it caused confusion and pestilence. I heard an old man testify in a prayer meeting once that before he came to the vallies of the mountains from England, that he was told that here was peace and love personified. The saints were living together in harmony. He made every kind of sacrifice to get to these peaceful vales; and behold, when he got here, almost the first sight that greeted his eyes was two of the brethren chopping each other up with spades over a water ditch. They may have been amply prepared, financially, for their emigration to Zion, but spiritually they were not. The Reorganization has endeavored to impress both the spiritual and temporal preparation for Zion; and I was reading in one of the papers published at Independence, Missouri, a few days ago, the statement that by far the largest audience of worshipers that met together in that city on the Sabbath day was that which assembled in the "magnificent stone church," owned and occupied by the Reorganization. So, while our members that have gathered at the central stake of Zion may not be perfect, we are trying to carry on the work as originally inaugurated by our martyred prophet.

George.—How about the law of tithing? Does the Reorganization believe in that and practice it?

James.—Yes, we believe in the law of tithing, and it is coming more and more into practice every day. I know the word has gone out in this country that we do not; but that is because we have opposed what we deem is a false system of tithing, as taught by Brigham and his associates. If you will turn to Doctrine and Covenants, section 119, in your book, and read me the first four verses:—

George.—Reading:—

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.

James.—And in Deuteronomy 14: 22, I find the following:—

Thou shalt truly tithe all the *increase* of thy seed, that the field bringeth forth from year to year.

I want you to especially note the words "interest" and "increase," as used in the two quotations. The word "tithe" means tenth, so the last quotation would virtually say give one tenth of all your increase. The two words, "interest" and "increase," are the same—that which you have remaining after the expenses of your living are paid. In departing from this law is where Brigham Young made the first, or one of the first, departures from the faith as taught by Joseph Smith, thereby showing to those who were not blind to his faults that he cared more for his own financial advancement, than he did the welfare of the people of the church. In an epistle dated Nauvoo, Illinois, August 15, 1844, and signed by Brigham Young, I find the following. *Millennial Star*, volume 5, page 94:—

Therefore, as soon as the twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the twelve, or into the hands of such bishops as have been, or shall be appointed by them to receive the same, for the building of the Temple or the support of the priesthood, according to the Scriptures, and the revelations of God; and then let them continue to pay *in a tenth of their income* from that time forth, for this is a law unto the church as much binding on their conscience as any other law or ordinance.

And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment, and the members can then employ the remainder of their capital in every branch of enterprise, industry, and charity, as seemeth them good, only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony and for the general benefit and satisfaction of all concerned.

You can see here that while Brigham sugar coats the paragraph, by trying to show that it is for the good of all concerned, yet it contains a very bitter dose in its interior; viz., "they shall continue to pay one tenth of all their income." "Income" was instituted in the place of "interest" or "increase," in the former law, as taught by the martyr. "Income" is that which a man earns or receives for his wages or his investment. "Increase" is that which is saved over and above his expenses of living for himself and family. As an illustration; suppose I receive a salary of seventy dollars per month, it requires fifty of that to pay my expenses, twenty dollars would be my increase; and the Lord asks me to pay two dollars for his work. Brigham would require me, under his "one-tenth-of-your-income" law, to pay seven dollars per month. But upon the man who was getting more than he expended for his support, it did not work a hardship; but upon the man who by applying all his earnings could then scarcely eke out an honest living, it did. One of the distinct characteristics of this latter-day work, according to Malachi, as found in his third chapter, was:—

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

And St. John, in his first epistle, 5:3, says:—

For this is the love of God, that we keep his commandments: and his commandments are not grievous.

And Christ says, Matthew 11:28-30:—

Come unto me, all ye that labor and are

heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Any man or set of men, then, who oppress the hireling in his wages, the "widow and the fatherless," cannot represent this latter-day work; and the ones who teach as a law that which is grievous and a burden to bear, do not teach God's law or commandments; and those who lay heavy burdens on men do not represent Christ. All of these things were done, however, under the "one-tenth-of-all-your-income law," hence brand those men who taught it, as contrary to God and his law, and as not correctly representing Christ.

If we had however taken as much trouble to have learned exactly what these "Josephites" did teach as we did to circulate the false stories about them, we would have learned that the very first revelation received by "young Joseph" for the guidance of the church over which he was chosen to preside, not only taught and directed that the law of tithing should be taught; but also made it impossible, only by a direct violation of its provisions, for any man to use the funds raised thereby to his own aggrandizement. Here is the revelation in full. It was given October 7, 1861:—

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is *truly* used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purpose of self-aggrandizement by any one, be he whomsoever he may be. As I live saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment.

This has no uncertain sound, and none can be deceived as to its meaning; and your objection falls to the ground—that upon the law of tithing the son was not teaching the revelations of his father.

*George.*—Well; how about temple building, endowments, baptism for the dead, and so forth? You do not claim that the Reorganization is teaching these things do you?

*James.*—In answering these questions I can say that we believe in all that you have mentioned; but as it

was with the law of tithing, so with these things,—a perversion of the law and purposes of these different things has occurred. First, I will notice temple building, as you mentioned it first. Turn to section 124: 39, Doctrine and Covenants, and you will find the following:—

Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundations of Zion, and for the glory, honor, and endowments of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

Here the statement is plainly made that God *always* commands his people when he wants an house built for the purposes named. We have been taught that it means a perpetual command to build. But he does not say my people are "commanded always" to build; but my people are "always commanded." He says in the previous verse that he commanded Moses to build the tabernacle in the wilderness, and in First Chronicles, 28: 11–19, we are told that God commanded David to build the temple, and gave him the dimensions, and purposes for which the building was to be erected. David turns the whole thing over to his son Solomon to build, and gives him to understand that he received the whole directly from God, as you will find in the nineteenth verse:—

All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.

God has not commanded the Reorganization to build a temple, and we are not presumptuous enough to build without a command. When he does so command we are ready to perform his will in the matter. It is not necessary, however, to conclude that because a people or church are building temples that they are for that reason acceptable to God. There are other things, of greater importance than that, if we believe Jeremiah, or the Lord speaking through Jeremiah. In the seventh chapter, verses three to five he says:—

Thus saith the Lord of hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye

thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor, etc.

This shows that the building of temples, and a reliance upon them, did not sanctify ancient Israel, is indeed it is not a direct prophecy of what is occurring right here among us to-day. There is another passage, which I find in Hosea 8: 14:—

For Israel hath forgotten his maker, and buildeth temples.

The people in those times evidently had also forgotten that God reserved the right to command in the building of temples; and in their arrogance and pride, went on with the building of these houses of God, thinking that that alone would sanctify them; and God calls them to an account, as I have just referred to in Jeremiah seventh chapter.

(To be continued.)

## Conference Minutes.

### EUROPEAN MISSION.

Annual conference met in the saints' meeting room, North Manchester, at six p. m., July 31, 1897; James Caffall, president, in the chair; at his suggestion F. G. Pitt was chosen to assist; W. R. Armstrong secretary. Elder Caffall opened the business session with appropriate remarks; also read his report. Reports of districts: Birmingham reported by C. H. Caton, Manchester by J. Dewsnup, Sr., Sheffield by John Austin, Wales (Eastern) by T. S. Griffiths, Wales (Western) by E. R. Dewsnup. Reports of isolated branches: London by J. Gerrard, Broadelst by Ed Tucker. Bishop's agent's report presented, examined, and found correct.

The Sunday school convention asked for time to carry out its exercises, when nine a. m., to 10:30 a. m., Sunday, and 8:30 a. m., to 10:30 a. m., Monday, were granted. The latter time was afterwards extended one hour. Notices of motion from Western Wales were presented, which were ordered to lie on the table until our next conference (1898). Resolved that we consider the proposed rules for the government of the conferences of the elders of the European mission. Considerable discussion followed, after which it was resolved that the rules become the standing laws governing the elders' conferences of the European mission; that they be printed and a copy be supplied to each elder of the mission. The rules are as follows:—

1. That a conference of the elders of the European mission be held annually; that it convene on the Saturday before bank holiday (Monday) in the August of each year.

2. Of whom composed. That all districts, branches not within the limits of districts, and missions comprising the European mission, be considered an integral part of such conference.

3. Objects of the conference.—These conferences shall have for their object, (a) The mutual intercourse of the elders engaged in the spread of the gospel, and for that purpose to do all in their power to encourage elders from all parts of their field to make special effort to be present at such conferences. (b) The deepening of spiritual life, so that the gospel may be more fully preached by good example of the preachers. (c) To do whatever business may be found necessary at the time for the better spreading of the gospel in these lands. (d) By counsel and advice to aid in all possible ways the work intrusted to our care.

4. Who shall preside.—That the missionary in charge of the European mission for the time being shall preside over such conference. In the event of there being more than one missionary in charge of said mission, the one holding the prior appointment shall preside, unless such missionaries by arrangement between themselves mutually agree which of them shall preside. In the event of the absence of any missionary in charge of the aforesaid mission, a president shall be chosen for the time being as provided for in "Book of Rules of Order, section 3, page 8, also 16: 16.

5. Secretary or Clerk.—That a secretary for the conference be appointed from amongst the elders. It shall be his duty to have charge of all books and documents in conjunction with the missionary in charge; and also send out the notices convening said conferences, stating time and place, such notices to be sent to district and branch presidents (including presidents of missions) one month before such date of convention.

6. Treasurer.—That a treasurer shall be appointed from amongst the elders whose duty it shall be to have charge of all moneys that may be subscribed in aid of the expenses of such conferences, and shall when called upon by the presentation of an official requisition, signed by the president and countersigned by the secretary of the conference, pay over upon such order such sums as may be necessary to meet the outstanding liabilities of such conferences.

7. Reports of districts and branches.—That the authorities of districts, branches not in districts, and missions, send a report of the spiritual condition of the work in their respective fields to each conference, such reports to be in writing, and duly signed by the president and secretary of such district or branch; said report to reach the secretary of the European conference not later than July 20 in each year.

8. Reports of elders.—That all elders or priests laboring by appointment from these conferences, or not included in any organized district, report their labors to the annual conference. All reports must be submitted in writing, handed to the secretary, and be read from the table.

9. Agenda.—That notice of all new business (except financial items) to be introduced at the annual conferences of this mission be written out and forwarded to the secretary at least three months before the convening of such conferences, so that due notice of the

same may be sent to the several districts, branches, and missions, within its limits. That the secretary prepare an agenda of business thus sent in time for such conference, which business shall have precedence over all other business of like nature.

10. Order of Business, etc.—That in all business arising in or brought before these conferences the "Book of Rules of Order," as published by the church, be the guide and standard of appeal.

11. New rules, etc.—That no new rule be added, nor any of these be altered, amended, struck out, or rescinded except by a two thirds vote of the annual conference. That all notices for new rules, alterations, amendments, etc., be handed to the secretary in writing at least three clear months before the convening of the conference at which they are to be presented, and signed by not less than three members of the conference.

Resolved that the reports of elders outside districts be read. Elders W. Kendrick, R. Clift, T. and A. Bradshaw, J. Tankard, and F. R. Tubb were then reported for the Zion's Hope branch, London. Resolved that all licenses from branches outside districts be indorsed.

At the conclusion of the conference business, tributes of praise were offered to the integrity and uprightness of Apostle James Caffall. Our aged brother feelingly replied after which the conference rose and sang, "God be with you till we meet again."

Resolved that this conference of the European mission hereby expresses its unbounded approbation and admiration of the indefatigable labors and courageous toil of our dearly beloved brother and missionary in charge, Apostle James Caffall, who is now leaving us, and to record our deep love for him, and our hope, faith, and prayers that God may spare his labors to the church yet for many years, and endow him and his with all comfort, joy, and happiness.

Resolutions sustaining the general spiritual authorities of the church, the new authorities of the European mission, the treasurer, secretaries, presidents of districts, vice presidents, and presidents of branches, followed. Votes of thanks were tendered the brethren and sisters of Manchester (especially North Manchester) for the way in which they had catered to and cared for the wants of the visiting brethren and sisters.

Elder Pitt vividly described to the congregation the scene and his impressions when the late revelation was presented to the conference of 1897. The assembly with one voice indorsed the late revelation, after which they rose and sang, "We thank thee, O God, for a prophet." A motion to adjourn was carried and proceedings closed with prayer. Sermons were delivered by Brn. F. G. Pitt and James Caffall, one child was blessed, and a number were administered to.

#### SOUTHWESTERN MISSOURI.

Conference was held at Bruner, July 24, 25, Elder C. J. Spurlock presiding; Don W. Schofield clerk. On motion Elder I. N. White was requested to preside, with consent and aid of the district president. Branch re-

ports: Bruner 34. Springfield 48; gain 3. West Plains 56; gain 1, loss 1. Woodside 38. Vera Cruz 72; gain 5, loss 11. Pomona 38; gain 1, loss 2. Ozark 32. Then followed the reports of elders, priests, and teachers. No report being sent in from Willow Springs, a motion was adopted that the district clerk take charge of the records of said branch, and correct them as best he could. Motion adopted that a committee of three be appointed to investigate the trial of Sr. Davis, of Vera Cruz; the investigation to be reported at this present conference. Motion adopted that the work of the district be divided between two district presidents; one to take charge of all branches west of and including Vera Cruz, Bruner, Ozark, and Springfield; the other to have charge of all branches east of Vera Cruz, including Willow Springs, Pomona, West Plains, and Woodside. Bro. C. M. Bootman was elected president of the east end of district. Bro. J. R. Wedlock was elected vice president of west end of district. President of district, clerk, and treasurer were sustained. Report of treasurer read and accepted. Voted that the Southwestern Missouri district reunion commence on September 10, at Mt. Grove. (Since then the time has been changed to October 8.)

The evening sermon was by Pres. C. M. Bootman. On Sunday forenoon Bro. I. N. White delivered an instructive as well as an all-inspiring and spiritual sermon, which was listened to very attentively and appreciated much by all present. The ordination of Don W. Schofield to office of priest was attended to by Elders White, Sparling, and Wedlock. Adjourned to Pomona, Missouri, November 5 and 6.

### Miscellaneous Department.

#### BISHOP'S AGENTS' NOTICES.

*To the Saints of the Eastern Maine District.*—As I wish to reach all saints in this district, I will here give notice, that all having tithings or offerings for the support of the gospel can send it to U. M. Kelley; Indian River, Washington County, Maine. All money received will be promptly receipted.

We hope all may be moved upon to assist in this great work that we are engaged in, by contributing of their means just as God has blessed them. Let us all work together and the Lord will work with us, and God will bless the work that we do. Seek ye first to establish the kingdom of God and his righteousness. So, saints, don't forget what we are working for. Yours in hope,

U. M. KELLEY, Bishop's Agent.

Once more I am moved upon to call your attention, as members of the Northeast Missouri district, to a duty that is essential on the part of every Latter Day Saint, and that is the law of tithing. While it is true that many of the saints in this district are observing to honor this law, which is as much binding on the saints as the first principles of the gospel, it is also true that the major part of the membership of this district, comprising nearly four hundred members, do not observe

this sacred law; for this reason I wish to impress upon all saints throughout the district the importance of observing this sacred law, for upon the complying with this tithing law depends the success of the gospel to a great extent, so far as its growth and advancement to the nations of the earth is concerned. This fact demonstrates itself even in our own district.

New places have been opened up by our well beloved missionaries, namely, T. W. Chatburn, M. M. Turpen, and D. E. Tucker; and while we feel the loss of such an able worker as Elder Chatburn, we are confident it will be gain to the southern people, in his present field; hence our district is spreading in territory, and the work started in new places is neglected for want of temporal means to send more missionaries into our district. Truly the harvest is great, but the laborers are few. How is this demand to be filled, saints? You and I know it is not only to pray to the Lord to send more laborers to the field, but it needs a little sacrifice on our part, financially; hence, then, "what doth it profit, my brethren, though a man say he has faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."—James 2: 14-17. Abraham was justified by works (verse 21).

It seems that the law is not fully understood by some of the saints, and the binding obligation we covenanted to observe. Let me say, it is one of the means, in conjunction with the other principles working in harmony together. It is not only directed to the ancients to observe all things what I have commanded you to do (Matthew 28th chapter); but also directly to us, as revealed through Joseph the Seer. This temporal law was and is yet the means provided by the great Jehovah to carry out his designs and purposes to the full accomplishment of his promises. Let us therefore, dear saints, realize our obligations—not only to say but to do; also that the work in this district may still continue to grow.

"Let us keep the camp fires blazing  
Let us sound abroad his word."

J. T. WILLIAMS,  
Bishop's Agent.

P. S.—I wish to state that Elder W. Summerfield is one of the missionary force in this district, working jointly with M. M. Turpen, subject to direction of Apostle I. N. White.

J. T. W.

#### TWO DAYS' MEETINGS.

There will be a two days' meeting held in the saints' church at Fanning, Kansas, September 18 and 19. The young people will give an entertainment on Friday evening, September 17. A number of able speakers are expected. All the saints who can attend are especially invited to be with us. Come prepared that we may enjoy a spiritual feast.

P. CADWELL, Dist. Pres.  
WM. GURWELL, Branch Pres.

#### A CORRECTION.

Bro. Weaver H. Rogers begs to call attention to a slight error in recent issues of the *Saints' Herald* and *Zion's Ensign* in which he is undeservedly credited with assisting with the musical work in connection with the tent services at Pittsburg. Not wishing to receive the unmerited kind wishes of his friends he will be obliged for a correction.

#### AN APPEAL TO THE SAINTS.

A home among the saints is wanted for three fatherless little boys, ages about two and one half, four, and seven years, also for a baby girl six weeks old. Those who are willing to take these responsibilities upon themselves and thus bring relief to a distracted mother, and assist to lighten the heavy burden of one of God's saints, (who is heavily handicapped through a bodily affliction,) in the fight for a livelihood, will please communicate with Sr. Eva Glover, Arlington Heights, Massachusetts.

#### BORN.

FALKINGHAM.—Eva B. Falkingham, born July 1, 1897, at Jonesport, Maine, child of Joseph and Eliza Falkingham; blessed by U. W. Greene, July 6.

GRAY.—Irene E. Gray, born January 6, 1897, at Addison, Maine, child of Charles and Grace Gray; blessed by U. W. Greene, July 16.

HAGER.—At Onaga, Kansas, May 31, 1897, to Bro. Arthur J. and Sr. May Belle Hager, a son; named George Emerson; blessed at Blue Rapids, Kansas, August 15, under the hands of Elders H. A. Stebbins and Evan A. Davis.

FUNDERBURG.—Near McFall, Missouri, March —, 1897, to Bro. William and Sr. Martha J. Funderburg a son; blessed at Allendale, Missouri, August 1, by Elder H. A. Stebbins.

#### MARRIED.

GAULTER—SUMPTION.—At the home of Bro. Benjamin and Sr. Sarah Sumption, near Lamoni, Iowa, on the evening of August 25, 1897, their daughter, Elizabeth A., was united in marriage to Bro. Loren Gaultier, of Lamoni, Elder H. A. Stebbins officiating in the ceremony. Members of the two families and a few friends were present. The occasion was a very pleasant one, for Bro. Loren and Sr. Lizzie have the loving esteem of all, both those present and the community at large, as two who were most worthy to be united in the covenant that God has given for the lifelong happiness of his children.

#### DIED.

HUNTLY.—At Rockland, Maine, July 13, 1897, Mary A., daughter of Bro. Henry R. and Sr. Julia A. Huntley, aged 20 years and 6 months. She walked all the days of her life in the highest of morals. May God bless Mary. Funeral services by Elder J. C. Foss.

STOREY.—At the home of her parents, July 10, 1897, Sr. Nettie Storey, aged 20 years and 29 days. Deceased was born in York Township, Steuben County, Indiana. Father, mother, three brothers, two sisters, and a large circle of friends mourn. The remains

were laid to rest in Teeters cemetery. She was one of the charter members of the Z. R.-L. S. at Clear Lake, and later became a member of the church November 6, 1895, in which she continued faithful until the end.

LAMBERT.—William H., son of Bro. John and Sr. Matilda Lambert, was born in Des Moines Township, Lee County, Iowa, March 22, 1873; died July 24, 1897, aged 24 years, 4 months, and 2 days. His life had been one of constant suffering for twenty years or more. He leaves a father, mother, two brothers, and two sisters to mourn. Funeral sermon by Elder F. M. Weld, assisted by Bro. John Jervis.

TURPEN.—Bro. Moses Turpen, of Holden, Missouri. Born June 22, 1849; baptized June 7, 1874; ordained an elder June 9, 1884; departed this life in the faith and hope of the gospel August 9, 1897. Wife and seven children mourn. Sermon by Elder H. Resch.

BRADLEY.—At her home in St. Joseph, Missouri, Ethel Maud passed from a life of suffering to peaceful rest, August 7, 1897, at the age of 1 year, 7 months, 12 days. She was the youngest child of Bro. and Sr. Bradley. Funeral sermon by Elder J. M. Terry at the residence.

RICHARDS.—At Huntsville, Missouri, April 3, 1897, Elder D. F. Richards. The circumstances touching the death of this faithful worker are painfully distressing. A few months previous to his demise he had suffered from lagrippe, but it was so slight an attack, that he was able to follow his daily vocation up to the day on which he died. The end came without a moment's warning, either to the deceased or his faithful partner, Sister Richards; for on awakening shortly after midnight our sister was alarmed to notice that her loving partner was dying. Elder Richards was a most faithful worker in the cause of the church, having, in 1892, worked in the mission in various parts of England and Wales in company with Brn. G. T. Griffiths, J. R. Evans, and J. W. Gillen, returning in the fall of the same year. He has also baptized many people in different parts of the States during his career, and was always heartily welcomed as a sound and steadfast expounder of the truth. He was president of the Huntsville branch, and there his loss will be keenly felt as well as at the neighboring town of Moberly. The interment took place on the 5th inst. at Eager church burial ground, Brn. Broad and Pement conducting the services. A great deal of sympathy is being shown Sister Richards and her three young children in their sad bereavement, and she wishes to thank all the saints who so kindly expressed their sympathy.

Day by day the voice saith "Come,  
Enter thine eternal home,"  
Asking not if we can spare  
This dear soul its summons there.

Had he asked us, well we know  
We should cry, Oh spare this blow!  
Yea, with streaming tears should pray,  
Lord we love him, let him stay!

But the Lord doth naught amiss,  
And since he hath ordered this  
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ADDRESSES.

- Peter Anderson, Stanberry, Missouri.
- W. T. Bozarth, 3205 Adams Street, Denver, Colorado.
- R. E. Grant, No. 848 Home Avenue, Grand Rapids, Michigan.
- Richard Bullard, Arlington Heights, Massachusetts.
- E. F. Shupe, No. 3600 Cook Street, Denver, Colorado.
- M. H. Bond, No. 2512 Slattery Street, St. Louis, Missouri.
- E. C. Briggs, No. 773 Sixty-Sixth Street, Englewood, Illinois.
- Alma Kent, No. 2925 Rose Hill Street, Philadelphia, Pennsylvania.
- T. A. Hougas, Supt. Gen. S. S. Association, Henderson, Iowa.
- W. N. Robinson, Sec. Gen. S. S. Association, Independence, Missouri.
- W. R. Armstrong, secretary, 14 Council Street, H., Manchester, England.
- S. F. Mather, assistant secretary, 15 February Street, C. on M., Manchester, England.
- Henry Kemp, Box 659, Shenandoah, Iowa.
- Charles Derry, Box 354, Woodbine, Harrison County, Iowa.
- Albert Haws, No. 922 Third Street, Oakland, California.
- H. P. Curtis, 1325 N. Flores St., San Antonio, Texas.

The Saints' Herald.

(Established 1860.)

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

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HOUSES OF WORSHIP.

Hamilton, West New Castle, New South Wales: Saints' chapel, Gosford Road. Prayer meeting Thursday evenings at seven o'clock; Sunday school 10:30 a. m.; sacrament at three p. m., and preaching at 6:30 p. m. Elder H. Broadway, president.

Sydney, Australia: Chapel, Nelson Street (off Darling), Balmain, West. School 10:30 a. m. Preaching 3:00 and 7:00 p. m. R. Ellis, presiding elder.

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San Francisco, California: No. 997 Market Street, corner of Sixth Street. Preaching at 11:00 a. m. and 7:45 p. m. Sunday school at 12:00 m. Sacrament meeting the second Sunday of each month. C. A. Parkin, president, M. A. Saxe secretary.

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Philadelphia, Pennsylvania: Corner of Fifth and Huntingdon Streets; preaching at 11:00 a. m. and 7:30 p. m.; Sunday school at 9:30 a. m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address, No. 613 Cavalry Avenue.

Grand Rapids, Michigan: No. 692 South Division Street. Services on Sunday 2:30 and 7:45 p. m.; 7:45 Wednesday evening.

Oak Hill branch: Elder Ivor Davies, president. Sunday school, 10:30 a. m.; social service Sunday, 2:30 and preaching 8:00 p. m.

Council Bluffs, Iowa: Pierce Street, three doors west of Glen Avenue. Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 12:00 m.; Zion's Religio-Literary Society at 6:00 p. m.; Prayer meeting every Wednesday evening. T. W. Williams, minister, No. 206 Harmony Street.

Bay City, Michigan: Mission hall, corner of Monroe and Second Streets.

St. Louis, Missouri: 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence, 2512 Slattery Street. Sunday school, 9:30; preaching, 11:00 a. m.; social meeting 2:30, and preaching 8:00 p. m. Prayer meeting, Wednesday, 8:00 p. m. Young people's Religio-Literary, Thursday 8:00 p. m.

Cleveland, Ohio: Wieber Hall, No. 485 Pearl Street. Sunday services at 11:00 a. m. and 7:00 p. m.; Sunday school at 3:00 p. m.

West Oakland, California: Montana hall, Adeline Station, Seventh Street.

San Bernardino, California: Corner Fifth and F Streets.

San Jose, California: No. 162 South First Street.

Omaha, Nebraska: Saints chapel, No. 1418 North Twenty-first Street.

South Salford, England: Saints meeting room, No. 97 Ellesmere street, Regent Road, Salford, near Manchester. Presiding officer, Elder Thomas Taylor, No. 99 West High Street, Cross Lane, Salford.

Farnworth, England: Saints meeting room, No. 20 a Ellesmere street, Farnworth, near Manchester. Presiding officer, Elder Joseph Harper, No. 43 Southern Street, Little Hulton, near Bolton.

Netawaka, Kansas: Saints chapel, Church Street. Preaching services Sundays 11:00 a. m. and 7:30 p. m. Social services 2:00 p. m. Sundays and 7:00 p. m. Wednesdays.

North Manchester, England: Saints chapel, Collyhurst Road, near Queen's Road, Harpurhey, Manchester. Presiding officer, Elder Henry Greenwood.

Philadelphia, Pennsylvania: Corner of Fifth and Huntingdon Streets; preaching at 11:00 a. m. and 7:00 p. m.; Sunday school at 10:00 a. m.

Atchison, Kansas: Church No. 1113 North Tenth Street, one and one half blocks north of terminus of North Tenth Street car line, North Atchison. Sunday school at 10:00 a. m.; social service 11:00 a. m.; preaching service 8:00 p. m.; Wednesday social service 8:00 p. m.

East Delavan, Wisconsin: Church located one mile north from Williams Bay railroad station. August Johnson, presiding elder.

Wigan, England: Saints meeting room, Platt Lane. Presiding officer, Elder William Spargo, No. 34 Schofield Lane, Wigan.

Pittsburg, Pennsylvania: No. 67 Fourth Avenue.

Nebraska City, Nebraska: Second Corso, between Sixth and Seventh Streets. Sunday school 9:30 a. m.; preaching 11:00 a. m. and 8:00 p. m.; sacramental on first Sunday of each month at 2:30 p. m. Monday, priesthood meeting; Tuesday, West suburban and Greggport district prayer services; Wednesday, branch fellowship; Thursday, Zion's Religio-Literary Society; Friday, music and choir practice. All services Monday to Friday at 8:00 p. m. Visitors all welcome.

South Manchester, England: Saints chapel, 6 Cornbrook Place, Chester Road, Manchester. Presiding officer, Elder James Baty.

Burlington, Iowa: Saints chapel, corner of Twelfth and Locust Streets. Services every Sunday at 11:00 a. m.

Peoria: Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Fulton Streets. Regular services every Sunday. Sunday school at 10:00 a. m., preaching at 11:00. J. D. Stead, pastor, 228 Hancock street.

Chicago, Illinois: Custer East Hall, 85 S. Sangamon Street, near West Madison Street. Preaching at 2:30 and 7:30 p. m. Sunday school 1:00 p. m. Elder F. G. Pitt, pastor, 277 Sheffield Avenue.

Salt Lake City, Utah: mission chapel, Second South Street, opposite the Presbyterian church. Meetings every Sunday at 11:00 a. m. and 7:30 p. m.

Leeds, England: Saints meeting room, St. Anns Buildings, No. 125 Albion street, Leeds. Presiding officer, Elder James Moir, St. James' Hall, Kirkgate, Leeds.

Roxbury, Massachusetts: Guild Hall, corner of Washington and Dudley Streets. Services at 10:30 a. m. and 7:30 p. m., Sunday school at 12:15 p. m. R. Bullard, pastor.

Cheltenham, Missouri: Saints chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10:00 a. m.; social meeting, Sunday, 2:00; preaching 8:00 p. m.

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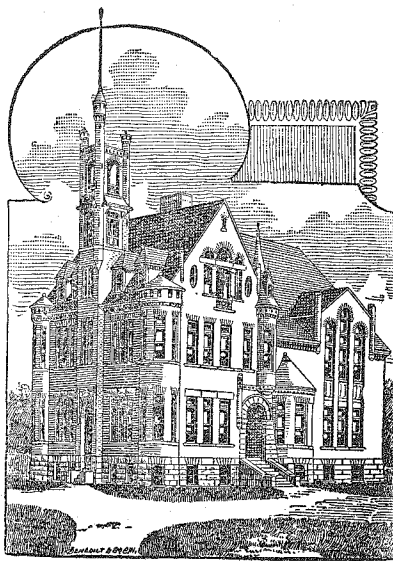
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# THE SAINTS' HERALD.

Elicia Scott

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Lamoni, Iowa, September 8, 1897.

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**JEWISH COLONIZATION PLANS.**

THE *Hebrew Standard* is one of a number of prominent Jewish papers which strongly disapprove of recent projects for re-peopling Palestine with the members of the Jewish faith. The Herzl plan of colonization, one of the latest, has met with earnest opposition from this quarter. It is noteworthy also that a convention of Jewish rabbis lately held in Montreal voted unanimously against this same scheme. A correspondent of the *Standard* writes to ask the reason why that paper opposes Dr. Herzl's plan. If this scheme is not a good one, then what solution of the Jewish problem is proposed, the writer asks. "Shall we fold our hands," he continues, "and silently look on while eight millions of Jews in Russia, Rumania, Morocco, and Persia are being oppressed, tortured, and treated worse than animals, or shall we help them to liberty and a home? Should a nation of over ten millions of able and cultured people be dispersed and subjected to every despotic czar and barbaric prince, or should we aid them in becoming a free nation themselves?"

To these questions the *Standard* replies, in part, as follows:—

"Buy Palestine and nationalize the Jews? Even if we had the ready cash, could it be purchased? Would the Sultan sell his land for any price? Would the Mohammedans agree to give up their country? The idea is absurd!

"But let us suppose we could buy it, and the Lord would put his Spirit into the Turks, and they were willing to barter it away for—how much? Who has an idea how many millions it would take? Where would the money come from?

"Then, again, if it could be bought, and we had the money also, what would become of the Turks? Would they leave the country and give it over to the Jews, or become aliens and make the Jews the ruling power?

"Surely, the many millions of Jews could not be domiciled in Palestine, the land could not produce enough to support them. Hence we look with perfect favor upon a colonization scheme, to get a few thousand Jews there to build themselves homes under the favorable *regime* of the Sultan, to plant and cultivate for themselves vineyards, orchards, farms, etc., but to nationalize them a Messiah would have to come, to be sure, and as a Messiah is not in sight—are matters to be forced against the prophecy of God?"

In an editorial note referring to the Herzl plan the *Northwestern Christian Advocate* says:—

"Jews like to be where the Gentiles are. They have aided Gentiles to subdue many new lands, and they may not now prefer to go apart and create a separate new country for themselves alone. That plan must include authority to keep Gentiles out of the new country. Palestine is a pleasant and promising land, but other countries also are attractive. Some Jewish leaders have had their eyes upon South America as the land of promise to the Jews. He who begins with a theory can make it fit almost any land, even if it relates to Patagonia. Human insistence upon excessive details has decreased respect for some things in the Bible. The really divine elements in God's plans and intents would get far more respect if we had less of literalness on the part of those who imagine God has clearly said that which others cannot see in the text of the Scripture. Perhaps the final gathering of the dis-

persed Jews will be in Central Africa. It is indeed written that 'The Lord shall yet comfort Zion, and shall yet choose Jerusalem.' Other texts may seem to designate Palestine as the location of the restored Jews, but that may not settle the main question."

Another and a still later attempt at colonization is being made by the Hebrew Agricultural Society of Philadelphia. The objective point in this case is the Salinas Valley, about one hundred and eighteen miles southeast of San Francisco, California. A detachment of sixty persons has already gone to this location. It is proposed that they shall take up the land under the homestead law. The colonists have taken no money with them beyond their traveling expenses, expecting to get their living in their new homes from the start. The *American Hebrew* characterizes this project as "a foolhardy undertaking," and says:—

"We hope that they [the colonists] will meet with success; we sincerely trust that they will prove the exception in the long list of colonies that have been started west of the Alleghenies in the past fifteen years. We cannot but fear, however, that it starts under very poor auspices, for experience is a wise though costly teacher, and sad experience advises against colonization. All of the colonies thus far planted, barring only Alliance and Woodbine, have been so many sink-holes in whose preparation valuable time and energy have been spent and in whose depths has disappeared all the money given by willing hands and hearts, anxious to prove by their deeds their faith in the regeneration of the Russian Jew through agriculture.

"Most of these attempts at colonization have not left even a single surviving farmer.

"More successful and more promising have been the single individuals or families who have sought farming with such means as they possessed and who have been aided by persons or societies to the extent that surrounding conditions warranted.

"We will watch the progress of this venture with interest, and will be glad if our prognostications prove incorrect."—*Literary Digest*.

WHAT IS THE TRUTH ABOUT SPIRITUALISM?

THE Scotch verdict, "not proven," or at least the verdict, not completely proven, is the answer that finds favor with M. Emile Faguet. Many of the facts of spiritualism, he thinks, have been verified—up to a certain point; but the mixture of truth and fraud is as yet a hopeless one, and we must wait for the scholars to reach some more definite conclusions than are now possible. M. Faguet writes (in the *Revue Bleue*) in review of a book by Alfred Erney, entitled "Experimental Psychism." He speaks of the different forms of manifestation as defined by Erny: typtology, the rappings of spiritual visitors; levitation, the lifting of objects by such visitors; automatic writing, and direct writing, by which beings of the other world write, using the hand of a medium or without the use of an intermediary; psychometry, or second sight; psychic or astral body, that inward fluid which is able to externalize itself, which can present to you your own double or may be borrowed by another spirit and may be photographed; teleplasty, or apparitions, faintly visible and even tangible, which are the extreme form of communication with either the living or the dead.

Referring to these various forms of spiritualistic manifestation, Mr. Faguet proceeds to speak as follows:—

"Now all these are facts; they cannot be denied; they are facts which have been observed, registered, catalogued, which—especially in the very conscientious labors of the London Society of Psychical Research—are presented to us in good order, in great number (more than five hundred), and explained by certain general hypotheses which may perhaps become laws, and which form at present a body of the doctrine.

"But are these facts verified? All verification is relative; nothing is absolutely, radically, irrefragably verified. They are the facts which are verified up to a certain point; that is all that my absolute impartiality can say.

"A good proof is that insisted upon by M. Sardou in 'Spiritisme,' that the most ardent spiritists are the scholars, chemists, physicians, naturalists, who commenced by being skeptical and hostile, and who gave themselves to the study of spiritism only to convince themselves of its falsity. That this is a serious and strong argument in its favor I do not deny. But is it sufficient? . . .

"Another proof is that of photography. This should be a sure one. But spiritists recognize and even proclaim the fact that so many frauds are among them that no one can tell whether the apparitions photographed are not really those in which fraud has played a part. The proof is not yet sufficient.

"In fact, certain confessions—very honest ones—call attention to mediums who for a long time were considered very authentic, but who later became frauds. M. Erny tells us: 'These people probably had psychic gifts at one time, but, as I have often repeated, sooner or later, when these gifts are found insufficient, public mediums replace them by means of cheating and disguises.' . . .

"At what moment can the line be drawn between authentic experiences and those without scientific value which the former simulate? Proof fluctuates.

"Another doctor of psychic science even believes that there is always some fraud mingled with the truth, and that 'fraud is as inseparable from mediumship as simulation from hypnotism.' It is not necessary to say that the proof wavers.

"That which strikes those of us who are neutral is that while 'psychic phenomena' are produced in the presence of *savants*, it is only when one is present. An assembly of *savants* see nothing. Nothing of the sort at the Academy of the Sciences, the Academy of Medicine, or the Royal Society of London. Does this prove that the psychic revelations are false? Certainly not! But it does not prove that they are true.

"These gentlemen treat us very scornfully. They say: 'Hallucination! It is the only word you have. One might admit that a person in certain morbid states might have false perceptions; but to suppose that ten or fifteen persons in perfect health, some

of whom are incredulous, should have the same hallucinations at the same moment, and should all see the same forms at the same moment, is an absolutely puerile hypothesis.'

"Oh, that depends! On the contrary, nothing appears to me more natural than that fifteen persons, at night, in the dark, assembled with the same idea, should have a common hallucination.

"No; all this is interesting; it has all been observed; it has all even been proved; but the proof is not yet complete. It is necessary to reserve one's decision. . . .

"We await a science which is in progress of formation. We will wait until the scholars agree. No one doubts the fact of gravitation, because all the scholars agree about it; no one doubts the theory of microbes, because all the *savants*, with two exceptions perhaps, accept it. It will be so with spiritism, when it shall have attracted to it all the scholars of the world. . . .

"In the mean while I prefer not to decide on the grand experiments which are now being made. I have not much confidence, but I wish to see. The facts are accumulating. They are in the hands of honest, conscientious, calm, and scholarly men. The verifications are being made from day to day, patiently and tranquilly, without haste and without too much prejudice. They are not complete, but they will be. When this has been done, from all the facts, something can be selected."—*Translated for The Literary Digest*.

The English "Church Reform League" has addressed a letter to one thousand of the London clergy, which contains the following passage indicating the policy which has been determined upon for the present: "Experience has proved that, even under the most favorable circumstances, it is now practically impossible (even if it were desirable) for Parliament to 'reform and cleanse' the church; and therefore, instead of any longer wasting time and energy in fruitlessly trying to pass a series of ecclesiastical bills through Parliament, a large body of us have banded ourselves together in order to try and get one short enabling act passed which will make it possible for the church at any time, through her properly constituted and representative assemblies, subject only to the supremacy of the Crown and the veto of Parliament, to effect all necessary reforms herself."

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 36.

## The Saints' Herald.

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HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, SEPT. 8, 1897.

### IS IT INTENTIONAL?

THE following letter from Dr. John Gilbert, of Fall River, Massachusetts, shows a rather singular condition of things; providing there is an intentional method employed by the citizens of Salt Lake City, to convey to tourists the idea that Joseph F. Smith, second counselor to President Wilford Woodruff, and consequently one of the Presidency, is a son of Joseph Smith, the Martyr. We doubt Joseph F. Smith being a party to any deception of the kind, as he is evidently a too loyal son of his father to permit it.

FALL RIVER, Mass., Aug. 3.

*Editors Herald:*—The inclosed slips taken from the *Fall River News*, issue of July 31 and August 2, explain themselves.

Mr. George W. Penniman, the husband of Mrs. Mary L. Penniman, is an extensive traveler and lecturer. He personally informed me that he was in Salt Lake City several days, was frequently in the company of George Q. Cannon and Joseph F. Smith, that he got the impression that Joseph F. Smith, was the son of Joseph Smith, the founder of the church and that all tourists get the same impression.

I have no doubt that Cannon, Smith, *et al* purposely allow this impression to get abroad and make no effort to enlighten the public as to the facts.

I think it the duty of all everywhere to inform the public of the truth that the lineal descendants of Joseph Smith, the martyred prophet and translator of the Book of Mormon, repudiate the teachings of Utah Mormonism.

In bonds,

DR. JOHN GILBERT.

We also quote a paragraph from each of the clippings referred to in Doctor Gilbert's letter which states that Mrs. Penniman gathered the idea that Joseph F. Smith was the son of the Martyr:—

The Presidents of the church occupy seats reserved for them, just below the choir railing, and the Twelve Apostles sit just below them. President Woodruff was not present, owing to illness. As he is more than ninety years old, he is soon to be succeeded by an-

other, who will probably be Joseph Smith, a lineal descendant of the Joseph Smith who gave to the Mormons their so-called inspired writings.—*Fall River News*.

[Visitors to Salt Lake City are usually told that Joseph F. Smith, the person referred to in the article, (not Joseph Smith, who is a different person and has no affiliation with the Utah Mormons,) the second member of the First Presidency, and who will undoubtedly be the successor of Wilford Woodruff, is a lineal descendant of Joseph Smith the founder of the church and translator of the Book of Mormon. We are informed that this is not the fact, but the Joseph F. Smith is the son of Hiram Smith, one of the ministers of the church and brother of Joseph. The error is a common one and few tourists have ever been informed otherwise.]—*Fall River News*.

We have several times noticed this mistake in identity made by tourists, no doubt arising from a similarity of names, the only thing upon which to found such an idea.

Joseph F. Smith, of the Utah First Presidency, is the youngest living son of Hyrum Smith, brother of Joseph, the Martyr, and who was killed in Carthage jail, that bloody 27th of June fifty-three years ago, and is the half-brother of John Smith, the Patriarch of the Utah Church. John is the son of Jerusha Barden, the first wife of Hyrum Smith, and Joseph F. Smith is the son of Mary Fielding, the second wife of Hyrum, to whom he was married after the death of Jerusha, who died in Kirtland, Ohio, before the removal to Missouri.

There is not one of the lineage of Joseph Smith, the Martyr, living in Utah and a member of the Utah Mormon Church — not one. The only children born to the Martyr, Joseph Smith, are members of the Reorganized Church, and are living away from Utah; two at Lamoni, Iowa, and one at Elgin, Illinois.

We fail to see how the Utah people permit such an impression to be gathered by tourists, if it is done by them directly, or passively to their knowledge. We can, we think, understand why they could and do wish that the sons of the Prophet were among them and advocates of the faith and members of the Utah Church, instead of being active opposers of some things

which have made Utah people famous as religionists. The sons of the Prophet believe the faith of their father, and find no place in it for plural marriage, spiritual wifery, marriage for eternity by proxy, the Adam-God theory, the shedding of man's blood by man as an atonement for sin, Utah being Zion, the accretion of families by patriarchal adoption, and some peculiar views seeming to be the natural outgrowths of, or adjuncts to these views, as that father's faith became known to them by direct teaching and public documentary evidence, left on record by him.

The body of Brigham Young lies in a spot easily to be seen by the passing public, in a metallic coffin, under a massive granite slab; his statue stands at the head of a principal street in the city near by the great Salt Lake, that men may honor his memory as they pass. The bodies of Joseph and Hyrum Smith lie in an unnumbered, unmarked grave to which no man may make pilgrimage; while no monument stands anywhere to attract the eyes and thoughts of the passer-by. Their memory is honored by but few, and a just conception of Joseph's features is had by fewer still. Many who openly profess to revere his teaching put his name to an open shame by charging him with beliefs and practices specifically denounced by revelation from God through him and adopted by the church in solemn assembly, where prophets, seers, apostles, councilors, venerable presidents, and holy men of excellent repute among men and high standing before God, bore testimony that the revelations were true and were accepted as the law of God to the church.

We do not know who will succeed the venerable President of the Utah Mormon Church, Wilford Woodruff; but it is not likely to be a lineal descendant of the Martyr Joseph Smith, much as such a successor might be desired by some in Utah; unless sweeping and radical changes of opinion and faith should occur in places where none is now looked for.

## THE BLUFF PARK REUNION.

THE Assistant Editor, accompanied by his eldest son, and in company with Brn. William Anderson and J. C. Clapp, and Prof. J. T. Pence, of Graceland College, left Lamoni on Monday the 23d ult. to attend the reunion at Bluff Park, near Montrose, Iowa. The party went via Keokuk, where they rested over night, arriving at the reunion camp at about 9:30 the next morning. By previous arrangement the writer found comfortable quarters, and in harmony with previous experiences, very large hospitality, at the cottage of Pres. A. H. Smith, who with his son Fred A. were already on the grounds, and who royally welcomed the incoming travelers; Professor Pence also finding quarters with Bro. Smith.

Repairing to the pavilion the congregation was found engaged in prayer service, which was followed by preaching by Bro. William Lambert, on the duties of saints. The good Spirit was present, imparting counsel and comfort, inspiring the speaker with words of encouragement and wisdom, and bearing witness of the Father's continuing good will and care. Briefly considering the history of the past and looking forward to what the future might demand and develop, the writer was made to realize that the work was the Lord's and would be carried forward to successful completion, however trying the conditions through which any might be obliged to pass as a result of loyalty to truth. This witness of the Spirit was reviving. We again knew that the Lord was present among his people, ready to direct and bless, that he would direct and overrule to final victory; and which knowledge was confirmed by subsequent similar enjoyments of those present at the various services attended. Preaching services were held at 2:30 and at 7:45 p. m., Brn. F. A. Smith and J. C. Clapp addressing the respective audiences on fitting themes and with liberty and light.

The reunion had provided that Wednesday, the 24th, be devoted to recreation as those in attendance might severally desire; and the day of outing was generally observed and thoroughly enjoyed. It will be remembered that the city of Nauvoo, the former "beautiful city" of the saints,

and headquarters of the church from 1839-1844, is located (what is left of it with later changes) on a prominent point of land just opposite Bluff Park, and around which the Mississippi River winds in quiet majestic mien that dignifies the scene and with the varied landscape of encircling hills lends natural enchantment to the view, of a place already deeply interesting because of the vicissitudes of the past which culminated in the death of the martyrs, Joseph and Hyrum Smith, at Carthage, Illinois, the county seat of Hancock County, in which Nauvoo is located, and twenty-three miles distant. The saints in camp desired to visit the old city and view its landmarks; also to enjoy other legitimate and proper opportunities for change of scene and healthful recreation by which man also comes in touch with his Maker through his works, which please the eye, gladden the heart, and enliven the soul; and without the enjoyment of which life cannot be broadened, rounded out, and completed; hence the provision for "outing day."

Being unable to complete arrangements for a steamboat excursion, many took advantage of a trip down the river to Warsaw, Illinois, and return, through the government locks to Keokuk, via the steamer Van Metre, provided for by the Methodist people—a trip of fifty miles for twenty-five cents. The excursion was about half Latter Day Saint and half Methodist, and was greatly enjoyed by all who took advantage of it. The start was made from Montrose at nine a. m., Keokuk being reached about eleven and Warsaw about 11:40, where the excursionists visited points of interest, principally the restaurants, and incidentally the site of Old Fort St. Edwards, the original settlement; starting on the return trip at three p. m., arriving about seven p. m.

Not an unpleasant feature occurred during the entire journey, which was one of innocent wholesome enjoyment of the pure air and picturesque scenery of the Mississippi Valley. Perhaps the writer had developed extra capacity for enjoyment of such an occasion, because of years of early life spent upon the banks of the Ohio and its tributaries, also because of years of almost uninterrupted attention to office work. Be that as it may, all com-

prising the Bluff Park party caught the infection and sat on the upper decks of the steamer and viewed the changing scenes presented by the hills rising above the Father of Waters, unwearingly throughout the journey; varying and heightening the enjoyment by happy conversation and occasional song exercises in the cabin.

President Joseph Smith and Bishop E. L. Kelley and three of his children had arrived during the day; this made the ministerial quota complete. Besides those mentioned of the general missionary force present were Brn. J. R. Lambert, J. H. Lake, J. S. Roth, J. S. Sively, F. M. Weld, T. J. Sheldon; also Bro. A. S. Cochran of Lamoni, Bro. W. Vickery of Plano, Illinois; and Bro. T. A. Hougas, Superintendent of the General Sunday School Association and present in the interest of that feature of the work, and who, assisted by members of the Sunday school workers present, gave that department due and necessary attention.

President Joseph Smith was also domiciled at the Smith cottage, completing its quota of lodgers and adding to the enjoyment of its residents and of all present at the meeting by his words of instruction and spirit of joviality and good cheer. He occupied the stand during the evening hour, pleasing his audience and reviving himself in the effort.

The daily program provided for Sunday school exercises at eight, prayer meeting at nine, preaching at 10:45 a. m., and at 2:30 and 7:45 p. m.; the afternoon of Thursday, the 26th being devoted to special Sunday school work, that of Saturday to reunion business.

The prayer services throughout the reunion were richly enjoyed because of the manifest presence of the Holy Spirit. The evidences of its blessed influences were both felt and seen; many were visibly affected by its comforting and reviving power and readily voiced the sentiments it inspired them to utter, both in praise and testimony and in the outward gifts of the gospel. To us it seemed that no one privileged to witness its workings could doubt the presence of God with his people, nor that he acknowledged them as such.

Preaching and the devotional exer-

cises continued as provided for. Various brethren occupying as appointed, to attentive and at times, quite large congregations. In the afternoon of Saturday, the 28th, a business session was held at which it was decided to hold another reunion about one year from date, the time and arrangements being left to a committee of five, composed of the following named brethren: William Anderson, A. H. Smith, J. R. Lambert, Daniel Tripp, and J. S. Snively. The committee, with Bro. Anderson as chairman, promptly secured the Bluff Park grounds for the reunion of 1898, and will doubtless announce further particulars in due time. They have secured the grounds upon such terms and have other features provided at such rates as to insure financial success and accommodations at reasonable rates; hence those who may contemplate attending the '98 meeting may be assured that the committee will provide every essential aid in their power to place at the disposal of visitors.

Sunday, the 29th, was the crowning day of the session—the best of the wine at the last of the feast, as it should be. The weather, which had been pleasant throughout, was well tempered to the gathering and all seemed attuned to harmony with the occasion. The Sunday school exercises were held at eight o'clock. At nine the regular season of prayer was held, in which many participated, the young with the older membership, giving unmistakable evidence of acquaintance with the workings of the good Spirit.

By 10:45 many people had come in by team and train from the surrounding country and towns, notably a number of the business residents of Keokuk, Fort Madison, and other places, and who with others present filled the pews and extra tent seats provided for the added attendance, or listened attentively as they stood in groups around the seated pavilion, which was taxed beyond its capacity. At 10:45 Prof. J. T. Pence delivered an address on the subject of Education, in the interest of Graceland College. It was an eloquent and earnest effort. Pres. Joseph Smith followed in a fifteen minutes' address, happily conceived and well received, defensive of the church and in statement of its

loyalty to the constitutional law of the land and the principles of morality that underlie the social structure.

At 2:30 p. m., however, the President exceeded his former effort in a gospel discourse from the words, "If ye continue in my words, then are ye my disciples indeed," etc. President Smith was himself, and made one of the best efforts ever heard from his lips. His points were so plain and comprehensive that all seemed to see their force and realize to a degree their weight. Hundreds heard the gospel and to a degree sensed something of the spirit actuating the Reorganization, and were very favorably impressed with the character of the work and the people representing it. The saints especially were glad in the inspiration of the effort.

The evening and closing sermon was delivered by Bro. J. R. Lambert; a defense of the position of the church, characteristic of the speaker and a strong plea for justness in the examination of the positions held by our people.

The climax of the reunion was reached with the day's proceedings, and it closed in a spirit that the writer has seldom if ever experienced to such a degree, but never seen surpassed. All seemed to partake of a spirit of happiness unalloyed, unhindered in the least degree by any feeling or influence that prevented the fullest expressions of love and confidence in the good will and fellowship of one another—that which the Book of Mormon writers express as "most joyous to the soul," and a foretaste of what is to be enjoyed when the imperfections incident to humanity under existing conditions are sublimated. It was high in its character, exalting in its influence, and gave to those blessed to realize it a clearer understanding of the ends to be reached and the possibilities to be attained and enjoyed by those who overcome and keep themselves in the love of the gospel and the bonds of peace. It was in evidence that life in Christ *now*, in harmony with the statement of the Savior, "whosoever *liveth* and believeth in me," etc., was within the range of possibilities; indeed, that such is the spirit in which the children of God are to live and actualize the divine life in order to realize in truth and express

in fact what the Savior declared: "By this shall all men know that ye are my disciples, if ye have love one to another." We felt that all present were helped to purer and truer conceptions and nobler intentions by the spirit and associations of the reunion, and that it was a pronounced success that would prove greatly beneficial to the cause in general; and while somewhat in doubt for a time as to the propriety of continuing another year, because of the financial stringency of of the times, were led to conclude that the decision to continue was a correct and wise one, and that if wisely conducted, the spiritual features being kept carefully in view, lasting good and widening confidence in the church and its faith and the conversion of many would result.

Some features of the gathering deserve especial mention, with others already noted: Four men, one of whom had been baptized by Bro. Lake in early years, came from Beardstown, Illinois, to hear the word. The one baptized renewed his interest and was received again into fellowship on his baptism and statement; the three accompanying him were baptized. On the day they left, two others, Brn. Shoemaker and Bartlett, also from Beardstown, came to the reunion, not knowing of the others nor of their obedience. Thus the work will be represented at Beardstown by six brethren. Fourteen were baptized; seven by Bro. J. S. Snively, seven by President Smith.

During the prayer meeting of Saturday, the 28th, the following hymn was sung in tongues by Bro. J. H. Lake, Sr. Newberry, of Montrose, interpreting. It was sung calmly and nicely to the tune Ortonville:—

The Spirit of the Lord is here,  
It rests upon me now;  
It brings sweet peace and comfort here  
To dwell with saints below.

Then why be doubting? Do not fear,  
The Lord is ever kind,  
And often angels linger near  
And powers of darkness bind.

Ah! yes, the time is drawing near  
When Zion will be blest,  
And all the true and faithful saints  
Will enter into rest.

Press onward, saints, the victory win,  
Your homes in peace adorn;  
Be free from sin, yourselves prepare  
For th' resurrection morn.

If this imperfect effort to convey to the HERALD readers a correct conception of the character of the late reunion is successful, especially if it brings to them a degree of the spirit of that occasion, the writer will be repaid for the endeavor. He believes he has not overestimated nor overstated the spirit and general features of the occasion, but has expressed what a number, competent to reach correct conclusions and render a judicious judgment, have expressed concerning the gathering. It is an evidence of the increasing good coming to Israel everywhere.

Some statements concerning Nauvoo may be of interest to those who have never visited the city. During the life of Joseph Smith the population of the city was estimated at about 25,000 to 30,000. It now numbers about 1,300 or 1,400. The site of the temple is covered with various kinds of buildings, from the store to the stable and saloon; and not a vestige of the original temple structure remains, except what material has been used in the erection of other buildings. A large two story stone building shows the massive temple rock in its walls. Near by, just north of the temple lot, stands the Roman Catholic church "of St. Paul and St. Peter," rearing its spire about two hundred feet in air, attracting attention, and seen readily as one approaches from the surrounding country, teaching a lesson that he who runs may read and which perhaps it would do little good to comment upon here. Opposite the church is a Catholic school.

The Homestead, the early home of the Martyr and his family, now the property of Pres. Joseph Smith, still stands on the river bank, where a portion of it stood as a log house (one of the first erected in the early settlement of the site of Commerce) when the saints moved in after the expulsion from Missouri. The original was added to and improved by the Martyr. The building shows the ravages of time, but may last for years to come. Directly opposite Main Street, east of the Homestead, stands the Nauvoo House, or rather the southwest corner of it, occupied by Sr. Bidamon and tenants, a substantial structure of brick and stone. The north and east wings of the building were torn down

and the remaining portion (which had never been built above the second story windows or thereabouts) completed by the use of the material so obtained. The stone walls are massive and with the original brick work show the substantial character of the material and workmanship. Directly north of it stands the Mansion House, the later home of Joseph Smith and where he and his wife Emma kept house and hotel together, caring for visitors to the city pending completion of the Nauvoo House, we suppose. With the exception of the destruction of the eastern wing this building is in a fair state of preservation. It is a frame building, and now the property of Pres. A. H. Smith. Further east are some lots belonging to Bro. David H. Smith; and some distance away is a brick house occupied for a time by Lucy Smith, wife of the Patriarch Joseph Smith and mother of the Martyrs; who lived there with the family of one of her sons. Directly north on Main Street stands the frame cottage of Sidney Rigdon.

In other portions of the lower part of the city stand the brick residences of Brigham Young, Heber C. Kimball, Joseph Young, brother of Brigham, William Marks, and others. Many have been torn down, but some yet remain as monuments of the past; some of them quite pretentious, for instance that of Heber C. Kimball, a good large brick structure well preserved. The Prophet's home is modest in comparison, and shows simplicity in its style and arrangement. The Masonic Hall, cut down one story, also remains in good state of preservation. Most of the buildings named are on the flats, a large tract of gardens and vineyards with the original streets grass covered, in marked contrast with the activity of years gone by. The business portion of the town is on the hilltop, about a mile distant.

Most of the inhabitants are frugal, industrious Germans, hospitable by nature and friendly to saints and other visitors. The general spirit of the people of the surrounding country is one of friendliness to the people of the Reorganization, which is slowly building up its branches in the district; not with a view to rallying again at Nauvoo, however, but with the object of preaching the gospel to

the people. It may be possible, but does not seem probable, that the old sites may ever be more, or in any event much more to the Reorganization than what its past, including the memory of its sainted and martyred dead, has made it. This, however, is but an expression of individual opinion.

#### QUESTIONS AND ANSWERS.

QUES.—If priests, teachers, and deacons hold the Aaronic or lesser priesthood, why cannot a teacher officiate in all the ordinances pertaining to that priesthood?

Ans.—There are two reasons why, so far as the church is at present concerned; 1. Paragraph 11 of Section 17 of the church rules distinctly states that "neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands."

2. Because the church in conference assembled a year or so ago decided that neither teacher nor deacon could even pass the elements of bread and wine in the administration of the sacrament by the elder or the priest.

If any other reasons are asked for, in the way of a discussion of priesthood rights, we answer that we do not know. It would seem that these two were quite enough. Why the rule so stands we are not informed.

#### POLAR REGION EXPLORATION.

ANDREE, the polar balloonist, Peary, and others are in the field; yet zeal in polar research does not abate, and new expeditions are being projected, the last one of which we read being reported in the item given below. If there is concurrence in the force moving Arctic explorers with that that impelled Columbus, there must be something of moment to be discovered in the regions of ice and snow, or of the open polar sea, as the future may reveal. It is interesting to note the interest in the northern realm. It certainly must eventuate in greatly added knowledge of that present comparatively unknown portion of earth's domain. Mr. Stein seems to have practical ideas concerning plans for exploration:—

Berlin, July 24.—Robert Stein, an American geographer, intends to erect next year a permanent exploration station at the entrance to Jones' Sound. He is convinced of the necessity of exploring the polar region systematically, especially for commercial purposes, believing that a handsome profit is realizable from whales and other animals,

probably from guano, and probably from precious metals.

He believes it desirable that there should be a methodical, scientific observation of the magnetic phenomena of the aurora and a study of the paleontology and geology of the polar regions. Mr. Stein proposes that the station shall be occupied by from four to six explorers, who shall employ Esquimau families.

#### TEMPERANCE STATISTICS.

ACCORDING to the following from an article in the *Deseret News* for June 1, by Professor Nydahl, of the Augsburg Seminary, the United States is a long ways debtor to the drink habit:—

The United States, the cradle of the movement and the foremost country in the ranks for morality, still spends more every year for liquor than for the necessities of life and for education. These are the figures:

The United States yearly spends for the conversion of pagans, \$5,000,000; for brick for building purposes, \$35,000,000; for potatoes, \$110,000,000; for churches, \$125,000,000; for schools, \$165,000,000; for silk \$165,000,000; for furniture, \$175,000,000; for sugar and molasses, \$225,000,000; for wolen goods, \$250,000,000; for shoes, \$335,000,000; for flour, \$345,000,000; for books and papers, \$370,000,000; for cotton goods, \$380,000,000; for lumber, \$495,000,000; for tobacco, \$515,000,000; for iron and steel, \$560,000,000; for meat, \$860,000,000, and for intoxicants, \$1,110,000,000.

#### AN ODD SAYING.

THE following is a good specimen of a clerical bull, or overdrawn simile:—

Suggestion from the pulpit.—“Brethren,” said a well-known Bishop the other day in the course of a sermon, “I beg you to take hold of your own heart and look it straight in the face.”—*Tit-Bits*.

#### EDITORIAL ITEMS.

BRO. JAMES CAFFALL, of the Twelve, who sailed from Liverpool, England, on Saturday, August 21, stopped off at Lamoni, enroute home, on Thursday, September 2, leaving for Council Bluffs, the day following. Bro. Caffall returns to America after an absence of over three years in the British mission, having been appointed to that field at the April Conference of 1894. He has labored industriously to build up the church in England and Wales, and returns looking younger in appearance, and in better health, than when he left. He arrived at New York on the 27th, but was delayed there and in Chicago. He reports the voyage a rough one during three days of the passage. He met Bro. Heman C. Smith in England, and who succeeds him in charge of the mission.

Bro. Frank Criley, representing the Herald Office, and well loaded down with a supply of church literature, departed for the Woodbine reunion on the 3d inst., prepared to supply visitors and friends in camp with a full line of church publications. Those present would do well to subscribe for or renew payment on the HERALD at the reduced rate—\$1.50 per year in advance.

A large party of Lamoni saints, of the ministry and laity, arrived home from the Bluff Park reunion, on the 30th and 31st ult., among them President Joseph Smith and Bishop E. L. Kelley. President Smith left home again on Thursday, the 2d inst., for Onslow, Iowa, where he is to dedicate a church on Sunday, the 5th, and would go thence to Woodbine, to attend the reunion. Bishop Kelley is to leave home again next week, also going to Woodbine.

We understand that Prof. J. T. Pence, Acting President of Graceland College, will also attend the reunion at Woodbine with a view to representing the interests of Graceland College. Those interested in educational matters will find the Professor ready to fully acquaint them with the facilities and general features of Graceland.

The reunion at Blue Rapids, Kansas, closed August 23, with a pleasant and spirited meeting for prayer and testimony, when “God be with you till we meet again” was sung, and the benediction was spoken; so wrote Sr. Estelle Hart.

Bro. J. A. Gunsolley, of Lamoni, left for Woodbine on the 2d inst., to attend the reunion. Sr. W. W. Blair and others, we understand, will also be present from our city.

Brn. D. E. Tucker and C. I. Carpenter are laboring in new fields in Florida. They find it very difficult to get openings and are engaged mostly in private preaching; card dated McDavid, Florida, August 18.

We note that Bro. C. J. Hunt shares with others in the belief that judicious advertising has a legitimate place in missionary work; and that as he moves along the local newspapers publish his card, stating his faith, announcing services, and inviting attendance, also attention to his “question box.” This time it is the *Lake City Graphic*, of August 26, through which Bro.

Hunt introduces himself to the people, and which the missionary is obliged to do, and should do, as they will not run after him. These are the days when push and printer's ink go hand in hand with success, and he is wise who will not neglect the prudent use of both. They can be used too, without the admixture of sensationalism, which has no place in the gospel economy, but is worldly in spirit and at variance with truth.

Sr. Catharine Salisbury, sister of Joseph Smith the Martyr, was present at the late Bluff Park reunion, and strengthened the saints by her testimonies and reminiscences of early days. She is aged and at times infirm, but is animated by love for the work and fellow saints that prompts her to attend what gatherings she can. We noted also the presence of Father Lambert, Brn. D. A. Hougas, H. T. Pitt, S. J. and F. A. Salisbury, C. E. Willey, G. P. Lambert, and others. Last, but not least, honorable mention is made of Bro. and Sr. Reed, of Montrose, who had charge of the boarding house, and who pleased and satisfied their numerous and devoted patrons.

Anti Jewish riots at Pilsen, Bohemia, August 23.

The union of the Central American republics is said to be endangered by dissensions.

President Borda, of Uruguay, was assassinated at Montevideo, August 25, while taking part in the celebration of the independence of his country.

The Cuban General Gomez wants Bartolome Masso for President of Cuba “because he shows not the least desire for office, in spite of the fact that he was the soul of the revolution,” etc. There is hope for any cause when its leaders are devoted to it and not to their own personal aggrandizement, as there is little or no hope when it is otherwise. Masso evidently possesses at least one important qualification for leadership—devotion to the masses of the people.

A commission is soon to meet in St. Petersburg to discuss the question of universal and compulsory education in Russia.

Forty thousand revolting tribesmen now confront the British troops at

Khyber Pass, the most important strategic position on the Northern Indian frontier, and which the Afridi's and other tribes now hold possession of. Rebellious tribesmen are also rising up against British rule in other portions of India, and some of the native militia is deserting from the government. British forces are in the field and moving forward to suppress the insurrections. The situation is serious and may yet bring England and Russia face to face in Asia.

The visit of President Faure to St. Petersburg has resulted in a formal and open alliance between France and Russia. The reception of the French President was accompanied by manifest enthusiasm by the Russians of all classes. The French people are delirious with joy, and both populace and press openly predict the recovery of Alsace Lorraine from Germany. European statesmen see in the alliance the humiliation of the German emperor and failure of his effort to lead or control European counsels and to unite Europe against Great Britain.

## Mothers' Home Column.

EDITED BY FRANCES.

"I walked in the joyous morning,  
The morning of June and life,  
Ere the birds had ceased to warble  
Their sweetness of love and strife;  
I walked alone in the morning,  
And who was so glad as I,  
When I saw the pale wild roses  
Hang from the branch on high!"

### A MAN'S GREATEST HELP.

THE BEST THING IN ALL THE WORLD IS TO  
HAVE HAD A GOOD MOTHER.

NOTING the tendency of mothers to escape the care and responsibility of training their own children, resorting to nurses, governesses, kindergartens, etc., Edward W. Bok, in the November *Ladies' Home Journal*, vigorously contends that woman should consider her God-given "duties" to her children vastly paramount to every "claim" that can be made upon her time. "It is one of the most baleful tendencies of the times," writes Mr. Bok, "that young children are placed so much and so entirely in the hands of nurses, and so far away from their mothers. I do not think that women exactly realize what the early teachings and influences of a mother mean to a man when he reaches years of maturity. The time which a boy spends at his mother's knee is never forgotten by the man. Our morality is learned there. Our characters are formed there. We are most impressionable when we are in a stage of absolute dependence upon others. What sort of a recollection is it for a man to look

back to a line of nurses or governesses? What moral stimulus does he receive from the recollection of a mother inevitably reading some novel and resting in a languid stupor with fan and smelling bottle? What moral fibre is instilled into a child who sees his mother only as she flits before him between morning calls, luncheons, meetings, teas, drives, dinners, and theatre-parties? What does a boy learn at the knee of a nurse? Good? Perhaps. But just as often he learns that which is not good. Many a man has stood at the forks of the road in his life, broken-hearted and perplexed, only to have his mother's words, uttered to him when a child, come before him and point him the way. It is then that he realizes that the best thing in the world to a man is to have had a good mother, watchful, tender, and anxious, as only a mother can be where her child is concerned. In those supreme moments the lesson taught—not by the nurse, not by a stranger, not at the kindergarten, but at the mother's knee—becomes a precious recollection and a benediction. It means then a man's salvation. And in that quiet moment a man thinks of a good mother as he never thinks of any other woman. A look of tenderness comes into his eyes, a feeling of softness creeps into his heart, and the attitude of his earliest infancy comes to him as, unconsciously, he looks upward and breathes to himself the most precious of all words: 'Mother.' It remains for the mothers of to-day to determine how much that word will mean to the men of to-morrow." . . . He emphasizes the distinction between a mother's duties and the claims upon her time: ". . . When to a woman is given the sweetest delight that can come to her, motherhood, God gives with that delight a duty: the duty of a personal training of the child. Before that duty, all outside work—I care not by what religious, charitable, or philanthropic word you may call it—should fall. No matter what outside work a woman may be engaged in, the best can only be a claim upon her time, and not a duty. And duties never conflict. God gives no more duties to a woman than she has the time or ability to fulfill. The exactions of the world are not duties; they are claims. If there is time it is well to meet them. But claims being man-made and duties being God-made the former must often be ignored and should be put aside where the latter calls. Women should think of this and bear it in mind a little more constantly than they do, especially in these days of organizations."

STRATFORD, Essex, England.

*Dear Sisters:*—As time goes on I feel more and more that this is the work and plan of God, in which our Lord gave us an example by which we might be saved, if we walk in his footsteps. I know that this is the hastening time when he is calling his own out of the world to work with him for the benefit and salvation of others. Luke tenth chapter and twenty-first verse truly says, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Even

so it is true, for I am but a babe in the kingdom of God. I have fallen and slipped many a time since I have been in the church. The temptations and trials of this life have been many to me, but not in the least do I regret it, for now the Lord in his own good time will make us stronger, when we are able and fit to receive him. I love all my brethren and sisters in our little hall in London. It is good to meet with them and praise God; it does me much good. I remember three or four years back a prophecy came to us through our respected Sr. Bradshaw, that we should have a place of our own to worship God in, and if we were faithful many would come in.

We have now our hall, and many are coming in, although it is not through my faithfulness, but that of others, although I feel the Lord has forgiven me all my errors. I feel I must praise God all the day long for his mercy and love to me, and my husband, and child. So cheer up and have courage, dear sisters, do not faint by the way if you have gone back a step or two as I did, for he has promised if we sin we have an advocate with the Father, who is ready to receive us. I ask an interest in your prayers, that I may be kept humble, that I may endure unto the end in Christ Jesus, Amen.

"Let the lower lights be burning,  
Send a gleam across the wave,  
Some poor fainting, struggling seaman,  
You may rescue, you may save."

HANNAH WELLS.

### PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. S. Weldon, of West Side, California, desires the prayers of the saints in behalf of her daughter, Maud, that she may be healed, as she is dangerously ill and lacks faith to be healed. Will the Prayer Union please remember her.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor  
Address minutes and notices of conventions, etc.,  
to "Editors Herald, Lamoni, Iowa.")

THE Nauvoo reunion recently passed into history. The attendance was not large, general interest fair. The Sabbath school workers were not behind in fulfilling their duties. Sessions of Sabbath school were held at eight o'clock a. m., which were entirely successful. Normal or institute work at four p. m., each day for three or four days.

The special day consisted of but one session, the presiding officers having seen fit to curtail the customary allowance of time for special Sunday school work. Of course we very cheerfully acquiesced on account of a seeming need of time for more preaching.

The General Superintendent arrived Sunday a. m. from Blue Rapids, Kansas, reunion, quite sick; was not able to be on duty till Tuesday. He left the last of the week for the Nevada, Missouri, reunion, stopping over Sunday with the saints at Independence.



## UNIFORMITY.

Still we find many anxiously inquiring when we are to begin our uniformity of lesson texts in the three grades of the *Quarterly*. We are very happy to say to Superintendents and teachers take notice; and that beginning with October the lessons in all three grades—Senior, Intermediate, and Primary—will be upon the same text or subject. To illustrate: The subject of one senior lesson is "God is merciful." The Intermediate and Primary grades use exactly the same subject, but simplified to adjust it to the comprehension of the child mind. We will follow neither old or New Testament strictly, but lesson texts and illustrations to suit the subjects will be used wherever found. Before the time for the change comes, see that your present series of lessons is well "rounded up"—well reviewed and systematically fixed in the mind. Knowledge gained in a haphazard way is of but little service to us. Put it in order and we can make profitable use of it. To illustrate: A coat might be well and accurately cut out, and of good material; if properly put together it will make a good serviceable garment. But sew it together just as it happens to come and what have you? The arm may come where the collar should be; the collar may come where the pocket should be. In such a case, of what use would the garment be? The material is good and well cut, but must be worked over before it can be put to use. So, if you would get full value out of the lessons of the past quarter, or year, or even two years, we must put the various facts together in a logical, systematic way. Show the cause of an event also seek the result. Seek to discover the correct order of events and fix them in your memory. Seek also to discover the pleasure or displeasure of God in each instance. Let us *complete* the work as far as we have followed it, and not simply drop it. Begin *at once*. You have but a lesson or two at most till we change subjects.

FANNING, Kans., July 21.

HAVING a desire to cast in my mite, I will endeavor to relate a little of my experience in the Sunday school work. In taking a retrospect of the past I can trace my acquaintance with the Holy Scriptures to the

## TRAINING

I received in this department of religious work when yet but a child. And from then on as I grew up in years, my zeal and interest became permanent, without respect to place, people, or sect. I felt satisfied that I had received good myself, therefore I was desirous of sharing and imparting a measure unto others as best I could. And, when six years ago I embraced the true gospel of Christ, I was prepared to enter into the Sunday school with all of my former enthusiasm and delight. I had always believed that the Sunday school was a noble cause, acceptable unto God; but now I *know* that it is.

## MY EXPERIENCE

as a teacher has been a pleasant and profitable one to me. One needs all the light and information he can get to make the lesson both attractive and instructive to the class;

hence the importance of much preparation in prayerful study. It don't pay for us to teach in our own strength. "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you," is as precious a promise as any that ever graced the lips of the great Teacher. Our heavenly Father has things to impart to his people for the asking. Shall we ask?

Again our blessed Master expects

## TRUE AND CONSISTENT LIVES

from the hands of those who would become coworkers with him in advocating the righteous principles appertaining to his kingdom. Paul wrote to saintly Titus: "Young men likewise exhort to be sober minded, in all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity; sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."—Titus 2:6-8.

From my

## EXPERIENCE AS A SUPERINTENDENT,

I can truthfully attest that there is a solemn responsibility attaching to this office. So keenly have I felt it sometimes that I would shudder at the thought. I fear that those who properly realize this are few and far between. With tears have I oftentimes plead for divine aid and support. Having received great joy and satisfaction within my soul as a token of my acceptance, I have been greatly blessed. I will relate one instance how the Lord acknowledged my weak effort. One Sunday recently during our closing exercises, seeing quite a number of little children before me, I was led to admonish the parents to teach their offspring to pray, and to bring them up in the nurture and admonition of the Lord. I also related to them how I had been raised up by pious parents according to the light they had, and how they had taught me to pray when a child. Not only has that habit stayed with me through life, but it was the means of bringing me into the fold of God. . . .

During that session the Holy Spirit rested upon me standing as I was before the school. Now, what does all this prove? First that

## GOD APPROVES

of the Sunday school organization. Secondly, that the opportunities for doing good in the Sunday school are many; therefore God will hold us accountable how we spend the time here in his service. Thirdly, the responsibilities upon fathers and mothers in Israel are great indeed. Prayer is the key by which we unlock the door through which blessings flow from our Father above. . . .

Saints, the

## POSSIBILITIES

that lie before the Sunday school movement are immense. With a corps of men and women whose hearts are in the work, and whose love for their fellow creatures is unbounded, the great future alone can reveal the results of their labors. May each of us bear in mind the language of the Apostle Paul, which ought to be written in letters of gold in every Sabbath school, "Let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. 6:9.

FRANK J. PIERCE.

## Letter Department.

CASTLE ROCK, Wash., Aug. 19.

*Editors Herald:*—At last we are in Washington. How long we may stay here depends upon circumstances. Since writing you last week, besides closing our series of twelve preaching services at Lebanon, eight at Foster and nineteen at Waterloo. The result of these services of course cannot be told at present, but six were baptized at the last place, making thirteen since striking Oregon. At Waterloo, the evening of August 4, as your writer was steadying his nerves for the effort of the evening, we were somewhat surprised and considerably pleased to see Bro. Joseph Luff enter the tent. My nerves were all right at once and Bro. Luff did the speaking that evening, and also for each evening following until Monday the 9th. Such preaching ought to convince and win the honest hearted ones wherever it is done. Bro. Luff had come from Heppner to Lebanon and Bro. A. P. Morris brought him over to Waterloo with his buggy. The distance from Lebanon to Waterloo is six miles. Bro. Luff returned with Bro. Morris, but came back the next night prepared to camp with us.

Well, I acted as cook, and had for a stove an old tin pan turned over some rocks. Placing the fire between the rocks, I cooked on *top* of the *bottom* of the pan. One fact gave me courage, the sisters living at Lebanon and Sweet Home had furnished us with plenty of bread, butter, pie, cake, and fruit. So I did not wear my stove out (nor burn it out either), but still when Friday evening a new camp stove arrived from Lebanon for us we were not sorry. And when Saturday evening Mrs. Hall and Morris—two of the latter, mother and daughter—and Bro. Alma Morris, all of Lebanon, and Bro. John Morris and family, and Mr. H. Watkins and family of Sweet Home arrived, it was with a very cheerful spirit that I resigned the position of "cook and dish-washer" into the hands of the sisters. Sunday morning, Mrs. Slavons and Woods, of Foster, drove in, also Bro. Thompson and wife, of Sweet Home. Of course the day passed pleasantly, and although only a few blocks away there was a merry-go-round in full blast, and races and other amusements going on, still there was *peace* at the tent. The most of the saints left for home before the evening meeting, but Mrs. Hall and Morris, of Lebanon, still camped on the ground, and my former position as cook did not come back to me.

Our meetings were continued till Sunday evening, the 15th inst. Bro. Luff spent the week at Sweet Home, but came back Sunday with Bro. John Morris and spoke for us Sunday evening, the 15th.

Monday was fully occupied by moving to Lebanon, and Tuesday morning Bro. Holt and myself started for this place. In Portland we tried to find Sr. B. V. Springer, but found that she had gone East. We met a young Sr. Sund, also the daughter of Sr. Springer (I cannot recall the name now). After a short visit with them we hunted up lodgings and the next day, finding that the

low water prevented the boat from running to this point, took the train, and arrived about 1:30. Here we have found a welcome with Mr. and Sr. Crum, and here we will begin our meetings to-night in the city hall. We think the opening will be a good one, but can tell better after trying. Our health and hopes are very good. Our address at present is Castle Rock, Washington.

Your brother in Christ,  
A. M. CHASE.

MANCHESTER, England Aug. 17.

*Editors Herald:*—Please state that on consultation with our Bishop's agent, Bro. Thomas Taylor, I learn that tithes and offerings are less by far at this time than last year and prospects for the future less bright; in view of which fact, and the further fact of Bishop Kelley's article of recent date, I am of the opinion, that for the present it were better for Bro. J. W. Rushton, of Leeds, England to continue in his avocation.

I realize the embarrassment of this position; but all things being considered, it were better. The Bishop expressed to me his readiness to aid the mission financially as far as wisdom should direct, but the Bishop can't fill the church coffers; this is a work for thousands.

I know by God's grace Bro. J. W. Rushton would do good, and I would feel glad to see him on his mission, according to the action of General Conference of 1897 appointing him to labor in England under the missionary in charge. I suggest as I see and understand.

In bonds,  
JAMES CAFFALL.

I concur in the above.  
HEMAN C. SMITH.  
17 Dawson Street.

LOYD, Wis., Aug. 27.

*Editors Herald:*—I am striving in my weak way to build up the kingdom of Christ on earth.

Soon after the General Conference I received word from the authorities of Southern Wisconsin that they wished me to operate their gospel tent another season. I immediately put myself about getting ready, and on the last days of April I went to my field of labor and began to visit different points with a view of finding localities in which to operate our tent most successfully. In the meantime the quarterly conference convened at East Delavan. This conference confirmed the wish of the district authorities and appointed me to operate the gospel tent with Elder J. T. Hackett. Accordingly, accompanied by my faithful wife, who came to our assistance, we began operations at Hanover, Rock County. However, we soon discovered that there was no interest there, so after a week's stay we moved to a point one and one fourth miles west of Syene and six miles south of Madison, in Dane County, and set up on Bitneys Hill, by the side of the public road. We marveled and were indeed astonished at the large crowds of people that gathered nightly at our meetings, and we frequently heard the expression, "I am glad you came." We soon discovered that some were very much interested in our work.

Elder Short came over and put in some of his "big shots."

We remained at Bitneys Hill until July 13. We then moved into the city of Madison. We had a lovely spot on Chandler Street. On July 18, I had the pleasure of baptizing four adults in the beautiful Lake Monona. These were the fruits of our labors at Bitney's Hill. We had large audiences most of the time while we were in Madison, but a large portion of them were children—little boys and girls. Elder Short accompanied us and insisted on doing the most of the preaching and we "submitted." Elder W. A. McDowell, our missionary in charge, dropped in and gave us some of his pleasant discourses.

Not deeming it wisdom under the circumstances to remain any longer in Madison, we removed to Ableman, Sauk County. We had quite large gatherings at our meetings, but we soon discovered by observing the class of people who attended that there was no interest there. We stayed long enough, however, to place before them the fundamental principles of the gospel of Christ, and then pulled up and moved our tent to the Willow Valley, in Richland County. Elder Hackett reluctantly remained home, so we (myself and wife) were left to run the business alone as best we could. My brother and brother-in-law, D. R. Wildermuth and Jot Stout, came over from Loyd and took us to the Willow Valley. We set up our tent in my sister's dooryard and began meetings on the evening of August 3. We had large gatherings each evening and the Lord blessed me with great liberty while presenting the restored gospel to that people. Elder Joshua Hackett came over on Sunday and gave us two rousing sermons and went back on Monday. We regretted very much to lose the companionship and assistance of this worthy young elder. We remained in the Willow Valley two weeks and had a splendid hearing all the way through, and now the word comes to us from there, "Come back again."

By earnest request we removed our tent four miles farther west, and now have it set up "on the ridge," and although it is a busy (threshing) time, we are having large gatherings for a country place (an average of fifty-five persons each evening).

Tuesday, the 24th inst., it became necessary for my wife to return home to Plano, Illinois, to look after our domestic affairs. This season makes her fourth with the gospel tent. Right in this nick of time, when I began to wonder if I must run the whole business alone, Providence—that kind friend who never fails us—brought about a pleasant surprise; for our worthy brother, Elder W. A. McDowell, dropped in and is now in his masterly way assisting your humble servant to hold up the banner of King Emanuel.

We expect to remain here till time to pull up and ship the tent to the Wilder for the fall conference. We trust we have done some good for the cause we all love so well. We feel sure that we have tried our best and have worked faithfully and diligently to spread the gospel of peace among the people.

In gospel bonds,  
ELI M. WILDERMUTH.

MILLERSBURG, Ill., Aug. 28.

*Editors Herald:*—The cause here is onward and steadily advancing and partaking of that slow but sure growth that has characterized the Reorganization. We have learned by experience than no outside element can be successful in warfare against our creed, which is "All truth." We stand to-day and have stood upon the foundation that our fathers as a church stood upon, and need not by any means be ashamed of our hope. We cannot but conclude that the greatest of all hindrances that this work is subject to at the present time comes from within. Inactivity and nonperformance of duty will never advance this work as it should. This is an individual work, and every Latter Day Saint ought to see to it that in all things this work is first; and then something else.

Bro. J. T. Kinnaman has of late been laboring effectively in this vicinity. Several added to the church and many interested as a result.

Hopefully,  
WM. E. LA RUE.

MAGNOLIA, Iowa, Aug. 27.

*Editors Herald:*—After tent services in Clearwater I pitched tent between Clearwater and Neligh, at Grecian Bend. On account of harvest, etc., was not greeted with a very large attendance, but some good was done. Continued till August 1, when I baptized six. Assisted, July 31, in a business meeting of the Clearwater branch, when confession was made by a former member, covering all the grounds of complaint against him, and the branch accepted it and he was again numbered with the household of God by baptism, rejoicing in the mercy of God in so tenderly dealing with him while in darkness, and in permitting him to receive the witness of his acceptance. One baptized had formerly been a class leader of the M. E. Church, and says that with his past efforts to serve God with sincerity of purpose, he had never been perfectly satisfied, that there seemed to be something wanting; but now he was perfectly satisfied.

Preached at Orchard on the 4th inst. in the United Presbyterian church to large and attentive audience. This is the first sermon in the place, and had it not been for other duties pressing, would have continued longer, as desired. Bro. and Sr. W. H. Blalock live here, and are zealously seeking to advance Zion's cause.

Sunday school convention of the Central Nebraska district was held at Meadow Grove on the 6th, at which I was in attendance. An excellent and profitable time was had, the Sunday school workers being much encouraged. The district conference was held on the 7th and 8th, and pronounced the best ever held in the district; the priesthood feeling more clearly the responsibility of their several offices, and a more hopeful feeling on the part of all present prevailed. Two were baptized by Bro. J. W. Jackson. One thing, quite observable in this district as in all others where the Sunday school convention is held the day previous: the increased attendance at the conference sessions, especially of the younger members of the church,

and with their attendance comes to them, as is plainly seen, an added interest in the workings and business of the church. Continued on the 9th and 10th, at Meadow Grove, and enjoyed seeing evidences of increased interest.

On the 12th and 13th I replied to a lecture delivered at O'Neill by a Mr. N. S. Lowrie of the Presbyterian Church, who thought it necessary to make a tirade on us after the stereotyped order; and it had the effect of causing some of the leading citizens to want to hear the other side, and did us a favor rather than harm. Although Mr. Lowrie was in the town, yet he was conspicuous by his absence. On Sunday eve as per announcement Rev. (?) J. G. Shick of the M. E. Church, delivered another very abusive talk against our people and faith, and I was present to enjoy (?) it. He took for the basis of his remarks the history of the sons of Belial abusing the concubine of a certain man and then she was divided among the twelve tribes and they invited to consider the horrible deed done and speak their mind. (Judges 18, 19.) Especially did he urge them to speak their mind, and referred to the fact that God sent the children of Israel to revenge themselves of the deed done, and then applied it by saying that for a people to steal one of their members was as bad as for one to steal a horse, and as one of their members had left the M. E. Church and become a member of the Latter Day Saints' Church, they should consider it and speak their mind, and as directly as it was possible for a man to do and not speak the words "mob law," advocated the people rising up and executing revenge against the Latter Day Saints. This is the place where a barn was burned when this sister was baptized. This man Shick is a man whose mind is wrought upon by a spirit to be unfair and do evil to the saints, but he is working the overthrow of the M. E. Church and his own destruction. His talk was a personal attack on the members of the church living at Inman, and then made a sweeping charge that Joseph Smith and all his followers were "lewd impostors," and inferred so plainly that it could not be mistaken that the object for which we secured female members was "prostitution and to satisfy the baser passions of men." I write these expressions so as to show what the saints at Inman have to endure, and what kind of a spirit is moving upon the ministry of the other churches there. This same man Shick last winter said that the death of Joseph Smith occurred for the same reasons that the deaths of cattle thieves had occurred in Western Nebraska, and that was because the law could not be executed speedily enough to justify the conditions, and thought the mob in either case was justified; and taking the two together it shows plainly the desperate spirit of the man, and the worst feature is, he says that God instructs him in regard to delivering the lecture and what to say.

At the close of his talk, after he had urged them to not forget the text but speak their mind, I asked for ten minutes to speak my mind, and he replied with a very emphatic "No, Sir!" Then I asked the privilege of

asking one question, and that was denied, and the meeting was closed instantly; but as soon as closed I announced a reply would be given the next night, which was listened to by about forty. The saints endure their trying conditions nobly and are winning favor by their discreetness, and the Spirit of God is present in their gatherings.

On the 17th I came and pitched the tent in Neligh, continuing over Sunday. Services were sparsely attended until Sunday night, when there was a large audience, and several requests for me to return.

On Monday I am to Norfolk and arranged for tent work there. I then came to Omaha, where I met Brn. W. A. Smith and Samuel Wood where they were holding tent meetings with some prospects for good, there having been several baptisms already, and others nearly persuaded. I spoke with good liberty, although but few present on account of rain.

I am now resting by preparing work for the Woodbine reunion, and looking after home interests.

The saints here seem to be cheerful, yet somewhat neglectful of their own interests in not attending to their duties as devotedly as they could with spiritual profit. A good feeling prevails among the members generally. With faith in the ultimate triumph of the work, I am a lover of truth,

J. F. MINTUN.

OKARCHE, Oklahoma, Aug. 22.

*Editors Herald:*—We had a very interesting meeting at McLoud. Good attendance all the time. One baptized, others quite favorable. We opened here last night to fair house. Other meetings in the country will attract some of our friends, but we are hopeful in the day of harvest. I believe the armies of the world are now mustering their forces preparing for the conflict just prior to the coming of the great king. This is a day when men's hearts are failing them for fear. We hope by the grace of God to hold onto the rod of iron that leads us on to victory.

The Lord has blessed us in our labors and many friends have been made for our work. Bro. W. S. Macrae is a valiant worker and makes many warm friends. I am glad to be with him again after a separation of nearly two years. May God speed the work is my prayer.

R. M. MALONEY.

CADILLAC, Mich., Aug. 23.

*Editors Herald:*—We spent over four weeks in Traverse City, doing the best we could in the tent, but the people there did not seem to be very religiously inclined as a rule—the most of them seemed to be after fun and the pleasures of the world. Shows and opera plays, bicycling, pleasure resorting, etc., going on all the time. There seemed to be much prejudice against our people as well, by reason of Traverse City being near where the Strangites operated, and many stories were revived concerning consecration, etc.; much of which no doubt were true. Still other things we do not believe, we can well judge by the many false statements made about us.

After putting up the tent I traveled all over the city calling at many places, giving tracts,

and advertising our meetings, etc. It is sometimes amusing and sometimes otherwise, to hear what some will say when invited to attend meetings at the tent. Here are some of their sayings:—

"What denomination is it?"

Latter Day Saints.

"Ah, I knew old Joe Smith."

All right, if you did, sir, you knew nothing bad of him.

Another. Come to the tent; we have meeting every evening; come and hear the true gospel preached by the Latter Day Saints.

"Oh, I know all about them; I have an uncle and aunt out in Utah!"

Ah, we are not that kind! And if they would listen, a general explanation would follow. And another, when invited:—

"I know all about them; I was on the island when Strang was shot."

O, but we are not that kind! Then another explanation. One more: We have preaching over in the tent on Sixth Street; we would be pleased to have you attend.

"Do you think I would stoop so low? The Mormons stole a yoke of oxen from my father, and killed and ate them," etc.

To a group on the the street; gentlemen; meeting in the tent on Sixth Street—commence in about thirty minutes; everybody come! One of the crowd:—

"Get out, you dirty Mormon; I knew—I—I knew that old Joe—Joe Young, the rascal, —and I—"

Say, who do you mean; Joseph Smith, or Brigham Young!

"Both of them; my father helped to kill him down in Ohio."

No he didn't. Smith was shot in Illinois.

"Well, I guess I know; I was there!"

No you were not; Smith was shot before you were born.

"Well, I was right there when they got their gold bible; I have been right down in the hole."

No you haven't; that hole you were in was the one the pigs made.

"Whoop," and a "Hurrah!" which brought the police around. I started for the tent, with, "Come to the tent, boys."

I believe it is a good thing to shut such fellows off in that way sometimes, when we know they are willful. Captain Wood met Captain Kinney, one of the night police (who is an old time Latter Day Saint) one day, and asked why they allowed that tent in there. Captain Kinney talked to him, and persuaded him to come out and hear. Captain Wood did so, and followed it up, and finally asked for baptism. We visited the mayor, the editors, *et al.*, and we feel sure we broke down much prejudice and did much good, baptized four persons, and advised Captain Woods and some others to wait a little longer, and carefully study the matter over; and after a time if they felt fully satisfied of the work, and that they could live it, etc., that they would find some one to administer the ordinances of the gospel to them.

I left Bro. James Davis (son of old Bro. Robert Davis) and his wife with them, who were my helpers in the tent while there, a

good brother and sister, and whose hearts are in the good work; and no doubt Bro. James will baptize five or six more before long. I have moved the tent here, and was joined by Bro. W. D. Ellis, who will assist me here. We have held five meetings here; tent full every night.

Very truly,

J. J. CORNISH.

DENISON, Texas, Aug. 28.

*Editors Herald:*—I have been here about seven months and have never seen a saint. I have wondered many times if any saints were living near here. Through the kindness of friends I receive the *Herald* and *Ensign*; and in reading the *Herald* I saw that I. P. Baggerly was in charge of this part of the State. I rejoiced when I learned that there was one family in Paris, sixty-five miles from here. I had hoped that the work would have been planted here. There is a letter at Isaca, Texas, for Bro. Baggerly. Although isolated, I feel that the Lord is blessing me in advancing the principles of the gospel in my weak and humble way. I find prejudice very strong here, but believe there are some honest in heart; many minds have become poisoned by Gregg and other such writers. A good many people here are over religious. I say baptism is essential to salvation; they deny it. Then I quote scripture to prove it; they cannot refute it, and all they do is to get angry.

I rejoice in the onward and upward move that the church is making; since conference I have been blessed more than for some time before. As I read the account of the conference, and especially the filling of the quorums, I knelt several times and thanked God with a heart overflowing with joy and gratitude. I expect to leave this place first part of next month and go to my former home, Detroit, Michigan.

MARY KEOUGH.

No. 5 Codman Hill St.,  
ROXBURY, Boston, Mass., Aug. 27.

*Editors Herald:*—I notice in *Herald* of 28th a reference to my conduct in connection with certain Brighamites. I have met the "Elder Charles A. Streeper" mentioned; he was among the number I met in Scranton, Pennsylvania, last fall. Now I am charged with running away when a "representative man" appeared. It is well known that while I was in Scranton I tried constantly to get these elders to meet me, but failed. As to a "representative man," Elder S. W. Richards, who was then in charge of their work in the eastern part of the United States, was there, as also David Gill, who had subcharge of that region where we were.

When I left Scranton at that time, I went to Cohocton, New York, on purpose to be among them, and tried to have them meet me there, and suffered the same results. This whole matter can be settled readily. The above is my home address, so let me hear from their "representative man." I will guarantee he will not need to wait long. But shall I hear from him? "Ah! there's the rub." I have hoped one of them would make a stand; but "hope deferred maketh

the heart sick." Let me hear from you, Elder Streeper.

Our late reunion held on Cape Cod was a decided success; said by some to have been the best one ever held in this district. We were deprived of the services of preaching men from the west, so the local talent had to brighten up their armor and close in. Tomorrow I go to Providence to assist in the opening of the new chapel the saints have built on Bellvue Avenue. Church interest is on the increase here—some names are in for baptism. Meetings are well attended. Hopeful for the end, I am,

Sincerely yours,

F. M. SHEEHY.

NEW ALBANY, Ind., Aug. 25.

*Editors Herald:*—I notice a letter in *Herald* of August 18, a letter from Bro. J. M. Scott, written from Louisville, Kentucky. From his writing I think he has been misinformed in regard to the work being opened up in Louisville. A few lines from me will leave a better impression on Bro. M. R. Scott, Jr's, work in that city. August, 1892, I commenced working for the Louisville Forge Co., and was in their employ one year. While there I formed the acquaintance of Mr. James Riggle and family, and often spent my leisure evenings talking with him and others on gospel themes, and distributing tracts, *Heralds*, and *Ensigns*, had him read the Voice of Warning. In the meantime wife and I visited them and they visited us. While over there one Sunday morning, Riggle and I called on a Rev. James Metcalfe, whom I had met before, and while at his house, several neighbors gathered in to hear us talk about the fulfillment of prophecy and the latter-day message. We became so interested that the greater part of the day passed before we left. Some said if that was Mormon doctrine they would like to hear more. Not long after this, Rev. Metcalfe and others started a free "gospel mission" up town. When I heard it I wrote him and told him my brother was coming that way, and if they wanted to hear the gospel as restored in the last days, to open their mission and it should not cost them a cent, and if we taught anything not in harmony with the Bible, to give it a public airing.

The mission was opened and Bro. Scott came. The first time he gave them three discourses; they invited him back. He passed that way a few months afterwards and gave them three more sermons, the last one on the Signs of the Times. Bro. Scott was blessed wonderfully, and at the close of the meeting, Mrs. Riggle came up and gave Bro. Scott her hand and demanded baptism; then invited us to come to her house and preach, about three miles from the mission. We went over the next Friday night and Bro. Scott dispensed the word to them, and they invited him back to the hall again. When he came the third time their free gospel mission had closed for good. Too expensive on so few, was the cause of closed doors. This Mr. Metcalfe told me last Sunday. Bro. Scott gave them seven discourses in all. Bro. W. H. Kelley talked some in those

meetings, and some of those people have heard M. R. Scott, Sen., David Scott, and others. Does this look like "floating under our own colors?" If those people told Bro. Scott we tried to deceive, they misinformed him. Some of those people have been acquainted with me for six years or more, and know that "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

Wisdom should be used in opening new places where people's minds have been prejudiced against this work. It is good policy to feed them a little on first principles, show the unchangeability of God's works, then they can see that all of Adam's long race must be saved through obedience to the gospel of *Jesus Christ*; then their minds are prepared to receive the angel's message. I have known some of our ministry to go into new localities and preach on Book of Mormon subjects, or the divine calling of Joseph Smith, or throw clubs in our religious neighbor's yard. Is this wisdom? The minds of the people must be schooled first.

I have just read the first volume of Church History. This is a grand book and should be in the home of every Latter Day Saint, the price of the book is no item.

JOHN T. SCOTT.

SAN ANTONIO, Texas, Aug. 27.

*Editors Herald:*—I am still strong in the faith and firm in the latter-day gospel, and feel that God the Father is still remembering us as a people. I feel that I ought to be careful how I use the talents God has given me, for I am made to feel that the time is at hand that those whom God finds are not using the talents he has given them will be cast aside. There are quite a number of good earnest saints here who are willing to work, for which I am thankful to God; and above all there is an effort being made to bring the truth of the gospel to the Mexican race in their own language, some two or three sermons having already been preached.

JOHN E. RITTER.

NORTH MINNEAPOLIS, Minn.,

September 1.

*Editors Herald:*—I believe I have not written anything for the *Herald* this conference year, so have thought best to write. One reason why I have not written is that other of the brethren have written such glowing accounts of their work, and how the gospel is winning its way with them, that I thought if my work was to be measured by theirs as they write it, it would look small. I am still alive to the interest of the work and am doing what I can to spread the same. The most of my labor so far has been confined to the city of Minneapolis and the country close by, and I am satisfied that some good has been done. I have three appointments for each Sunday; two in the city and one about four miles out in the country. The one in the country is in a church known as a union church, and last Sunday it was well filled and good interest is shown by all who come. One man said last Sunday that he had heard more in five minutes there than he

would hear in an hour in a sectarian meeting. I spoke an hour and twenty minutes, so he must have heard quite a little from his standpoint.

A good many are learning our side of the religious controversy through the preaching of the word as they come to our meetings, also through the daily papers, as they are making very favorable reports concerning us. This I believe is as it should be; for the true aim of all good papers should be to enlighten their readers. I called upon the editor of the *Minneapolis Times* and requested him to publish a short article I had written, and he willingly did so and said that the aim of a paper should be to print both sides and let the reading and thinking class judge for themselves. I think we will have no trouble after this to get a hearing in that paper.

I met and had a short talk with Elder Murdock, of the Utah Church, and if all that are sent out by them are like him we have nothing to fear. He is fifty years old and did not know where Lamoni was; whether it was in Minnesota, Iowa, or some other State—did not know where Joseph Smith lived, nor anything about our claims. He did not think that there was much difference between us, but I am of the opinion that he thought there was before he left. I saw him some two or three days after our talk, met him on the street and he would not speak to me. He claimed to be sent out without purse or scrip, but was stopping at a first class hotel, and some one had to pay for it. He claimed to belong to the Seventy. And yet had lost both feet and had wooden ones, and it was very hard for him to get around. How can such a man travel without money to pay his way? I am of the opinion that if he had to walk he would not go far in a day. They can do us no harm.

I expect to baptize at least one this week, an old man seventy-three years of age. He had not been to meeting for fourteen years until he came to hear me last year; now he is a regular attendant and wants the gospel. Had another old man out to hear that had not been to hear preaching for thirty years; said that it was all Bible. So it goes, and the end is not yet. Some are believing here in the city and have said they would obey. I shall not urge anyone into the water, but let them take their own time to come. I believe it is better to convert before they unite than to do it after they come in. Do not believe very much in hasty baptisms myself.

The Lord has blessed me of late to my heart's content in preaching the word. I cannot express it better than by saying that I have been let loose to roam at will in search of truth. To him be all the praise.

Yours in the faith,

E. A. STEDMAN.

SOMERVILLE, Victoria, July 25.

*Editors Herald.*—Bro. Kaler and I have just returned from a five weeks trip up north and were amply paid for the sacrifice on our part. A journey by buggy of one hundred and eighty miles was easily accomplished in four days, and without any complaint through

having to sit so long at a stretch, and at times in the pouring rain. The monotony was taken away by the beauty of the perpetual green "Australian bush," where the stately trees seemed almost to stretch themselves to the sky to bask in the passing clouds, and the dense jungle beneath interspread with broad leaves and beautiful clinging vines, made the scenery enchanting. The silence of the forest is occasionally broken by the warble of some sweet songster, the laugh of a jackass, or the bound of a kangaroo, which are numerous in this country; and we were made to rejoice that our lot had been cast in such pleasant places.

Our stay with the saints of Nambucca was both beneficial and instructive to all who are in anywise interested in this great latter-day work, and oftentimes we were led to exclaim,

O marvelous work and a wonder,  
How true thy teachings are!  
It fills our souls with ecstasy  
By glad news from afar.  
Sweet angels from the courts above,  
Bring tidings in our day,  
To lead us gently on in life,  
In the strait and narrow way.  
We hear what God the Lord doth speak,  
'Tis peace unto the saints,  
Which greatly cheers the weary souls,  
And new life gives the faint.

It was our pleasure to listen to one of the most remarkable prophecies that ever we heard; and had all of our faultfinders and quibblers about tithing, and the Bishop not doing his duty been there, it would have forever put an end to that matter. Here is a portion of it:—

"O ye, my people, saith the Lord; why do ye walk in crooked and perverse ways? Turn and cleanse yourselves, every one of you, and walk in the path that leadeth to life eternal. O, ye, my people, in times past, ye have robbed me in withholding my portion; but ye say, Wherein have we robbed thee? In tithes and offerings. Have I not filled your granaries from year to year, and yet ye have left my storehouse empty, and prevented my work. Behold, if ye will not hearken to me in these things, ye shall be torn and scattered, and I the Lord will not permit you to dwell in this place."

This caused a little serious consideration and the conclusion arrived at was that an important part of God's law had been sadly neglected; and if the earthly riches were not wisely used, who would commit unto them the true riches? I think it would be wise for some of our brethren who quote with such emphasis, "Woe unto me if I preach not this gospel," and consider this one for a while. "And it shall come to pass that every soul which shall not hear that prophet shall be destroyed from among the people." The Lord has said that the law of tithing is in force now and has called upon the Twelve and Bishop to execute it; but do we expect them to come and compel us to pay a tenth of our possessions? Certainly not. We sing, "God will force no man," and I am sure the Bishop will not try it either. Then we ought to be wise and believing, and not have to be rebuked like some of old times, who received the following, "O fools and slow of heart to believe all that the prophets have spoken."

Some seem so slow in this matter of tithing, that I am afraid "the days of grace" will pass unimproved, and great loss will be sustained.

During our stay at Nambucca, old troubles were settled up, a better understanding was had among the officers, and the prospects looked better for permanent work. Before we left there the Lord in his kindness spoke these few comforting words to me:—

"Verily, thus saith the Lord unto thee, my servant Cornelius, I have heard thy prayers concerning this mission; behold, I will give thee power in time to come to prosecute the mission of the Australian Colonies to a fuller extent; for I the Lord have many people here to be gathered out, and you shall have the pleasure to see it fulfilled, saith the Lord. Amen."

It will be ten years the 28th of next June since I arrived in this country, and in my weakness I have tried to stand at my post and stem the tide, and at present I have no desire to leave until the Lord shall say it is enough. I feel in no wise discouraged or disheartened, for I know the work is of God and will triumph by and by.

Hoping to be successful in obtaining a crown, I am, fraternally,

C. A. BUTTERWORTH.

## Original Articles.

### AN EVENING'S CONVERSATION.— NO. 3.

BY ELDER H. O. SMITH.

JAMES.—As to endowments. We believe in the endowments of God's Holy Spirit, as promised in the Bible by Christ, and as enjoyed by the disciples on the day of Pentecost. This endowment brings to us, Peter says, all things that pertain to life and godliness. (2 Peter 1: 3.) And Christ says:—

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

Again:—

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15: 26.

Again:—

Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John 16: 13.

And Paul, in speaking of the influence of this endowment in First Corinthians twelfth chapter, says it enables us to say that Jesus is the Christ. It brings us wisdom, knowledge, faith, and the various miraculous powers connected with the gospel; and in

Ephesians fourth chapter, he says, in regard to its general influence on the church, it is for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Now it seems to me that there is nothing left for these secret endowments that we are given here in Utah to do in the way of benefit to us. Besides, I find the gospel of Christ squarely against secret ordinances, and secret chambers. In the Second Book of Nephi, chapter eleven, verse forty-seven, in my book I read:—

For behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not any thing save it be for the benefit of the world; for he loveth the world, even that he layeth down his life, that he may draw all men unto him.

And in the twelfth chapter, seventy-third verse, he says:—

There is nothing which is secret, save it shall be revealed; there is no work of darkness, save it shall be made manifest in the light; and there is nothing which is sealed upon the earth, save it shall be loosed.

The endowment given to the disciples on the day of Pentecost was open to the world—all could see its wondrous effect upon them, as you will learn by reading the second chapter of Acts; and in the eighth chapter, it is related that "Philip went down to Samaria and preached Christ unto them." When they had believed and been baptized, he did not tell them they would have to go up to Jerusalem to receive their endowments; but the narrative says:—

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost.—Acts 8: 14, 15.

So it was with Paul, when he had found the twelve disciples at Ephesus: Laid his hands on them, and they received the Holy Ghost and spake with tongues and prophesied. No necessity in those days to make a long journey to receive their endowments; but the work of the gospel, and its ordinances, were consummated right there, and they entered into the full enjoyment of their privileges.

Christ in giving his instructions to his apostles, as found in Matthew 10: 26, 27, says:—

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and

what ye hear in the ear, that preach ye upon the housetops.

Now you know that we never received such instructions as that from our leaders in days gone by, when we have started out on our missionary work. No; the secret work of the endowment house was to be a secret forever. Our lips were closed. Christ again was brought before the High Priest for trial, and we again witness his boldness. See John 18: 19-21:—

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly before the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why asketh thou me? Ask them which heard me, what I said unto them: behold, they know what I said.

But our leaders, it seems, were in constant fear lest some of those who had heard them in these secret ordinances should tell something. Brigham Young, in speaking of some who wanted their endowments, said:—

Well, he gets his endowment, and what for? To go to California, and reveal everything he can, and stir up wickedness, and prepare himself for hell.—*Journal of Discourses*, vol. 2, p. 144.

Our leaders could not have correctly represented Christ then.

If there was any more needed to convince one that Christ was very much opposed to anything of a secret nature, we will only have to refer to one more passage of scripture. This you will find in Matthew 24: 24-27. Christ, in this chapter, is giving his disciples some idea of the perilous times that are coming to pass in the last days, and he says:—

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they would deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold he is in the desert; go not forth: behold he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

I emphasized three words in this passage that I want to call your attention to. You will notice that the whole chapter relates to the end of the world, and what shall transpire then. Then in speaking of certain ones that shall come in his name, and say that he is in the desert, we must not go forth; if they were to say that he was in the secret chambers, we must not

believe it. Can you see any application of this passage to what we have been told for years; that he was, by his Spirit at least, in the desert and in the secret chambers? I confess that when I first had my attention called to this passage, that I was almost startled by the language, and yet I have been so blind, I could not see it until it was placed before me by these ministers of the Reorganization. You can no doubt see now why you have been taught to think that these men did not believe in the endowments, because they have combatted these false and secret things practiced in the name of God; but which bear no resemblance to the real genuine article, as taught by Christ and his apostles, and by Joseph Smith.

In regard to baptism for the dead, I will have but little to say; as I think that after reading the passage from the Doctrine and Covenants, which I shall ask you to read, that very few words will explain to you the reason why we do not practice it. Please turn to section 124 and read from verses 31 to 36.

George.—Reads:—

But I command you, all ye my saints, to build an house unto me; and I grant unto you a sufficient time to build an house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God. For, verily I say unto you, that after you have had sufficient time to build an house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me. For therein are the keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

James.—Comment upon this passage is hardly necessary; but I want to call your attention to a few points in it. First. The Lord says that he gives the saints a sufficient time to build the house, and at the end of the appointed time, if it is not finished, the church will be rejected as a church, with their dead.

The temple was not finished at all, as the following testimony will fully prove. At the dedication of the St. George temple, January 1, 1877, Brigham Young said:—

We built one in Nauvoo. I could pick out several men before me now, that were there when it was built, and know *just how much was finished*, and what was done. It is true we left brethren there with instructions to finish it, and they got it *nearly completed* before it was burned, but the saints did not enjoy it.—*Mill. Star*, vol. 39, p. 118.

Another writer, in speaking of the Nauvoo temple, tells us exactly how much was done, and how nearly it came to completion. His testimony is as follows:—

In no sense can it be said truthfully, that any part of the temple at Nauvoo was completed, with the possible exception of the main assembly room into which the front doors opened. The basement, in which was the font, was incomplete; the stairway, to the left of the font, was not relieved of the rough boards laid on the risings, on which the workmen went up and down; the upper assembly rooms were not accessible, the floor not being laid, neither the doors hung nor the walls plastered. Besides this, the inside ornamentation was by no means finished, even in those parts called completed.—*Saints' Herald*, Jan. 1, 1872.

These quotations prove conclusively, taken as they are from both sides of the controversy, that the temple was not completed. God declares that he will give them sufficient time to complete it; that meant that he would restrain their enemies, and remove all obstacles that might stand in their way, if they would only be diligent and righteous. I have already read to you a quotation from one of the early epistles of the Twelve, instituting the one-tenth-of-your-income law. One of the reasons that this epistle was written was to raise money to build this very temple, so it is claimed; but God would not allow the using of such ill-gotten means for the purpose of building a house to his name. The end would not justify the means. In their eagerness to fulfill the temporal part of the command, they forgot the spiritual part; forgetting that God also had said, in another place:—

And it shall come to pass, that if you build a house unto my name, and *do not do the things that I say*, I will not perform the oath which I make unto you, neither fulfill the promises ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you

practice before me, saith the Lord.—*Doctrine and Covenants* 124: 47, 48.

God could not recognize the oppression of his people by approving it, even though it was for the building of temples in his name; and while we claim that the house was not finished, as directed by the Lord, yet it is evident that that was not the only reason that the Lord had for rejecting the church at that time.

The second part of the passages you read, that I wish to call especial attention to, is that which says:—

And after this time, your baptisms for the dead, by those who are *scattered abroad*, are not acceptable unto me, saith the Lord; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.—*Doctrine and Covenants* 124: 35, 36.

I have already shown you that the Lord had located Zion in Missouri, and had declared that no other place should be appointed except that land, until it should be filled; and as the Lord says, that in our scattered condition our baptisms for the dead shall not be acceptable to him; because he has ordained that in Zion, Jerusalem, and Zion's stakes are the places for the performance of these rites, I am bound to accept the fiat, and declare all others illegal in his sight, except those which are performed in the places, and according to the way his words designate.

The Reorganization is waiting now for God to remove the injunction placed upon the further practice of this rite, and the preparation of the places given as ordained for that purpose. We do not propose to forget that God has reserved the right to command his people in these things, and we are trying to observe the law requiring spiritual advancement as a necessary qualification for this important work, and trust that when the command comes we may be ready, not only financially, but spiritually, to carry on the work acceptably to God.

George.—There is another question I will ask in regard to young Joseph and the Reorganization teaching the revelations of Joseph the martyr. You know that they have always fought against the doctrine of polygamy, and we have always been taught here that it was one of the revelations of Joseph Smith, and that he also practiced it. Can you give

me any good reason for believing that it is not of God, and that Joseph Smith had nothing to do with it?

James.—In the first place, the question with me is not as to whether Joseph Smith practiced it or not. The question is, "Is it of God?" I do not believe that Joseph Smith was infallible; but as I said in the beginning of our conversation, those who lead us are just as much bound by the law as the least member of the church, and must be judged by the law. But I will deal with the question as to whether Joseph Smith taught and practiced the principle or not, and will state positively that the evidence is not sufficient to convince me that he did teach or practice it; although for years I believed with you that he did; but my belief then was based more upon the fact that some one told me that he did, than any evidence I had received for myself. We will first deal with the question as to whether the doctrine is of God or not. We have always been taught that God had a hand in raising up this nation and making her Constitution, and that one of the objects had in view was the so forming the laws and Constitution that it would be possible for the Church of Christ to be established here, with its laws and ordinances; and the Lord believing it to be true, gave this instruction to the saints in August, 1831, section 58: 21-23:—

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land: wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

It always seemed strange to me that if, as we are led to understand, the Lord raised up this nation for the purpose named, that he allowed the nation to make laws which would practically make it impossible to establish such a law as polygamy. And he no doubt foresaw the fact, that the nation would, and had established laws prohibiting the practicing of polygamy; and yet his instruction was: "Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land." If, however, we take those laws governing the church up to the death of

Joseph Smith, we find that there was nothing contrary to the laws of the land. And we are to continue to teach them as the law of the church, as is evident from the following:—

Thou shalt take the things thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues.—D. C. 42: 59, 60.

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the *fulness* of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.—D. C. 42: 12, 13.

Then follows several items of law, among which I find:—

Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with *all* thy heart, and shall cleave unto her and *none else*.—D. C. 42: 21, 22.

It was easy enough to obey these commands, and also obey the laws of the land. Again, we were told that polygamy was instituted for the purpose of peopling the earth, and to furnish tabernacles for preëxistent spirits that were clamoring for an earthly existence; and that the monogamic system of marriage was not adequate to perform this obligation of ours to furnish these tabernacles. But I find in these covenants and church articles that we are to teach, as a law to the church, this:—

And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have *one* wife, and they *twain* shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made.—D. C. 49: 15–17.

The very reason why the leaders of the Utah Church declared polygamy was instituted, God says monogamy was given, that is that the world might be filled with the measure of man according to his creation before the world was made. God's plan was consistent with the laws of the land, which he said we should obey, and by so doing we need not disobey his laws; but the other was in flat contradiction to both.

The Book of Mormon is also referred to in the above instruction given to the elders, priests, and teachers of the church, and in that I find that polygamy is called a "grosser crime"

than pride and its attendant evils; and the Lord says that he had led the people out of Jerusalem that he might raise up unto him a righteous branch, and for this purpose he commands:—

Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.—Book of Jacob 2: 6.

And in the record of Zeniff, as found in the Book of Mosiah, in speaking of King Noah it says:—

For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart, and he had many wives and concubines.—Mosiah 7: 1.

In the Book of Ether I find the following:—

And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.—Ether 4: 5.

As I look over Utah, and see the four magnificent temples, the spacious tabernacle, and assembly hall, and the mansions which were built for the leaders of the people here, and all by the hard earned dollars of the poor people, I feel like paraphrasing the language of the history of these two men, and applying it to Brigham Young and his fellows.

And it came to pass that Brigham Young began to reign, and he did not walk in the ways of his predecessor. For behold, he did not keep the commandments of God; but he did walk after the desires of his own heart; and he had many wives and concubines; and caused his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms and all manner of wickedness. And he laid a tax of one tenth part of all they possessed; a tenth part of their gold, and of their silver, and a tenth part of their ziff, and of their copper, and of their brass, and their iron; and a tenth part of their fatlings; and also, a tenth part of all their grain. And all this did he take to support himself and his wives, and his concubines; and also his priests, and their wives, and their concubines; thus he had changed the affairs of the kingdom. For he put

down the priests that had been consecrated by his predecessor, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts. . . . And it came to pass that Brigham built many elegant and spacious buildings; and ornamented them with fine work of wood, and of all manner of precious things of gold, and of silver, and of iron, and of brass, and ziff, and of copper; and he also built him a spacious palace, and a throne in the midst thereof; all of which was of fine wood, and was ornamented with gold, and silver, and precious things. (Book of Mormon, Record of Zeniff.)

And again we might paraphrase the language of Jacob to the Nephites, and represent the Lord speaking to the people here in the valleys of the mountains as follows: Behold the "Josephites," your brethren, whom ye hate, because ye have been taught to believe that they are apostates, are more righteous than you: for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them.

The Bible, too, agrees with the Doctrine and Covenants and the Book of Mormon in condemning polygamy. In Malachi 2: 14, 15, is the following:—

Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit and let none deal treacherously against the wife of his youth.

It seems to me that nothing could be plainer than this last quotation. The Lord declares that he had the residue of the Spirit, and could have created more than one wife in the beginning for man, but he only created one, "and wherefore one? That he might seek a godly seed." And yet we are told by the leaders here, that polygamy was instituted to raise a godly seed. But here and also in the Book of Mormon God has declared exactly the opposite.

George.—Well; how do you account for the fact that God honored the offspring of polygamist fathers, as in



the case of Jacob, for instance? The names of his sons are to be upon the gates of the New Jerusalem.

*James.*—If you will read the eighteenth chapter of Ezekiel, you will find there a declaration by God of the fact that the children shall not be responsible for the sins of the parents, and explains at length his law upon that matter, and concludes in this language:—

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.—Ezek. 18: 19, 20.

No matter then what honor may be given to the son by the Lord, it is no evidence that he approves of the doings of the father; consequently that statement upon which the Utah people have relied so long as an approval of polygamy, is of none effect. I will now endeavor to give you my reasons for not accepting the claim that Joseph Smith had anything to do with the introduction of polygamy.

According to the claim set up by the people here in Utah, the principle was revealed as early as 1831, and Joseph Smith is represented in the first clause of the so-called revelation on polygamy as asking the Lord how he justifies David and Solomon in having many wives and concubines. The Book of Mormon had just been published to the world. He claimed it had been translated by the power of God, and in it this passage occurs:—

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.—Jacob 2: 6.

The lawyer, when he came to Christ, put the question, "Master, what shall I do to inherit eternal life?" was answered, "What is written in the law? How readest thou?" And if Joseph Smith had been so foolish as to have asked the question attributed to him, what more appropriate answer could have been given than the above, given to the lawyer by Christ? On the 17th of August, 1835, the article on marriage, found in all the editions of the Book of Covenants published up to 1876, was formally presented to the church, and accepted as an

article of faith; and in that I find the following:—

Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again.—D. C. 111: 4.

I do not believe that Joseph Smith was a hypocrite, and so I cannot believe he would allow such a statement to go before the world in 1835, if he had received intimations from God, in 1831, that polygamy was allowable and necessary to our salvation. In Joseph Smith's History, written by himself, he states that he finished the translation of the Bible, July 2, 1833. I have already called your attention to this important book, and I shall now present it in evidence here, by giving a change of passages, as found in King James' translation, which I am sure never would have been changed had it been true that this principle had been revealed to him in 1831. I shall only give a few comparative texts, but sufficient to show that no thought of the establishment of polygamy by using David and Solomon as examples had ever entered his head up to that time at least.

**KING JAMES' TRANSLATION.**

For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

And Solomon did sin in the sight of the Lord, and went not fully after the Lord, as did David his father.—1 Kings 11: 4, 6.

And rent the kingdom away from the house of David, and gave it to thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes.—1 Kings 14: 8.

**INSPIRED TRANSLATION.**

For it came to pass when Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, and it became as the heart of David his father.

And Solomon did evil in the sight of the Lord, as David his father, and went not fully after the Lord.—1 Kings 11: 4, 6.

And rent the kingdom away from the house of David and gave it to thee, because he kept not my commandments. But thou hast not been as my servant David, when he followed me with all his heart only to do right in mine eyes.—1 Kings, 14: 8.

These passages show plainly that Joseph Smith did not intend to use David and Solomon as examples of righteousness, and form, with the passages I have already given from the Book of Doctrine and Covenants, such a bulwark against the introduction of the doctrine of polygamy as never was made by any one individual, and forever precludes the thought that any idea of polygamy was ever thought of in 1831, as asserted by Joseph F. Smith, in *Deseret News* of May 20, 1886, and republished in *The Historical Record*, vol. 6, p. 219.

Almost without exception the elders of the church, up to 1852, acknowledged that these passages were conclusive evidence of the fact that polygamy was not, neither could be, a doctrine of the church.

## Conference Minutes.

### NORTHERN WISCONSIN.

Conference convened at Twin Lakes, Wisconsin, June 12 and 13, 1897; A. L. Whiteaker, district president, in the chair; A. V. Closson secretary. Branch reports: Evergreen and Reeds referred to district clerk for correction, and then read. Evergreen 87; 1 received, 1 removed. Reeds 40. Frankfort 68. Officers reported: Of the Seventy W. A. McDowell, C. H. Burr, A. V. Closson. Elder A. L. Whiteaker. Priests S. E. Livingston, G. Hewitt. Teacher J. W. Hooker. Deacons W. Mair, O. A. Warren. G. D. Hayes, Bishop's agent, reported: On hand March 1, \$1; received since \$11; total on hand \$12. A. V. Closson was continued as tent committee to solicit means and purchase and equip a gospel tent for this district. Two days' meetings were provided for in the following places: Valley Junction, Porcupine, and Twin Lakes. A. L. Whiteaker elected president for one year, and A. V. Closson clerk. G. D. Hayes was sustained as Bishop's agent until our next conference. Preaching by Brn. W. A. McDowell, A. V. Closson, and C. H. Burr. At the forenoon prayer and afternoon prayer and sacrament meetings, the Lord did wondrously display his power, and many encouraging promises were given by the spirit. Adjourned to Porcupine, Wisconsin, December 4, 5, 1897.

### NORTHWESTERN KANSAS.

Conference convened at Blue Rapids, August 14 and 15; H. Hart president, H. A. Stebbins chosen assistant, Ella Landers secretary. Branch reports: Goshen 83; 1 baptized. Solomon River 15. Ruraldale 27. Blue Rapids 84; 1 died. Elmira 46; 4 baptized. Homestead 24; 1 baptized. Ministry reporting: Elders V. F. Rogers, J. S. Goble, H. Hart, W. Landers, L. F. Johnson; Priests A. J. Hager, J. F. McClure, W. H. Bivens; Teachers C. D. Carson, B. F. Lee. Bishop's agent's report read, audited, and found correct. Auditing committee recommended that hereafter the agent obtain receipts from all parties to whom he pays money, and that they be submitted to the auditing committee, together with the books. L. F. Johnson was elected president of district, Ella Landers sustained as secretary. A vote of thanks was given Bro. Hart for faithful performance of duty as district president for past year. J. F. McClure, of Gaylord, was ordained an elder by I. N. White and W. S. Pender, and several children were blessed. Preaching by Elders I. N. White, H. A. Stebbins, and E. A. Davis. Adjourned to meet with Goshen branch, November 6 and 7.

## Sunday School Associations.

### MANCHESTER AND SHEFFIELD.

The above-named association met at nine a. m., Sunday, August 1, 1897, in the North Manchester room. Elder Mather, district superintendent, opened the convention by speaking of the encouragement and discouragement to be met with in our labor. Elders Caffall and Pitt were present and took part in the meeting. Evaline Mather, eight years, sang sweetly Sankey's "Will you meet me at the fountain?" E. R. Dewsnup then gave notes of an address on "The growth of attention in the child mind," psychologically. J. Dewsnup, Sr., spoke, taking a retrospective view of our Sabbath school work in Manchester. In conclusion he said, "God bless the Sabbath schools." H. Greenwood desired to do his work efficiently and to interest the adults. He desired to make the work pleasurable, for in so doing good is sure to be done.

At the Monday session Joseph Arber read a paper entitled, "Our mission to the children." The paper was thoughtfully prepared and well received. Sisters M. and E. Gibbs sang and played the sacred song, "Jerusalem." Report of the district superintendent read: He had visited in turn all the schools in the district but one. He found some things which were encouraging and others which were discouraging. He felt willing to continue. The secretary said there were nine schools in the district, one of which had sent in no statistics. Total membership, June, 1896, was 406; June, 1897, was 426; average, 296. Income £32. 8s. 2½d. (\$155.50). Expenditure £26. 19s. 4½d (\$124.40). Balance in hand 15s. 0½d. (\$3.61). Losses during year, 28; gains 48; net gain 20. One school applied for incorporation, namely, Zion's Hope Branch, and was accepted. Resolved that the following be the officers for 1897: S. F. Mather superintendent, T. Taylor associate superintendent, W. R. Armstrong secretary, C. H. Barton treasurer. Elder Caffall offered some very encouraging remarks to the officers of the association, which were listened to with profit. Our aged brother's aim has always been to encourage, and his watchword, "Coöperation." Elder Mather gave a model lesson from the quarterly. Our brother's task appeared herculean considering the time at his disposal. The blackboard was freely used for notes. Notice of motion by Elder Taylor that the name of the association be changed was handed in. The proceedings then closed with prayer.

## Miscellaneous Department.

### BISHOP'S AGENTS' NOTICES.

*To the Saints of the Florida District; Greeting:*—It has been suggested that we obtain a tent for our district, and as the demand for one is so great, and the suggestion seems to meet with favor from all with whom I have talked, I therefore make this appeal to all who are able and willing, to contribute to our tent fund, so we may have it for the next summer season, if not for this one.

Our missionaries can use a tent nearly, if not quite nine months in the year here, and as we have no houses in many towns in this mission, it would enable our elders to unfurl the gospel banner in many places where they are now practically debarred. Bro. A. J. Vickery has liberally started the contributions and is willing to help more. Anyone abroad who wishes to help in this enterprise for the spread of the gospel in our southeastern mission, will be receipted for all money sent and heartily thanked for the same. A statement of receipts and expenditures will be published in *Herald*, and entire satisfaction promised to all contributors. Send money to Bro. D. E. Tucker, Bro. C. I. Carpenter, or to me, all at Milton, Santa Rosa County, Florida.

Dear saints, please read section 114 of Doctrine and Covenants, which is the first revelation to the Reorganized Church, and note that it treats entirely on the law of tithing. Remember we owe God, and let us try to discharge the obligation. Let us not commence to economize at the Lord's house, when times get dull, but let us curtail some unnecessary expense, and do something to spread the glad tidings. Hoping to have a good tent in the field next season, and that more names will be on the Bishop's agent's book, and money in the local treasury to defray the expenses of our own mission, I am,

Yours in bonds,  
STEPHEN D. ALLEN,  
Dist., Pres. and Bishop's Agt.

### TWO DAYS' MEETINGS.

There will be a two days' meeting held in Beaverton, Gladwin County, Michigan, on September 18 and 19, 1897. We expect the president of the district, Elder J. J. Cornish, and others of the ministry present. All are invited to attend. Hoping and praying for a good time.

J. A. CARPENTER.

A two days' meeting will be held in the saints' church at Scranton, Kansas, October 2 and 3. All are cordially invited to be with us. Come prepared, remembering that this is the work of the Lord, that we may enjoy a spiritual feast.

Yours in gospel bonds,  
JOHN CAIRNS, Branch Clerk.

The two days' meeting for South Scott, Indiana, will change dates with the Flint meeting, owing to the announced date conflicting with the Disciples' annual meeting at Angola. The meetings will occur as follows: South Scott, September 25 and 26; Flint, October 2 and 3. This change is made by consent of both South Scott and Flint. Invitation remains unchanged.

S. W. L. SCOTT, Dist. Pres.

### CONFERENCE NOTICES.

The Northern Minnesota district conference will convene at Audubon, Minnesota, October 10 and 11, at ten a. m., in Gotterberg hall. Branches will please see that a full report of their membership is sent in. All elders and other officers of the district

and branches are requested to attend this conference. Please notice time and place of meeting and be there, as business needs your attention.

I. N. ROBERTS.

The New York district conference will convene October 2, at 7: 30 p. m., at 199 Saratoga Avenue, Brooklyn, New York. It is hoped that all the saints will attend that can do so, that we may have a profitable time together. The officers of the district will please report in writing if convenient.

JOSEPH SQUIRE, Pres.

Conference of Mobile district will convene with the Theodore branch at Theodore, Alabama, October 9 and 10. Important business will come before the conference and every branch should be well represented and also fully reported on the printed report blanks for that use. If any reports are sent by mail they should be mailed to the secretary at Theodore, Alabama, immediately after October 1. Come everyone, and let's have a good time.

W. L. BOOKER, Pres.

C. I. CARPENTER, Sec.

### CONVENTION NOTICES.

Convention will convene at Hazel Dell, Iowa, September 18, at two p. m. Each school in the district is requested to choose delegates and make their report commencing with March 14 and close with September 12. Also, all officers and teachers of each school send a report. Literary and musical entertainment in the evening. Services provided for on Sunday. Everyone invited to attend.

JENNIE SCOTT, Dist. Sec.

### BOARD WANTED.

Board wanted for my wife and little girl eight years old with a small family of saints in or near Lamoni, where they can attend church. Terms must be moderate.

Address, Henry Hanna, Box 203, Virginia, Minnesota.

### DIED.

GRAHAM.—At her home in St. Joseph, Missouri, our aged and beloved sister, Margaret Graham, the wife of Elder F. C. Graham, passed from earth life on the evening of August 18, 1897. Sr. Graham was born in Glasgow, Scotland, January 22, 1834. The last thirty years of her life has been spent in St. Joseph, where for twenty-five years she has been an honored member of the St. Joseph branch. She leaves a husband, one son, and three daughters, also four grandchildren to miss her presence and mourn their loss. She was buried in beautiful Mount Mora cemetery; funeral services at church at 2: 30 p. m., August 20, in charge of Bro. R. Winning; sermon by Elder J. M. Terry.

EVERETT.—At Denver, Colorado, August 2, 1897, of partial paralysis, Helen Gray, infant daughter of Charles E. and Mae Everett, aged 3 months and 9 days. Funeral from residence by Elder E. F. Shupe. Through administration and in answer to the prayers of the saints, God granted a peaceful death, free from pain or suffering.

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**DOCTRINE AND COVENANTS.**  
NEW REVISED EDITION.

The manuscript of this edition was carefully compared with the original authorized edition of 1835, which was adopted by a General Assembly of the church at Kirtland, and known as the Kirtland edition. Some typographical errors that crept into and passed through later editions have been corrected, and some omissions supplied.

The revelation on the late Civil War, the "Minutes of the General Assembly" of 1835, the minutes of the "Joint Council" of 1894, and the revelations given to the Reorganized Church to date, are all included in the volume. The "Lectures on Faith" are omitted, but may be published later in pamphlet form, or for those who may want them.

The concordance has been revised and enlarged, greatly aiding study and general use of the book. The concordance, and lists of names of persons and places mentioned in the revelations, are included in the volume.

Ready reference to the book is greatly facilitated by the substitution of figures for the old style Roman letters in section and page headings. The figures can be read at a glance.

This edition is issued from new brevier type. Prices same as the former edition, according to bindings:—

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(Established 1860.)  
Published every Wednesday, at Lamoni, Decatur Co., Iowa.

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

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

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

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

**HOUSES OF WORSHIP.**

West Bay City, Michigan: Christian mission church, No. 411 Dewitt Avenue, between Jenny and Thomas Streets. Preaching at 10:30 a. m.; Sunday school at 12:00 m.; preaching at 7:00 p. m. on Sundays. Prayer meeting on Wednesday evenings.

Bradford and Beswick mission: Saints meeting room, No. 20 Hawke Street, Forge Lane, Bradford, Manchester. Services, Sunday, 6:30 p. m., preaching; Sunday school 2:30 p. m. Fellowship, Thursday, 7:30 p. m. Elder Henry Greenwood, No. 9 Scropton Street, Queen's Road, Manchester, in charge.

Des Moines, Iowa: Saints church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45; preaching service at 11:00 a. m.; social service at 2:00; young people's meeting at 5:30; preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Springfield, Missouri: Hall corner of Commercial and Springfield avenues. Preaching at 11:00 a. m. and 7:15 p. m., Sunday school at 9:30, and saints' meetings 3:00 p. m. W. R. Pickering in charge.

Sacramento, California: Saints chapel, Twenty-fourth Avenue and K Street. George Daley president.

St. Joseph, Missouri: Saints chapel, Seventeenth and Faraon Streets, (take Jule Street car.) Elder J. M. Terry in charge. Preaching at 11:00 a. m. and 7:30 p. m.; social meeting at 6:00 p. m.; Sabbath school, Bro. D. J. Krahl superintendent, at 9:30 a. m. Prayer meeting Wednesday night. Aspay mission, Fourth and Doniphan Avenue; prayer meeting Tuesday night; preaching Friday night; Sunday school at 10:30 a. m. R. Garlich, superintendent.

Second Kansas City, Missouri: Hall northeast corner Seventeenth Street and Madison Avenue. Sunday services: Preaching, 11:00 a. m. and 7:30 p. m.; social meeting 2:30 p. m., and Sunday school 9:30 a. m. Prayer meeting, Tuesday eve, 7:30; preaching, Thursday, 7:30 p. m. A special invitation is extended to the traveling and local ministry. Jos. Emmett, pastor, No. 1720 Bellevue Avenue, Kansas City, Missouri.

Manchester, England: Saints meeting room, No. 15 Dickinson Street, Albert Square. Sunday services: Prayer meeting 9:30 a. m.; preaching at 10:30 a. m. and 6:30 p. m.; Sunday school at 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance, and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday, 8:00 p. m. James Baty, No. 14 Gordon Street, Rusholme, presiding elder.

Chicago, Illinois: Custer Hall, 85 S. Sangamon Street, near West Madison Street. Preaching at 2:30 and 7:30 p. m. Sunday school 1:00 p. m. Elder F. G. Pitt, pastor, 277 Sheffield Avenue.

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REDUCED IN PRICE.

Recognizing the closeness of the times and with a desire to place the church paper within the reach of every member, the Board of Publication has decided to offer THE SAINTS' HERALD at a reduced price for one year from the date named, as follows:—

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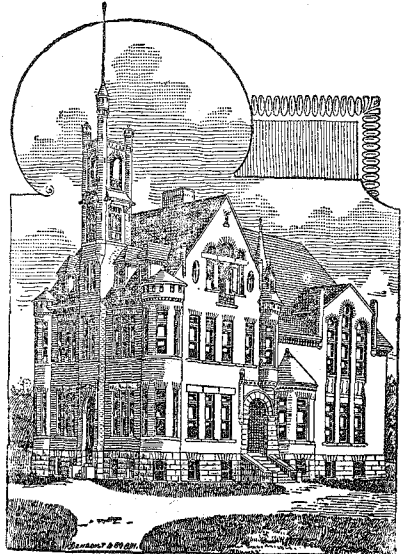
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# THE SAINTS' HERALD.

Floral Scott

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

Vol. 44.

Lamoni, Iowa, September 15, 1897.

No. 37.

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**AN INDIAN ON THE FUTURE OF HIS RACE.**

ONE of the most readable articles in the August *Forum* was contributed by Simon Pokagon, the Pottawatomie Indian chief whose letter on the subject of Indian names appears elsewhere in this number of the *Review*.

After briefly reviewing the history of the relations of the Indian tribes to the white settlers of different nationalities in America, Pokagon says:—

“It is useless to deny the charge that at times we have been goaded to vindictive and cruel acts. Some of my own tribe, however, were soldiers in the Northern army during the civil war. Some of them were taken and held prisoners in the rebel prisons; and the cruelty which, according to the tales they tell, was witnessed there was never outdone in border warfare with the scalping-knife and tomahawk. And yet I believe that had the Northern people been placed in the South under like circumstances, their prisoners of war would have been treated with similar cruelty. It was the result of a *desperate* effort to save an expiring cause. I believe there is no reasonable person well grounded in United States history who will not admit that there were ten times as many who perished miserably in Southern prisons as have been killed by our people since the discovery of America. I recall these facts not to censure, but to show that *cruelty and revenge are the offspring of war, not of race*, and that nature has placed no impassable gulf between us and civilization.”

For the United States Government's present policy of expending money liberally for the education of the Indian citizenship rather than for fighting him, Pokagon has only words of commendation. He expresses much gratification in the work of the school at Carlisle, Pennsylvania, and the various government schools. He strongly disapproves, however, of the reservation system as now managed.

“While I most heartily indorse the present policy of the government in dealing with our people, I must admit—to be true to my own convictions—that I am worried over the ration system, under which so many of our people are being fed on the reservations. I greatly fear it may eventually vagabondize many of them beyond redemption. It permits the gathering of lazy, immoral white men of the worst stamp, who spend their time in idleness and in corrupting Indian morality.”

\*Pokagon finds that his people, when associated with these “squaw men,” “develop the wolfish greed of civilization.” He fails to see the wisdom of permitting the Indian nations to exist as independent powers within the bounds of the republic.

Pokagon also deplors the ravages of alcoholism among the Indians:—

“Were it an open enemy outside our lines, we might meet it with success. But, alas! it is a traitor within our camp, cunning as Wa-goosh (the fox). It embraces and kisses but to poison like the snake, without the warning rattle. Before I associated with white men I had supposed that they were not such slaves to that soulless tyrant as the red man. But I have learned that the cruel curse enslaves alike the white man in his palace and the red man in his hut; alike the chief-tain and the king; the savage and the sage. I am indeed puzzled to understand how it is that the white race, whose works seem almost divine, should not be able to destroy this great devil-fish, which their own hands have fashioned and launched upon the sea of human life; whose

tentacles reach out into the halls of legislation and courts of law, into colleges and churches—doing everywhere its wicked work.”

To Pokagon it seems almost a certainty that the Indian race will in time lose its identity by amalgamation with the whites. He does not speak of this as a consummation devoutly to be wished by either race, but as an inevitable result, to be accepted with characteristic Indian stoicism.

“The index finger of the past and present is pointing to the future, showing most conclusively that by the middle of the next century all Indian reservation and tribal relations will have passed away. Then our people will begin to scatter; and the result will be a general mixing up of the races. Through intermarriage the blood of our people, like the waters that flow into the great ocean, will be forever lost in the dominant race; and generations yet unborn will read in history of the red men of the forest and inquire, ‘Where are they?’”—*Review of Reviews*.

**THE RETURN OF THE JEWS TO PALESTINE.**

THERE are few subjects which exercise so perennial a fascination over the minds of many good people as the possibility of such a magnificent fulfilling of the prophecies as would be involved in the return of the Jews to Palestine. Dr. Emil Reich contributes to the *Nineteenth Century* for August an article which will fill these good people with ecstatic delight, for he tells us that the Jews are actually moving back to the Holy Land, moving along into two distinct groups, to which he gives the names of the religious and political Zionists. The religious Zionists are already in the field sending out colonists every year, so that they have already begun the repeopling of the Holy Land by the chosen people, but of much more interest is the action of the political Zionists, who have started their movement as a kind of counterblast to anti-Semitism.

“The work of the political Zionists

has been up to this writing one of open propaganda for the establishment of a new Jewish State proper. Dr. Herzl, in a pamphlet published last year in several languages, boldly advances the idea that whereas the condition of the Jews in Christian countries is at present one of unbearable humiliation; and whereas anti-Semitism, or the engine of that general hatred and persecution of the modern Jews, is triumphant to a degree, so that no plausible means of stemming its tide can be, nor has been, suggested: be it resolved that the Jews of all countries who, after all, are nothing but Jews, and have never, nor will they ever, really assimilate with the nations among whom they live—that the Jews, the doctor says, shall abandon the inhospitable fields of Europe, and, repairing to Palestine, there reestablish their ancient State. Nor is the great journalist at a loss as to the precise institutions, laws, constitution, etc., to be adopted by that new State."

During the past month a congress has been held in the town of Basle, Switzerland, for the purpose of discussing this scheme.

Dr. Reich, who describes this new and interesting development of the Jews, does not think that Zionism is likely to succeed at present, or on its present basis, simply because its Moses has not yet appeared. It must be admitted that Max Nordau is a very poor substitute for Moses. Dr. Reich says:—

THE WEAKNESSES OF ZIONISM.

"The religious Zionists, therefore, by suppressing the national element in the dual character of Judaism, place themselves in an altogether false position, and will never achieve what in their innermost hearts they ardently wish to realize. The political Zionists, of the type of Dr. Nordau and Dr. Herzl, commit the opposite mistake or false feint; they suppress and disregard the religious element in the dual character of Judaism, and will consequently achieve still less than their opponents. It is hopeless to appeal to purely utilitarian and opportunist motives in trying to move a complex of people whose great hope and central interest are of a religious character. An exodus of Jews cannot be brought about by

a power propped up by considerations of mere nationalism. For in the first place there are no greater anti-Semites than many of the Jews themselves. It is no exaggeration to say that nearly all modern Jews, who have received a genteel education at colleges and universities, are more inclined to anti-Semitism than Christians of the same social status. It is mere folly to think that those anti-Semitic Jews who are among the best gifted and most influential will associate themselves in a risky enterprise with the very people whom they inwardly detest. He who undertakes to unite men of so utterly divergent opinions and emotional tempers must needs have recourse to the one and solitary agency that can work such marvels—to religion. The two doctors, however, disregard religion; their enterprise is therefore divested of all chances of success. The exodus of the Jews of to-day from Europe can only be made in a manner in no way different from that in which was achieved their exodus from Egypt some three thousand years ago. A Moses is required; a man full of divine inspiration and an energy fraught with religious zeal. Religion is not, like feudalism or guilds, a mere phenomenon of the Middle Ages; it is an historic category, an indestructible factor of all national life, and, with the Jews, the factor of all factors. The anti-Semitic Jews will keep aloof from Dr. Herzl's enterprise because they dislike the nationality which the doctor wants to perpetuate. The pious and loyal Jews will keep aloof from it because it disregards the religious element of Judaism."—*Review of Reviews.*

DRIED POTATOES NOW.

The opening up of a demand for potatoes peeled, sliced, and dried like apples promises to give a fresh impetus to potato cultivation. By this operation decay is prevented and freight cost lessened. The potatoes are peeled and sliced by machinery, soaked two minutes in strong brine, drained, and dried at a temperature of about 194°. Before using the slices are soaked from twelve to fifteen hours, and have all the freshness and flavor of new potatoes.

The *Catholic Gazette*, of London, said some months ago that 15,000 persons had been received into the Roman Catholic Church in England in the fifteen months previous. Father David, the Rome correspondent of *The Catholic Standard and Times*, of Phila-

delphia, says that the true figures are 12,000 converts in twelve months. He adds that the converts come from the middle classes, and that the movement toward the Church of Rome has been accelerated since the publication of the Pope's letter denying the validity of Anglican orders.

The Abyssinian Church, the oldest organized national church in existence, is said to be about to abandon its policy of isolation and to enter into friendly relations with Western Christianity. It is likely to seek some form of union with the Orthodox Church of Russia.

Dr. Theodore Herzl, the promoter of the latest scheme for restoring Palestine to the Jews, has issued an appeal to the brethren in America in which he expresses great confidence in the success of his plan. He says: "I am of the opinion of my dear friend Nordau that the idea of a Jewish state is not an idea of my own. It is the old, never dead, immortal idea of our people. No matter what certain gentlemen with monkish mendacity and jobbing selfishness may say, the Jewish people wishes to reassert itself, it longs for its country. It wants to return home free and happy."

The German Jewish rabbis have declared against Zionism. They assert its aim is to found a national Jewish state disparaging to the messianic prophecies of Judaism, that Judaism obliges its believers to serve the country they belong to with all devotion, and to foster its national interests with all their strength until the Messiah comes. The rabbis are therefore summoning the Jews of Germany to keep aloof from Zionist tendencies, and by no means to attend the Zionist congress to be held at Basel at the end of August. The declaration is signed by the rabbis of Berlin, Frankfort, Dresden, Halberstadt, and Munich.

By a decree of the Russian Government, dated August 20, 1896, all schools in the empire not exclusively Jewish were closed against Jewish girls. The result was that the children of those parents who could not afford a teacher were left without any instruction whatever. The decree in question spread over the whole pale of settlement, and moreover forbade the attendance of girls in the Chedarin. The wealthier portion of the Jews in Russia are now petitioning against this decree.

The senate at St. Petersburg has declared that Jewish apothecaries may be domiciled in all parts of the empire, including Kohan and Tersk. The decision is the result of a test case fought by a Jewish apothecary.

The *Methodist Protestant* is authority for the statement that the trustees of a Methodist church in Alabama have introduced a tax of \$10 per annum upon every member of the congregation who chews tobacco. It is said to "work well."

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, September 15, 1897.

No. 37.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, SEPT. 15, 1897.

### CURED BY FAITH.

BELIEVED AND WAS BAPTIZED.

ABOUT ten days ago Mr. L. M. Thompkins, who lives on Cedar Street, had a severe attack of kidney trouble which confined him to his bed. Later he suffered greatly with a calomel sore mouth, and on Sunday was suffering severely when Mr. Litney, a neighbor, called upon him. Soon after Mr. Litney went away the pain left him suddenly and he immediately rose from his bed, dressed himself, and went to the bay shore and joined a crowd of people gathered there to witness the ceremony of baptism, which was being administered by the Latter Day Saints and was himself baptized, since which time he has been up and about. The Latter Day Saints have been holding a series of meetings in a tent on the corner of Division and Seventh Streets for several weeks, and Mr. Thompkins has attended some of the meetings and become somewhat interested in them.

The way Mr. Thompkins tells the matter is something like this: He was lying in bed Sunday suffering with intense pain, when he saw from his window the crowd of people coming from the tent on their way past his house to the bay for the purpose of baptizing some of the converts. He groaned and somewhat involuntarily said, "O Lord, if I could be rid of this pain I would get up and be baptized myself to-morrow." He kept thinking deeply and finally exclaimed, "O Lord, if I could be rid of this pain I would get up and go now and be baptized." He says the pain immediately left him and he arose, went to the bay, and was baptized as stated above.

Mr. Thompkins says he has been considerably inclined to infidelity for a long time, but this experience has convinced him of the truth of revelation. Another thing that tends to strengthen him in his faith is that he asked God, if it was his will that he should make public his experience that he should send a representative of the *Eagle* to call upon him, which request was apparently fulfilled when the reporter called this morning. Mr. Thompkins is an old resident of Grand Traverse, who has always stood well in the esteem of his neighbors, and whose word may be relied upon. The *Eagle* has tried to give only the facts in this case and its readers are left to draw their own conclusions.

The foregoing is from the Traverse City, Michigan, *Eagle*, of August 17,

sent us by Bro. J. J. Cornish, and tells a plain straightforward story of God's goodness to one who believed and believed unto obedience. In this case the brother was not only healed in body, but received health of spirit, and thus entered "into life," by "keeping the commandments." As a rule, people are ready to be benefited in a temporal sense, without special regard to obedience to the truth in heart and soul, hence the sensational rush after "faith healers," so-called. The "honest in heart," however, desire the whole truth, and nothing but the truth, and manifest their integrity by honoring it through faith in God and his word.

It is well that the Great Physician has provided a sure remedy for the evils that afflict the world in body and in soul. It is also well that he requires a conformity to truth upon the part of those who seek to worship him, for man himself is benefited and redeemed by obedience to divine law.

This is but one of many cases of healing wrought under the influence of prayer and the preaching of the word. All are not published, but if reported by elders and saints, a large volume would be required to record them.

### CONVERSION FIRST.

TO SAVE men and women—not simply to baptize them—should be the aim of all gospel workers. Neither the church nor the individuals entering it are benefited morally by the enrollment of names on its records, unless a growth results. The wisdom of God was as clearly manifested in making repentance a prerequisite to admission into the church as in fixing water baptism as the ordinance by which sins are to be remitted. The soul that is truly converted, under the preaching of the word, will be as anxious to repent as to be immersed; and the man or woman who determines to get place in the church by going down into the water only, had better not be immersed by a servant of Christ at all. Even the divinest ordinance, fraught

with eternal good to "the humble seeker after life, may prove a curse to those who take advantage of it from sinister design; or who have no intention of abiding the conditions to which it proposes to lead. If faith sees not Christ in the rite, or if love for him prompt not the action toward it, it were better to refrain.

While the word justifies us in concluding that "He that believeth and is baptized, shall be saved," it does not authorize the conclusion that all we are to believe is that baptism is essential; nor does the promise of salvation hold good to an individual who makes that the sum of his or her belief and service.

"Except ye repent," "except ye be converted," and "except your righteousness exceed the righteousness of the scribes and Pharisees," are fully as important considerations in the gospel philosophy as is "except a man be born of water;" and a failure to practically respect them will forfeit to the neglecter all the good intended by the other.

To bring reproach upon the Church of God is a sin of no trifling character. If men and women are bent upon pursuing a career of unrighteousness, or have no hungering and thirsting after righteousness, they should not add to their present evil the guilt of attaching themselves in name to the body of Christ. That which is not of faith is sin, and baptism in water can bring no remission of sins unrepented of. "If ye love me, keep my commandments," said Jesus. Baptism was included in those "commandments;" but he did not wish them to observe that rite unless they loved him.

There is no part of the field so hard to operate in successfully as that wherein some have formerly obeyed as to the form of baptism, but have given no evidence of change of heart. The influence of the conduct of such did not cause the church to suffer before they added their names to its list of members, but afterwards the church was made to bear the curse of that influence. If they were intelligent

enough to comprehend this, they surely must answer for the added sin eventually. If they were not capable of comprehending this they certainly were not fit candidates for baptism, being mentally incompetent.

It is not held that a minister must always know that a candidate is worthy before baptizing him; but it is demanded that he shall inform all candidates regarding what is expected of them when taking on them the name of Christ. A zeal to baptize is commendable if a jealous regard for the sacred reputation of the church accompany it; but baptisms performed without this are as likely to bring dishonor to the administrator, the church, and the candidate, as they are to do otherwise.

The church, without doubt, is the arena whereon the great conflict between right and wrong in the human character is to be engaged in; but it is not the platform whereon a man should step to make a more public exhibition of the vileness that he has wedded himself to and from which he has neither desire nor intention to be divorced. It is the acting place where is being witnessed the successes and failures, the rising and falling of struggling sons of Adam who, though contaminated with sin, are nobly fighting for a victory over self and Satan; but it is not intended as a place into which men shall enter and advertise their shame, thereby making the place appear as an undesirable habitation for virtuous and pure-minded people.

The church doors are open to the vile and the ignoble who, becoming weary of sin and having learned of Christ, are anxious to climb the gospel ladder to virtue and holiness by his help. All the church facilities are placed affectionately at the disposal of such, and though they fall and fall again, a ready hand is extended to help them in a renewal of effort; but there is no promise of salvation *in sin*. The mission of Christ and his followers is to save men and women *from sin*, and there can be no success in this line without the desire and earnest cooperation of the one in need.

Glory to God and honor to his church comes not from the mere fact that "not many wise or noble" were chosen therein; but rather from the

fact that those so chosen were *transformed*—were cleansed from their baseness, and made to take on virtue, wisdom, and true nobility. There is no credit accruing to the church from the conduct of a minister or member who profanes his tongue with filthy conversation, coarse jesting, and ribaldry, and who descends to the level of whatever carnal conditions confronts him, and then publishes to those who have knowledge of his ways that God always chooses the "base things of the world, and things . . . that are not, to bring to naught things that are." Conspirators and evil designers choose such persons too. Corrupt schemers make such selections as that. It is in the change wrought—the transfer from vileness to purity, from coarseness to refinement, from carnal groveling to holy aspiration, and from the image of personified sin to the image of Christ—that gives glory to the author of our holy religion. This change is only possible to those who are willing to be coworkers with God, and content to abide the divine process of purification.

Our mission is to save men from sin. In the pursuit of this we must show ourselves freer from sin than when the gospel reached us. We must inspire men and women with an admiration for what we recommend, by allowing it to reveal its power in purifying us. With consistency we can then announce the possibilities of the gospel, and invite only those who desire to become godlike to unite with us. Let us carry the Christ image in our hearts, and labor always for the transfer of that image to the hearts of all upon whom our influence is brought to bear.

#### ITEMS FROM ENGLAND.

ON August 21 Elder James Caffall, who has been in charge of the European mission for three years, sailed from Liverpool for New York, en route to his home at Council Bluffs, Iowa. As we waved him adieu, as he stood on deck of the steamship *Lucania*, our feelings may be better imagined than described. Bro. Caffall has left a splendid name behind; so far we have heard only words of praise.

Turning from the ship's side, and

having some time to wait for our train to Manchester, we, in company with Bro. John Dewsnup, visited the "Brighamite" headquarters at No. 42 Islington Street. There we had quite a lively brush with several elders from the land of Salt. Elder Rulon S. Wells, who has charge of the mission, and also of this office, was absent, and we found Elder Blake temporarily in charge of the office. From what Elder Blake tells us they are getting weaker-kneed than we had thought. He informed us that they were not only instructed not to debate with us; but that they were not permitted to debate with anyone, in public or on the streets. What a change since the elders came here in an early time, and accomplished such a wonderful and marvelous work in all this region of country. Then they did not hesitate to meet every form of opposition which arrayed itself, in public or private. Now these men, claiming to succeed these courageous elders, are required, with craven cowardice, to refuse to canvass their position with any opposition. They even discourage the asking of questions in public, and invite those who have questions to ask to visit them in their private rooms. How weak and contemptible they are required to appear!

However, Elder Blake assured us that there was an elder in Manchester, George Bradshaw by name, who would delight to meet us in public debate. We wrote Elder Bradshaw a letter of inquiry on the subject, but so far have had no reply. Elder Blake informed us that they had changed their policy regarding emigration, and now advised their converts to be in no hurry to emigrate. He informed us that they were now having greater success, and prospects were brighter than they had been for any time for twenty years. Inquiry in other directions does not confirm this report, however.

Here, as in America, they publicly proclaim that polygamy is a thing of the past, and that the practice no longer obtains among them. Those of our people who reside in Utah, or who have been there any length of time, know just how much faith to put in this pretense. However, whether they have abandoned the practice or not, they certainly have as much



confidence in it as ever, for Elder Blake hurled the assertion at us, with considerable emphasis, that "any man who opposes polygamy is a corrupt man, and I know it."

We wondered how those men in Utah, who fought polygamy to its death, but who now seem to be in such close rapport with the Mormons, would enjoy that. How long can two walk together and not agree? We shall see.

"At work secretly," "Two Mormon missionaries are proselyting in Cleveland," "Differences between the Utah and the Reorganized Churches," etc. Under the above headings, with others, the *Cleveland Plain Dealer*, of August 9, published a lengthy interview with Bro. Willard J. Smith of the Reorganized Church, now laboring in Cleveland and vicinity; in which Bro. Smith quoted copiously from the sermons and other public utterances of Brigham Young, Jedediah M. Grant, and others who ruled in Utah in the palmy days of Brighamism, and when Brigham practically reigned according to his tyrannical will.

Bro. Smith placed said teachings and practices of the church in the mountains in contrast with the claim of the Utah elders; who, quoting from the Seer whose teachings they have departed from and upon whose name they have cast odium, say, "We believe in being honest, true, *chaste*, benevolent, *virtuous*," etc. Bro. Smith called attention to the proselyting methods of the Utah elders, who go from house to house claiming to be in harmony with the law of God and man, but who secretly believe in polygamy and uphold their leaders past and present. He also called attention to the action of the Utah Legislature in 1896, which passed a law legitimatizing all children born in polygamy since the issuance of the "manifesto" by Wilford Woodruff in 1893, and by which manifesto it is claimed that polygamy ceased among the Mormons and became "a thing of the past," "a dead issue." Elders Mayhew and Butt, operating in Cleveland in behalf of the Utah Church, made reply to said interview, stating among other things the following:—

Mr. Smith is merely throwing mud. He and his people are mad because we will not come

out and harangue with them in public on these points. Such procedures would be lowering to our religion. We prefer to do our work quietly and to let public disputation alone. It is one of the instructions that we are under not to answer these men. . . . As to plural marriages or polygamy Mr. Smith must have just awakened from a long dream not to know that that is a dead issue in Utah and the reason for it so being is the Mormon Church obeys the law of the United States which forbids the practice of polygamy. We are freed of all responsibility in carrying out God's commands when our enemies come in and prevent us from doing as we would. The Lord no longer requires the duty at our hands but at the hands of our enemies. As to the remainder of Mr. Smith's remarks concerning us we are content to say, "Truth is mighty and will prevail."

The Master "spoke openly" among the Jews, and with the scribes and Pharisees, and in their synagogues. The policy of the Utah elders is "in secret," and which he condemned. It is clear that polygamy is still believed in by them if it is not practiced.

#### THE ELECT LADY.

THE Disciple John in his Second Epistle makes a direct appeal to the Elect Lady, whoever that may be. From certain expressions in it we conclude that the special elect lady referred to by John was the church.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

John was writing from a neighboring city and closes his epistle, "The children of the elect sister greet thee."

It has been variously supposed that the elect lady was some one with whom John was well acquainted and loved, but the most favorable opinion is that it was the church.

THE following is sent us by a brother, who writes feelingly and to the point on the subject named; that is, fasting, and a result:—

*Editors Herald:*—In *Herald* of the 21st of July it is stated that the yearly fast as suggested by Bro. Hiram Holt, of California, and so appointed by the late General Conference, will become one of those permanent helps in the organic body as spoken of. As there are some who cannot appreciate the worth or necessity of such an observance, beyond the dominion and power of the mind to correct and keep the flesh in due subjection to the inner man, that of itself would be sufficient incentive to such an observance; but it appears that it possesses other desirable observances. None can understand in what way the simple abstinence from two meals on that day would profit the body or

individual; but it will at a glance receive the verdict of the entire body by an observance of this order. Let every member learn what two meals a day costs them; and leaving out that amount on the fast day, hand it to the Bishop's agent, then everyone will fully comprehend the worth of fasting. This is only the remark of one—to be approved or disapproved or modified by those in authority.

A. S. GUINAND.

#### EXPLANATION.

To fast without giving the worth of the two meals, say that the two meals were worth twenty cents, at night the one that fasted and didn't pay the amount would be that much better off than he was in the morning; so that to fast without paying would be accumulation instead of distribution.

BRO. A. E. STONE, of New Canaan, Connecticut, sends us a clipping from a local newspaper, containing an article on the decadence in Christianity, from which we quote the following racy bit:—

Now, God sends every man into the world to do a work, and in doing that work will he have fullness of being. Again, Jesus said: "I and my Father are one," meaning thereby not in personality, but just as father and mother in a well regulated family are one—in aim, purpose, and endeavor. Every man, therefore, if he would be truly himself must become one with God. That's the meaning of atonement, at-onement. Christianity, therefore, with the individual, is a matter of characterization. To be a Christian means to be Christ-like, to accept Jesus as the Ideal after which to mold life and character. It has nothing to do with the silly teachings which so split up and antagonize the churches to-day. And at their doors must be laid the causes which have made society what it is. When the churches will drop these puerilities and take up and hand out to the world the plain and simple truths so nobly proclaimed by the Master, society will quickly come into that condition in which Christian precepts and practice will be the only practical things. 'Tis little short of blasphemy to profess Christianity and then assert its impracticability. And 'tis the quintessence of hypocrisy to profess to be Christians and yet not to follow the teachings of the Master.

C. G. COOK.

COOPERSTOWN, N. Y., July 22.

ALL HERALD readers will be interested in the following items referring to the late Jewish movement, and the proposed visit of Emperor William to Jerusalem, which may lead to the exertion of his personal influence in the interests of the ancient city and Palestine:—

Basle, Switzerland, Aug. 30.—At to-day's session of the Zionist congress the delegates present unanimously adopted with great enthusiasm the program for reestablishing the Hebrews in Palestine, with publicly recog-

nized rights. A dispatch was sent to the Sultan of Turkey, thanking his Majesty for the privileges enjoyed by the Hebrews in his empire.

Munich, Aug. 30.—The *Neueste Nachrichten* says it has been definitely settled that Emperor William will visit Jerusalem at Easter next year. The officers of the imperial yacht Hohenzollern, on which the Emperor will make the voyage to Jaffa, have been informed of his intention to go to Palestine. The Hohenzollern will be accompanied by the cruiser Gefion. The Emperor will spend two months in the Holy Land.

#### THE WOODBINE REUNION.

PRES. JOSEPH SMITH writes of the Woodbine reunion as follows:—

Camp of Israel, Woodbine, Iowa, September 10, 11:23 a. m.

The voice of the Bishop is ringing through the camp, from the platform of the tabernacle, descanting on the temporal law as essential to spiritual progress and the better salvation, clear and distinct. He is feeling well, his voice is clear and strong, and of course his logic is good, as usual.

The camp is in excellent condition, clean and orderly; about a hundred and sixty tents already pitched and others going up from time to time. The weather is warm, the only drawback being that the long dry spell and constant travel over the roads adjacent to the camp makes the air dusty, at times quite so, when the wind blows from the south and west.

The song service is good, the choir being arranged in a similar manner to what it was at Bluff Park. Several of the young members of Bro. Clarence Wilder's Woodbine band, under their leader, with his violin, are adding to the beauty and melody of the service. The band also gives the camp a treat during the afternoon intermission, gathering on the green near the tent and playing excellent selections. This soothes and enlivens the saints during intermission.

The preaching has been fully up to standard, so far as I have heard it. Yesterday was a regular Smith day; I occupied the morning, Fred A. the afternoon, and A. H. the evening. The latter effort was the best I ever heard from Bro. Alexander on one of his favorite topics: "Where do we go to when we pass over to the other side?"

There is a possibility that we will not meet here in '98, the owner of the land being a little inclined to push an advantage in order to force a sale of the land. It is likely to go to Dow City.

The health of the camp is fairly good. All are enjoying the occasion.

#### EXTRACTS FROM LETTERS.

BRO. F. E. COHRT writes from Smithland, Iowa, September 1:—

We have just closed one of the most successful meetings ever held here; meetings were in charge of Brn. H. O. Smith and J. C. Crabb. Four were added last Sunday by baptism.

Bro. J. J. Cornish, Cadillac, Michigan, August 30:—

I left the tent in charge of Bro. Ellis long enough to go to Farwell to attend a two days' meeting. We had a good time; many came out to hear, some of whom had not heard before. Five more were baptized and others seem to be interested. Farwell is where we intend to put the tent next after we get through here. We have better interest here than we had at Traverse City; tent nearly full every night. Surely they cannot listen so earnestly and not obey—some of them at least. In good health and spirits.

Bro. Joseph Squire, Brooklyn, New York, August 31:—

Elder James Caffall called on us on his return home from his mission to England. The saints were pleased to see him and to hear his voice in defense of the gospel truth. We only wish he could have remained with us longer, but we could not expect such, as he had been from home so long. Elder A. E. Stone, of New Canaan, Connecticut, also called on us and assisted Bro. Caffall in the preaching service. We enjoyed the visit of these brethren very much.

Charles J. Hunt, Fort Dodge, Iowa, September 10:—

Bro. Joseph Carlson and the writer began tabernacle meetings in this city last evening with a very good attendance. Bro. W. W. Whiting intends to assist us in a few days. The daily papers publish articles for us.

#### EDITORIAL ITEMS.

THE Maysville reunion opened with forty tents and seven covered wagons on the grounds; so writes Bro. C. P. Faul, the secretary. Brn. Terry, Roberts, Roth, Davis, and Summerfield, of the missionary force, present.

Bro. D. L. Shinn has been operating with good success in portions of Greene County, Pennsylvania, and as a result some good people, including a popular local minister, are favorably impressed, and investigating the faith. Others, however, are alarmed, hence the appearance of a lengthy screed on Joseph Smith, with new features and marked differences from previous accounts, in the *Waynesburg Progress* of August 19. Bro. Shinn is an experienced campaigner and right at home with the pen, and by which he has done good service heretofore. He will look after the matter at an early day. He is now busy in tent work at Pittsburg; "tent packed full on Sunday night."

The Providence press made very favorable mention of the late opening of the saints' new chapel in that city and gave a comprehensive synopsis of the sermon by Elder F. M. Sheehy.

We may be able to publish the article entire in a later issue.

Bro. M. T. Short in his labors in Wisconsin has set himself to work both with pen and voice. The *Badger State Reporter*, issued at Lancaster, has a column article on Latter Day Saintism from his pen, in its issue for September 3. It is a clear statement throughout and speaks in evidence of the writer's expressed desire to correctly instruct the good people of "Badgerdom," as the brother puts it. The *Grant County Herald* of the 2d, also published at Lancaster, has a two-column article from Bro. Short's pen—a historical and doctrinal account of church affairs. The *Herald* promises its readers another article, on the Book of Mormon, from Bro. S.

Sr. Ida Minkler, of Lorain, Ohio, asks prayer for her afflicted daughter. She has been helped by prayer and use of oil consecrated for use by the sick; but desires entire recovery. They lately enjoyed a prayer meeting held at Ashmont, fourteen miles from their home, by Bro. F. C. Smith.

Pittsburg coal miners have accepted the compromise rates arranged by representatives of the miners and coal operators. This practically settles the great coal miners' strike.

King William, of Germany, at last accounts was visiting and toasting King Humbert, of Italy. It appears that while potentates toast one another freely and pledge friendship, alliances follow where it is believed that national influence will be most widely extended thereby. The European situation becomes more complex.

A short time ago the cablegrams reported that the plan of a joint guarantee by the powers of the indemnity to be paid Turkey by Greece had fallen through, and that Austria had urged that Great Britain be not further consulted. Later news is to the effect that Britain's premier has acceded to Germany's proposal for terms of settlement, and by which the latter is practically given control of Grecian finances in the interest of German investors.

Work has been commenced on another Chinese railroad; thus the forces of civilization are penetrating the realms of heathendom. Russia has obtained further and added privi-

leges from the Chinese government and is widening her influence and extending her efforts in the celestial kingdom.

At the late conference of the Zion movement, in Basle, Switzerland, Dr. Nordeau introduced a resolution favoring the reclamation of the Holy Land by the Jews. The resolution was adopted.

Czar Nicholas, of Russia, has decided to abolish the Siberian exile system. This is a very important movement and will open up a vast territory to progressive occupation, and remove from Siberia the odium it has long been under as a place of exile and oppression. The young Czar deserves a place of honor with his grandfather, Alexander II., who liberated the Russian peasantry from serfdom.

Others besides Le Plongeon claim America as the cradle of the race. At the late meeting of the British Association for the Advancement of Science, at Toronto, Ontario, Professor F. W. Putnam, Mr. Claypole, and others, presented arguments in favor of the American origin of man. However, Sir John Evans, retiring president of the association, and the majority of scientists, locate the earliest evidences of man's appearance on earth in Asia. Professor McGee, who had been on the United States Geological Survey that included the country about Trenton, New Jersey, where special ancient relics have been found, wound up the debate with some strong American arguments, prophesying the time when the rest of the scientific world would have to see things from the standpoint of the United States investigators.

The notorious anti-Jewish Deputy and agitator, Ahlwardt, who visited the United States in 1896, has opened a small cigar shop in Berlin to make a livelihood. The Jew is in favor with the modern world.

A congress of high Russian ecclesiastics has voted Tolstoi's adherents dangerous to the State; also to prohibit the publication of Lutheran books in Russia. Tolstoi and the Lutherans may suffer for a time, but the Russian clergy will not long be able to thus rule and dominate. A tolerant spirit is at work, even among the population of Catholic Russia.

Ogden Goelet, an American multimillionaire, said to be worth \$100,000,000, died recently on board his private yacht in American waters, from starvation, because of inability to assimilate food.

Yellow fever is reported at New Orleans and in portions of Mississippi. A government expert found but two cases, and none in the crescent city.

The strike of British engineers for an eight hour day's work is extending to the various trades connected with engineering.

Added to the late news of short crops in Europe and the Argentine Republic, and famine in India, now come authentic reports of great drouth in Russia and impending famine in Ireland. We shall give a fuller statement next week if possible. Who cannot discern the significant signs of the times? Perilous times have already come.

Bro. Elbert A. Smith, in charge of the Herald Office bookbinding department, left home for a trip to Northern Iowa on the 7th inst., accompanied by his wife.

Bro. John X. Smith, of Clinton, Iowa, sends us a well-written account of the late Eastern Iowa district conference, held near Canton, Iowa. We regret that press of other matter already in hand prevents publication of it.

British forces are successfully coping with the uprisings in India. The Swatis have surrendered large stores of arms and ammunition. The Ameer of Afghanistan has openly repudiated complicity of his officials in frontier troubles, and has also made efforts to quell agitations among the tribesmen. The Afridis are becoming quiet and the Mad Mullah, the head of the fanatical movement, has become displeased because of some tribal movements and returned home.

Guatemala is in a bad way. A financial panic has ruined many firms and civil war is imminent because of the acts of the President, who insists on being declared dictator and who has caused the death of a number of citizens that have patriotically resisted his pretensions. Some sort of microbe seems to be spreading unrest and general trouble among the kingdoms of this world.

Madrid advices of the 9th report a

Cuban victory. The town of Victoria de las Tunas was captured, including the Spanish garrison three hundred strong.

Great Britain is said to have obtained concessions that may give her control of the Nicaragua canal.

Crops in the United States are suffering because of the prolonged drouth.

Leading Spanish papers discuss the possibility of war with the United States, growing out of the Cuban policy of the latter and the fitting out of filibustering expeditions to Cuba in America.

Later advices dated the 10th report a number of new cases of yellow fever at New Orleans. Biloxi, Scranton, and Ocean Springs, Mississippi, are also reported as infected and against which other ports have instituted a rigid quarantine.

Brn. E. L. Kelley, Frank Criley, J. A. Gunsolley, Professor Pence, and others returned from the Woodbine reunion on the 13th.

Japan is providing more warships, at home and abroad.

September 11. — The coalminers' convention at Columbus to-day accepted the operators' terms. This means that miners in Ohio, West Virginia, and Pennsylvania will go to work at once; and those in Indiana and Illinois when operators in those States pay the price.

General Lee, returned from Cuba, states that Weyler and his staff will be besieged in Havana before winter. Europeans regard Spain's position as desperate. Carlists are said to be preparing for an uprising immediately on the settlement of the Cuban question, when they can do so without suspicion of lacking in patriotism.

Great excitement prevails at Madrid over the capture of the fortified town of Victoria de las Tunas by the Cubans. General Weyler's recall is openly demanded. The Premier and Minister of War, General Azcarraga, has cabled to Weyler for a full explanation. A Spanish expedition will be organized to recapture Victoria de las Tunas, lest the Cubans hold the place, establish it as their seat of government, and thus comply with one of the necessary conditions under which the United States may recognize them as belligerents. The Spanish Minis-

ter of the Colonies has decided to hasten the application of Cuban reforms, and notices of popular elections are posted for October 10.

Forty striking coal miners were shot down by a sheriff's deputies near Hazelton, Pennsylvania, September 10. The situation is complicated and State troops have been ordered out.

At the Columbus, Ohio, convention of representatives of the coal miners much opposition was shown against accepting the compromise terms of sixty-five cents, agreed to by the operators. Up to September 10, the third day of the session, the leading question had not yet been voted upon, because of dissensions among the delegates.

Twelve persons were killed and fourteen wounded in a railroad accident on the Santa Fe near Emporia, Kansas, September 8. Twenty-five were killed and six injured on the Denver and Rio Grande railroad near New Castle, Colorado, on the 9th.

## Mothers' Home Column.

EDITED BY FRANCES.

"Tarry not in idle yearning  
For the moments that are gone;  
Yesterday hath no returning,  
And life's stream is flowing on;  
Flowing on with joy and sorrow  
Towards the dark, unfathomed sea—  
Ever onward to the morrow  
That conceals eternity."

### SELECT READINGS FOR OCTOBER MEETINGS OF DAUGHTERS OF ZION.

AMUSEMENTS.—CONTINUED.

A MOTHER says, "You continually preach the gospel of work, do tell us what we can have the children do." We will try to give some helpful suggestions, commencing with general characteristics of work suitable for children. Their work should always be suited to their strength. Left to themselves children are apt to undertake things that are too hard for them, especially in the line of lifting. Often work is required of them which overtakes their strength, and thus leads to permanent injury, dwarfing the body or producing deformity. I know a lovely lady who has been an invalid for years from this cause. She was the oldest of a large family of children, and spent most of her early years in taking care of "baby." She was not very strong, and lifting and lugging heavy babies so much produced curvature of the spine, from which she will be a sufferer until her death. Children's work should tend to symmetrical development of their bodies, and the more it takes them into the fresh air the better. So far as possible, in their early years let it be with their parents; you have

more patience with your children, more interest in having them do their work well, than anyone else can be expected to have. More important than this is your child's instinctive love of being with you which makes a thing done in your company a pleasure, instead of a task, as it might seem if performed in the company of servants. It makes the children respect work if you share it with them, and puts them on their mettle to do it in the very best way possible. Then it gives valuable opportunities for becoming acquainted with them, their ways of working, and their habits of thought. Their work should involve a degree of responsibility suited to their age, thus developing fidelity and judgment. Give them definite things to do and depend upon their doing them. Let your supervision be as little conspicuous as possible, so that the child feels that he is responsible for the work that is intrusted to him, and that if he neglects it somebody suffers in consequence. With little children we must tell them explicitly how to do things; as they grow older, and as early as possible, they shall be told *what to do*, and be left to exercise their own judgment as to the best method of doing it. If a child is never left to do this he will grow to manhood with very little judgment.—*Childhood: Its Care and Culture.*

### VENTILATION.

PURE air to breathe is the first, the constant and the last need of man, but because he receives it from the atmosphere without labor and without price, sometimes pure, at others impure, he becomes so accustomed to taking it as it comes that he does not realize there is any responsibility in the matter.

When primitive modes of life were used, the tent or the hut was usually open enough to afford fresh air. But now things are different, and we ask, How can we best ventilate our homes? The first duty lies in the selection of the place upon which to build our house. It should be built in a healthy climate and in a healthy place, not near any stagnant water nor where refuse or decaying matter or gases are discharged. If you live in the country where stock is kept, have all out-buildings as far from the house as you can, and have them on lower ground, so that the drainage will be away from the house. Let your well be placed near the house on high ground, and let the ground for a few feet around be elevated at least a foot. This will carry surface water away from your well, so that all the water that enters the well will be filtered by passing through many feet of earth before entering it.

These general suggestions are given on sanitation of the home and should be applied as far as can be. All cannot live in healthy localities nor on hilltops. In cities they are not always practicable. Ventilation proper is "the act of renewing the air" of the place, whether house or other place.

The school laws of Belgium require that there shall be one hundred and fifty-seven cubic feet of space in a schoolroom for each scholar. Holland requires one hundred and twenty-nine, Bavaria one hundred and sixty-

six, and Sweden two hundred and sixty cubic feet.

Ordinary air contains two parts of carbonic acid in ten thousand parts of air. When it contains more than six parts to ten thousand parts of air it is unhealthy. A healthy person will exhale six tenths, or a little over one half foot of carbonic acid per hour. Consequently to keep the air pure he will require about three thousand feet of cubic air per hour. An ordinary room will contain say two thousand cubic feet of air. If occupied by four persons they will require twelve thousand cubic feet of air. Hence the ventilation should change the air in the room six times every hour. This is seldom attained in ordinary dwelling houses, but it shows us what should be.

The ordinary means of ventilation are the windows, doors, natural porousness of the materials of which the house is built, defects in joining, and in the cold part of the season the stove or fireplace. The stove takes its air from near the floor, taking up those impurities of the air which are heavy. Hence the additional draft should be from the tops of the windows, that those impurities which are lighter than the air, and rise to the ceiling, may be carried away. The amount of this ventilation can be determined by a person going out doors for a short time; then if the air seems foul and oppressive on his first reëntering, it is foul, and more fresh air is needed. Sleeping rooms should always have one window slightly opened near the top and the door leading into the hall or other room open. If this is not desirable, then the same or another window should be opened from the bottom. This will guarantee a circulation of fresh air in the room. The extent of this ventilation is determined as before stated.

Don't be afraid of letting in the night air. All mankind from Adam down has breathed it one half of the time all their lives. There is no other air to breathe during the night. If you could close up your room so tight in the evening that no fresh air could enter during the night, you will see, by the computation made in the first part of this paper, that there are no bedrooms large enough to supply two persons with pure air during the night, and in an ordinary bedroom one person sleeping alone would be smothered to death before morning.

Special care should be given to cellars and space under the floor where there is no cellar, and ventilation provided, so that no impure air will rise through the floors into the rooms above, and let it be remembered that you seldom find a floor so tight that air will not pass through it. Let a good drainage pipe be laid as low as the foundation. I have traced many cases of sickness to dampness under a house or to a cellar containing water or decaying matter. The air is also contaminated by throwing dishwater and other kitchen refuse near the house and sometimes near the well. This is of course a filthy habit that is not common. A custom obtains with some people of banking their houses in the fall with stable manure. Few things are more unseemly and improper.

Respectfully,

J. H. HANSEN, M. D.

## PROGRAM FOR OCTOBER MEETINGS OF DAUGHTERS OF ZION LOCALS.

HYMN No. 204. Prayer. Scripture reading, Romans 5:1-11. Study. Discussion of selected reading from Home Column. Study. Discussion of original article on ventilation by Dr. J. H. Hansen. Remarks on mothers' work. Roll call. Business. Hymn No. 272. Dismissal.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

ON Monday, August 30, the general superintendent, "knapsack in hand," plodded into the camp of the saints at Nevada, Missouri, it being the reunion of the Clinton and adjoining districts. He found many open hands and open hearts upon his arrival, several of which were former acquaintances. Cordial greetings were extended, which he felt came from deep down in the soul. The district superintendent, Sr. Vina H. Goff, had been detained at home by sickness in her family, but the Sunday school work had been well begun by Sr. Ella Miller, the assistant superintendent of the district. She had held a regular session of Sabbath school on Sunday morning and work arranged to go right along each morning and evening. We found a little band of earnest, interested workers there, who are willing to do all they can for the work; and to them belongs considerable credit for good work done.

Here, as in many other places, we find a few who have not yet learned to love and to appreciate the Sabbath school work. But we are happy in the thought that the work of the reunion drew some of them and convinced them that God's hand is in the Sabbath school work.

Sessions of Sunday school and of normal work were carried on at eight o'clock a. m. and four o'clock p. m., each day up till the special day—Friday. Bro. I. N. White, president of the reunion, seeing the one hour from eight to nine a. m. inadequate to the work to be done, kindly and voluntarily extended the time to nine thirty; thus greatly aiding in the work. Many thanks, Bro. I. N.; we appreciate help in this way.

Our general secretary, Bro. W. N. Robinson, was with us two days, and as usual was alive and alert to the work—giving some good instruction and encouragement to the workers there. All said "Come again, Bro. W. N."

On the special day we had Sabbath school at nine to ten thirty a. m.; Sunday school, prayer and testimony meeting at ten forty-five. Many prayers were offered and testimonies borne to the interest of Sabbath school work. A splendid spirit prevailed throughout. There was not time enough to hear from a half who would have gladly borne testimony. The afternoon session consisted of an address by the general superintendent on "The call of the Sunday school,"

a chart exercise by Sr. Ella Miller on "Solomon's temple," and an address, "The Sunday school work in the Clinton district," by Sr. Vina H. Goff. The night session was devoted to the temperance cause. The address was made by Bro. T. A. Hougas, followed by Bro. I. N. White. The subject was handled plainly, but in a way approved by both saints and those of other faiths and of the world.

We closed our work at Nevada with a teachers' meeting Saturday morning. Our train being scheduled to leave soon, we were at once inducted into the saddest season of all—the time to part. Our stay had been short, but we had formed many acquaintances that were and will be dear to us. We had renewed old acquaintances with a degree of joy not always felt, even among saints; and when we clasped the parting hand we were made to feel that "the heart must speak when the lips are dumb" the feelings that crowd within us. After many a sad "God bless you" and "Good-bye" we were hastened away to respond to a summons in another field.

Thus ended our work at another reunion—the fourth one for the season—and we think if amidst all the cares, the obstacles, and the discouragements incident to our work we can feel such pleasure, such joy in the association of our friends and coworkers here what will it be when all toil, anxiety, and care have ceased? May we well and faithfully "occupy" till he comes.

We expected to be at Maysville reunion two days, but a late train caused us to lose one day; and failing to get our "permit" extended, we thought it would not justify the extra cost. So we came direct to Woodbine, Iowa.

Bro. C. R. Duncan left the Nevada, Missouri, reunion early to prepare for another reunion to be held in Oklahoma—the first gathering of saints in the territory. He, with Bro. W. S. Macrae and others, will look after the interests of the Sabbath school, Religion, etc. The "Department" bids them Godspeed in their work.

While the reunion season is on we are constantly moving or being moved about, hence are unable to keep the department work up as it should be. We have several questions on hand, each of which we desire answered by several of our experienced workers, but are unable to get our mail sufficiently regular to make anything requiring correspondence a success. We will, however, furnish bits of

## NEWS

from the various reunions, that all may know something of what is being done thereat. Never before was there such a universal demand for Sunday school work at these gatherings. We sincerely trust that these demands may in a measure be supplied.

The Rev. William Hunter, missionary in Manchuria of the Presbyterian Church in Ireland, writes: "There is a movement toward Christianity throughout Manchuria. The people in large numbers are casting out their idols and taxing the powers of missionaries to provide native preachers, who, in their turn, are overwhelmed with the great number with whom they have to deal."

## Letter Department.

MAYSVILLE, Mo., Sept. 10.

*Editors Herald:*—Our North Missouri reunion so far is a great success, both in number and spirit, with flattering prospects of more yet. The preaching has been very good, also the prayer service. There are fifty-four tents and twenty wagons in camp and two hundred and ninety-four campers. The outside attendance is not flattering, but the saints are being fed on spiritual food and great good will result. Brn. Davis, Roth, Stebbins, Jones, Turpen, Campbell, Bellville, Roberts, Kinnaman, Pender, Keeler, and White have preached so far, with good liberty as a rule.

Saints are here from Nodaway, Northeast Kansas, Northeast Missouri, Independence, and Decatur districts; health of camp generally good.

The growth of our reunions has been remarkable and many new converts are being made each year to the benefit of the reunion. Thursday was children's day, and a grand day it was too. Fourteen children were baptized at the noon hour; they were confirmed by J. T. Kinnaman, H. A. Stebbins, I. N. Roberts, and I. N. White. It took one hour to confirm, at which a beautiful vision was seen indicating God's approval of the work done. At night Bro. I. N. White preached one of his characteristic sermons.

The spirit of the saints is excellent. The serpent tried to enter, but received a fatal blow by the Spirit of Christ obtained by earnest prayer. The young people's prayer meeting at 7:45 a. m., proves a success. The general order of meetings is: Young people's prayer meeting at 7:45; prayer meeting at nine; preaching at 11 a. m.; preaching at 2:30 and 7:45 p. m.; curfew at 10:30 p. m.

A goodly number of the bright and beautiful young are in attendance and manifest a wonderful interest in the work. Surely the work moves and as it devolves upon the young, will move with great rapidity. The peace of God broods over us as the gentle distillation of the dew, giving new life and imparting of the divine nature.

With peans of praise and glory to God,  
I am,

Your servant,

J. M. TERRY.

GALIEN, Mich., Sept. 4.

*Editors Herald:*—After a tour of over three hundred miles of Michigan scenery by horse and buggy, we alight in Galien, to begin two day services. The influence of these meetings are penetrating the dark prison walls of "Mystery Babylon," and eyes are opening to the "entrance of the word." In Eaton County we occupied the First Congregational church for three services, with good effect, we think. The Lansing representatives were on hand, and assisted in the song service. A splendid opening there for a good work to be done. The effort at Hartford was good. Elders Briggs, Daniel, Baggerly, and the writer were present, and administered the word. New faces greeted the speakers and interest depicted thereon.

S. W. L. SCOTT.

## REPLY TO ELDER BAYS.

LAMONI, Iowa, Sept. 8.

*Editors Herald:*—In *Herald* for August 25 is published a letter from Elder D. H. Bays, which was evidently intended as a reply to my reference to debates in general, in this mission, and a prospective one with Elder Bays in particular.

Elder Bays informs us that he does not wish to be misunderstood nor misrepresented by former brethren and friends. These desires are right and commendable; but is it not a little strange that after making these statements, he should not only fail to show wherein I had misrepresented him, but he does not directly affirm that I misrepresented him on a single point! My first statement, to which he seems to object, is as follows:—

"My attention to and decision on some five or six prospective debates have been demanded since the adjournment of conference. Among the rest our former brother and minister, D. H. Bays (now of Persia, Iowa) comes to the front, and is willing to tear down, if he can, that which for many years he sought to build up."

Now, when I stated that Elder Bays "is willing to tear down, if he can, that which for many years he sought to build up," I certainly made a mild statement of the facts in the case. Let us see. Elder Bays commenced his ministerial career with the Latter Day Saints in 1861, and resigned his office as one of the First Quorum of Seventy in 1892. For many years of this long period of time he was either a general missionary or an active local worker. But now, according to his own statements, found in his letters sent to me and H. O. Smith, and plainly indicated in his published letter, our people had challenged M. T. Brown, of Persia, Iowa, former minister of the M. E. Church, at that place. Brown asks Elder Bays if he will debate with us, and the answer is, "I will, if they will furnish a representative man to meet me." July 27, Elder Bays wrote to H. O. Smith, of Woodbine, Iowa, in which letter the following sentence occurs:—

"The challenge, issued by members of your church here, has been accepted, and a willingness, on my part, expressed to meet the issue."

The truth is that Elder Bays was so "willing" (that is the word I used, and it is the word he uses) to tear down what for years he sought to build up, that he accepted a challenge which was not made to him, but to the minister of the M. E. Church! And then when Elder H. O. Smith decides that there is no necessity for a debate, Elder Bays gets out of fix, and seems to be sorely disappointed!

When Elder Bays signified his willingness to oppose our faith, he wrote out three propositions as follows:—

"1. Is the Book of Mormon a divinely inspired record of the people of Ancient America? D. H. Bays denies.

"2. The Baptist Church is in perfect accord with the New Testament Scriptures in doctrine and organization, and is in fact the Church of Christ. D. H. Bays affirms.

"3. The Reorganized Church of Jesus Christ of Latter Day Saints, is in perfect accord with

the New Testament Scriptures in doctrine and organization and is the only true Church of Christ. D. H. Bays denies."

More than three months after the above propositions were submitted, Elder Bays, at the request of H. O. Smith, sent propositions to him, agreeing with the above, except that in number 2 we have the following:—

"The church whose membership are known as 'Disciples of Christ,' is in perfect accord with the New Testament Scriptures in doctrine and organization, and is in fact the Church of Christ."

Just now we go back to 1892. On April 1 of that year, Elder Bays wrote up his resignation as a minister of the church, after a ministerial experience of thirty-one years with the Latter Day Saints. In this paper, which covers nearly eleven pages of letter paper, Elder Bays mentions his doubts and difficulties, and then adds: "When these difficulties first began to appear, I sought through a more thorough examination of, and comparison between the standard works of the church, to remove them. But instead of accomplishing the task imposed, I found the situation to become more grave and complicated."

The reader will please remember that among these "standard works of the church" the Bible occupies the leading position.

A little farther along Elder Bays says: "I have sought light upon the vexed questions from every available source, but without avail."

What Elder Bays means by "the vexed questions" will appear when we mention his reasons for resigning. First, he objects to the inspirational claims of the Book of Doctrine and Covenants; second, the Book of Mormon; third, the Bible; fourth, Elder Bays claims to have discovered "that the several writers of the several books of the Bible, whoever they may be, do not claim to have written the books attributed to them by inspiration, but I find a marked and irreconcilable disagreement between them on questions of vital importance, thereby destroying the last vestige of any ground upon which to base an argument in support of the dogma of plenary inspiration." Fifth, the Inspired Translation.

It will be seen from the above that one of the vexed questions is the Bible. Elder Bays gives much space to a consideration of this question; that is, in a comparative sense. His talk about "destroying the last vestige of any ground upon which to base an argument in support of the dogma of plenary inspiration," is but a man of straw, and is not sufficient to hide his evident unbelief in the claims of the Bible, at the time he wrote up his resignation. I herewith give his own words when writing up his objections to the Bible:—

"Ministers of the gospel are expected to believe and teach the inspiration of the Bible. During the latter years of my ministry, I made this a question of special inquiry, and quite contrary to the generally received opinion, I found nothing to sustain the belief that the Old and New Testaments, or any particular book in either, were written by divine inspiration. Hence I have

been led to reject the dogma of 'the divine inspiration of the Bible,' as wholly untenable."

The leading statement of my letter concerning Elder Bays is now more than vindicated by the elder's own words.

Elder Bays makes a guarded but evasive statement, in order, it would seem, to fasten misrepresentation upon my statement. He says that since his withdrawal from the church five years ago, he can very truthfully say that he has evinced little desire or disposition "to tear down" whatever of good either himself or others had sought to build up, etc. My statement was that he "is willing to tear down, if he can, that which for many years he sought to build up." This statement is frank and true, but the trouble with the reply is, that what Elder Bays once regarded as "good" and true, he now regards as bad and false; hence the statement lacks frankness, and is extremely evasive.

I have before me a letter signed by W. B. Toney, and dated at Standley, Indian Territory, August 23, 1897. I give the first paragraph in full:—

"Elder Asa S. Cochran, Lamoni, Iowa; Dear Bro. Cochran:—I am in receipt of a long letter from a Davis H. Bays, of Persia, Iowa, who has formerly been a member and minister of the church; and he states that he has a work now in the press that will be out about October the 1st, entitled 'The Mormon dogma examined and refuted.' And in his letter to me he states that he never saw a miracle, never received the Holy Spirit by the laying on of hands, nor did anyone ever receive it under his hands, in this church. I am having trouble with that element down here, and as soon as they see his book advertised they will send for it, as they will think it will be the thing to down Toney with. Has not this same D. H. Bays borne bright testimonies to the truthfulness of this work? and how can I get hold of that data? Will send for his book as soon as it is out, and get prepared for them, and if you will help me by giving me what I desire, it will be appreciated."

Of course Elder Bays wrote his book since his withdrawal from the church. It is fair to presume that this work and the writing of his long letter to our young and zealous Elder Toney were done within that period of time when such splendid opportunities offered themselves to Elder Bays for tearing down the work of others, had he only been disposed to improve them!

I have carefully read what Elder Bays says of the challenge made to Elder Brown of the M. E. Church as appears in his published letter and his correspondence with Elder H. O. Smith. It is not claimed that this challenge, concerning which so much has been said, was offered to any other than Elder Brown. I submit, then, that if Elder Brown or Bays, one or both of them, accepted this challenge, they were under obligations to affirm the faith and claims of the M. E. Church. What has the faith and doctrine of the Baptist Church, or the (so-called) Christian Church, to do with a challenge offered to a Methodist minister? Let Elder Bays

either drop the claim that they accepted the challenge made to Elder Brown or let him step forward with the necessary indorsement of the M. E. Church, to affirm and defend *their faith*, and oppose ours.

Elder Bays claims that Elder Joseph Seddon promised to send his propositions to me, and repeatedly informed him that he had sent them. This is a matter between Bays and Seddon. I have only heard from one side hence neither affirm nor deny. However, I utterly fail to see what object Elder Seddon could have in hiding up the propositions from me, and then lying about them. If the sequel should prove that he has done so, he must bear the legitimate consequences of his folly and wrong.

Elder Bays propounds the following query: "How came the propositions submitted to Joseph Seddon, *and supposed to have been lost*, to fall at this particular juncture into the hands of Hyrum O. Smith? Who will answer?"

If Elder Bays had waited a few days before sending off his letter for publication, he would have had the answer from H. O. Smith himself, who wrote it under date of August 25, and in answer to some strong and reflective statements made by Elder Bays. The truth is this: When I received the letter from Elder Bays I at once wrote to H. O. Smith, requesting him to write to Bays and Seddon. He did so, not knowing what had become of the propositions any more than I did. Therefore, he properly requested Bays to send the propositions he wished to debate. He wrote to both of them on the same date, and received their replies on the same date, Seddon's letter containing the propositions which were written up when Elder Bays was a Baptist, and Bays' letter containing the ones which were written up after he became a member of the Christian or Campbellite Church.

Now here we are favored with query No. 2: "How many of the 'five or six prospective debates' have been declined, as has been the one now under consideration?"

Answer.—If all of them had been declined on the same or similar grounds it would have been consistent and right. But I will answer more specifically and directly. Three of the five or six materialized, and as usual, we lost nothing by the contests. One has been declined, because the first Baptist minister with whom we negotiated refused to have anything more to do with it, except to negotiate for another. He refused to be governed by the Bible as a standard of evidence, because the Mormons could prove anything by that book! Then the second man, the champion, who has held at least one debate with the Latter Day Saints, sought an advantage in the wording and arrangement of propositions, and finally refused to be governed by King James' translation of the Bible. I am glad Elder Bays raised this question, for it has given me a good opportunity to bring out these facts. I am prepared to prove all I have affirmed.

In answer to my first query, Elder Bays says:—

"In my former efforts in defense of the

faith of the saints, I fearlessly *defended what I believed to be true*, and if success crowned my feeble efforts, it was largely due to the fact that I tried to inform myself upon the issues to be discussed. In my future efforts in the forensic arena I shall as vigorously *assail what I believe to be error*, regardless of what my opinions in the past may have been. The *truth* and the truth *only* is that for which I wish to contend.

"As to whether 'a more signal victory' shall be achieved in such efforts, must necessarily depend upon the tenability—the logical and scriptural soundness of the positions assumed. I shall disdain in the future, as I have ever done in the past, to descend to unfair or doubtful methods in order to maintain my ground. I can no more oppose what I believe than I can defend what my conscience does not approve."

Elder Bays might have consistently added to the first paragraph of his reply the following: "Should I succeed in debate with the Latter Day Saints, it will be largely due to the fact that I am thoroughly informed on the issues to be discussed." In which case, of course, it would not prove the correctness of his positions. See?

Is that what we hold debates for, to see which of the two disputants is the better informed? But in the second paragraph of his reply he puts victory upon a different basis, making it "depend upon the tenability—the logical and scriptural soundness of the positions assumed." In truth, are not these conditions of success just as essential to true victory when defending the faith of the Latter Day Saints, as when defending the faith and doctrine of the Disciple or Christian Church? If not, why? This shifting of positions in writing an answer to one query is rather a bad "give away."

In answer to query No. 2, Elder Bays says: "In the estimation of Latter Day Saints and some others, *No*. In the estimation of many others, and possibly a few Latter Day Saints, *Yes*."

But one of the leading witnesses referred to in my query is Elder Bays himself. "Did Elder Bays ever lose a battle that was fought on fairly worded propositions; that is, when he was defending the faith of the Latter Day Saints," according to his own testimony? Why did he not tell us? Is it not a fact that Elder Bays' published letters in the *Saints' Herald* will show that he won many victories when engaged in controversy with those who opposed the faith of the Latter Day Saints, in the estimation of himself, the Latter Day Saints, and a large part of the "outsiders" present? In a letter dated at Doniphan, Kansas, March 10, 1870, I find the following:—

"Since writing to you from White Cloud, I have held several very interesting meetings, prominent among which was one in the above place in December last, when I replied to a sermon by the preacher referred to in my last, in which he attempted to prove that I was advocating a 'species of infidelity,' in that I preached baptism for the remission of sins; and by the grace of God I had liberty to expose the fallacy of his argument to

the satisfaction of almost the entire community."—*Herald* for June 15, 1870, page 373.

In his previous letter referred to, Elder Bays speaks of preaching on the subject of the gospel when "the Spirit gave power to the word spoken."

When a Latter Day Saint, baptism for the remission of sins was a gospel truth to Elder Bays, when a Baptist, it was heresy; but now, as he belongs to the Christian Church, it is true again! It is right for a man to change whenever he finds that he is wrong; but some changes, made at certain times, under certain conditions, and after years of splendid opportunity for religious thought and investigation, need looking into.

In November, 1871, Elder Bays writes again, as appears from *Saints' Herald* for December, 1871, page 747. In this letter he states, "I have held three public discussions; two with a Baptist minister, and one with a Christian (or Campbellite) preacher."

With the Baptist minister, he discussed "the subjects of the laying on of hands, for the impartation of the Holy Spirit, and the enjoyment of the 'spiritual gifts' by the Lord's people, and the divine calling of Joseph the Martyr."

At this discussion, Elder Bays informs us, the religious element which is so strongly opposed to the Latter Day Saints, predominated; and yet when a vote was called, the Baptist only received a majority of some twelve or fifteen! "A physician, a gentleman of intelligence," said to Elder Bays, "The difference in the vote was simply this—while your opponent had a small majority on his side, you had the *head* and *brains* of the house on yours."

Elder Bays continues:—

"Monday, September 11. I met Mr. G. T. Webster in debate, on the subject of the 'laying on of hands' and 'spiritual gifts,' which resulted in the most signal victory over error that I ever had the pleasure to witness."

Bays' friends called for a vote, but Webster's moderator and another minister of the same denomination, strongly opposed it.

Following Elder Bays into Texas, and elsewhere, we have the same old story, *as told by himself*. Debate after debate is held, at "the entire discomfiture" of his opponents; and that too, as stated by the people *without*, as well as *within*. Was all this success and victory the result of Elder Bays' ability as a man? If so, what may we not expect by this time? With added years of study, observation, and experience, it may be that he is now able to prove a religious system to be true, even though it be more egregiously erroneous than "the Mormon dogma."

Very respectfully, yours for the truth,

J. R. LAMBERT.

LAMONI, Iowa, Sept. 3.

*Editors Herald*:—Having received a copy of the Swedish tracts that I have been desirous of bringing before the public, I take pleasure in saying to all that are interested in the promotion of the truth that they can send in orders for the same to Herald Office.

Price five and ten cents per dozen.

Yours in bonds,

J. WAHLSTROM.

DAVISVILLE, O., Sept. 1.

*Editors Herald:*—Soon after my return from Missouri, little Gertie Smith, daughter of I. M. Smith, was taken down with a bad phase of typhoid fever. She living with us, necessitated my staying home a few days longer than I anticipated. Her father having arrived to take care of her, I started for Belle Grove, West Virginia, to attend the conference, calling at Wheeling on the way, remaining there over one Sabbath. Here I was joined by W. J. Smith, and together with L. D. Ullom we took passage on the steamer Kanawaha for Millwood, West Virginia. After having traveled some miles by rail, wagon, and foot, we reached Sand Hill—the place where the conference was to be held—late on Thursday evening, tired and ready for supper and bed. We were kindly cared for by Bro. and Sr. Rhodes.

On Friday evening we preached to a large and appreciative audience. The conference convened Saturday forenoon and was a grand success throughout—the best ever held in the district. The spirit of peace and good will prevailed from beginning to end. The preaching was by Bro. W. J. Smith and myself. Large congregations attended each service, and excellent liberty was enjoyed by the speakers.

Prior to our arrival, and during our stay there, threats of violence were made by some of the very pious preachers and over-religious bigots, to break up the conference and drive us out; but in this they experienced a great defeat, as the Lord brought to naught their ungodly schemings, by turning the hearts of scores of those who came to hear. Hence it was that we gained a great victory over the enemy. One was baptized by Bro. J. L. Goodrich, and five others just before the conference began, and there are many more in that part of the country who will sooner or later obey the gospel, providing proper efforts are put forth there. A goodly number of the saints, both of the ministry and laity, were present, the largest representation we ever had in the district, all of whom seemed to be very happy and enjoyed themselves immensely.

We took our departure on Monday, the 30th ult., and after a hard day's travel through the heat and dust, arrived at Syracuse, Ohio, where we were domiciled for the night in the comfortable apartments of our congenial brother, Thomas Mathews. His excellent wife spared no pains to make our visit cheerful and pleasant. We were sorry to learn on our arrival here, of the sudden death of Bro. John Harris. His wife has been left to bear her sorrow all alone. May God give her comfort in her sore bereavement.

On Tuesday we took a ramble over the hills and along the Ohio River shore, where I spent the most of my boyhood days, and visiting the cemetery where hundreds of the old time friends have been laid to moulder away in the cold, damp grave. I stood by the grave of my brother, next in age to me, where thirty-seven years ago we stood weeping as we placed his earthly remains in the silent tomb. Many are the changes which

have taken place since then, as many who then wept have gone "the way of all the earth." These scenes of my childhood days brought many, many things to my mind that I had forgotten years ago. The one thought which struck my mind most forcibly was the fact that time is fleeting, and hence the great necessity of making preparation for the change which will take place sooner or later, so as to be prepared, not only to meet with those of my father's family, but those of my loved children, whom I know are in a blessed state of peace, and for whom my poor heart yearns, and longs to greet in the resurrection of the just.

Brethren J. L. Goodrich and L. D. Ullom having preceded us to this place (Davisville), had appointments out for us last evening on our arrival, and two sermons for to-day. We have experienced a good feeling since coming, have been kindly received by the saints here. We shall leave here soon for Sinking Spring, Highland County, Ohio, to attend the Ohio district conference, to be held at that place the 4th and 5th inst.

From the conference we expect to visit Middletown, and from thence to Cincinnati, where we learn that a band of five Utah Mormon elders are operating and creating considerable stir. We think it wise to keep an eye on them, hence we go there with a view of arranging to begin operations there.

Yours in gospel bonds,

GOMER T. GRIFFITHS.

HOT SPRINGS, Utah, Sept. 3.

*Editors Herald:*—Yesterday we pulled up the tent at Ogden and shipped it to Sandy, where Brn. McKiernan and Hansen will receive it and operate with it till time for the reunion. It had been occupying a place in Chase's yard for just one month, and the last two weeks was pretty well filled every night, to hear that "terrible" man Wight, whose name has been on everybody's tongue, and not always coupled with enviable qualifying terms. However, he has made friends both for himself and the cause he so ably represents, and completely discomfited and put to silence some who dared to oppose; and not a few of the good citizens of Ogden are viewing our work in a new light.

Last Sunday he led four promising young ladies into the water, and another sister was baptized the Wednesday previous by Bro. Toombs. Others have decided to come with us as soon as practicable, and still others are preaching and defending the doctrine, and branding the dominant church here with cowardice, etc., for not daring to meet the issues. However, Bro. David Walker, with whom we had a few evenings controversy in Ogden Valley last June, and who brushed up against our folks in Lamoni a year ago, has agreed to meet him after the busy times are a little over. As Bro. McKiernan would say, "If they don't fulfill the promise, they can make another just as good."

In justice to our friend Walker, we can say that we believe he will be glad to fulfill it; but we believe he would be wiser at the conclusion.

Bro. Wight was to return to Salt Lake

City yesterday, where we hope he may have a little needed rest. The writer is en route to Malad, Idaho; but being storm bound at the comfortable home of Bro. Toombs, thought it well to mention concerning the good work here. The Ogden saints have rendered it extremely pleasant for the missionaries, anticipating and providing for their wants ahead. May they be rewarded.

S. D. CONDIT.

COUNCIL BLUFFS, Iowa, Sept. 1.

*Editors Herald:*—Apropos of the manly and honest confession of Bro. J. D. Erwin, in a late *Herald*, permit the following suggestion: If the members of the church would not persist in making of the traveling missionary a veritable dumping ground for all their conjured, imaginary, or real wrongs and slanderous stories, with imputations of infidelity against others, it would be easier for him to hold his peace. There are many who seem to think that the elder must be a paragon of perfection, and sponge-like be constantly taking it but never emitting that received. They think that they have the unrestrained privilege to parade the weakness of others constantly before his mental vision; but if he perchance, by lack of thought, or out of the abundance of his overwhelmed soul says anything that they take exception to, they by act adjudge him guilty of the unpardonable. I have found in my limited experience that those who censure others the most for repeating things, are the ones most guilty of the sin themselves. Instead of pointing to the other party, let us be frank, and move that the confession made by the brother, of having repeated what he should not, be made unanimous. I have never met a man or woman in the church but what could do better along these lines. It is best never to confide in a living soul that which would embarrass you to father anywhere. The majority of the human family are more or less "two-faced." They can say a great deal when at a respectable distance from the one spoken of. "The tongue has killed more men than the sword."

If a traveling elder would divulge a tithe of what is confided in him, or relate but a fragment of the faults of others recounted to him, he could start a miniature insurrection nearly every day. Too many talk too much about others, and if perchance, after a time, they hear that others are talking about them, they are highly incensed. I have heard something about "chickens coming home to roost," and conclude it is best to "do to others as ye would that others should do to you;" hence if we would not desire to be talked about (we may be anyway), we should not talk about others.

There is a plan divine by which all these things can be rightly settled. If one hears anything damaging to the character of another, it is his duty to acquaint the party first, of the charge made, or if he reports it to another it should be the branch teacher. **IT SHOULD GO NO FARTHER.** Then it becomes the teacher's duty to examine, and the one relating the story should be made to prove it, or admit his cupidity. If one be-



lieves all that supposed friends tell him what others say about him, he would be in the slough of despondency most of the time. It were better to discourage their tale bearing; a man who would communicate to you that which was given in confidence to him might repeat the act, compromising you.

"A still tongue makes a wise head." I fear that if all were executed, except the wise, by this standard, that God would have to make another Adam.

It is a universal weakness to disparage men's acts, to forget their virtues, and magnify their defects. Would that all could be like Christ.

"Let him that is without sin cast the first stone." If there is a Latter Day Saint who has never said aught against anyone, then I am willing to suffer a stoning at his hand for having misjudged him.

Please say to the many friends who were in attendance at the Park Bluff Reunion that I did not stay away from lack of interest. Thanks to the committee for their invitation, and to the saints for their expressed desire for my presence. Legitimate reasons for my absence.

Am hopeful for Zion's triumph.

T. W. WILLIAMS.

P. S.—Either during the Thurman Reunion or since, my Doctrine and Covenants has been misplaced. It is flexible back, interleaved with alternate blank leaves, on which I have written much valuable matter. Whoever has the book now, will confer a favor in sending to me.

No. 206 Harmony Street, COUNCIL BLUFFS, IOWA.

WASHBURN, Me., August 30.

*Editors Herald:*—I cannot report baptisms since leaving home last June, but have labored hard and successfully in New Brunswick and Maine. Have been plowing new fields, and the work is opening up beautifully and the seed has been sown by the aid of the Spirit, and some one will do some gathering in soon. I leave here to-morrow with scores of invitations to return. Yesterday's services were exceptionally remarkable for interest, the presence of the Spirit, and crowds.

My experience this summer has been of a trying nature; yet I feel satisfied that nowhere else could I have been of as much use to the Master as where I have been. I have been thrown among eight different kinds of religionists, and feel glad that it is not necessary for any believer in this faith to take one step back or sidewise, but right ahead every time. I have striven to be courteous in my talk, and have argued for hours with Adventists and others, and when leaving would receive a hearty handshake, and a "God bless you, brother, come again." The Baptist minister, A. A. McDougal, has treated me like a Christian man, has attended my meetings, and led in prayer. I have attended his meetings and been invited into his pulpit. We have talked several times a half day at a time upon our faith. His study has been my favorite resort. He has let me have his team to go out into the country to preach in what is called his field. I tell you, brethren, there is nothing gained, but a good deal

lost, by abusing other people because they are in the dark—comparatively. Say, if this doctrine will not make a gentleman of a man, how far will it go toward making a Christian of him?

The saints as a rule are feeling well and hopeful. May the Lord help and bless them until we shall eventually triumph.

H. J. DAVISON.

SCRANTON, Miss., Sept. 5.

*Editors Herald:*—Last Tuesday night, shortly after services about seven miles from here, at Escatawpa, Bro. T. C. Kelley was waited upon by a mob of unmasked persons headed by a Methodist preacher and school-teacher, who informed him that he must pull down the tent and leave the country. He, in company with other brethren, came to my place next day and we went to the courthouse to put the matter in the hands of the authorities.

The brethren in charge let the tent down according to promise, but hoisted it up again and had meeting in it Wednesday night. This incensed the mob and on Thursday between four and five p. m. about fifteen, some of them leading citizens, went to the tent, pulled it down, piled the seats close to it, poured about three gallons of oil on it, got matches out to fire it; but better counsel prevailed, and they desisted from burning it.

Next evening a deputy sheriff at Moss Point served papers on them, by whose instruction we do not know. They expected to have a kind of mock trial and get off easy, but our attorney got wind of it next morning when the trial was to take place, who there withdrew the charges, had them rearrested on our affidavits, and the case is to be tried at Scranton on Monday.

Some overtures had been made to us at Scranton to compromise, and supposing that matters had quieted down, Bro. Kelley essayed to go again to the tent, and was beaten at a lonely place on the way by two persons, with pole, board, and fists; but the parties were called off by portions of the mob before any serious damage was done him. Pray for us.

Your persecuted brethren,  
T. C. KELLEY and F. P. SCARCLIFF,  
per F. P. S.

In an editorial note referring to certain items in the comparative summary of statistics of the Presbyterian Church, North, prepared by the Stated Clerk, Rev. W. H. Roberts, the *Presbyterian Journal* (Philadelphia) mentions the following points as worthy of special consideration: 1. The decline in the number of candidates for the ministry. 2. The small increase in the number of churches, only fifty-eight. 3. The decreased number of persons added both on examination and certificate as compared with six previous years. 4. The large number of adult baptisms as compared with the number added on examination. 5. The decline in the total contributions of nearly \$1,000,000.

The Czar has proclaimed religious liberty to Catholics in Russia.

## Original Articles.

### AN EVENING'S CONVERSATION.— NO. 4.

BY ELDER H. O. SMITH.

I SHALL now give you the testimony of Joseph Smith himself upon the question, and then follow it up with the testimony of others up to and including 1850.

On May 8, 1838, a list of questions and their answers was submitted by Joseph Smith, and published in *The Elders' Journal*, No. 2. I quote them as they are found in *The Historical Record*, p. 439, and among them is:—

7th. "Do the Mormons believe in having more wives than one?" No, not at the same time. But they believe that if their companion dies, they have a right to marry again.

The next is a notice, published in the *Times and Seasons*, vol. 5, p. 423. Date of paper, February 1, 1844, not quite five months before the death of Joseph Smith, and is as follows:—

As we have lately been credibly informed, that an elder of the Church of Jesus Christ, of Latter Day Saints, by the name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the county of Lapeer, State of Michigan.

This is to notify him and the church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the special conference, on the 6th of April next, to make answer to these charges.

JOSEPH SMITH,  
HYRUM SMITH,  
Presidents of said church.

So much for the testimony of Joseph Smith and his teachings. Now I will take up the testimony of others on the question.

Under date of August, 1842, *Millennial Star*, vol. 3, p. 73, Parley P. Pratt published as follows:—

But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that *no such principle ever existed among the Latter Day Saints, OR EVER WILL*; this is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject, indeed far more so than the Bible.

The next is two certificates, signed both by men and women of Nauvoo, and published in *Times and Seasons* of October 1, 1842:—

We the undersigned members of the Church of Jesus Christ of Latter Day Saints and residents of the city of Nauvoo, persons of families, do hereby certify and declare that we know of no other rule or system of marriage

than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's "secret wife system" is a creature of his own make, as we know of no such society in this place, nor never did. Signed, S. Bennett, Geo. Miller, Alpheus Cutler, Reynolds Cahoon, Wilson Law, W. Woodruff, N. K. Whitney, Albert Pettey, Elias Higbee, John Taylor, E. Robinson, Aaron Johnson.

The other certificate is:—

We the undersigned members of the ladies' relief society, and married females, do certify and declare that we know of no system of marriage being practiced in the Church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make. Signed,

Emma Smith, president.

Elizabeth Ann Whitney, counselor.

Sarah M. Cleveland, counselor.

Eliza R. Snow, secretary.

Mary C. Miller, Lois Cutler, Thirza Cahoon, Ann Hunter, Jane Law, Sophia R. Marks, Polly Z. Johnson, Abigail Works, Catherine Pettey, Sarah Higbee, Phebe Woodruff, Leonora Taylor, Sarah Hillman, Rosannah Marks, Angeline Robinson.

Next I read in *Times and Seasons*, dated November 15, 1844, a letter signed "An Old Man of Israel," and which reads in part as follows:—

The saints of the last days have witnessed the outgoings and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the sham quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off, under the "dreadful splendor" of "spiritual wifery," which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is fiendish, and like the rest of Sidney's revelation, just because he wanted "to go to Pittsburg to live." Woe to the man or men who will thus willfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once; but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead! There is no law of God or man against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it."

In commenting on this letter, John Taylor, who was then editor of the *Times and Seasons*, says:—

For the communication of "An Old Man of Israel," and the letter of Elder Addison Pratt, from the islands of the Pacific Ocean, we bespeak a hearty welcome. They are genuine.

In line with the foregoing, I read an item or two from a fragment of an address by P. P. Pratt, published July 1, 1845, in *Millennial Star*, vol. 6,

p. 22, Wilford Woodruff being editor:—

Again, beware of seducing spirits, and doctrines of devils, as first introduced by John C. Bennett, under the name of "Spiritual Wife" doctrine; and still agitated by the Pittsburg Seer, and his followers under the same title. It is but another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption, and abomination. . . . "THE SPIRITUAL WIFE DOCTRINE," of J. C. Bennett, and numerous other apostates, is as foreign to the real principles of the church as the devil is from God, or as sectarianism is from Christianity.

On page 44 of same volume, Wilford Woodruff takes occasion to call the attention of the saints to this address, and says:—

I wish to say to all the saints and officers throughout the land, that I have carefully perused an article published in the last *Star*, entitled Fragments of an address by P. P. Pratt, and it is strictly in accordance with my own views and principles, and I hope that all the elders, officers, and saints, over whom I am called to preside, will consider the address made to them, and will act accordingly. Let no officer, or member of the church, pretend to present any principle to any person whatsoever except it accord with the principles of the gospel of Jesus Christ, with righteousness truth, and virtue.

And in volume 10, *Millennial Star*, p. 137, 138, is this from the pen of Orson Spencer:—

How much vigilance is requisite in order to keep the wheat field clean from tares? Without constant scrutiny the first you know, tares, rank and cumbersome, are springing up among the wheat. Noxious weeds frequently grow faster in the garden than the most precious plants, and poisonous fruit often wears a most enticing verdure. In all ages of the church truth has been turned into a lie, and the grace of God converted into lasciviousness by men that have sought to make "a gain" of godliness, and feed their lusts on the credulity of the righteous and unsuspecting. In the midst of the general prosperity of the churches throughout the British Isles, we sometimes observe the stealthy tracks of beasts of prey. These animals come in the night and spoil the vines, and when the morning dawns, lo! the sight of their unhallowed tracks causes sorrow and mourning. Next to long hackneyed and bugaboo whisperings of polygism, is another abomination that sometimes shows its serpentine crests, which we shall call sexual resurrectionism. The teachers and abettors of such a doctrine have no need to hang out their colors in order to show their pedigree. And they have no need to preach it long, in order to make their "calling and reprobation sure." Such wandering stars as J. C. Bennett and Higbees do not seem to be sufficient beacons to keep some restless and aspiring spirits from the maelstrom of pollution and apostasy. "Fools ever will be meddling," says Solomon. The doctrines of corrupt spirits are always in close affinity

with each other, whether they consist in spiritual wifeism, sexual resurrection, gross lasciviousness, or the unavoidable separation of husbands and wives, or the communism of property. We have barely to say of such "false teachers," that "their damnation slumbereth not." Except they repent and break off their sins by righteousness their wickedness shall be made manifest, and all their righteousness which they have done will be remembered no more in their favor. Let the saints keep a cautious eye upon teachers that promulgate marvelous things beyond the first principles of the gospel.

And to show that the elders of the church, or some of them at least, considered the texts which I have quoted sufficient to prove that polygamy was false, and an adulterous doctrine, I refer you to an article entitled, "Who is the Liar?" in *Millennial Star*, vol. 12, p. 29, and written by one Thomas Smith, in answer to a Mr. Bowes, who had written against Mormonism, and accused Joseph Smith of teaching a system of polygamy. The lies are enumerated, and under the head of twelfth lie I find this:—

12th lie.—Joseph Smith taught a system of polygamy.

12th refutation.—The revelations given through Joseph Smith, state the following: "If any commit adultery, they shall be dealt with according to the law of God." "He that looketh upon a woman to lust after her; or, if any commit adultery in their hearts, they shall not have the Spirit." "Thou shalt love thy wife, and shalt cleave unto her, and none else." "We believe that one man should have one wife."

And lastly I want to read you the statement of John Taylor. This occurred in a discussion which was held in Boulogne-sur-mer, France, in July, 1850, and is found in Orson Pratt's works, page 8, of the discussion. The pamphlet containing a report of the discussion being bound in with others written by Pratt. In that discussion Taylor and his associates were accused of polygamy, and he replies in the following language:—

We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived.

He then reads the article on marriage, from the Book of Doctrine and Covenants, which I have before called your attention to. All of this goes to prove that the "books," and all of Joseph Smith's teachings were opposed to the doctrine of polygamy, and I am bound to accept it as true, if I look upon it with an unprejudiced mind.

George.—But what are you going to do with all this mass of living testimony of women, who claim to have been the Prophet's wives, and others who claim that he taught them the doctrine of polygamy?

James.—I claim they have invalidated their own testimony by contradictions, a few of which I shall point out. The manner of bringing forth the purported revelation on polygamy was shady, to say the least. In the Supplement to *Millennial Star*, vol. 15, p. 31, Brigham Young says:—

This revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not.

This was uttered in 1852, 29th day of August, over eight years after Joseph Smith was killed; and when he was asked why the document was not in Joseph Smith's handwriting, and why he had only a copy to present he said that Emma Smith, Joseph Smith's wife, burnt the original. Emma Smith declared,—and adhered to that declaration to her death,—that she never saw it, nor heard of it, until it came from Brigham Young in Utah.

Brigham Young knew that he could only fasten the bands of polygamy upon the people by asserting that it was Joseph's measure, and so he had to drag the name of Joseph Smith in the mire. In so doing, like those of old, he had to suborn witnesses to give color to his statement that Joseph was the author of the document.

I will now give you a few testimonies of these witnesses. In 1879 Emma Smith died, and on her death-bed she reiterated her testimony in regard to her husband's innocence of the crime of polygamy. She was questioned by her oldest son, it having been asserted that he was afraid to ask his mother of these things. Some of the questions and their answers I will give you:—

Q.—What about the revelation on polygamy? Did Joseph Smith have anything like it? What of spiritual wifery?

A.—There was no revelation on either polygamy or spiritual wifery. . . .

Q.—Was there nothing about spiritual wives that you recollect?

A.—No such thing as polygamy, or spiritual wifery, was taught, publicly or privately, before my husband's death, that I have now, or ever had any knowledge of.

Q.—Did he not have other wives than yourself?

A.—He had no other wife but me; nor did he to my knowledge ever have. I know that he had no other wife or wives than myself, in any sense, either spiritual or otherwise.—*Saints' Advocate*, vol. 2, p. 50.

The publication of this created quite an excitement in Utah, and Joseph F. Smith began hunting up testimony to endeavor to prove that this testimony was false. The result was published in *Deseret News* of May 20, 1886, and republished in the *Historical Record*, vol. 6, p. 224. The first testimony I quote is that of Eliza R. Snow. She says:—

It is a fact that Sister Emma, of her own free will and choice, gave her husband four wives, two of them are now living, and are ready to testify that she not only gave them to her husband, but that she taught them the doctrine of plural marriage and urged them to accept it.

I wish you to notice the closing sentence in this quotation, and then compare it with William Clayton's, the next that I give:—

Hyrum said to Joseph, "If you will write the revelation on celestial marriage, I will take and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace." Joseph smiled, and remarked, "You do not know Emma as well as I do." . . . Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger. . . . Two or three days after the revelation was written, Joseph related to me and several others, that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyances he told her she might destroy it and she had done so.—Page 226.

You will notice the discrepancy in the two testimonies. One claims that Emma taught and urged the acceptance of the doctrine of plural marriage. The other that Emma was so bitter against it that she burned the document teaching it.

Lucy W. Kimball also testifies as follows:—

Shortly afterwards I consented to become the Prophet's wife, and was married to him May 1, 1843. . . . I am also able to testify that Emma Smith . . . gave her consent to the marriage of at least four other girls to her husband, and that she was well aware that he associated with them as wives within the meaning of all that word implies. This is proven by the fact that she herself, on several occasions, kept guard at the door to prevent disinterested persons from intruding, when these ladies were in the house.—Pages 229, 230.

Emily D. P. Young, she being one of those whom Emma had been so kind to—according to Lucy Kimball—and had guarded the door while her husband was with them, testifies as follows:—

Accordingly on the 11th of May, 1843, we were sealed to Joseph Smith the second time, in Emma's presence, she giving her free and full consent thereto. From that very hour, however, Emma was our bitter enemy. We remained in the family several months after this; but things went from bad to worse, until we were obliged to leave the house, and find another home. Emma desired us to leave the city; but after considering the matter over, we decided to remain with our friends.

Nothing could be more contradictory than this testimony; but I have one more to give from Lucy Kimball. You will remember that she stated in the testimony I have just read to you, that she was able to testify that Emma not only gave her consent to her own marriage to her (Emma's) husband, but that she gave her consent to the marriage of at least four other girls to him.

In her testimony as given under oath, in the late Temple Lot Suit, she says in regard to her marriage to Joseph Smith:—

Emma Smith was not present, and she did not consent to the marriage; she did not know anything about it at all. No, sir, she did not know anything about my marriage to her husband.—Plaintiff's Abstract, p. 374.

I believe I have quoted enough testimony to prove to you that the testators are not reliable. That their testimony would be thrown out of any court on earth as unworthy of belief on account of its contradictory nature. I might multiply this contradictory testimony, but I think this will suffice.

But I want now to call your attention to Sr. Emma Smith. You know that we have been told that her testimony was not reliable, and every opportunity has been improved to blacken her character. But take her testimony, as I have quoted it to you to-night, and compare it with the contradictory evidence given by the traducers of her character. In 1842 she placed her name to a certificate that the only system of marriage known in Nauvoo and the church, was that given in the Doctrine and Covenants. She always maintained that testimony, down to the day of her death; never deviating from it.

Eliza R. Snow placed her name to

that certificate with Emma Smith. But in 1852 and since, she declares that she lied then, but asks us to accept her statement now as true, that she was married to Joseph Smith, June 29, 1842, when the date of the certificate denying it was October 1, 1842. After thus comparing the testimonies, please answer in your own heart as to which is most worthy of credence, Emma Smith or Eliza R. Snow, and the others. I maintain that there is no one who understands the nature of evidence but what would take her testimony against all the others, even though it were unsupported by others; but we have others who bear the same testimony that she does, and have always borne it as she has done.

I have other and to me positive testimony that Joseph Smith never practiced polygamy. On page 233, vol. 6, of the *Historical Record*, published by A. Jenson, of the Utah Church, he gives the names of twenty-seven women who were, he asserts, Joseph Smith's wives. The first one, Eliza Beaman, was married to him in 1841. Two others were married to him the same year. Two in 1842. Nine in 1843. The rest of them, dates were not known. Here are three that were married to him three years; and two two years; and nine one year prior to his death, and the others, thirteen in number, it is safe to conclude, if we accept this testimony, all the way from three years to one year prior to his death. Twenty-seven women in all; and they, or some of them do, testify that he "associated with them in all that the term of wife implies," and yet not one of them ever bore a child by him! While his wife, Emma, had children by him up to and after his death,—one son being born in the November following the June in which he was killed. It could not have been because these women were barren, or could not bear children; for the reason that all, or nearly all, raised large families by other men afterwards.

Louisa Beaman was a plural wife of Brigham Young, and died in 1850, at Salt Lake City, May 15; the date of her union with Young is not given; but the history states it was after the death of Joseph Smith, so it could not be longer than six years, and during

that time she bore three children to Young. Fanny Alger, history says, married a man in Indiana and had a large family.

Almera W. Johnson married a man by the name of Reuben Barton, and between 1847 and 1851 buried five girls at Council Bluffs. How many she raised is not stated.

Lucy W. Kimball (Walker) married Heber C. Kimball in 1845, and gave birth to nine children by him.

Emily D. P. Young says that after the Prophet's death she married Brigham Young, and in February, 1846, "The day after crossing the river, I might have been seen sitting on a log in a blinding snowstorm with a three months' old babe in my arms." And says further, "I am the mother of seven children by President Young."

I need not add anything more to prove that nearly all of these women were very prolific with other men, but did not bear children by Joseph Smith; and there can be but one conclusion, and that is that he never lived with them as wives, and all of these stories have been simply manufactured to bolster up a false system and further illustrates that

O, what a tangled web they weave,  
Who practice solely to deceive.

And further shows that the accusation which our leaders bore in the mountains have been bringing against "young Joseph" and his brothers, that they, in fighting polygamy, are endeavoring to tear down what their father died to build up, is totally false, and that there is not a principle of original Mormonism but what they tenaciously adhere to and promulgate.

George.—I wish to ask one more question, James, and if it can be as satisfactorily answered as the others that I have asked, I am ready to yield the point, and that is, What are you going to do with the testimony we have been bearing all these years? Wherein we have declared that we know that all of these doctrines were true and from God?

James.—I have expected you to ask that question, as it was one that troubled me to some extent. But as I began to examine into my own testimony, and assurance of the truth that I had received, I found that my whole testimony was based on the evidence I received when I first heard this gos-

pel, and I made the mistake that thousands of others have made before and since, in that I thought that the testimony received then included everything that had been attached to that gospel since. But it is a false position to take. Each principle must stand or fall according to whether it is true or false. God, I believe, will bear testimony to all truths taught by himself or his servants.

But upon this question of polygamy we might, had we not been so blind, have seen that God would never have borne testimony to the truthfulness of a principle which he had so unqualifiedly condemned in the Book of Mormon and Doctrine and Covenants, and Bible, and we should have taken for our motto the saying of Paul in Galatians 1: 8:—

Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

It would have saved us many an error, if we had gone to the "law and the testimony," instead of the living oracles, or those seducing spirits, who are ever ready to take advantage of our zeal and credulity, to give false testimony on matters temporal and spiritual.

The Apostle John says:—

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.—1 John 4: 1.

We failed to do that with the spirits which taught us polygamy and its kindred evils. According to Christ's word, this latter day was to be noted for the various devices that should be resorted to by the powers of darkness to deceive mankind.

For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect.—Matt. 24: 24.

And in Revelation 13: 13, 14, is the following:—

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.

Because a person has power to perform miracles is not a conclusive evidence that they are therefore acceptable to God. Every principle taught must stand upon its merits or demerits, when submitted to a comparison with

God's word regardless of the external manifestations that may accompany its presentation. There are several ways in which the Spirit of God manifests itself. Paul says:—

To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues.—1 Cor. 12: 8-10.

But there is, however, another attribute of the Spirit that is indispensably necessary to show that one is acceptable to God:—

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Gal. 5: 22, 23.

No matter how much of the miraculous part of the Spirit's fruits I display, if I lack the latter, I am not acceptable to God. Paul very distinctly draws the line between these two fruits of the Spirit, when he says:—

Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.—1. Cor. 13: 1, 2.

One of the characteristics of this latter-day work has been the cry we have made, that God has restored to us these miraculous manifestations of his Spirit, and I am afraid that we have desired these things too much, to the exclusion of the more weighty matters of the law: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The more I study God's word the more I am impressed with the wisdom of the statement, "To the law and the testimony." God has not left himself without witness, no matter what subject; no matter what law you contemplate, until it seems to have been made so plain that a way-faring man, though a fool, need not err therein. Paul in this fifth chapter of Galatians distinctly draws the line between the fruits of the Spirit and the fruits of the flesh:—

This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. . . . Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,

hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they that do such things shall not inherit the kingdom of God.—Gal. 5: 16-21.

Now I maintain there is but few of these works of the flesh but what is the direct result of the belief in and practice of polygamy: so it is not necessary for one to go to God for an evidence of its truthfulness and divinity. It bears the stamp of the flesh on its face. It has caused adultery, fornication, uncleanness, lasciviousness, hatred, variance, emulations, wrath, strife, envyings, and murders; and hence, cannot be from God. When I see a person claiming the wonderful manifestations of God's power, and looking into their daily life I find the fruits of the flesh, as given by Paul, I say, There is a mistake somewhere. But if I see God's power in miracles and healing given to a person, and with it love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, I say there is no mistake here,—God is with this one. While I have been guilty, in a measure, of upholding the doctrine of polygamy, I thank God that he did not permit me to partake of the "accursed thing."

I have one thing that shall be an unceasing cause of regret to me, and that is that long ago I did not perceive where I stood. And now I find consolation only in the fact that I was not willfully but blindly wrong. But God being my helper, and his word my guide, I intend to spend what little time remains to me on earth in endeavoring to right the wrong, so far as in me lies, by teaching others the true way; and by casting in my lot with the sons of the Prophet, help them to redeem their father's name from the foul blot that has been placed upon it by those who should have been his best friends.

George.—Well, as it is getting late, I must take my departure; but before I go I will state that I have been highly pleased with what you have told me in regard to the belief of the Reorganization, and while I came here hoping to show you the error of the step you had taken, I must confess that you have much in your favor, and promise to investigate these mat-

ters more fully; and it may not be many days until I will be with you in belief. What I have heard to-night has more of the old time ring of the gospel message we used to hear in the beginning of this latter-day work, when we were sent forth with the Bible in our hands, and told to preach what we found therein, and to preach it fearlessly; and that what could not be proved by the Bible, Book of Mormon, and Doctrine and Covenants, was heresy. In my further investigations I suppose I may call on you for information any time I wish.

James.—Yes, sir; as I told you in the beginning of our conversation, nothing gives me greater pleasure than to converse upon these themes, and to give my reasons for my hope and faith; and by day or by night I hold myself in readiness to give all the information in my power. And I thank God for this opportunity to talk with you, and while I do not urge you to accept of the faith at once, yet I hope you will not cease your investigations. The truth of God does not lose, but grows stronger by investigation; and I pray that God may bear witness of the truths I have given you to-night, even as he bore testimony to you and me in the early days of the church.

(Concluded.)

#### WHOOPING-COUGH.

PERHAPS the following might prove helpful to some tried mother or save the life of some bud of promise:—

John Ellis, M. D., tells us that while attending "a clinic at the College of Physicians and Surgeons, held by the late Prof. Willard Parker, when a little child was brought in suffering from whooping-cough. Prof Parker, looking around upon the students, said: 'Here, Gentlemen, is a case of disease which, like the smallpox, measles, and scarlet fever, runs a definite course; if you will let the patients alone they will generally get well, but if you commence dosing them, you will often bring on complications and they will die.' This statement, coming from a medical man of his prominence, surely was worthy of consideration."—Personal Experience, p. 13.

The practice of the late Dr. R. C. Elvin, of Nebraska City, in extreme cases, was a drink of tar water and a syrup; one third olive oil, two thirds strained honey.

In behalf of the little ones,  
R. M. ELVIN.

## Sunday School Associations.

### CONVENTION NOTICES.

Program of the Nauvoo district association to be held at Adrian, Hancock County, Illinois, October 1, 1897. Morning program: 10:30 to 12:00, business. All reports and business must be presented at this session. Anything coming in later will be deferred till our next convention, as the afternoon and evening will be devoted strictly to practical Sunday school work. Afternoon program: 2:30 to 3:00, senior class drill, teacher, Bro. Geisch, of Burlington, lesson 6, for August 8, 1897, *Senior Quarterly*. Intermediate class drill; teacher, Bro. James McKiernan, of Farmington, lesson 1, for July 4, 1897, *Intermediate Quarterly*. Primary class drill; teacher, Bro. George Lambert. All Sunday school workers present will be expected to form the first two classes. The primary will be Bro. George Lambert's home class. He will choose his own lesson. Evening session: Essay by Sr. Birchell, of Otumwa; subject, What are the specific objects of the Sunday school? Essay by Sr. Jarvis, of Burlington; subject, The influence and example of the Sunday school teacher, followed by general discussion on above subjects. Be prepared. If any on program find it impossible to attend, please prepare paper and forward to George Lambert, Adrian, Hancock County, Illinois. Don't forget to bring Bibles and *Quarterlies* with you, also song books. Committee on program, Charles N. Craig, assistant superintendent; F. M. Weld, George Lambert, John Jervis; Hattie McKiernan, superintendent.

Northeastern Kansas district will please take notice. I will be at Scranton, September 12; Netawaka, September 19; Atchison, September 26; Fanning, October 3, and we will try and arrange a good program for our district conference. Let us all work together and make it interesting to all.

N. S. DUNNINGTON, Pres.  
J. HOGAN, Asst.  
FRANK PIERCE, Sec.

The Southeastern Illinois district Sunday school association will meet in convention at Arrington Station, September 9, 1897, during the reunion at that place. The day will be devoted mainly to discussions of topics of interest to Sunday school work. We hope to have an interesting time. Secretaries will be furnished with blanks for reports. Be sure and elect delegates from each school and come up to the help of the Lord against the mighty. The annual election of officers will take place.

ARTHUR H. BURROUGHS, Sec.

Convention of Decatur district Sunday school association will convene at Lone Rock, Harrison County, Missouri, Friday, October 8, at 10 a. m. Let us gather early that we may begin promptly on time. Bring your dinners. Come prepared to stay on the grounds all day. Program later.

WILBUR B. PAUL, Supt.

## Miscellaneous Department.

### CONFERENCE NOTICES.

Conference of the Southern California district will convene in Los Angeles, October 15, at ten a. m.

Let all the saints try and attend, especially the ministry. We expect Brn. Luff and Harris to be with us. Come, bringing the Spirit of the Master with you, that all may result to his glory. Let all the branches see that their reports are full and correct.

A. CARMICHAEL, Dist. Pres.

The fall conference of the Chatham district will be held in Wallaceburg, on the 9th of October, 1897. Officers and branches are requested to send in full and correct reports. Reports sent by mail must be sent to the secretary, Blenheim, Ontario, and must reach there by the 8th.

GEORGE GREEN, Pres.

RICHARD COBURN, Sec.

BLENHIM, Ontario, September 6.

Conference of the Decatur district will convene at Lone Rock church, Harrison County, Missouri, Saturday, October 9, ten a. m., and will continue over Sunday, the 10th.

B. M. ANDERSON, Sec.

The Nodaway district conference will be held October 9 and 10, at Ross Grove, Holt County, Missouri. Branch and ministerial reports may be sent to Bro. R. K. Ross, Mound City, Missouri.

WM. WOODHEAD.

BARNARD, Mo., Sept. 3.

The Eastern Michigan district will convene with the Buel branch, October 9 and 10. All branch officers are requested to send or bring branch statistical reports. Those coming from the south, take your tickets for Croswell, on the F. and P. M. railroad, and those coming from the north take tickets for Applegate, on the F. and P. M. railroad. Praying that we will have a good attendance and the Spirit of the Lord,

A. BARR, Pres.

### SPECIAL CONFERENCE.

*Editors Herald:*—Please announce to the saints and ministry of that part of the Southwestern mission known as the Choctaw Nation and Northern Texas that a special conference will be held at Standley, Indian Territory, to take into consideration, and, if deemed advisable, to organize a district. Let all the branches in the Choctaw Nation send delegates without fail. Also the Manchester branch, and such other branches in Texas as wish, send delegates. Said conference to convene October 9, 1897.

Also please say to the ministry that reports are due on October 1. Send all reports to Standley, Indian Territory.

Yours in bonds,

GEO. MONTAGUE,

Missionary in Charge.

### REUNION NOTICES.

Southeastern Illinois reunion will convene at Arrington Station, Wayne County, on the Air Line railroad, October 1, at ten a. m., continuing ten days, as heretofore mentioned. We hope the saints and friends will make arrangements to attend with tents, lanterns, and such things as will place them in neat and comfortable circumstances. We are expecting Elders I. N. White, of Independence, Missouri, M. H. Bond, of St. Louis, Missouri, with those of the district to be present, accompanied with strong desires of the saints and friends that Bishop Hilliard will make one of his Paul-like visits, as is his custom, upon that date.

J. F. THOMAS, }  
M. POWELL, } Com.  
J. R. GAUGER, }

### TWO DAYS' MEETINGS.

We are going to have a two days' meeting at Five Lakes, Michigan, September 18 and 19. We expect Brn. J. A. Grant, A. McKenzie, L. Phelps, A. Barr, and others of the local ministry to assist. We trust that all the brethren in various places will do their utmost to make the meeting a success.

In bonds,

WM. JENKINSON, Branch Pres.

### MARRIED.

HARNER—OWENS.—At the home of the bride's parents, at Golden, Nebraska, September 1, at ten o'clock p. m., Bro. Jay C. Harner and Sr. Della M. E. Owens were united in holy wedlock by Wm. T. Owens, a large number of saints and friends being present. May peace attend them through life.

BUTTERFIELD—BETTS.—At the home of the bride's parents, near Garden Grove, California, August 17, 1897, in the presence of a small company of near relatives of the contracting parties, by Elder W. P. Pickering, Bro. Chauncy C. Butterfield, of Capistrano, Orange County, California, and Sr. Mary Betts, of Tustin, Orange County, California. The parties have the esteem and best wishes of a host of friends.

### DIED.

MARCHANT.—Elder Robert A. Marchant passed peacefully into the slumber called death at eight p. m., August 19, 1897, at his home in St. Joseph, Missouri, lacking twelve days of being sixty-nine years old. Ever valiant in testimony in life, as an elder ready to defend the faith, he passed away in peace with God. His body rests in the beautiful and quiet Ashland cemetery, his spirit in paradise. Because he was useful and active in life, he will be missed in death. Funeral sermon by Elder J. M. Terry from 1 Thessalonians 4:14, assisted by Elder I. N. Roberts, on Sunday, August 22, at 2:30 p. m., at the church.

FOWLER.—Near Lamoni, Iowa, August 24, 1897, Helen Beatrice, only child of Bro. Edmond and Sr. Nellie M. Fowler. This sweet little bud had gladdened the hearts of its parents for 8 months and 26 days. Funeral service at the residence of John Baldwin by Elder Robt. M. Elvin, assisted by Elders Eli Hayer and J. A. Gunsolley.

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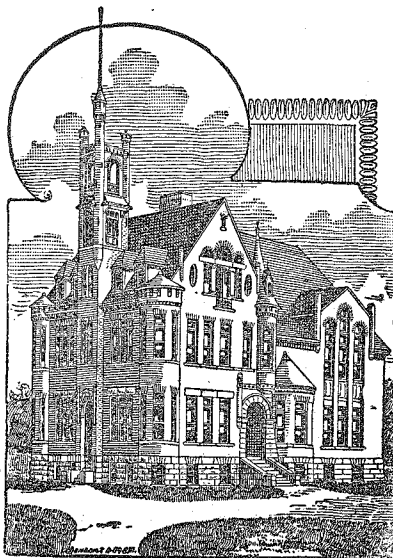
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# THE SAINTS' HERALD.

FicralScott

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No. 38.

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**FLOUR OF THE ENTIRE WHEAT.**

**ITS FOOD VALUE AS COMPARED TO  
 WHITE FLOUR EASILY TAKES  
 FIRST PLACE.**

The importance of the general subject that we are considering in this issue of the *Clinic* cannot be overestimated. The knowledge of what to eat, how to eat it, and when to eat it to best maintain that state of complete physiological equilibrium called health, is of paramount importance; and I believe that the general use of patent process, white wheat flour, in its widespread effects, is one of the greatest curses that has fallen to the lot of humanity out of the progress of modern civilization.

The fathers of the present day often bemoan their physical condition, and wonder why they are not as strong and robust and able to endure as their forefathers; the mothers wonder why they lose their teeth in their first or second pregnancy, and neither stop to think that what they are depends upon what they eat, and what they are not depends in great measure upon what they do not eat. Plainly speaking, America feeds its hogs and horses that which belongs to its men. Among the foods we eat, the cereals easily take first rank. In fact, when properly utilized they offer us the elements of a most perfect nutrition, and setting aside meat products as secondary, we will consider the possibilities of this class of food and show briefly

how completely, in the almost universal use of white wheat flour, we are deprived of them.

In the study of cereal foods, it is only necessary to remember that the gluten of these foods is their nitrogenous and only really valuable food element, that on which depends their life-sustaining value, and that in the unfortunately fashionable white flour, this is almost entirely removed; the starch, by far the more inferior element, being left behind, constituting the bulk thereof. Therefore from a chemical standpoint, the use of white flour is foolish in the extreme, and from a physiological standpoint it is little less than criminal.

Any observant person can pick out dozens of families in which from "necessity" baker's bread forms the main staple of diet, that have not a sound set of teeth from the father to the child two years old; families in which cholera infantum and convulsions are common in the children, and dyspepsia and constipation the rule with the adults, while the whole family is pasty in color and lacking materially in bodily strength and endurance. They are the people that get very sick quickly and recover slowly, because they have no reserve force. Let these same persons change to a diet of entire wheat, and the effect is almost marvelous.

In the first place it will take only about half as many loaves of bread made from flour of the entire wheat to supply food for a week, and all be far better nourished; for it has been conclusively shown that one has to buy four barrels of white flour to get as much actual food as is contained in one barrel of a properly prepared flour of the entire wheat. Therefore, to get the actually necessary amount of vital food, the stomach must digest four times as much starch as nature intended it should, while at the same time the pocket pays four times as much money for this as is necessary. While this may be done for a time, for the average stomach to keep it up is manifestly impossible, hence the eating of this immense amount of starch

soon destroys digestion, and is constantly adding new victims to the overcrowded ranks of dyspepsia, while the pocket book is being unnecessarily depleted as above-mentioned.

Being deprived of four fifths of the nerve food intended by nature, the body is wanting in nerve force, which alone will enable it to keep up digestive processes and the other functions of natural life. In the second place, after a few months, through supplying to the system the elements of nutrition of which it was deprived before, constipation is overcome, new and purer blood is formed; all get clearer complexions and rosy cheeks, and the frequent visits of the doctor are dispensed with, because the family is coming back to health again. And if, perchance, from exposure or other cause they do get sick, the reaction to proper medicines is prompt, and recovery speedy and natural.

It is high time that our people stopped this devitalizing habit of eating impoverished white wheat flour and begin to intelligently consider and weigh the consequences. It is slowly and steadily sapping and reducing our vitality, while upon our children and children's children it is entailing imperfect development, physical degeneration, and actual disease. There is no essential flour food that may not be made better and nicer from the flour of the entire wheat. With everything for it and little or nothing against it, it would seem as if the question would at once be decided in favor of flour of the entire wheat; but such is not the case, for as men and women stick to other bad habits and justify themselves therein, so will they adhere to the use of this white wheat flour until our physicians, and advanced thinkers among the laity, educate them up to a more full and complete knowledge of the subject.

Besides the many objections, from every standpoint, to the white wheat flour, we knew of only one to flour of the entire wheat; and that is that under ordinary conditions it is apt to keep poorly, making it necessary that the distance from the ripe kernel,

through the mill and the market to the customer, be made as direct and short as possible. But it is probable that our entire wheat manufacturers, like the Franklin Mills Company, Lockport, New York, Farwell and Rhines, Watertown, New York, etc., will soon overcome this by supplying flour in suitable packages so carefully put up that it will keep perfectly.

Modern chemistry has shown us that the fifteen or more elements found in the human body are also found, and in about the same proportion, in a kernel of ripe wheat; therefore in the preparation of wheat for food justice is only done by retaining them all. Dr. Nichols, Editor of the *Boston Journal of Chemistry*, once said: "I entertain the profoundest respect for a grain of wheat. It is a most marvelous combination of substances admirably adapted for the building up and sustenance of the tissues of the human body." So says the writer; and there is no question but that wheat ["corn"] was designed by the Creator as the food for man.

More than this, history is replete with the famous physical achievements of the soldiers of ancient days, and going further into the subject we know that they lived almost entirely upon cereal foods, and that these were prepared in the most crude manner, yet containing all their vital, life-giving principles. Who has not read of the valor of Wallace, the Bruce's and their Scottish clan; how when they met the English in battle, they were the marvel of their foes. These same scotsmen carried with them, as their sole food, bruised oats and wheat; which they mixed up with water, placed upon a convenient stone, and after roasting before an open fire, ate what their healthful appetites demanded, drawing therefrom a physical vigor and endurance which has never since been equalled.

Our modern American cookery leads us to eat because it tastes good rather than because a healthful system demands it; and we not only eat many wrong things in season and out of season, but we eat much more food than we need, because our good housewives have a way of fixing it up to tickle our palates. The modern table custom is wrong end to. If desserts and fancy dishes must form a part of the

meal, they should be eaten first, and not after we have eaten enough of other and more wholesome things. We have unfortunately retained the much eating and drinking customs without the *vomitarium* of our Roman ancestors. We leave an overloaded and wrongly loaded stomach to struggle with its burden, while custom allowed them to step to the vomitarium and throw it up.

Baron Von Liebig long ago predicted that this almost universal eating of white or starch flour would ultimately result in disaster to the race. The truth of this is now plainly to be seen in the almost universal lowering nerve force, which never before in history was so general as now; in the great prevalence of nervous diseases, filling our asylums and sanitariums, both public and private; and in the sudden breaking down of persons apparently in the full tide of health and vigor. Is it any wonder when we are trying to fight the battle of life with only twenty to twenty-five per cent of the nerve food that the Creator in his wisdom intended us to have.

Take the saloon away from the men, the corset away from the women, and feed three generations on the flour of the entire wheat, and America would take such a bound into perfect healthful physical development, business prosperity and millennial civilization, as can scarcely be conceived. If these apparently somewhat dogmatic statements, statements for which there is abundant proof, shall set my medical brethren to thinking, the purpose of this brief paper will have been well served.—*W. C. Abbott, M. D., in Alkaloidal Clinic for May.*

It is a significant fact, says the *Christian Register*, that in meetings of trades-unions in Germany the words of Jesus are repeated as a call to brotherhood and social unity, while a mention of the church is often hissed. A socialist said recently that, if the commune were ever established, it would be "the first fair chance for those who desired it to live according to the precepts of Jesus."

Professor Luthardt, of Leipsic, has recently published a significant article on the state of theology in Germany. He declares that the liberal ranks of the destructive theology are showing the undoubted signs of disintegration, and that the prospects for a reaction in favor of positive theology are better now than they have been for many years.

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, September 22, 1897.

No. 38.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, SEPT. 22, 1897.

### "JEWISH MOVEMENT IS STRONG."

THE HERALD readers have an especial interest in the subject of the reoccupation and development of the land of Palestine by Jews. We therefore present them some additional items connected with the late Zionist conference at Basle, Switzerland. The first one appears under the heading given above. The second is published with other general matters of news from the British metropolis. The third speaks of the attitude of the Pope of Rome toward the movement:—

London, Sept. 4. — When Dr. Theodore Herzl, the so-called "new Moses," made his farewell speech at the meeting of scientists at Basle, Switzerland, during the week, he declared the congress had been worthy of itself and of Israel. Then ensued a dramatic scene—tears, kissing, and rejoicing, begging description.

Though Rabbi Adler of London declares that the scientists' congress was mischievous, it is the opinion of the thoughtful in the political world that this movement will have to be reckoned with in the near future.

The two main objects upon which an expression of opinion was asked for upon the part of the scientists in all lands were the establishment of a Jewish common center and the formation of the machinery to carry it out, and they were favorably acclaimed by all present.

#### PURCHASE OF PALESTINE.

London, Sept. 4.—The Jewish congress at Basle, convened by Dr. Herzl of Vienna, has aroused in this country a deeper feeling than one of mere curiosity. It is not altogether a dream that as a part of the final solution of the Eastern question Palestine might find itself a neutral State, guaranteed by the European powers. While in the hearts and heads of cultivated Englishmen the question of the return of the Jews to their promised land has always exercised a strong fascination, although as a matter of practical politics any realization of the dream has seemed to the outsider to be in the distance, Dr. Herzl's plan of direct purchase from the Sultan has the flavor of the stock exchange, and presents many grave difficulties, of which perhaps the least is the raising of some hundred

million dollars for this purpose. It is curious to remember how the greater side of this movement was foreshadowed by the genius of George Elliot, who in "Daniel Deronda" prophesies through the mouth of Mordecai the coming of a new Jewish polity—grand, simple, just, like the old, and the dawn of a day when the outraged Jew shall have an equal defense in the world of nations with the outraged Englishman or American. This great writer's forecasts have ere now been verified in after history, though in this case the fulfillment may not be the scheme adopted by the Basle congress.

London, Sept. 11.—France, which protects Catholic interests in the Orient, has been appealed to by the Pope to prevent the success of the Zionist movement, which is regarded with horror at Rome. Mgr. Bonetti, the Apostolic Delegate at Constantinople, has been recalled to Rome in order to devise means to oppose the Jewish plans to purchase and colonize Palestine, which plans are not as formidable as generally believed.

If the statement of Dr. Grunhut, a Hungarian Hebrew and head master of the German school at Jerusalem, is to be credited, there is plenty of good land there; but the poverty of the Hebrews of Jerusalem is terrible. Out of a population of 50,000 there are 30,000 Hebrews, of which number 28,000, he asserts, live on the alms of their European coreligionists.

It is declared that the possibility of Palestine being partitioned among newcomers is too remote to be considered.

There are eleven millions (11,000,000) of Jews in the world to-day, of whom one half are in Russia. Implanted in the mental and physical fiber of the great majority of the Jewish people are the traditions of their religion, and because of which they look for the restoration and final glory of "Israel." The leading feature of the Jew is his faith, all else being of a secondary character, hence the warmth with which he cherishes the beliefs of his nation and the tenacity with which he clings to his hopes of final deliverance from Gentile rule and oppression. This accounts for the pathetic scenes described by the correspondent in the item of the conference given above. It shows what depths of emotions are stirred within the heart of the Hebrew at the prospect of again occupying the land glorified to him by the memories of Abraham, Jacob, Moses, Samuel, David, and Solomon, and the dealings of

Jehovah with them and the people.

It should be remembered that those among the Jewish people who discourage or scout the idea of a reoccupation of Palestine by Israel, are most if not all wealthy Jews, and those called "Reformed" Jews; called such because they have accepted a modification of the ancient faith, comprising chiefly the ethical principles of the law of Moses. These Reformed Jews have largely discarded the ritual and ceremonial obligations of the law of Moses, but profess to cling to its moral precepts. They accept what to them is a progressive adaptation of its basic principles to modern methods of thought and life. These Jews are of the wealthy and well to do classes, who have made or are making fortunes among the Gentiles; hence are well satisfied with their temporal conditions and not stirred by religious fervor nor pressed by poverty to turn their eyes toward the ancient home of their ancestors. They are also free from political oppression; indeed, are in many cases occupying influential positions in the commercial, financial, social, professional, and political life of the modern world. These are the strictly modern Jews, to many of whom the traditions of the fathers are indistinct unrealities, because they have engrossed themselves in the strife for wealth, which is a passion with many of the later generation, reared in the Gentile cities, influenced by the spirit of money getting, by the business opportunities and unspiritual character of the world. It is this class of Jews, we repeat, that like their fathers, know not the things that belong to their peace, but are blinded by the god of this world and absorbed in the modern Babylon.

There are many exceptions even among them, however, who hold fast to the faith of the fathers and devoutly believe and pray for the peace of Jerusalem, and who believe that God will yet speak comfortably to her and say that her warfare is accomplished, her iniquities pardoned, and that her promised Messiah and De-

liverer shall come. These among the influential and wealthy Jews are willing and ready to aid the great masses of their Jewish brethren who are yet in oppression, many of them in cruel bondage because of the prevailing sentiment toward them.

One half of the eleven millions of Jews are in Russia; poor outcasts, many of them, disliked and spurned by the ruling classes and peasantry alike. They are denied many privileges of citizenship and have but limited opportunities for advancement. Many will remember the hostile attitude of the late Czar Alexander toward them, how under his edict thousands were banished and driven from his domains. The fanatical Russian Catholic yet sees in the Jew the persecutor of Christ and the apostles, to whose graven images he bows in blind superstitious devotion. Many Jews are also scattered throughout more tolerant portions of Europe, but where a strong Anti-Semitic sentiment yet prevails and at times breaks out in open persecutions. For centuries past his ancestors have been persecuted and driven, by Christian and heathen. Every form of proscription has been put upon him, every method of expression of hatred toward him been crystallized into edicts and laws to rob and drive him. Under conditions of these kinds the Jew has deepened his hold upon the faith of his fathers, which has been his strength and stay and upon which he has based his hopes for deliverance.

The Jew is a religious creation. While the Gentile has distinguished himself by conquest, by devotion to political economy, art, science, etc., the things that pertain to this world, the Jew in this respect stands in marked contrast. Called out by Jehovah to become his peculiar people, the witnesses for God, the very features of his national birth are religious in character; and though the sons of Israel have distinguished themselves in all lines of progress and learning, the Jew stands forth to the world in the unique character in which the faith of Abraham and of Moses has created him—a witness for God and a standing protest against the growing irreligious spirit and skepticism of the age.

With a career so strange and re-

markable, with a character so manifestly preserved amid the cruel persecutions that have sought to reconstruct and recreate him according to Gentile models, it is not strange that the Hebrew people, in their movement toward the reestablishment of a nationality in Palestine, are attracting world-wide attention. Ancient civilizations have decayed, but the Jewish people have survived. Modern civilization has reached its zenith and already shows signs of retrogression, disorder, and disruption, but Israel moves forward toward reconstruction, unity, and national fraternity. The Gentile ideal has been one of conquest, blood, ambition, worldly advancement, and improvement in things temporal. The Jewish ideal is spiritual, enduring, eternal. It is interwoven with the God idea, with a view to its ultimate development, and controlled by God's own supervising care throughout, both in its prosperity and adversity. Rome, the ancient city of Gentile rule and conquest, the city of blood and of iron rule, the mistress of the world, the representative head of Gentile dominion, that destroyed Jerusalem and scattered Israel abroad, is now dead as a political center, and is destined to die as a religious one. She no longer rules the councils of state, but is chiefly known because of her past history of blood and tyranny; and, religiously, she stands to-day the head of a false spiritual economy, in direct opposition to the one of which Jerusalem is the representative earthly head; one too that has been the opposer of the Jewish people and that continues her influence against the restoration idea. Jerusalem, the city of the great King is the metropolis of the Jew, the center around which cluster the hopes of the nation. The city of peace is a living force to-day. It has given to the world its true spiritual conceptions, its sublimest hopes of life here and hereafter. Christ, the Desire of all nations, and of Jewish origin, was born in the city of David; and in it he is yet to reign in equity when all dominions shall serve and obey him. Jerusalem therefore is from above, and is representative of the rule of God—the reign of right. With her scattered children she hopefully awaits the coming de-

liverance when Babylon shall fall. Paraphrasing the words of the ancient apostle we may say of her later history and without exact comparison with Sinai, but with reference to the Gentile dominion over the Jew, "For this Rome is Israel's bondage, but Jerusalem, established from above, is yet to be free;" for the Jew and his city are heirs of promise that are to arise and shine, while Rome exists as typical of the things that are politically and spiritually wrong and that are to be shaken. Jerusalem therefore will remain among the things that cannot be moved. She is destined to become with Zion the seat of government, the true eternal city, the heavenly Jerusalem: "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it."—Rev. 21:24. It is the force behind her high destiny that is moving in her behalf. With the beginning of the end of Gentile rule Jerusalem and her land are to rise in favor and importance. While Babylon falls, Jerusalem is to rise.

The outcome of the present movement can only be conjectured. Should it fail, it will undoubtedly aid the general movement toward reoccupation by enlisting and educating the forces that favor the project. The plans remain to be matured and executed. From a Gentile standpoint the Mohammedan dominion over Palestine may present an insurmountable obstacle; but the Father of Israel has dealt with earthly monarchs in past ages; and, too, when they oppressed both Israel and his land. "He that keepeth Israel will not slumber nor sleep." The Bible student is familiar with the instances of past history. Whatever may be the obstacles to surmount, Jewish occupation, independent, or under some form of political permission or guarantee, is sure to come, and evidently at no distant day.

The Sultan of Turkey is by no means secure. The signs of the times indicate the speedy termination of Mohammedan rule. It came into power as the climax of Israel's downfall. Disobedient Israel's capital became a prey to the sword of Islam, the false prophet, the child of Hagar; repentant Israel restored means the downfall of forces that have hitherto triumphed against him. The seed of

Isaac, the son of Sarai, the child of promise, are to inherit and reign. The descendants of illegitimate Ishmael have no legal claim to heirship and rule; the wrong is to fail, the right to prevail. Evil has but a temporary existence, after all; it is only the true in character that is permanent. This God himself has set his hand to make manifest, to demonstrate. His lines are stretched throughout the earth in behalf of that policy — the policy of truth. His paths are straight, his course is one eternal round, and he cannot be turned from his purposes.

Whether the Jew buys Palestine from the impoverished Turk, or whether other powers secure it to him when the Ottoman Empire is dismembered, as a guarantee for his loans to them, he is destined to secure it in some way. The Bible student will have renewed reasons to study the Eastern question. He will see the hand of destiny apparent in its development. Rulers will be moved to act for Israel's good.

Most of the early elders of the latter-day work have passed away. With them "the gathering of Israel" was an inspiring and leading theme. They were not mistaken in declaring it, though the religious world largely ridiculed the idea in 1830-'44.

The early saints and elders, like faithful Abraham, walked by faith, seeing the promises and being persuaded by the written word and the Spirit of truth that moved upon them. The present generation is seeing and is yet to see remarkable evidences of the fulfillment of the prophecies.

The attitude of the Roman Catholic hierarchy is interesting. In the middle ages the dominant church was the persecutor of the Jew. The nation that crucified the Christ was treated in any but the spirit of mercy by the Popes and their adherents. It is not strange that Rome yet opposes. It is in harmony with the spirit of its past acts and attitude toward the Jew. Ecclesiastical Rome, moved by motives of wily policy, evidently sees in the present Jewish movement a factor that may disturb the financial and political equilibrium of present conditions in Europe. Ever ready to gain prestige with ruling powers in her own interests, she inveighs against

the effort of the Jew. The wrong is generally selfish and shortsighted.

London dispatches of the 11th announce from Odessa that the late Baron Hirsch's plan to colonize the Argentine Republic with Russian Hebrews has been abandoned in favor of the establishment of Hebrew schools in Russia. This is another indication that Jewish colonization outside of Palestine is being abandoned. It will be remembered that some of Baron Hirsch's millions have been spent to assist Jews in Palestine, with other means of wealthy Hebrews contributed to aid poor colonists there.

A decree of the Russian government, in 1896, closed all schools in the empire not exclusively Jewish against Jewish girls. This with other evidences of Anti-Semitic sentiment in Europe but serves to stimulate the Jewish exodus to Palestine. The appeal of prominent Jewish rabbis in leading European capitals, to manifest devotion to present governments by remaining away from the Basle conference of the Zion movement, will prove of but little avail. Present governments have little real use for the Jew, whom they have robbed in the past and may not be above robbing him in future, as Russia has done in late years. The Jew is not wedded to present governments, either by tradition or experience. Dr. Theodore Herzl, the promoter of the late movement, may be an enthusiast; but he is correct when he says, "I am of the opinion that the idea of a Jewish state is not an idea of my own. It is the old, never dead, immortal idea of our people. . . . The Jewish people wishes to reassert itself."

Israel will doubtless be ready for additional favor—the receiving of the "new covenant" in Christ, the law, written not on tables of stone but engraven in the heart and mind. The church has a mission to the Jew, though now the preaching of the gospel is to the Gentiles. The great purposes of God, the restoration of all things spoken of by the prophets, are being brought to pass. "God hath not cast away his people whom he foreknew. . . . Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to pro-

voke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness. . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. . . . For the gifts and calling of God are without repentance."—Paul, in Romans 11.

The Gentile fullness now comes in,  
And Israel's blessings are at hand:  
Lo! Judah's remnant cleansed from sin,  
Shall in their promised Canaan stand.

We see more clearly as events transpire the fulfillment of the "sure word of prophecy," and can, with all of Israel, lift up our heads and rejoice, knowing that our redemption draweth nigh.

#### CHURCH DEDICATION.

THE Editor left the sanctum on Thursday, September 2, for the Eastern Iowa district, over which genial brother and elder, C. E. Hand, presides, for the purpose of assisting in dedicating a building erected by the Butternut Grove branch, for worshiping uses. He reached Centre Junction, on the Chicago and Milwaukee, at five o'clock on Friday morning, and thence accompanied Bro. W. B. Thomas and family, Brn. Brooks, Eckhart, and others to the rendezvous, twelve miles distant, by wagon.

The Sunday school convention for the district used the day and evening in its business and entertainment, under the direction of Sr. Ella Green, superintendent.

To the surprise of the Editor, the district conference had arranged to meet at the same time and place, and it was under the rule of the conference that the services were held. The business was dispatched during the day, and in the evening a most interesting sermon was preached by Bro. Warren Turner, formerly of the Apostolic branch of Clinton. This service was in charge of Bro. J. X. Smith, a priest of the branch at Clinton, and his conduct of the service was very feeling and impressive. He was for many years a minister in the Baptist

Church, and has welcomed the angel's message gladly.

A prayer and sacramental service occupied the morning hour; and at 10:45 a. m. there was a house packed full to the outer court waiting the dedicatory service. These were in charge of the Editor; the choir being led by Bro. W. LaRue of the Buffalo Prairie branch; Sr. Nellie Hills, a daughter of Bro. Samuel Powers, one of the early apostles of the Reorganized Church, was at the organ. The exercises began at 10:45 a. m. A song, "In thy name, O Lord, assembling," was sung and Bro. L. E. Hills led in prayer.

The following statement was read:—

STATEMENT.

Sometime last spring the suggestion was made to build a house in which to worship, and by vote it was decided to purchase the building now completed; and moving it to its present site, remodel and finish it in suitable way for use. A committee was selected consisting of W. B. Thomas, Edwin Green, and Orillus Green. A soliciting committee comprised of Susie Green chairman and treasurer, Amelia Thomas, Orillus Green secretary, Henry Rhue, and W. B. Thomas, who circulated lists and secured a subscription \$455.35 in amount.

Upon consultation as to site, Orillus Green offered the land on which the building stands, and it was accepted. The foundation was prepared and the building moved, workmen secured, and the work done unto completion.

Of the amount subscribed the whole has been paid, except about fifty cents, a remarkable instance of good faith in the history of church building.

There remains in the treasurer's hands the sum of \$35 in round numbers; all bills are paid so far as known, and the building is ready for dedication and occupation. A deed to the property has been executed by Orillus Green and his wife, running to the church; and there seems to be no reason why the offering which has been made may not now be completed and the building dedicated to holy and right uses for worship and church business.

Besides the amount subscribed and paid in cash, there has been an aggregated amount of labor \$220, and of material and fixtures an estimated

amount of some \$75 not enumerated in bill of items. This makes a total of \$750.35 as cost of building, including the amount on hand, and excluding the value of the land on which it is situated.

This is a creditable showing, and reflects credit on the saints of the Butternut Grove branch, their friends, and the soliciting and building committees; which ought to be an example to other branches seeking to build. Unity of purpose and effort have marked the occasion of building this house; and it should be the prayer of all that it should be continued, the branch be extended, and the cause of the Master honored.

The sermon was by the Editor, the topic being a consideration of the question, "What doctrine should be preached within these walls and in this pulpit? Text, John 7: 17: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine."

The best of attention was paid to the services, and when the benediction was pronounced by Bro. C. E. Hand, all felt that the peace of the Lord had been with his people.

The afternoon service was a sermon by Elder J. W. Peterson, the subject, the gospel and probation after death—a scriptural doctrine. The evening service was a sermon by the Editor, text "Seek ye first the kingdom of God." It was listened to in deep interest. Bro. LaRue was in charge, and did his part well. He is a young man of good promise. The day ended pleasantly, all seeming to enjoy the services and the genial association of the brethren of the one faith.

The branch numbers about forty members, and is called the Butternut Grove branch, from an old time organization that once existed nearly forty miles away. The house is a very neat one of 28 by 36 feet in size, plainly finished inside and out; and by reason of a concurrence of circumstances is an instance of the least expenditure of means for the best results of any we know, as see statement. It stands in a valley between high hills; on one of which dwells Bro. Orillus and Ella Green, and on the other stands the house of Mr. Edwin and Sr. Susie Green. These families with that of Bro. W. B. Thomas, twelve

miles away at Centre Junction, and a number of others scattered here and there, form the branch; and from the location of the church in the valley and the peculiar condition of the membership, the Editor suggested that the name be changed to the Green Valley branch. This would give the name of the Green Valley church to the little building; and would be both pleasant and appropriate, especially as there remains nothing of the characteristics of the appellation of the Butternut Grove branch that it is now necessary to perpetuate.

We met on this occasion Bro. James Bradley and wife, now aged ninety-three and eighty-three years respectively, and who have all their lives long been companions, and are yet sufficiently hale to enjoy the meetings and association with the people of their religious choice.

The local brethren entertained a hundred and thirty-eight of the brethren from the district round about, and the estimated attendance in round numbers would be between four and five hundred. The occasion was one that will be long remembered in the district.

And so in parting with the saints amid the hills of eastern Iowa, we commended them to the Lord with confidence that there would be a good work done by the forces now at work there. Brn. Hand, Peterson, Sutton, and others will be heard from.

THE WOODBINE REUNION.

THE Woodbine Reunion was the largest, and in several respects, one of the most successful we have yet held. The success may not be in number baptized, though this was over half a hundred; but in spiritual enjoyment, and moral force and prestige it was most excellent. The order on Sunday, the last day, was the best we have had since the Missouri Valley session, the cause for which is not yet accounted for, unless it be that there was nothing allowed on the grounds by way of attraction, only the services of the church.

The rules governing the camp have become well known to the saints, and a general acquiescence in them and their usefulness, made police duty much more effective and serviceable.

Some of those uniting by baptism

were men who have long been partially or wholly convinced; but, like the impotent man at the pool, have been waiting the stirring of the waters by the angel; this for them came at this session, and they went down into the stirred pool with those who helped them, and were healed of their spiritual blindness.

The preaching was uniformly good, some of it above the ordinary in pith and force, the speakers being endowed of the Spirit richly. The younger recruits to the ranks are pressing the veterans close in the race for usefulness in the great Master's cause, and the veterans are giving thanks and praising God that he is hearing their call and sending men to the rescue. There was not a breath of envy or jealousy in the ministerial force from start to finish; each went to his post at the call, and responded with all his powers to the demand for service.

The tone of the prayer and testimony meetings was good, especially the one held Sunday morning, in which seventy-eight testimonies, six prayers, and four songs were heard in seventy minutes, spirited and pleasing, some of them soul-stirring and uplifting.

The throng on Sunday, the last day, was great; but not an oath was heard; no one under the influence of strong drink was seen; and little or no smoking was indulged in on the grounds in the vicinity of the big tent. Everybody seemed willing to observe the rule; and if any were found transgressing, yielded good-naturedly to the admonition of the man with the "star on his coat."

A water panic was started on Saturday afternoon, caused by the breaking of a pipe; but this was soon discovered and quickly repaired. Thousands upon thousands of gallons were used on Saturday and Sunday; but the supply was ample, and the day closed with standpipe full and the tanks in good supply.

There was some sickness on the grounds, the most of it the result of carelessness in eating and drinking, and the heat; but the prompt attention and excellent administration service of the administering committee, attended by the health and life-giving forces of the Spirit, gave relief from anxiety and pain, many being in-

stantly healed upon administration. There were no deaths, and none left the grounds in danger or extreme sickness that we heard of.

The Woodbine reunion for 1897 is now a thing of the past, and the energetic committee is already at work for 1898. What the harvest will be does not yet appear, but as we are enjoined in Holy Writ, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that," we may take heart of grace, and trust the Master for the complete fruition of all our hopes.

#### A FEW COMMENTS.

BRO. M. F. GOWELL sends us an excellent article on whole wheat flour diet, which we publish on the cover of this number. The Word of Wisdom says "*wheat* for man," naming it as the food par excellence, that specifically adapted to his "constitution and nature." The article referred to tells *why* it is valuable and explains how man deteriorates in physical power and diminishes his strength and hold upon life by substituting a part for the whole, the less for the greater value of the wheat kernel. "Custom doth often reason overrule" is an old saying, illustrated by much of present habit and diet. We believe that a full observance of the Word of Wisdom includes the use of wheat as God gives it to man—of all its good and necessary properties. The subject is worthy of thought, the recommendation of practice.

It is in our power to rise to added usefulness and to enjoy greater happiness by living "by every word that proceedeth from the mouth of God." Not to mention alcoholic liquors and tobacco, tea and coffee have largely been dispensed with by progressive Latter Day Saints. There are further steps to be taken in harmony with the "word," with a view to adopting the whole code, as it relates to excessive and unseasonable use of meat diet, and the return to the whole wheat bread of our fathers and mothers, who were possessed of sturdier physical fiber, because they ate simpler and wholesome food. Plain living and high thinking go together; they form a true basis for mental and physical health and happiness, as

they guarantee lives of usefulness. The coöperation of all concerned in the home circles would aid in bringing about a higher and better order of things. We trust that the sisters, who reign in the home circle, will more fully look into the questions involved and that all will be willing to stand by them in the excellent work of dietary reform.

We have made this note at the risk of being called a hobby rider and of being considered as overdoing it. We believe that Latter Day Saints should observe the law that brings both temporal and spiritual salvation; that to be preserved by law is to honor it and thus receive its benefits. "Prevention is better than cure." The Word of Wisdom contemplates prohibition of and protection from disease by obedience to the laws that govern and preserve the life of body and mind. Israel of old became a hardy race, and the Jew to-day escapes prevailing epidemics because he inherits what his fathers bequeathed to him of physical force, under the hygienic code of the Mosaic economy. When modern Israel learns to fully observe the law given of God for physical, moral, and spiritual redemption—the redemption of the man entire—the whole man—our people will not think of returning to many of the evil and hurtful modes of living now in vogue in the modern Gentile world.

Perhaps we have said enough for the present, but we join with others in the belief that we should in all things live in harmony with "the *order* and *will* of God in the temporal salvation of all saints in the last days." Great blessings are promised to those who so do, and which blessings we believe we need in order that power needed to accomplish our work may be given us. The present generation feeds upon much trash that as manufactured articles are destructive both to health and morals. In consequence of such evils we have been warned by revelation.

One thought more: Whenever any people have honored God's law they have risen superior to their surrounding conditions and above the level of prevailing human miseries. In Enoch's day we have a perfect expression of this fact, a demonstration of the possibilities of attainment under

the rule of "the law of the spirit of life." We understand that this is the work of God's people, who are called to be the light of the world. We believe we ought to rise, in the interests of our own salvation and that of others; that through our example others may see the path of life and walk therein in this day of evil and darkness that is trying the sons of men. The call of the gospel is therefore to reach higher ground. The coming rising generation of God's great spiritual army will hardly think of disregarding any feature of the law given of God for man's government and ultimate perfection.

#### EXTRACTS FROM LETTERS.

**BRO. J. A. GRANT, St. Clair, Michigan, September 10:—**

We located the tent here Tuesday last and have held three meetings up to date, the audience increasing each evening. We expect Bro. R. Etzenhouser to assist us next week. Two more have been baptized, so we are not discouraged but hopeful. It is very warm, but the evenings are pleasant.

**Bro. John Shields, Wabash, Ontario, the 9th inst.:—**

I have been here a week now. The saints are feeling well in the work. We have a good and still increasing attendance of outsiders.

**Bro. J. C. Chrestensen, Jasper City, Missouri, September 15:—**

The Spring River district conference convened September 10, at Webb City, Missouri. Business was transacted without a jar. Old officers reelected. Prayer, testimony, and sacrament meeting a spiritual feast. Preaching all that could be asked for by W. C. Cather, J. M. Richards, and F. C. Keck. Attendance quite large, notwithstanding the dry, hot weather, and dusty roads.

**Bro. J. J. Cornish, Cadillac, Michigan, September 13:—**

We put up the tent in this place in one part of the town and put in three straight weeks, making twenty-four sermons and baptizing seven. We then moved over to another part of the town and am having tent full nearly every night. Bro. Ellis was only with me a few days, when one of us had to go to another place; then Bro. Peter Price, of Burdickville, a young brother, a priest, a nice man, helped me all he could. It looks as though several will obey here.

**Bro. F. G. Pitt, writing from Morriston, South Wales, the 6th inst., says:—**

Will you kindly publish my address: No. 14 Gloucester Road, Bishopston, Bristol, England. Wife is making her home in Bristol; her health is better. Our conference at Llanelly passed off pleasantly. I am feeling well in the work; see plenty to do; hope to

be able to do my part. The hardest part so far is outdoor preaching. I am trying to break myself in to this kind of work, as it seems the only way of reaching the people in some places. I have been greatly blessed thus far with liberty, though warned that severe trials are just ahead. Have been quite busy, but will write a letter soon. Weather very wet and cold.

**Bro. R. J. Parker, Oakland, California, the 13th inst.:—**

Reunion over last night; have had a splendid time; some very spiritual meetings; all the saints seemed revived and cheered. I leave for El Dorado, California, to-morrow.

#### EDITORIAL ITEMS.

GRACELAND COLLEGE opened its fall term with a largely increased enrollment of students. Prospects are excellent for further additions during the present term, and for a steadily growing patronage. Both our own people and citizens of the surrounding country, where they are known, show decided interest in Graceland. The faculty has also been increased by the addition of Prof. T. J. Kelley, Instructor in History and other branches. Bro. Arthur H. Mills, of Independence, has been appointed in charge of the Department of Instrumental Music. College prospects are brightening. Work is needed, however, and the friends of our educational institution should remember its interests that it may become more firmly established as a growing power for good. It wants students, and can give them excellent tuition at reasonable terms and under favorable surroundings and conditions.

An experienced and capable missionary in the field makes the statement that at a point where he has labored of late thirty-two persons were formerly baptized, at a series of meetings, and of whom but two remain in the fold of the church. This statement furnishes food for thought. Were the thirty cases of "hasty baptisms"? It certainly seems difficult to believe that the parties referred to were converted. The cases cited furnish additional examples of imperfect work, either on the part of those baptizing or the parties baptized. It is manifest that the work of anyone, however great its present aspect may cause it to appear, must stand for just what it is in fact, in the day of accounting; and that hay, wood, or stubble will not abide the time of fiery testing, that shall try "every" man's

work. No one can afford to build hastily or superficially. No true and capable man will do it.

Bro. William Sparling is engaged in tent work at Springfield, Missouri. A handbill announces his meetings, sermon topics, and "All questions answered from the stand." "No connection with Utah Mormonism."

Bro. L. M. Sollenberger, of Harrisburg, Pennsylvania, visited the branch of saints at Scranton, preached there and at adjoining points, in August. He expects to return and aid them as he can. Bro. A. N. Bishop was in local charge, and had baptized one of late.

Bro. Hiram Rathbun, Jr., has labored at Belding, Michigan, at intervals, last fall and this summer, and has baptized three, leaving others investigating. He hopes to continue the good work, though hindered by illness. The traveling ministry who could visit that point would find a home with Bro. O. J. Wheeler. The saints number eight, have rented a hall, and will also organize a Sunday school.

Have you read our "premium offer," on second page of HERALD cover? Please take note of it. You may be personally interested in securing a copy of the Bible and in aiding the publishing department of the church.

The ministry are requested to send in names of those newly baptized, also of those not taking the HERALD, that we may send them sample copies of the church paper. Please remember the Herald Office, addressing such names to the Business Department.

Nuggets of silver, said to be the first ever seen in mounds, were found by Professor Loveberry, Assistant Curator of the Ohio State Archaeological and Historical Society, near Ringgold, Pickaway County, Ohio.

Sr. Anna Nielsen, of Nebraska City, Nebraska, writes at length of the Woodbine reunion, expressing her satisfaction with the experiences had among saints present. From all accounts received it is evident that the gathering was a successful one. We note that the Woodbine, Maysville, and Bluff Park meetings voted to continue in '98.

Arrivals at Lamoni during the past week include Bro. Ellis Short and family, from Independence, Missouri;



Brn. H. A. Stebbins and E. Keeler, from the Maysville reunion. Departures, Bro. F. M. Weld to Illinois, Bro. C. Scott to Central Iowa, Bro. Frank Criley to Pittsburg, Pennsylvania.

The maps prepared to accompany the report of the committee on American Archæology have been received and the report will shortly be published. The maps have been prepared by direction of the committee by Bro. G. F. Weston, of Buchanan, Michigan. They are six in number. Bro. Weston is now at work on a "home and office size map of Book of Mormon lands, size 28 x 38," and expects to have copies ready about October 15. Both the report and the accompanying maps will prove exceedingly helpful to students and advocates of the Book of Mormon. Work will be pushed with due speed, and date of issue be duly announced.

Bro. A. M. Merrill, of Boston, formerly a missionary to Africa under direction of Bishop Taylor, of the Methodist Church, writes a brief summary of the causes that led him to the light and satisfaction that have been his since rendering obedience to the gospel restored. He failed to find rest and comfort in his former spiritual associations and can appreciate the contrast that knowledge of the truth enables him to discern.

The State of Illinois has passed a new educational law, and will enforce it at once, under which the evils of the liquor, tobacco, and other narcotic habits will be held up before the children by precept and by physical demonstration. From the lowest primary grades until pupils have finished the second year of high school work scholars will be taught the destructive effects of using stimulants. Ignorance of those evils will not long exist, if such measures become universal.

Indiana Methodist laymen are pushing a movement to change the plan of church control. They demand a change from "the existing autocratic policy of the church."

Yellow fever has obtained a foothold at Edwards, Mississippi, and in other parts of the State, and was spreading at last accounts to an alarming extent. The State Board of Health has instituted a rigid quarantine, prohibiting all railroad and

steamboat transportation lines from allowing any person to get off trains or boats at any point in the State, or from handling mail, baggage, or freight from infected points. Train crews only, from points not affected, are allowed to get off at terminal points. Passengers to other States from healthy districts are permitted to pass through. The situation is panicky and many people are leaving. Mobile, Alabama, and New Orleans also have some cases. The State capital of Mississippi, is said to be depopulated, its business houses closed, its newspapers suspended. Yellow fever has also appeared in Nicaragua.

Hot weather was causing the spread of yellow fever in Mississippi and at New Orleans the 17th inst.

The recent drouth was broken by storms of wind and rain on the 16th which prevailed throughout Ohio, Indiana, Illinois, Iowa, Wisconsin, Missouri, and Kansas. The rain was beneficial, but in many places in most of the States named the storm was very destructive to life and property.

Ex-Empress Carlotta, who has been insane since the execution of her husband, Maximilian, in Mexico, is dangerously ill at Brussels.

The grave condition of affairs at Hazelton, Pennsylvania, caused by the shooting of miners by the sheriff's deputies, is being modified by the presence of troops and the disposition of those in charge to conciliate the miners and preserve the peace. The crisis is thought to be past.

The miners in the Pittsburg district, also those in the Ohio district and in the Western States, are returning to work.

Bombay and Simla advices dated the 15th: After withstanding attacks of the hottest character by an almost overwhelming force, Forts Lockhart and Gulistan in the Samana range, were relieved by British forces. The troops also recaptured a post taken by tribesmen two days previous. Three other divisions of British forces were pursuing hostile tribes in other sections. A prominent Indian editor had been prosecuted and punished for inciting the nations to rebellion.

The Austrian government will demand indemnity for the shooting of Austrian subjects in the Pennsylvania riot. Italy will join in the demand,

if it be shown that Italian subjects are among the killed or wounded.

France's wheat crop will be 88,546,890 hectolitres, against 119,742,416 hectolitres in 1896. The Italian wheat crop will be 30,600,000 hectolitres, against 51,000,000 last year.

The United States Naval department is said to have made out a plan of distribution of our warships in the event of a war with Spain.

Louise Michel, the celebrated French anarchist, is preparing to visit the United States in October for the purpose of disseminating anarchist doctrines. European and American governments are cooperating in keeping watch upon all anarchists.

Death and disaster by flood and storm swept the Texas coast on the night of September 12. The towns of Port Arthur, Sabine, and Sabine Pass were inundated and covered to a depth of six feet. Heavy winds from south and north drove the waters of the Gulf and Sabine Lake upon the towns and engulfed them and the surrounding country. Sixteen bodies have been recovered; deaths are estimated at thirty. Towns and ranches for forty miles along the coast were devastated. Much suffering has resulted. The rice crop was totally destroyed in Jackson County. It was valued at \$150,000 and in one week more would have been harvested.

Versailles, Indiana, county seat of Ripley County, was invaded by vigilantes, and five men, members of a lawless gang, and confined in jail for robbery and looting in general, were taken out and hanged in the morning of September 15. The citizens had for years suffered from lawless depredations of the thieves with whom the men lynched were in league; but the lawless act is universally condemned by public sentiment and the press. Governor Mount is taking active measures to apprehend and punish the lynchers.

General Gomez is pushing operations in Eastern Cuba and is making raids in Santa Clara. The town of Placetas has been partly laid in ruins. The insurgents are well armed and are creating consternation even in Havana. General Weyler has ordered the destruction of seven towns in the province of Santa Clara.

"Important amendments to the

original military compact looking to the protection of France from Germany are reported."

The terms of agreement by which Greece is to pay Turkey \$20,000,000 and the latter to evacuate Thessaly, have been agreed upon.

Advices from Hazelton, Pennsylvania, the 17th report 10,000 men still out on strike and who, assisted by women, were persuading others to stop work. Troops remain on guard.

French and Spanish anarchists expelled from Belgium's capital on the 17th.

Ten thousand insurgents in the Philippine Islands are being led and disciplined by 500 deserters from the Spanish army.

President Diaz, of Mexico, was assailed by an assassin, during the celebration of Mexican independence, at Mexico City, September 16, but escaped with but slight injuries. His assailant was arrested, but was killed during the night, by a mob that invaded the city hall.

A balloon, supposed to be Andree's polar air ship, was seen by natives of Arctic Siberia, on the 14th inst.

Heavy frost in Central Wisconsin destroyed vegetable and other crops, on the 16th.

September 17. British troops under General Jeffrey driven back in the India campaign; loss 140.

The poor harvest affects many Russian provinces, while the prolonged drouth has interfered with the sowing of winter wheat.

London advices the 18th: The most cheering news from India is that rain has fallen just at the right time and so abundantly as to give rich promise of fine harvests. Military movements are slow. British forces are pressing forward, but are meeting stubborn resistance.

Bro. M. C. Fisher, writing from Boston of the coming conference of the Massachusetts district, etc.: "We expect a grand good time, as work in this district is in splendid condition and all looks bright. Boston branch is in good working condition, doing considerable work in way of extra meetings in surrounding towns."

Bro. J. A. Tanner, of Bevier, Missouri, is to meet Elder Loynd, of the Utah Church, in discussion on the 22d inst., on main questions at issue.

## Original Poetry.

### THE INFINITE.

(Dedicated to Bro. E. L. Kelley.)

Nay, 'tis not the life that dies,  
'Tis not the soul within;  
But that corruption which supplies  
The vagaries called sin.  
The vain thing which we name the man,  
'Tis that which hath a finite span.

Our sojourn here is but a breath  
'Twixt two eternities;  
When comes the shuffling off by death  
Of Earth's infirmities.  
Then ever restless soul is free—  
It lives—it is infinity.

Not here that wondrous mystery  
Of life to come is told;  
'Tis ours to bear all patiently;—  
The future will unfold.  
That which to mortal ken is sealed  
Will to the spirit be revealed.

There is no death! 'tis only change  
That gives us true release;  
And to the soul gives freest range  
To joys without surcease.  
Then let us in this life prepare  
To live the life that's over there.

Who doubts he hath immortal soul?  
Who doubts that power Supreme?  
Who doubts that death will sure unfold  
The future of life's stream?  
Let him but cast his eyes above  
And see the greatness of God's love.

GEO. BARRETT.

NEW ORLEANS, La., July 21, 1897.

## Mothers' Home Column.

EDITED BY FRANCES.

"Not only now but always.  
May I be thine;  
Not only here but elsewhere,  
Great God, be mine;  
But if my will grows wayward,  
Still bring me in;  
And though my faith be clouded,  
Count it not sin."

### TEMPERANCE.

I HAVE many times scanned the pages of the *Herald*, thinking perhaps I might find something that would bring more satisfaction to my mind in regard to the subject of intemperance than I have ever yet experienced; but with my mind still dissatisfied I will write, expecting that some one with greater ability, and one perhaps who has lived nearer his God than I, and as a consequence would receive greater light, might be able to at least lessen the mysteries of my mind. Why the subject of intemperance is not more fully discussed in the church publication is often spoken of.

A deeper subject cannot be found. To be temperate in all things means so much. Temperate in our talk at home, as well as abroad. Temperate in our work, in our eating, as well as our drinking. What is worse than a person of an irritable temper

watching every little wrong? Many a woman is addicted to this kind of a temper and yet is considered the most devoted wife and mother in the world. Her temper is of such a kind that her goodness is of such short duration that we learn to shun her. She would think it no great task to die for her children, but to look at herself she cannot or will not. The gloom which she casts over the whole house is too much for the children, and they grow up eager to get out of the house. Then parents wonder why after they have spent so much for the children to amuse them that they cannot appreciate home. What can this be called but intemperance? How many times do we see children afraid to go around where their parents are? Not afraid of the rod, but of that fault-finding which the child has learned to hate as an adder. Far better take that child into your confidence. Supposing he has done wrong; do you always do right? The most successful teacher of the day is the one that rules by love, not fear. Many a child has been picked up on the street who knew of nothing but wickedness. Ruled by love, told that he was somebody, in place of telling him that he would never be of any account, or that you could scarcely tolerate him, has grown to be a noble man. Think of this, and see if it is not possible the fault might not be altogether in the child. Place yourself in the same boat and you might not go far before you would wish to jump overboard.

I know that parents to a great extent have sown the seed that they harvest in their child. I am not selfish enough to think a child will inherit any more from a mother than from a father. I am willing to look at this as I think I should. If it is too late to remedy some things, I am thankful that I have been told of my faults (of course I could see them, but not so plainly as others). How much better I would feel when the person coming to me would confess their own wrong which was just as great. How they had struggled with the adversary and how much better they felt when trying to look at the bright side of all things. This certainly is trying to be temperate.

How often are we made sad by the tongue of the slanderer. This is one of the worst forms of intemperance. In one way or another it manages to keep up some kind of excitement. It drips sugar just as easily as gall. It will hide a curse under a smooth word and its enjoyment is never greater than when it can blight the life of some one. How man or woman can keep at such work and take delight in it we never could see. But no soul in high estate runs in this channel. It proves that somewhere there is weakness or an evil nature. Education and refinement is no proof against it. It only helps to accomplish its hellish design. How such people are to be pitied! Their tongue has brought reproach upon their own head. The true Christian should ever stand ready to forgive and be found with patience and charity toward all men. No matter how great their sin, God is the judge.

Intemperance generally spoken of means the drinking of intoxicating liquors to excess.

This habit certainly has brought more misery into the world than any other one thing. Why it has so different an effect upon the human system cannot be told. Some can drink for years and still remain the same old drunkard, while another will scarcely be known as a drunkard before it temporarily dethrones his reasoning faculties. The effect of alcohol upon the system and the sad results which follow are known to all. When I look at the effect it has from a sensible standpoint, I wish it were in my power to help wipe it out of existence. Not until then will prohibition rule. I think the time will come when drunkenness will be looked upon as a disease, not a habit. I do not see how a man can vote for the manufacture and sale of whisky and at the same time call himself a Christian. Men have been heard to say, "Whisky does not bother me. I have got sense enough not to make a hog of myself!" A hog will not touch it. If some are blessed with such reasoning faculties that they are able to resist all such evils, perhaps their work is in bettering the condition of affairs of the day. I know that I, voting the true sentiments of my conscience, cannot cast a vote allowing one man to sell what, if another should give away, places him where the law will handle him to the fullest extent. Are we waiting to see a far worse inroad made in our home than that made by death, or are men so void of natural affection that they cannot feel for all mankind? None feel a deeper sorrow for the drunkard or his child than do I. Look at those poor little children suffering for the bare necessities of life. We do not need to look at its present wants alone. See that puny little babe. What a sad story! That child has inherited what must go with it through life. Such a thing as good health it will never enjoy.

When I meditate upon this it causes me to delve deeper into the mysteries of our existence, and my first thought is, O God, where is justice in this? That child as pure and innocent as a dove, and such a curse upon it! Children born under such circumstances, what would be their disposition? The question is, If such a person reaches maturity and it follows the same footprints, are we justifiable in condemning its actions, regardless of what it might be? How often I have thought this over and over again, when we see men, that have lived honored lives, crazed by the fiery demon, become such fiends that they better deserved the name of anything than that of man. Our first thought is of the man, but far more miserable is that mother that has seen the babe of her youth brought to such shame; that young wife chained down amidst want and strife, left with a family, perhaps with no means they are thrust into a heartless world. This only increases her sorrow.

We are told that all things work together for good to those that love God, and that out of our afflictions good will come. This is indeed a consoling promise. I know that it is my duty to be of some use to others. When I think how weak I am and how little I have done for the Master, when I have listened to the testimonies of the saints where they

have received such wonderful manifestations either through vision or angelic administrations, and I am led to say, "Great God, what was I created for?" When I have prayed with all the earnestness of my heart when a just God could not help but look with compassion upon my prayer, and not the faintest whisper came, I would think, Where would I be now if I had not been taught in my youth and it had been instilled in my mind that there was a just God? I have tried to so live all my life that when I am no more my life would be a testimony to be told by some one. And now I pray God to enlighten my understanding, endow me with wisdom that I may be able to see myself as I am, and with his help solve the dark mysteries of this life and give me patience and charity which is the greatest of all gifts, that I may be able to forgive as willingly as I ask forgiveness, and I hope that I may never be called to do a mighty work unless my own life is worthy of imitation. It must look like mockery in the sight of God if our everyday associates know our life to be one of strife and contention, slander and backbiting, all our sweet and kind temper to be used among those that we desire to be our friends. We know that man can be deceived, but not God.

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

MR. J. V. BUSBY, a non-member, of Independence, Iowa, requests the Prayer Union and saints to petition the Master that he may be healed of his affliction.

## Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

"LAST but not least" might be truly said of the reunion at Woodbine, Iowa, recently closed, that it was the last that the General Superintendent will visit during the season in the interest of the Sabbath school, and, too, it was not the least. All are probably aware that this reunion is the oldest as well as the largest one held in the church. And, too, its territory includes one of the oldest district Sunday school associations of the church—that of the Galland's Grove district. Further, the reunion territory is fortunate enough to contain several of our foremost,—most zealous, and most competent Sunday school workers. These workers have for years past been

##### ALIVE TO THE WORK.

and the results of their efforts are marked on every hand. Hence we were not at all surprised upon our arrival to find the Sunday school work moving along in a manner bespeaking no uncertainty. Our earnest and untiring fellow worker and brother, J. F. Mintun, was early on the ground and had begun and carried out the program up to the time, and had secured an interest in the work not seen at the reunion before. To him, with his associates of the committee, belongs the

credit of a complete and practical program well prepared.

##### THE PROGRAM

which was carried out consisted of sessions of real Sabbath school and of normal or training work at eight o'clock in the morning and at four in the afternoon. Synopses of the work done at these meetings will be presented in the "department" from time to time.

##### THE SPECIAL DAY

included the afternoon and night sessions only. A Sunday school prayer and testimony meeting was held at 7:30 o'clock Saturday morning—a very interesting and profitable session.

We believe the interest in the Sabbath school work greater in the reunion this year than ever before. Only a few years ago it was very difficult to secure the attendance of more than from one to two or three dozen people to the Sunday school sessions, and still less at the "training work." This year the attendance the first meeting was 170; 167 the second, 200 the third, 266 the fourth. At this juncture a

##### "VISITING COMMITTEE,"

consisting of four young sisters, going "two by two," made a thorough and systematic canvass of the camp, ascertaining the number of children and of adults on the grounds, and obtaining a promise to attend Sunday school from as many as they could. The results revealed that over 900 people were in camp, and that 459 of them promised to attend Sunday school. When the time came, notwithstanding the heat and the dust, 438 were in attendance—doubtless the largest attendance ever had at a Sunday school session at a reunion of the saints. The interest in other work showed a similar increase. May it thus continue to increase, and God receive the glory.

WINTER is slowly approaching. Are you preparing to keep your schools in session during the winter? You should be. Your school should run the year round. Most schools do, and why not yours? Why dismiss your school for a little cold weather? You do not close up your own business; why then suspend the Lord's work?

Priestly Road Sunday School,

BIRMINGHAM, England.

Dear Editor:—I thought I should like to give you an outline of our progress in the Sunday school. We held our anniversary on May 30, 1897, and I am pleased we had such a pleasant time. The spirit of music and singing prevailed among the children; they seemed filled with joy at the instruction received and the prizes given them. There was a good gathering at the evening meeting and pleasure was expressed in every countenance. We invited Bro. Swan, of Northfield, to deliver an address, but circumstances so overruled that we had not the pleasure of hearing him; but he wrote an apology, which we hand over for publication with our report to the *Herald*.

Among our brethren and sisters in attendance was our esteemed president, Thomas Taylor; although getting old and having a long way to come, he still takes an interest in

our Sunday school. We ask you to pray for him, that his life may be spared, and that he may still be an instrument in the service of God in helping the Sunday school work.

We have considered the advisability of starting a society for the young men and women; (namely, a mutual improvement class and other interesting subjects of mental and moral use,) when time and circumstances permit.

We have a building fund taking up subscriptions, therefore we hope soon to build a meeting room, and then we can hold week night meetings, and more fully organize our school.

We are pleased to state that the offerings are more than double last year's taking. We have a system of giving each child a collecting card, and we find it has worked well up to the present time. Therefore, under the great blessings of God, we look forward to the expansion and progress of our beloved Sunday school.

Dear brethren, we pray that God will bless the aid and efforts of the General Sunday School Convention.

Yours sincerely,  
EDWARD MATTHEWS, Supt.  
POLLY MUNSLOW, School Sec.

N. B.—Bro. Caffall, our missionary in charge, gave us some spiritual counsel and splendid instruction on the education and training of the young. May God bless him.

[The "apology" referred to is on our desk. We regret very much that we have not the space to publish it in full, for it contains many excellent words of advice exhortations, and items of information pertaining to past and present in England. We insert the following portion, however, and would like to hear from our brethren "across the deep" again. We feel an abiding interest in our brethren and the work in that far-off land.—ED.]

"In the days of long ago, 'when might was considered right,' the fathers taught their sons the use of the carnal weapons of warfare! Taught them how to use the sword and shield; how to couch the heavy lance; how to draw the bow and let fly the quivering arrow; how to acquit himself as a warrior; and so the boy, grown to man's estate and his education considered complete, goes forth to do battle for lord, or king, or country! Learning was left to the Monks and the Holy(?) Friars; and in the early history of this our native land, it was rare indeed to find anyone outside the religious houses who could read or write. The chief business of men's lives was fighting. Rough, wild times were they; but as the children had been taught, so when men, they went forth to do battle for considered right, which often as not was wrong.

"But to-day the weapons of our warfare are not carnal, but spiritual; and ye who are to be the strong men and warriors of the future, ye who are to be the heroes and heroines in the army of the Lord, let me urge you to become earnest, brave, and faithful soldiers of Christ the King.

"To-day you are but children; to-morrow, or in just a little while, you will be men and

women, 'so swiftly does time fly.' And never in the days of chivalry did lordly knight or warrior bold go forth to nobler conflict than that in which you will engage. Never did warrior set forth in cause so glorious. Never was there offered so great a reward, as to they who shall fight the good fight, and keep faithful to the end. 'Tis here in the Sabbath school that you shall be equipped to go forth as conquerors over many foes, and marching forth in the strength of the Lord, and your hearts filled with the love of Christ, you shall oppose yourselves to wrong. The world is full of sin."

BRO. WILLIAM R. ARMSTRONG, of Manchester, England, writes: "During our recent Whit week (Pentecost) celebrations, we had a procession numbering nearly three hundred persons. The majority were Sabbath school scholars. We had an open air meeting here in one of the public parks."

## Letter Department.

COUNCIL BLUFFS, Iowa.

*Editors Herald:*—Permit me to inform the saints of my safe arrival at home on the morning of September 4, in time to occupy my chair at the breakfast table, which had been vacant for three years; and as a willingness to sacrifice home comforts for the gospel's sake neither diminishes a love for home nor severs family ties, I may say the meeting of wife, children, and grandchildren was joyous.

We sailed from Liverpool on August 21, at four p. m., arriving at New York on Friday evening the 27th. Custom office inspectors put the passengers through a rigid examination; first, by having every one give a statement of what articles they had that were subject to duty, which was taken down and forwarded to the customhouse, while each received a ticket with a corresponding number, with the list of goods; and at the customhouse building the trunks of each passenger were opened, contents examined, and if articles were found not stated in the list given, it remained with the officers to confiscate or otherwise. The rigidity of this examination may be perhaps attributed, in part at least, to the fact of the government being made aware of much smuggling going on; and it would appear that those doing something smart or cunning, like to tell it—and in the days of idle gossip, stories soon find wings. But it is best to be just and fear not.

Practical seafaring men would perhaps pronounce the trip a pleasant one; but to the writer and many others of the thirteen hundred passengers, the wind the first three days was sufficiently strong to force them, through not a very desirable method, to impart unto the fish that swim in the sea quite a liberal share of that which found a lodgment in their several stomachs. But as there will come an end to all worldly struggles, though trying they may be, on the fourth day at sea the writer ceased to supply the fish.

Securing baggage after arriving in port,

was not an easy task; fortunately, however, I was met and greatly assisted by a very active young brother, a son of Bro. and Sr. Squires, and by 10:30 p. m., after making three or four changes, found a resting place at the above brother and sister's house in Brooklyn, New York. The repose enjoyed that night was never sweeter.

Saturday 28, was tired or lazy, probably a little of both; the following day being Sunday, I attended a Sabbath school in the morning, and social meeting in the afternoon, and as per request, preached to the saints of Brooklyn in the evening. Bro. W. H. K., take notice, and pardon me for invading the sacred precincts of your spiritual dominion; you may as well be lenient, because the deed is done.

Monday, under the kind direction of Bro. G. Potts, tramped through the streets of New York and succeeded in procuring a fairly cheap ticket for Chicago—a distance of nine hundred miles. Leaving the big city at 6:30 I reached Chicago on Tuesday night, one hour and a half late, missing connection with a western train, necessitating a twenty-hours' stay in Chicago. Trunk failed to appear, necessitating travel and inquiry. Failed to avail myself of any advantage in half rates allowed to the clergy by railroad companies; three years had brought a change, not favorable to me, in my then position.

Leaving Chicago Wednesday, struck Lamoni on Thursday, September 2, astonished, and received a cordial welcome from some of the natives or saints of that quiet village; appreciated the kind reception of the few, and would have been glad to have accepted the many kind invitations to visit, etc., but time was too limited. Arrived home as above.

My assignment to the European mission was by me an unanticipated event, but being sent, I came as you know; and despite some unpleasant exigencies, I will look upon my ministerial efforts and time spent among you, as some of the most pleasant in my experience in the latter-day work, and for your wellbeing and spiritual development will ever pray. In gospel bonds,

JAMES CAFFALL.

SEMINOLE, Ala., Aug. 19.

*Editors Herald:*—I see nothing from this part of the vineyard. The work is going forward in this region. I obeyed the gospel three years ago last June; and, in the August following I was ordained an elder; and I am assuredly satisfied that this great latter-day work is of the Lord. I have been an eyewitness to the healing of the sick through the ordinance of laying on of hands, and have seen and know the manifestations of the gifts of the Holy Spirit, at various times.

In November last I had two visions. The first came about in this way. On November I there came here two elders of the Utah Church. They stayed with me two days and nights and preached twice. We talked together a great deal about church matters, so that after they were gone, I, being troubled, went unto the Lord in prayer and asked of him that he would reveal unto me in some way the true church; and, on the 10th of the month, after I had retired to bed but had not

yet fallen asleep, a man dressed in white apparel came in at the door, approached the bed, and smote me on the right side, and said to me, "Arise, come, and follow me!" I arose in the spirit and followed him whither he led. We walked side by side about a half mile, when he spoke and bade me stop, which we did. He raised his right hand, and said, "Look." I looked in the direction to which he pointed; and in the north horizon above the trees appeared the Holy City, the New Jerusalem. From the city to the earth there was a span of broad steps; at the bottom of which there was a great gulf, in appearance black as the darkness of the dungeon, and within there was as it were dark and turbid waters boiling and rolling from center to circumference. About half way down the span of steps, and going downward was a large, portly, red complexioned man with large, red whiskers and mustache. I said to the angel, "Who is this man?" He answered, "This is Brigham Young, going down to the dark regions, for apostatizing and bringing in the damning heresies of 'Adam God,' 'Blood Atonement,' and 'Plurality of Wives.'" The angel then turned and left me.

After this, on the night of the 20th of the same month, the same man came to me and in the same manner as at the first. We went to the same place, and at his command stopped. The whole elements, so far as I could discern, with the exception of a small space in the north, became a map with divisions of all shapes that the mind could conceive, except square; and of all colors, except white. When I had observed this map for some time the angel said, "Look." I looked to the north at the open space, and there rose a star, white as the driving snow, apparently six inches in diameter. Soon it began to move and spread, and as it would come near to any one of the divisions of the map such division would first turn dark and then disappear and the star and its brightness would fill the space the division had occupied. This continued until the map and its divisions had entirely disappeared and the star filled the whole canopy; and, blazoned across the canopy appeared the name, "The Reorganized Church of Jesus Christ of Latter Day Saints."

These things I saw, and this is why I am striving to do the will of my heavenly Father, and to induce others to do the same.

Your brother in gospel bonds,

C. L. LONE.

TONGANOXIE, Kan., May 21.

*Editors Herald:*—I have copied from the *Alkaloidal Clinic*, a medical journal published in Chicago, (May number,) an article on "Flour of the Entire Wheat," which I thought would be suitable for the *Herald* cover, either entire or in part, as you might think best.

It is evident to anyone who thinks much on what is good for the body, that in the white flour and potato diet so common, there is an excess of starch, overtaxing the digestion in one direction, and a lack of nerve, bone, and muscle food, without which starvation to an extent must take place.

I have had poor health to contend with, and have to some extent overcome it; and could perhaps to a greater extent if not traveling, and thus unable to select my food; but I am satisfied by my observation and experience, as also through the "Word of Wisdom," that "wisdom is justified of her children;" and wish that all might hear her voice, and possess that great *desideratum*, "A sound mind in a sound body."

Fraternally,

M. F. GOWELL.

STANDLEY, I. T., Sept. 8.

*Editors Herald:*—I have thought that a letter from Standley, historic of the great work, would doubtless interest some and possibly all. About seven years ago the branch was organized. There had been a few faithful saints here who had not been idle, and had tried to have their manner of life correspond with the beautiful gospel they endeavored to teach their friends and neighbors; namely, W. R. Pickering and wife, L. S. Moore and wife, Ellis Short and wife; also Bro. Herke, now of Weir City, Kansas, Sr. Eva M. Bailey, and Grandma Short. About January 1, 1891, Bro. S. V. Bailey preached a number of sermons; afterward Bro. J. W. Gillen, and later Bro. J. D. Erwin. At the time of Bro. Erwin's coming he found a people who were ripe for the harvest, and like John the Baptist, in that mountain wilderness, he baptized twenty-five or thirty in two weeks. After this a permanent branch organization was effected, a number of the brethren were ordained, and a steady growth began.

We have been visited by Brn. Heman C. Smith, George Montague, A. C. Hart, I. P. Baggerly, John Moore, M. T. Short, and perhaps others; all did noble work and baptized some; and thus the work moved on steadily and surely.

About September 15, 1896, Bro. W. B. Toney, then a Christian minister laboring in the Choctaw Nation, became interested, and like Apollos of old, came to Standley to see if he could not be instructed in the Lord more perfectly. He heard preaching, asked questions, attended saints' meeting, believed, obeyed, and was ordained, and has since made a faithful and efficient laborer. He is a young man, and has a bright future. The branch now numbers about one hundred and forty. In the last four weeks twenty have been baptized. Brn. Toney, E. D. Bailey, Ellis Short, and A. E. Elliott do local work, assisted by the priests and branch officers; and a more faithful and willing branch is hardly to be found. The gospel is being sounded all around for twenty-five miles.

The saints, or most every one, observe the temporal law, and although mainly poor, this branch has paid about one thousand dollars tithing in the past twelve months. The good Lord has been merciful to his faithful saints, and his word has been verified, as the sick have been healed, the lame made to walk, and the powers of death been beaten back from the homes of some, for which we all feel grateful.

The work was vigorously assailed recently

by a Christian minister, and a discussion was agreed upon. Question: The identity of the two churches; the place, Antlers, Indian Territory; time, November 8; Elder Chism, of Texas, representing the Christian Church, and Bro. I. N. White our church. And in this connection I desire that it should be understood that Bro. White did not get up this discussion, and rather urged that some one else be selected; but he was urged to accept, and finally consented.

With entire confidence in the most favorable results of the angel message, I am,

Your brother,

ELLIS SHORT.

MINTER, Texas, Sept. 1.

*Editors Herald:*—I came here some two weeks ago; have been preaching in the Methodist church for fourteen nights; had fair audiences and good attention. The gospel as preached by us was never represented here before. Many friends seemed to be made, and some are considerably interested. I have an impression that a branch will be raised up here. I have agreed to return in October. I go from here to Blossom, eighteen miles north, by request of some of the best citizens of the place. Thus the way opens up, as promised, that we would be "received by those without as well as those within." And this has been true in my case this year to a marked degree, thank the Lord.

The saints will please take notice, my address is Lamoni, Iowa. All matters addressed to me there will reach me. I have not seen a *Herald* or an *Ensign* for over a month.

I. P. BAGGERLY.

ARTHUR, Ont., Aug. 30.

*Editors Herald:*—Am away in northern part of Ontario, preaching away wherever the doors open. Calls for preaching are more than I can fill, and there seems to be a better feeling among the people of late, in that it seems easier to bring them into the great gospel net. In the fore part of this month I went northwest of this place to vicinity of Port Elgin, and amid much opposition I preached the gospel to those who never heard an elder preach before, as a result six were baptized—one being a consumptive of two years standing—his death was expected a year ago; but through the providence of God he lingered until an elder came, although getting worse all the time. The baptism did not hurt him in the least. Coming to this vicinity, ten days ago, we at once began work, preaching every night; many are interested, while four have been baptized, one a promising young man, who has just received a second class certificate. We expect more to follow suite shortly.

The work seems to be spreading in these northern parts; a spirit of inquiry is manifest among the people. May it continue, and may Israel take advantage of it by sending in their tithes, that more elders may be sent to the Master's vineyard.

Yours in bonds,

DANIEL MACGREGOR.

KNOX, Indiana, Sept. 13.

*Editors Herald:*—We are now conducting the two days' meeting with the saints at Knox. A splendid feeling prevails. Our audience last eve was large. 'Tis good to see our people so highly respected here. But, be it said, the saints have earned a name with the people of this city which is enviable, and a feeling of more than kindly interest manifests itself. Hope grows not dim, but that there will be additions to the numbers of the Knox branch. May God bless these saints to realize full hope.

We have quite a number of new bright faces attending. Coldwater next.

On the wing,  
S. W. L. SCOTT.

HAVERHILL, Mass., Aug. 12.

*Editors Herald:*—On Sunday I spoke three times here, although I was very unwell; but my Father held me up while I addressed the many that sat before me. In the evening I spoke to a full hall on the necessity of obedience to the one gospel plan ordained of God to save the race. Two ministers—a Methodist and Freewill Baptist—were present. The Baptist thought I was right on baptism, but if he had time he would like to talk with me till twelve o'clock that night. Well, I was very tired and weary, but I would only have been too glad had the reverend put in his desired time. At the close some were for and others against. I found the few saints strong in the faith and pushing the work the best they can.

Cleveland, August 15.—I spoke here in the forenoon, and in the evening listened to our beloved brother, Willard J. Smith. Here I stopped with Brn. Gillespie and Smith.

On Monday Bro. Griffiths called on me on his way to his mission, and told me of places he wanted me to visit and preach to the people. This J. C. will cheerfully do to the best of his ability.

Next I visited Akron, and found Bro. Palmer, president of the little branch, in good spirits.

Sunday, the 15th, we went out to Bro. Frank Sprengle's, near Krumroy, and spoke on the promised kingdom of God to his obedient children, continuing meetings through the week at the schoolhouse to fair sized congregations. At this place I met with a Mr. Abraham Grabell, of Canton, the home of President McKinley. He spoke in highest terms of the President; how everybody in the city loved him; and more so because he was so kind to his invalid wife, "for," said he, "he fairly worships her." Mr. Grabell is very hard of hearing. He was treated by the great pretended healer, Mr. Schrader, a few days ago. He said that Schrader administered to him twice, and all to no benefit. To me he said, "And I don't know of anyone being healed or reaping any benefit whatever." "Why," I said, "I saw by the paper before I left Maine how people went to him on crutches and canes, and walked away without them." "Yes," he said, "because Schrader would not let them have them, and tried to make them believe they were healed when they were not. And no wonder why

they received no benefit; for after Schrader left the hotel they found twenty whisky bottles in his room that he had emptied in a few days."

I go now to hold over next Sunday at Akron.

Yours truly,  
J. C. FOSS.

CONIFER, Colo., Sept. 6.

*Editors Herald:*—I have been much pleased with the good news brought us of late, for it is like a drink of pure water to a thirsty soul to read the good news from afar, to know that the glorious gospel is spreading, and that souls are being added to the church daily. And then again it is very cheering to read the grand testimonies of the brethren and sisters.

I am glad to report that the work is onward in this Eastern Colorado district, for according to the reports brought in at our late conference, held in Denver, August 28 and 29, there have been over forty added to the church in the past six months; this is not so bad. On the 18th of August I had the pleasure of baptizing a brother and sister who came from Buena Vista, over one hundred miles, to be buried with Christ in baptism, believing the one who officiated had authority to perform these sacred ordinances. The brother's and sister's name is Burbridge; he being a son-in-law to Bro. W. R. Steele, late of Park City, Utah; but now located in the land of Zion, Missouri. Bro. Burbridge has been a member of the M. E. Church for a number of years, and a member in their choir, and we have one more added to the sweet singers of Israel. The pastor of his church was very loth to give him up, because of his zeal and energy in that church. He has been a reader of the *Herald* and the *Ensign* for some time, and having heard the writer preach two or three times, became convinced of the truth and saw that the M. E. Church did not have and enjoy the same gifts and blessings that Christ promised should follow the believer. He likewise saw that the ministers did not have the authority to officiate in the ordinances of the gospel.

Our late conference in Denver was a good one. It was well represented. One of the Twelve, Bro. J. W. Gillen, and Brn. Roush, Bozarth, and Thomas, of the Seventy, were present. The preaching services were by J. W. Gillen, O. B. Thomas, and J. B. Roush; three grand discourses, which were edifying to the saints, as was also an excellent prayer and testimony meeting on Sunday afternoon.

Yours in gospel bonds,  
JAMES KEMP.

MAYSVILLE, Mo., Sept. 14.

*Editors Herald:*—The best of the wine was at the close of the feast. As the end neared, the saints became better acquainted, and stood closer together in spirit. A universal feeling of love prevailed and grew in intensity; and so it occurred that the most solidly spiritual meeting of all was the Monday morning prayer meeting, when the "remnant," to the number of fifty, spent near three hours in prayer and testimony. The meeting as a whole was a grand success.

The good Master approved by sending his Spirit to cheer and comfort by day, and a chorus of angels to sing psalms of praise by night.

Bro. I. N. White gave us much good counsel, and Bro. Charles Jones was listened to attentively in sermon and testimony. I hope he received as much cheer as he gave. Bro. I. N. Roberts, with his jocund disposition, gave life and activity to the campers, and administered spiritual food in his sermons. Bro. Stebbins portrayed vividly the hope of the saints, and in well-chosen words imparted cheer and comfort. Bro. J. S. Roth was heard in his able and scriptural way in defense of the gospel, enlivening his discourses by the spice of witticism.

All the sermons delivered by the thirteen different elders who preached were well received. There were twenty-four sermons, eleven prayer meetings, a quarterly conference, a Sunday school convention, and two business sessions held during the ten days. There were sixteen baptisms—all save one were children of the saints. The young saints took a very active part, and held some very interesting prayer meetings. They passed not the social mark in their joyful associations together. "The middle aged and the old forgot not the gladness of their youth," and were happy in each other's company. The main topic of conversation was the gospel. It was unanimously voted to hold another reunion in 1898, at the same place. Keep a lookout for the date, and begin now to prepare to attend the "North Missouri Reunion" in 1898.

J. M. TERRY.

## Original Articles.

### NECESSITY FOR CONFIDENCE IN THE PROVISIONS OF THE LAW.

DURING the last few years this country has undergone a financial crisis that has brought mourning and sorrow to many, because of the straits and difficulties brought upon the people by unjust and unwise legislation, if we may credit the reports and statistics of the public press. The rich have become richer, the poor have become poorer; while all classes, both rich and poor, have suffered more or less on account of existing evils, which we are told are caused by lack of confidence.

While reflecting on the terrible effect of this condition of things, I am led to say, How long, O Lord, will this continue? And the voice of inspiration, as taught in the sacred books, speaks as with a voice of thunder: Till mankind learns righteousness, honors God, and has confidence in the law he has kindly given; namely, Love thy neighbor as thyself. Then oppression will cease in all its forms, and good

will and peace take the place of envy and strife, confidence be restored both financially and spiritually,

Then the earth will be as Eden,  
And the Lord will bless his own.

This divine and heavenly rule is from the highest authority known to man; it applies to all, prince and potentate, and is the only rule that will break the oppressor's yoke, and bring peace and good will to suffering humanity. This rule applies to man's entire being, both with regard to temporal wants and spiritual needs. It is much in little; it contains the basic principle of all the good that ever did or ever will come to man. It is the corner stone on which is laid the hope of the saint and the admiration of the skeptic. And while lack of confidence in this God-given rule is the cause of much distress and suffering financially, it does not stop here.

The religious world is more or less afflicted by this terrible disease. Lack of confidence has crippled the efforts of the church all through the generations of the past. Do you ask proof of a lack of confidence? By this simple rule: When they substitute for doctrine and rule of government the creeds and opinions of men, the religious world to-day not only betrays a lack of confidence in the rules of life given by the great Teacher, but entirely ignores some of the plainest commands received from God, and say they are no longer needed. Nothing can more fully and plainly demonstrate this fact. Did you ever pause and think, when you read the statement made by the great Teacher, when questioning his disciples as to who men said he was, and who they thought he was?

Peter replied: Thou art the Son of the living God. Christ said: "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and upon this rock [this revelation of God to man] will I build my church." It is further stated by the same authority that "man shall not live by bread alone; but by every word that proceedeth from the mouth of God."

The great Builder of the church evidently expected to have something to say in regard to the building and construction of the church that was to be called by his name. One of the

New Testament writers says the church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner stone." Also, that "God hath set in the church" "apostles" and "prophets," "pastors" and "teachers," etc., "for the work of the ministry," and "the edifying of the body of Christ." The same writer certifies that the gospel he preached was not of man, neither was he taught it by man; but by the revelation of Jesus Christ.

To these men it was said, "As my Father sent me, even so send I you;" go, and teach "all things whatsoever I have commanded you." By these scriptures we learn these men were called of God; and by the authority of Jesus Christ were sent as his ambassadors, and were to be guided in all their labors by the Spirit of revelation; and upon the condition that they observed the rules he had given, he would be with them to the end. He told them if they wished to honor and show love and respect to him, it could only be done by keeping his commandments, "even as I have kept my Father's commandments, and abide in his love." And the record tells us that many believed the testimony of these men, and by obedience became witnesses of the divinity and power of the gospel of Jesus Christ. And so long as they followed the instruction given, their confidence in the gospel was unshaken; they could endure trials and suffering that only tended to increase their love for one another, and the truth they were sent to teach. But in an evil hour the seducer crept in and sowed tares, and by the end of the first century, according to the record of John the beloved disciple, written on the isle of Patmos, they were in a sad condition, more or less in transgression, lost their first love, showed their lack of confidence in the plan that Christ had taught, and substituted something of man's invention. Several serious charges were preferred against the once flourishing churches in Asia. To sum up the matter, it was said by the great Builder of the church, "I know thy works, that thou hast a name that thou livest, and art dead."

And further on down the centuries, after discarding the rock on which the church was intended to be built,

they substituted Popes for apostles, and prophets were discarded altogether. Instead of the doctrine of baptism for the remission of sins, as taught by Jesus, also by Peter and Paul, they have taught infant sprinkling, because more convenient; evidently having no confidence in the God-given plan; and so to-day, among the churches that call themselves Christian, confusion and lack of confidence in the gospel of Jesus Christ, as taught in its fullness, reigns supreme. They have a form of godliness, but have no confidence in the power thereof. And this lack of faith or confidence has permeated the whole Christian system. Read what the Church of England says in one of her Homilies,—that the whole of the Christian world, for many hundreds of years, has been sunk in the most damnable idolatry. No confidence in the membership; the membership have no confidence in the clergy, because they have "transgressed the laws, changed the ordinance, and broken the everlasting covenant." "Trouble" and "perplexity" on every hand, "wars and rumors of war," such were the words of Christ to those that had retained their confidence in his methods of adjustment. When ye shall see all these things, come to pass, lift up your heads, for redemption draweth nigh. The testimony of the prophets of old must needs be fulfilled.

The Prophet Isaiah said the people which sat in darkness saw a great light; and to them that sat in the region and shadow of death, light is sprung up. This has had its fulfillment, and those that were looking for and saw the light, with them confidence has begun to increase. The gospel that Christ said shall again "be preached in all the world for a witness unto all nations," is again restored; truth has again dawned upon the world, and upon those that are seeking after God with a desire to know and do his will. The everlasting gospel, with all its gifts and blessings, is offered to the race through the medium of apostles, prophets, and teachers as in days of old. Believers speak in other tongues, as the Spirit of the Lord gives them utterance; the blind have received their sight, the sick have been healed, the lame made to

leap for joy; in short the signs follow the believers, as taught in Mark sixteenth chapter. Confidence has increased in those that have heard the word and with joy received and obeyed it, because of the marvelous light that has dawned upon them.

The church that Christ commenced to build, nearly nineteen centuries ago, suffered more or less defeat because of lack of confidence among those that were coworkers; it was simply deferred, postponed; not destroyed; not prevailed against.

And, gentle reader, I am reminded that the same cause will produce the same effect in our day; and it seems to me the exhortation of one of the early apostles may well and properly apply to the Church of Jesus Christ to-day: "Therefore, we ought to give more earnest heed" to the things that have been spoken, and left on record for our profit and learning, ever remembering the word of the Lord to the elders of this church, "Ye shall see that my law is kept." I know it is said that law is arbitrary and compulsive; but I think and believe that when men and women are taught obedience to gospel rules, and they begin rightly to put them to the test of practical everyday life,—their confidence in the wisdom and judgment of a loving Father will increase, and that which to some appears irksome and compulsory will become to those that govern themselves by the law of God a manifest token of his good will. Our daily wants and necessities, such as what we shall eat or drink; our daily needs, such as rest, sleep, and recreation, are all wisely provided for, and suitable advice given to bring us the best results. But how is it with the best of us in these matters? We lack confidence in the rules given of God, and eat and drink to excess, overtax our systems, and thus bring upon ourselves sickness and distress. We then call upon the elders, and apply for the ordinance appointed for the healing of the sick; and if not healed, we think there is something wrong with some one else. I hope no one will brand me as a faultfinder in this respect. I have taken this method of bringing these things to your remembrance out of good will to all concerned, hoping to receive reproof in kindness when given.

I notice in the revelations given to, and acknowledged by the church in 1835, there are laws *permissive* and laws *imperative*; the same in the revelations given to the Reorganized Church. And I venture my opinion, that when branch, or district, or the church as a body, apply the permissive law where the imperative rule should govern, we then, be it whosoever it may, show a lack of confidence in God's appointing, whether we so intend or not. I admit the motive may be termed good so far as it goes.

But this decree has been ringing all through the centuries since the days of Enoch, and has been renewed in our day. When ye do "whatsoever I command you," then "I am bound;" "otherwise ye have no promise." The Lord has given us his law, and has said it was to govern his church, as set forth in covenants and church articles, and requires that we not only say but do what is written. Our hope in receiving the good the gospel brings is based upon cheerful, intelligent obedience to the rules given. Whenever defeat or disaster has come upon the church, or its individual members, it has been because they have followed human wisdom, and treated lightly the things received from God.

This lack of confidence brought the whole church under condemnation in 1832; and because of evils that crept in, many made shipwreck of faith. The last revelation given in 1894 seems to be a reproof to certain officials, showing their lack of confidence in God's plan for preaching the gospel and caring for the membership, as I understand the revelation. "It is the duty of the Twelve to ordain and set in order *all the other officers of the church.*" "Did you say it was the duty of the Twelve to ordain and set high priests or elders to preside in large branches and districts?" Yes, sir; so reads the law of God; and it says, "Then will those officers set in the church be useful," because they will then occupy the place intended; "and he who gave the law be honored, the differences between the quorums be healed, confidence be restored, and good will and peace come to the people as a cherishing fountain." And in my judgment, before confidence can be restored, this injunction to observe the law already given must pre-

vail—must govern; and the resolution authorizing the membership of branches and districts to select and appoint their own officers be laid upon the table of experience as the result of human judgment.

GEORGE DERRY.

LAMONI, Dec. 31, 1896.

## Conference Minutes.

### SOUTHWESTERN TEXAS.

Conference was held August 6, 7, and 8, at the Jett Crossing of the Medina River, Bexar County, Texas; J. A. Currie, Sr., president, H. P. Curtis vice president, W. H. Davenport secretary. Upon motion George Montague, missionary in charge, was chosen to preside. Ministry reporting: Elders J. A. Currie, Sr., H. P. Curtis, and W. H. Davenport; Priests J. P. Neal and W. G. Wallis; Teacher C. N. Powell. The report of the San Antonio branch was read and objection was made to its being received. Resolved that the San Antonio branch of the Southwestern Texas district has no legal existence according to law or precedent, and that its report should not be received by the body. Carried. Oakwood 57, no change. Bandera and Medina City, no report. Resolved that no one shall be ordained to the office of elder or priest in this district without the consent of the district conference. H. P. Curtis was elected president of the district, O. D. Johnson vice president, W. H. Davenport sustained secretary. Preaching in English by Elders George Montague and H. P. Curtis, and in Mexican by Elder W. H. Davenport. The next conference, by arrangement of the president and vice president, will be held November 26, 27, and 28, at Pipe Creek schoolhouse, Bandera County, Texas, to begin at seven p. m., November 26.

### EASTERN COLORADO.

Semiannual conference met at the saints' church in Denver, Colorado, August 28 and 29; W. T. Bozarth presiding, J. B. Roush assisting, Charles E. Everett secretary. Ministry reporting: Elders J. W. Gillen, O. B. Thomas, W. T. Bozarth, J. B. Roush, J. W. Gilbert, J. Kemp, E. F. Shupe, J. Houston; Priests C. B. Goldsberry and O. A. Westland; Teachers M. F. Ralston and L. J. Bradshaw. Voted that all visiting members present be invited to take part in our deliberations. Branch reports read and accepted: Denver 118; gain 7. Rocky Mountain 35; gain 3. Cedar 21. Eustis 39; gain 10. Laird 37; gain 3. New Windsor 20; gain 5. Cottonwood 75; gain 18. Highland (new branch) 14. Bishop's agent's accounts audited and accepted: Receipts since February 28, 1897, \$136.40; expenditures \$67.50; cash on hand \$68.90. Motion carried, that representation of branches to future conferences of this district be by the delegate system. One delegate for each six members or fraction thereof. When not practicable for any branch to send full quota of delegates, one or more delegates may be



instructed to cast the vote of their branch to the limit of twelve votes each. All elders, priests, teachers, and deacons who are members of the district in good standing are ex officio members. All visiting members, holding the priesthood, may be, by the usual vote of courtesy, made members of any conference. Officers elected: J. B. Roush president, O. B. Thomas counselor, Charles E. Everett secretary and Bishop's agent. Elder James Houston granted a license. M. F. Ralston ordained a priest and license granted. Speakers during conference, Brn. O. B. Thomas, J. W. Gillen, and J. B. Roush. Adjourned to meet at Denver, Colorado, February 19 and 20, 1898.

OHIO.

Conference of Ohio district convened with Highland branch, in the saints' chapel, near Sinking Springs, Ohio, September 4; G. T. Griffiths and J. Moler chosen to preside; H. E. Moler secretary pro tem., W. J. Smith assistant. Reunion committee reported no arrangements made. Branch reports: Syracuse 32, Highland 67, Vinton 90, Liberty 62, Byer 62, Milton 49, Hocking Valley 82, Bierly 28. Middletown, La Grange, and Hemlock, no report. Elders reporting: T. Matthews, L. R. Devore baptized 8, and A. W. Kriebel baptized 1. S. J. Jeffers, J. L. Goodrich, V. M. Goodrich baptized 2, J. Moler baptized 14, H. E. Moler, and O. H. Riggs; Priest W. Wilson baptized 2, L. L. Bierly, I. Woods, and T. W. Rhoades in person. Bishop's agent's report: Receipts \$242 75; expenditures, 239.86; balance due church \$2 89. James Moler continued as district president, with S. J. Jeffers as associate. Sr. O. H. Riggs was elected district secretary; S. J. Jeffers sustained as Bishop's agent. The following were elected delegates to the next General Conference: O. H. Riggs, Sr. O. H. Riggs, G. T. Griffiths, J. Moler, S. J. Jeffers, V. M. Goodrich, J. L. Goodrich, F. J. Ebeling, W. J. Smith, and H. E. Moler. The following was adopted: Resolved, that we now sanction the work of the General Conference in the matter touching the boundary lines of the Ohio district. H. E. Moler, J. Moler, J. L. Goodrich, and S. J. Jeffers resigned as delegates from the Ohio district to General Conference. Resignations were accepted, and the brethren above named permitted to withdraw. The following was adopted: Whereas, in times past, members have challenged and arranged for discussion without consulting the missionary in charge, or even the district or branch presidents, thereby incurring trouble and expense; therefore, be it resolved, that all members of the church in this district be requested to avoid challenging and arranging for debate without first consulting the district president, or the missionary in charge; also, that the missionaries consult with branch presidents when in the jurisdiction of a branch. A vote of thanks was tendered Bro. A. B. Kirken-dall for his long and efficient service as district clerk. Also a vote of thanks to the saints of the Highland branch for their kindness to visitors. Resolutions were adopted sustaining the missionary in charge, and all

the general authorities of the church. Preaching was by W. J. Smith, G. T. Griffiths, and James Moler. Adjourned to meet with Byer branch the last Saturday and Sunday of August, 1898.

Sunday School Associations.

CONVENTION NOTICES.

Program of Sunday school convention to be held with the Thurman school, October 7, 8, 1897. Thursday, 7:30 p. m., evening's program prepared by the Thurman school. (Note: The work of the three remaining sessions will largely depend upon the visiting schools.) Friday, 9:45 a. m., normal work, T. A. Hougas, C. Fry. Paper, Christmas offerings, Mary E. Pace. Discussion led by Nettie Greene. Essay, Roy Epperson. Two p. m., Business, reports, etc. Paper, Christmas entertainments, Emma Hougas. Sunday school newspaper. Friday, 7:30 p. m., papers, Sunday school and home: (a) What the home can do for the Sunday school, Blanche Andrews. (b) What the Sunday school can do for the home, Ida Skank. Quartet, (Emma Ross provides.) Paper, methods of teaching a temperance lesson, Ethel Skank. (Note: Methods outlined on blackboard.) Duet, T. A. and Emma Hougas. Original poem, "Temperance," Effie E Grove.

Remarks: Should any that are assigned work fail to attend, please prepare your papers and forward to Joseph Roberts at McPaul and they will receive proper attention. All come and have a profitable time together.

Hopefully, your committee,

C. FRY.  
ETHEL SKANK.  
JOS. ROBERTS.

The Sunday school convention of the Southern Michigan and Northern Indiana district will meet one day previous to the setting of the conference, at Clear Lake, Indiana. The session will open Friday, October 8, 1897, at 9:30 o'clock a. m. Detailed reports are expected from all the schools. The great Sunday school cause *demands* your attention. "Will you be there"? A profitable meeting is planned for.

MRS. J. H. ROYCE, Supt.

BARODA, Michigan.

London district Sunday school convention will meet on Friday, October 1, in Toronto. Come all. MAGGIE MACGREGOR, Sec.

The program for the Decatur district Sunday school convention to be held at Lone Rock, Missouri, October 8, will be as follows: Ten a. m., prayer meeting; 11:15 a. m., business session. Dinner. Two p. m., papers, speeches, and discussions on the duties of Sunday school officers, teachers, and pupils. At 7:30, come and see what we are going to have.

Convention of the St. Louis district Sunday school will convene at Belleville, Illinois, Saturday, October 2, 1897, at 2:30 p. m. Each school is requested to elect delegates to

represent it. All schools not having sent their semiannual reports are requested to do so as soon as possible. Special business of convention, election of officers for ensuing term. An entertainment and ice cream social will be given in the evening, the proceeds of which will in all probability be given to the Oak Hill building fund. Everyone is cordially invited to attend, as an enjoyable time is anticipated. T. J. ELLIOTT, Sec.

Miscellaneous Department.

PASTORAL.

Last April, the First Presidency placed me in charge of Eastern Nebraska, North and South Dakota, Minnesota, and Iowa. Bro. James Caffall was assigned to the same field with the understanding that we should agree upon a division of territory upon Bro. Caffall's return to America. We have agreed upon the following division:—

Eastern Nebraska, Minnesota, and the Dakotas, in charge of Bro. James Caffall, of 308 Oak Street, Council Bluffs, Iowa.

The State of Iowa alone will be left in my charge. This is the division, so far as charge is concerned; but it will be understood that both Bro Caffall and myself are at liberty to labor anywhere within the limits of the entire mission upon an understanding with each other.

Your brother,

J. R. LAMBERT.

REUNION NOTICES.

The Southern Missouri district reunion will convene at Mt. Grove, Wright County, Missouri, October 8, to continue ten days. We expect a large gathering of saints, and good speakers will be in attendance. All try and come. Let us have a good time.

HENRY SPARLING, of the Com.

EUROPEAN MISSION.

SECRETARY'S NOTICE.

Presidents of districts, and branches not in districts, would oblige the mission secretary by supplying him with the postal address of the several elders in their respective districts and branches. All officers and members of the church not in districts or branches are also requested to send their names and postal address to the mission secretary at the under mentioned address. Members of the church would do well to keep us informed of favorable opportunities for preaching, especially in new localities. Address,

WM. R. ARMSTRONG,  
14 Council St., Hulme, MANCHESTER.

CONFERENCE NOTICES.

St. Louis district conference will convene at 2518, Elliott Avenue, St. Louis, Missouri, on Saturday, September 25, 1897, at 2:30 p. m. All are invited.

J. G. SMITH, Clerk.

The Northeastern Missouri district conference will convene with the Bevier branch at Bevier, Missouri, Saturday, October 9, at

nine a. m., for prayer service, ten a. m. for business session; to continue over the 10th. All are cordially invited to attend. Branches will please make an effort to report. Ministry reports to be made in writing. Let us hear from you, brethren, whether you are able to attend this meeting or not. Those who have been assigned charge of the local work in their various parts of the district will please make a general report, briefly itemizing labor done under their charge, giving the condition and needs of your respective localities, and the prospects for the future, so the district may see what all are doing for its interests and the advancement of the cause. Forward reports to George Tryon, Huntsville, Missouri.

J. A. TANNER, Pres.

London district conference will meet with the Toronto branch, October 2 and 3. Trains will be met. All are invited to attend. Statistical and ministerial reports are requested from all branches.

MAGGIE MACGREGOR, Sec.

Florida district conference convenes with the Edendale branch, October 2 and 3. Would advise all clerks of the various branches in the district to have their books in proper condition, reports made out promptly and correctly, approved by the branch, signed by the president, and forward to me, so they will not fail to report. It seems to me that there is a gradual improvement throughout the district in the work. There is greater interest by all concerned. The local as well as the traveling ministry is doing good work and pushing forward the cause of Christ. There is an effort being made now to raise funds to buy a tent to use in the district. I hope all that possibly can will contribute something, as I believe some people could be reached that way that probably would never hear the true restored gospel without it. Then it would do to use in our reunions and other important events. Hoping this will be in time for all to get ready for conference, I am,

Your colaborer in the work,

B. L. JERNIGAN, Sec.

The Southern Illinois district conference will convene at Arrington, Illinois, October 8 and 9, at ten a. m., during the time of reunion. Branch clerks, you should make out your reports early and have them approved by your branches, so that you can bring them with you to the reunion. Important business will come before the conference. It is hoped that all of the saints will attend that can do so. The officers of the district are to elect. Everyone invited to attend.

J. D. STEAD, Sec.

Galland's Grove district conference will convene at saints' chapel, Galland's Grove, Iowa, October 9, 1897, at ten a. m., continuing over Sunday. Respectfully,

CHAS. E. BUTTERWORTH, Pres.

Conference of the Southern Michigan and Northern Indiana district will convene with

the Clear Lake branch, Steuben County, Indiana, October 9 and 10, 1897, opening Saturday at ten a. m. Full reports, branch and ministerial, are expected. Written reports should reach Bro. Otto Story, Fremont, Indiana, district secretary, by Thursday, October 7. Parties coming by railroad should write Bro. G. A. Smith at Fremont, Indiana, to be met at Ray or Fremont, Indiana. Large attendance and general good time is anticipated.

S. W. L. SCOTT, Pres.

Northeastern Kansas district conference will meet with the Centralia branch, five miles south of Centralia, Nemaha County, Kansas, at ten a. m., Saturday, October 9, 1897, and continue over Sunday. All reports of branches, officers, or committees, should be made to the secretary in ample time to reach him at Atchison, Kansas, before conference. All are invited to help in the work of conference.

P. CALDWELL, Pres.

JAMES W. BURNS, Sec.

Manchester, England, conference will D. V. be held on Saturday and Sunday, October 2 and 3, 1897, business session convening at six p. m., on Saturday, in the South Manchester branch meeting room, No. 6 Cornbrook Place, Chester Road, Hulme, Manchester. The Sunday services will be held at Wigan in the saints' meeting room, bottom of Platt Lane, Wigan; services at 10:30 a. m., two and six p. m. We hope to have one or both of our American brethren with us, and expect to have a good time.

In bonds, your brother,

JAS. BATY, Sec.

14 Gordon St., Rusholme, MANCHESTER.

Massachusetts district conference will convene October 9, 1897, 2:30 p. m., in Guild Hall, corner Washington and Dudley Streets, Roxbury, Massachusetts. Priesthood and statistical reports can be forwarded to me at 5 Codman Hill Street, Roxbury, Massachusetts, by October 1, 1897.

M. C. FISHER, Clerk.

The Northern Nebraska conference will convene at Blair, Nebraska, October 9, at ten a. m., and hold over Sunday. All are invited to come and the saints will see that all are provided for. The Sunday school convention convenes at the same place the 8th.

J. M. STUBBART, Pres.

#### TWO DAYS' MEETINGS.

There will be two days' meeting held at the saints' church at Netawaka, Kansas, September 25 and 26. All are cordially invited to attend. Elders W. S. Pender and E. A. Davis, and possibly others of the ministry, will be present.

H. GREEN.

#### DIED.

MCINTOSH.—Elder John A. McIntosh, "Uncle John A.," was born April 14, 1806, in Logan County, Kentucky; was married to Miss Susannah Boren, in Tennessee, in 1826. A son and daughter were born to them, of whom Cornelius, now of Crescent City, Iowa,

survives him. He united with the Church of Jesus Christ of Latter Day Saints in 1838, in Johnson County, Illinois, being baptized by Elder Zachariah Wilson. He was ordained in 1838 in Johnson County, Illinois, and was at once sent into the missionary field, and did excellent work in Tennessee and Kentucky; and was laboring in Arkansas in 1844, when the news of the death of Joseph and Hyrum Smith reached him, upon which he returned to Nauvoo. His first wife dying he married in 1843, a cousin, Nancy McIntosh, probably in Tennessee. Two children blessed the union, when the mother was called away by death. After this second bereavement, Elder McIntosh was again married, to Malinda Black, in December, 1853. Of this union ten children were born, five of whom are living to mourn the departure of their father. He removed to Galland's Grove, Shelby County, Iowa, in 1856; at which place he heard the news of the Reorganization, and united with it, renewing his covenant by baptism under the hands of Elder E. C. Briggs, November 27, 1859. He was active in the local ministry work for a number of years; and also did some missionary work away from his home. He was ordained a high priest October 8, 1869. He removed to Denison, Crawford County, Iowa, in December, 1895, where, on August 8, 1897, he fell asleep in Christ from the natural decay incident to old age, aged 91 years, 3 months, and 25 days. "Uncle John A." was a man of naturally brilliant parts, of strong convictions of right and wrong with the courage of his convictions, of unshaken honesty and fidelity to truth, and maintained his faith in Christ and his gospel to the end of his life. He was entitled to and received the "Rest of the people of God" into which he has now entered. To his ashes Peace; to his spirit Glory.

HAMILTON.—At her home in New Washington, Crawford County, Ohio, July 2, 1897, Sr. Jane Powers Hamilton, aged 52 years, 6 months, and 13 days. Sr. Hamilton, whose maiden name was Jane Powers, was married to Samuel Hamilton, November, 1886, being at the time widow of Joseph Hopkins, to whom she was married December 27, 1869, by Rev. Wm. Shelton, of St. Paul's church, Buffalo, New York. Mr. Hamilton departed this life May, 1894, at Omaha, Nebraska, where they at the time resided, and Mrs. Hamilton, after arranging her business at that place, returned to her former home, New Washington, Ohio, where she continued to live until the call came to pass to the other side. Sr. Hamilton united with the Reorganized Church about eight years ago, and since that time has been an earnest and active worker in the church, using her efforts and means to sustain the same and to spread the gospel. She left at her death one daughter, two sisters, two brothers and many friends where she lived, to mourn their loss. The funeral services were in charge of Elder G. T. Griffiths, of Temple, Ohio, and sermon preached by E. L. Kelley, Lamon, Iowa, in Good Hope church, near New Washington.

PHILIPS.—Near Hay Springs, Nebraska, September 3, Emmet, son of Charles and Sr. Etta Philips, aged 2 years and 3 months.

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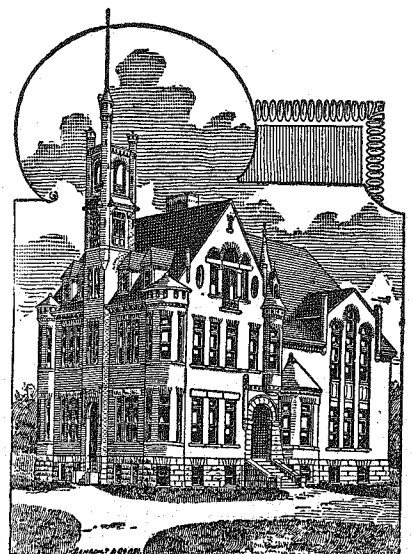
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# THE SAINTS' HERALD.

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O'Hayer, Jr. 1897

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**FROM CHICAGO PULPITS, ETC.**

**INCREASE OF EVIL.**

BISHOP FALLOWS, of the Reformed Episcopal Church, Chicago, recently preached a sermon on "the increase of evil." Among other things he said:—

"The third is increased parental watchfulness over the children and particularly over boys from ten to sixteen years of age. If curfew could prevail in Chicago for five years the bridewell, Glenwood, Feehanville, and Pontiac would not be overcrowded as they are to-day.

"Lastly, we need a sterner administration of law. Robberies accompanied with violence have been so numerous that we may need the methods of Mr. Justice Day in Liverpool, England. For deeds of personal violence there the lash was unsparingly used, accompanied with long terms of imprisonment for the habitual criminal. This broke up the gangs which had so long infested that city. Corporal punishment in such cases, instead of brutalizing, became a potent agency in reformation."

**DR. HENSON ON STALWART MEN.**

"A young man was lately arrested in New York at the instance of his wife because he was amusing himself and astonishing the other habitués of the fashionable hotel where he was quartered by using bank bills to light his cigarettes, and thus literally proving that he 'had money to burn.'

"A sadder sight is witnessed when

a young man, religiously reared, and inheriting a reverential faith in the priceless truths that make for noblest manhood and underlie our whole Christian civilization, begins to put contempt upon them, and one by one to fling them from him, or with ghoulish glee burn them up in the fierce fires of infidelity, by way of demonstrating the largeness of his liberality. There is no bankruptcy so utter as bankruptcy of faith, and no soul so miserable as one that is all adrift upon a sea of doubt.

"A man thus parting with the faiths of his childhood may call himself a rationalist, and yet there is no behavior so absurdly irrational. Many thousands are literally 'all at sea' and destined ultimately to be engulfed in the deep or wrecked.

"Never were so many rudderless and compassless craft tossed about in a hopeless, helpless way on the sea of life. Never were there so many human souls just ready to despair for lack of something solid to cling to, and hence the frightful and phenomenal frequency of suicide and lunacy.

"Sneer at religion as one may, the fact remains that nothing on earth has such power to gird and guide, and to develop men who can stand the brunt of life's stormy shock. The higher and nobler the truths embraced and the firmer the grip that embraces them, the sturdier the type of character that is evoked. In this regard Christianity so preëminently towers above all others as to deserve to be denominated the faith once for all delivered to the saints.

"Better any faith than 'no faith' towards which our modern thought seems drifting and which will throttle every noblest aspiration, remove every wholesome restraint, break down every moral fiber, and hopelessly wreck our boasted nineteenth century civilization."

**FIFIELD ON CHICAGO'S PERILS.**

"Although we speak of the peril of living in Chicago, we are not attempting to degrade and slander our city. Here are two cities in one—the gilt and the guilty. In the one are our noble

institutions, the churches, the splendid schools, the philanthropic agencies. These are stepping-stones toward a noble and useful career. In the other portion of our city are the highways of evil, the roadbeds along which Satan loves to go.

"Some feel that Chicago is the worst city of our nation, but such must speak from ignorance or prejudice. All our great cities, with their crazy quilts of populations, are not gardens of Eden with the tempter fastened out.

"We should be interested in those who move to the great city. Far better were it for many had they never changed the starlight of the meadow for the gaslight of the town. It were better for a countless number if they had only heard the roar of the mountain stream and never had listened to the roar of metropolitan life, whose angry flood has swept so many away.

"What are some of the perils of living in Chicago? One comes from being so little known. A life among so many strangers, away from the restraints of intimate friends helps many to take the guilty road.

"In a great city we grow familiar with vice. The Devil, were we to meet him every day, would not seem half so horrible. Unless one is girded with mighty resolutions, familiarity will dull caution and we will yield to the peril.

"In Chicago temporal things are constantly emphasized. Amid all this mammon worship and singing before the golden image, can irresolute and ambitious people keep from being infected?

"Anti-Christian influences abound in Chicago as in all great cities. City people live fast. They burn the candle at both ends. They bring tired bodies to new duties, and seldom break the chains of daily toil. Almost impossible is it to preserve the Sabbath.

"Those in Chicago should cultivate a helpful acquaintance, strengthen good resolutions, look up as well as down, and amid our city's many voices hear the still small voice of God."

DR. JACKSON ON THE SABBATH.

"A Chicago Summer Sunday" was the theme of Dr. Jackson last evening at the Hyde Park Baptist Church. He described what the Sabbath should not be and what it should be, as follows:—

"The modern question is: 'How can we use Sunday so as to make it contribute to the truest enjoyment and the loftiest culture of the human race?'"

"First, it ought not to be a lazy day. To lie about the house all day unwashed and unshaven is not true rest.

"Second, it ought not to be a holiday in the hot pursuit of pleasure, which is indeed the hardest work. But no one can begrudge the workingman a few quiet hours in the park on the summer Sunday or an hour of instruction in the art gallery or museum on a winter Sunday afternoon.

"Third, do not make it a feast day. We do not advocate the cold meals of the Puritan Sabbath. On the only day in the week when the family can have time to enjoy a dinner together, make it attractive without overloading the table. Have mercy upon the wife and mother. Give her a quiet Sunday.

"Fourth, do not make it a visiting day. Be careful how you rob another's home of its sacred hours. Why should people who do not care to go to church keep away, by their untimely visiting, thousands of others who would like to go?"

"What is needed is good common sense in the observance of Sunday. We can lay down no laws. Sunday laws have always been a burden. We need to enjoy its rest hours with moderation and to spend some time in the culture of our higher nature and the service of our fellow-men."

MRS. CRANE ON "HEREDITY."

"It was formerly thought blindness, deformities, and all forms of disease were direct visitations of providence on account of sin. It is now understood these manifestations are the natural consequence of the violation of natural laws. The law of heredity is essential to the perpetuation of the human race, and carries along both the evil and the good. But in its source the working is greater than immediate parentage, for these parents had parents. So the ancestry of a child would in a few hundred years

reach back to thousands, and these on to hundreds of thousands and millions.

"The law is beneficent even with all its severity, for suffering is correction, and the whole natural and moral order is pregnant with helpful agencies. The evil will at last be worked out and only the good will remain."

DR. RAY ON LIBERAL CHURCHES.

His theme was the assaults made on the Christian church in all ages from foes without, but he also declared that some of the hardest blows came from spies and traitors within the church itself. In spite of all, however, he maintained the Christian religion was stronger to-day than ever before.

Referring to the charge that the liberal church in Chicago is declining, he said:—

"It is a thousand times better to have a little belief in a spiritual, everlasting God, in right and wrong and eternity, than to have no belief. In my judgment the liberal churches have not enough belief. They ought to hold more.

"I am told a morning paper says the liberal religion is decaying in Chicago and in the United States; that the people who hold that religion will not pay; that it is only the orthodox who can be relied upon to carry on the church of God. This is not the whole history of the liberal church. The liberal church has included some of the greatest statesmen, some of the noblest and wisest of men.

"But the single fact is that while the orthodox churches are marching straight forward, increasing in power and wealth and usefulness, the liberal churches are decaying. A church may have a minister whom it calls its head, and it will thrive, but not for long. That religion and that church which does not rely upon Christ as its head, but relies upon any man will fail. That is the history of eighteen centuries; it is the history of to-day."

TEN DOLLARS A WEEK FOR EIGHT.

It does not seem possible that the table for eight people can be provided for ten dollars a week. But Mrs. Rorer, the most famous cook in America, says it can be done. She has tried it and knows. She proves her case in the *Ladies' Home Journal* for October. She gives twenty-one menus covering a week's meals, and gives full, practical directions by which any woman can make as attractive meals as Mrs. Rorer explains, for this small sum of ten dollars.

SPECIAL PREMIUM OFFER.

Herald and Self-Pronouncing Bible.

THE Herald Office has decided to offer its patrons an excellent opportunity to secure a useful and valuable premium — the celebrated "Self-Pronouncing Sunday School Teachers' Bible," the same as the "Oxford Bible," with "helps" and "maps," in good large print, bourgeois type, with marginal references; printed on thin paper, flexible binding; size 8½ x 6¼.

For one (1) new subscriber to the HERALD and \$3.25 in cash, we will send the HERALD for one year to any address and a copy of the Bible to the remitter.

Or, anyone sending us ten (10) new subscribers for the HERALD at \$1.50 each, cash accompanying orders, will receive a copy of the Bible.

This Bible has been purchased by a number and has become a favorite volume for ministerial and Sunday school work. It gives entire satisfaction.

We want one thousand new subscribers for the HERALD within the next ninety days. The church paper has been reduced in price and should circulate in every home of and be read by all Latter Day Saints.

Here is an excellent opportunity to aid the cause and to secure a first class help in general work, a serviceable and up to date Bible.

We hope to hear from all interested at once.

Does the HERALD circulate among all the families of your branch? If not, it ought to reach them. Can you not help us to place it in the hands of all the membership, also among those not of the faith? Strangers will read it and take it. Try them, and let us hear from you.

Sample copies of the SAINTS' HERALD free on application.

Address,

HERALD PUBLISHING HOUSE,  
Lamoni, Iowa.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, September 29, 1897.

No. 39.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
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HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, SEPT. 29, 1897.

### THE PREACHERS' RULE.

THERE is a class of ministers among the so-called evangelical denominations that assumes the prerogative of authority to hold the members of their flocks in spiritual check, and dictating to them who they shall not hear as teachers. Among those whom these ministers proscribe are the elders of the Reorganized Church, the reason assigned for such prohibition to hear being that those elders teach heresies.

Several times during this season's campaign in the ministerial field we have met with this "evangelical" advice, "Stay away from those 'Mormon' elders. They are heretics and deceivers. Do not go to hear them."

This advice was given congregations in Perry, Iowa, where Elders Roth, Scott, Morgan, and others held meetings in July. It was given at Defiance, Iowa, where Brn. Wight, McDowell, and others held services during the summer; and was also reiterated in the field where that veteran preacher, J. C. Crabb, has been at work, and in some others as well.

While that sort of a "know nothing and don't find out" policy may do with some congregations, experience has taught us that there are men in all communities, who, if their privilege of self judgment is interfered with by the dictation of another, will go straightway and do the thing they are commanded not to do. Some of this sort have been found in the congregations referred to; and, having heard the forbidden preachers, they have accepted the doctrines taught and are now rejoicing in the truth, and are free.

Bro. Columbus Scott, in referring to the prohibition of the preachers to stay away from the Latter Day Saints' meetings, entered his protest against

such unsound policy about in this fashion: "The Latter Day Saints of the Reorganized Church of Jesus Christ are of such nature that if the presiding elder of the Lamoni, St. Louis, Council Bluffs, or any other branch, for that matter, was to tell his members not to go and hear the ministers of the M. E., Baptist, or other churches, they would be sure to disregard such restriction and would go and hear the forbidden man; if for no other reason than to show their indignation at such treatment."

Bro. J. C. Crabb, speaking in reference to the same sort of policy pursued by the preachers, said in substance: "It is as well that those members of sectarian churches who are disposed to be so governed and controlled by their preachers as to pay heed to such advice and command to stay away from the meetings of the Latter Day Saints, should not attend; because they are not the sort of people that make good saints; and the Reorganized Church does not want them; has no use for them, as they would be of no value to the cause. Men or women who would be contented under such an aspersion upon their good faith and common sense would not be likely to so inform themselves as to be able to make an intelligent defense of their faith if assailed—they depend altogether too much on the preacher to make good Latter Day Saints."

To our own way of thinking, while admitting the need of the good offices of the shepherd of the flock to keep members well informed and free from liability to imbibe false doctrines and be led astray, it is of the utmost importance that all members of a congregation be fully impressed with the sentiment that every man is to live, die, and be judged, rewarded, or punished upon his own individual merit, or demerit; that no one—not even the preacher—can be made the scapegoat for his sins, or the honor bearer of his reward; neither be rewarded for his good, or punished for his evil. Why then should the preacher

assume so grave a task as that of dictating who he should or should not hear, in the way of religious teachers.

During thirty years and more of preaching the word, we have known comparatively few Latter Day Saints who have left their faith and church under the preaching of other denominational, or unbelieving teachers. And during all that time we have never felt called upon to warn the members not to hear or not to attend the meetings held by other men. It has always appeared to us that to tell Latter Day Saints not to go and hear other men upon their theories and convictions of religious beliefs, was either to do violence to the manliness and good sense of the members, or was a direct and telling confession that we were not satisfied that we had the truth and were fearful that the others, whom to hear was forbidden, had; a thing we have not yet been willing to confess.

By advices from England we see that our Utah contemporaries and fellow believers in the angel's message, have taken another turn in their fear of open discussion, and that is by discouraging anything like an examination of their views in the presence of the public. "How have the mighty fallen!" The privilege of public questions is avoided, a thing unheard of in the days of the martyrs, Joseph and Hyrum, whose advice and injunction to the ministry were, "Call on them to meet you in private conversation and public debate. Tell them to bring forth their strong reasons," etc. Now, alas! the advice is, "Discuss with no one. Especially avoid the Josephites."

It smacks somewhat of arrogance and intolerance, for us to so persistently demand of these Utah people that they submit their cause to the opportunity of a public examination by the Reorganized Church. But, the sons of the prophet Joseph Smith are not disposed to remain content under the aspersion cast upon the name and fame of their father by the whilom advocates and defenders of that polygamous theocracy, without making an effort to bring the calumniators to

an open account; and, if it needs be to persistently challenge comparison of facts and opinions. It will not do for these one-time champions of what was once called Mormonism, to take shelter under that flaming screech, "Truth is mighty and will prevail," seeking under its cover to avoid investigation. For, Truth is aggressive and will not submit to Error, is equally as correct an axiom. So, buckle on your armor ye elders of the angel's message, as the same was delivered from 1827 to 1844, and give no quarter to the error and wrong under the influence of which so many made shipwreck of their faith.

It is an insult to the intelligence of freemen to say to them, Do not go and hear. Keep away from these men. Do not discuss. Do not offer opportunity for the public asking of questions.

**PRESIDENTS** Joseph and Alexander H. Smith had an interview with Bro. James Caffall, of Council Bluffs, Iowa, and found that returned veteran soldier for Christ recovering from the relaxation resulting from the comparatively cool atmospheres of Old England to the unusually heated region of America, and Western Iowa in particular.

Bro. Caffall returns from a three years' mission in England and Wales in good spirits and fair health. He has been much blessed and has left the mission in excellent condition. He speaks of the local brethren in kind terms and praise. He has the good will and confidence of all and has made a good record for himself and the cause he represented.

So far as we are informed Bro. Caffall has been careful and judicious in his administration of the affairs of the mission; and is justly pleased and proud of his success.

We are authorized to state that the appointment of Brn. Heman C. Smith and Frederick G. Pitt had no reference to conditions arising from the official action of Bro. Caffall; and must not be taken in any sense as being intended to reflect discredit on him or his administration.

The same may be said of other officers of the English mission. The appointment was made for reasons which were deemed sufficient by the

Presidency, without being intended to cast reflections upon any, so far as known to the Presidency. We are pleased to greet Bro. Caffall again, and when he shall again take up the warfare, as agreed upon between Bro. J. R. Lambert and himself, we bespeak the good will and coöperation of the saints among whom his labors shall lie.

#### BRO. WILLARD J. SMITH.

THE report of the committee appointed by the brethren of the Twelve by advice of the Presidency, last spring, to inquire into matters pending in the city of Detroit, Michigan, contains the following:—

Elder Willard J. Smith was relieved of all embarrassments that stood in the way of his entering the mission field. And, by the advice of the respective missionaries in charge interested, he was appointed to labor in the States of Michigan and Ohio.

By similar action Bro. Rudolph Etzenhouser was placed in the field for Detroit and vicinity, so that the work might be looked after in both fields.

We are pleased to call the attention of the saints in the fields named to the action of the committee above recited, and the appointment of these brethren. We confidently expect that a proper respect for the work will secure a better feeling in those portions of the field affected by the investigation of the committee; and speak for cordial coöperation of the ministry in the results of the inquiry.

We learn with pleasure also that Bro. E. C. Briggs was found to be freed from just accusation and is free to pursue his work in his field undisturbed.

Misapprehension and misunderstanding have had much to do in the past with missionaries in their charges, and these have been magnified to the hurt of the work; and we will all hail with joy the day when these hurtful things shall have been overcome.

#### THE COAL STRIKE SO FAR.

THE following, cut from an editorial of a leading journal of the day, will give the reader an idea of the actual cost of such a strike as has been going on for awhile. If this loss fell on those able to bear it, it

might not be quite so bad; but as it falls most heavily on the laborer, it seems fearful; especially when it is taken into the consideration that there was already hard times and much suffering among the classes most affected by the strike:—

The strike which has just come to a nominal conclusion has been noteworthy from several points of view. In the first place, it will have been in operation at the expiration of the ten days allowed for the settlement of terms between the miners and their employers for a period of more than eleven weeks, at a cost to the 100,000 to 125,000 miners affected by it of \$13,000,000 to \$15,000,000 in loss of wages. Taking into consideration the loss of profits to the mine-owners, and to other interests affected by the strike, it is safe to say that it has cost the country an aggregate of not less than \$22,000,000 to \$25,000,000. Then, again, the strike has been memorable for the fact that while it was entered upon with the advice and approval of the national and district officers of the union, they were among the strongest advocates of the final settlement, on the ground that the terms were the best that could be secured. The only loss of life during the progress of the strike was at Lattimer, Pennsylvania, where a number of anthracite miners marching against some operatives who had refused to stop work were shot down by the sheriff's deputies, although this had no immediate connection with the strike inaugurated on the Fourth of July last, unless of a "sympathetic" character. On the whole, the miners are entitled to credit for their forbearance from actual violations of law, in spite of hostile demonstrations at a number of individual points, and the fact that there has been no destruction of property such as has occurred during previous strikes.

In this connection some statistics of the history of strikes in this country for the period from 1881 to July, 1894, taken from the report of Carroll D. Wright, United States Commissioner of Labor, may be instructive to both employers and employed.

The principal facts will be found embraced in the following table:—

Total number of strikes, 13½ years.....	14,390
Average duration in days.....	25.4
Establishments involved.....	69,167
Employees thrown out of employment.....	3,714,406
Employees in successful strikes.....	1,188,575
Employees partially successful.....	462,777
Employees in strikes which failed.....	2,061,384
Wage loss to employees.....	\$163,807,866
Expended in assistance.....	10,914,406
Loss of employers.....	82,590,386

The proportion of successful strikes for this period is estimated at 44.69 per cent, of those only partially successful at 11.25 per cent, and of those which failed at 44.23 per cent.

The strike just ended does not furnish any departure from the general rule as to loss for those engaged in it. On the contrary, their loss seems to have been in greater proportion than usual, and it will require years of labor at increased rates of wages to make up the amount actually lost in wages.



## EXTRACTS FROM LETTERS.

BRO. J. W. WIGHT, Salt Lake City, August 13, writes:—

Our attendance here is largely on the increase, the "successor" proving an interesting theme. Baptized a man yesterday, making five individually, of late. Good news from Brn. McKiernan and Hansen with the tent. Start Wednesday for reunion at Pleasant Grove. Am *hopeful* and feel to praise the Lord!

Bro. J. J. Cornish writes from Cadillac, Michigan, September 20:—

Bro. Ellis baptized two last week, a few miles east of here. I two more here, yesterday. We move the tent to Farwell this week. It is getting cool for tent work now.

Bro. George Jenkins, writing from Byrneville, Indiana, late date, says:—

We are doing the best we can to advance the work in this part. We haven't had any rest since General Conference—on the go all the time. More calls are still coming.

Bro. W. R. Armstrong, Hulme, Manchester, England, September 6:—

Three members have just been added to the Salford branch; one brother and two sisters.

Bro. D. E. Tucker, Seminole, Alabama, September 16:—

I am laboring in Baldwin County, Alabama; find a good prospect for work in this county. Have baptized three here, and two more to be baptized to day, and several next Sunday. Yellow fever in Mississippi and Mobile; so reported.

Bro. Wentworth Vickery, Plano, Illinois, September 20:—

I have just returned from the two-days meeting held at Mission, the 19th and 20th, which was a very enjoyable season. Services were very much in the usual order and a goodly portion of the Spirit enjoyed in preaching as well as prayer service. Brn. J. H. Lake, F. M. Cooper, and T. J. Sheldon were present and spoke the word with much earnestness and power to the joy and satisfaction of those who heard. Bro. John Midgorden was ordained an elder and Charles Hougas a deacon, by Brn. Lake and Cooper. There were present of the local staff of the ministry Brn. T. Hougas, Geo. Scheidecker, A. Hayer; and of the traveling ministry Leonard Houghton. We trust that lessons were received that will be of lasting good to all present.

## EDITORIAL ITEMS.

CONTINUED absences from home have retarded some of the answers and notices due to correspondents and officers in the church work.

Bro. T. C. Kelley has been subjected to the wrath of superstitious folly, and the persecution usually following; and, besides being warned to leave the region where he was preaching, at Escatawpa, Mississippi, he

was waylaid, abused, and beaten by two, aided by several others. Bro. Kelley bore with the evil treatment as patiently as an American citizen, and a Christian ought. Efforts were to be made to secure protection; and we look for the result with anxiety. We hope for good, but these are perilous times. Men are heady, sensual, devilish; and some are still held in bonds of religious bigotry.

Bro. Willard J. Smith and Sr. O. H. Riggs, at Cincinnati, Ohio, have been interviewing Elders Maus and others from Utah, in that city. And from the account given of the interview we should conclude that those elders were but poorly equipped for the maintenance of the peculiar positions assumed for that Utah Church by Presidents Brigham Young, H. C. Kimball, J. M. Grant and others. Sr. Riggs writing of the interview pronounces their arguments as being thin. A challenge to discussion offered by Bro. W. J. Smith to these men was ostensibly accepted; but we expect that when the authorities hear of it no discussion will be allowed.

In HERALD of September 8, in account of Bluff Park reunion, a typographical error made us to say sites for "site." We agree with Bro. Bond in the opinion that the old sites will be rebuilt in their time; but not necessarily in all respects as in the past.

Presidents Joseph Smith and Alexander H. Smith returned to Lamoni on Tuesday, the 21st inst.

Bro. R. M. Elvin was called home on the 20th inst. because of sickness in his family.

Bro. and Sr. William E. Landers, of the Northeastern Kansas district, made a call at the Herald Office during a visit to relatives at Lamoni, the past week.

The saints at Coalgate, Indian Territory, were revived and much encouraged by a visit from Bro. S. W. Simmons, who had labored effectually among them. He baptized some and left the branch in greatly improved condition. Letter from Bro. H. T. McLain, dated the 20th.

Sr. Jennie Hughes, of Sumner, Oklahoma, wishes to obtain the address of William Kirby, author of an anti-Mormon work, and with whom a lady investigating the faith wishes to

correspond. Brethren at work in the Territory had created an interest, but some were opposing by making use of Mr. Kirby's book.

Bro. Frank Criley returned home from a trip East on the 25th.

Conference of the Massachusetts district will be held October 30, instead of former date announced. See notice.

A brother, a layman in a distant field, writes us that from what he has seen somewhere in the HERALD of late he judges that some one has informed the editors of matters affecting him. We assure him that he is mistaken in the supposition, as his name was, previous to his letter, unknown to us. What is admitted into the HERALD is published from principle, without personal motive and without partiality—unless it be partiality to truth and its methods, without respect to persons.

Bro. James Moore, of Jackson County, West Virginia, writes of his interest in the work of the church. Removed from the precincts of his branch, he would that he could oftener meet with the brethren. Brn. Griffiths, Smith, Goodrich, and others of the ministry had rendered good service in the district.

Bro. G. H. Godby was preaching in Northeast Kentucky, in new places, at last accounts. Brighamite elders were also in that field and their work being noted. Prospects were promising for a good work being done as the true teachings of the faith were being brought out.

Newspaper articles written by Bro. M. T. Short and published in Wisconsin papers, also handbills announcing meetings and topics, indicate that he is making a vigorous effort to reach the people. People who read will often think, though they may not hear. The work of the minister is to get them to thinking, and there are various ways of doing it. Bro. Short was preaching at Lancaster, in a band stand and at local schoolhouses.

A copy of *Autumn Leaves* for February, 1889, is wanted by a sister. Anyone having it for sale will please write the Herald Office, stating price.

Emperor William of Germany visited Emperor Francis Joseph of Austria-Hungary, at Buda-Pesth, Hungary, September 20. During the visit he

referred to the dreibund—the alliance between Germany, Austria, and Italy—as follows: “Our alliance, concluded in the past by our people, stands firm and indissoluble. It has secured peace to Europe for a long time and will do so still longer.” The greetings of the emperors were cordial and demonstrative. However, while Emperor William took occasion to laud Hungarian bravery in resisting Turkish troops in past years, he failed to mention the defeat of Austria by Prussia. He also failed to make mention of his recent visit to Russia and of the Franco-Russian alliance; or of his late attitude of favor toward the Sultan in settlement of terms with Greece in the interest of German creditors. During the Emperor’s visit an attempt was made to assassinate both Emperor William and Emperor Francis Joseph. A mass meeting of 30,000 workmen was held in the city, and after the speechmaking the vast crowd formed in procession and marched through the principal streets, carrying flags, banners, etc. Placards bearing the inscription, “No rights, no fatherland,” and demanding universal suffrage, were freely displayed. These conditions show the frail character of the foundations of the so-called bases of peace in Europe, where both internal and external conditions are liable to cause serious outbreaks at any time. It is noticeable that in press accounts of the recent interviews of monarchs the subject of disarmament of the immense European armies was not even referred to.

A cyclone swept over portions of the province of Lecce, Italy, September 21. Forty persons were killed, seventy wounded, and property destroyed.

Both houses of the Hawaiian Congress have voted unanimously in favor of annexation to the United States.

President Diaz, of Mexico, demanded a rigid investigation of the killing of his late assailant; as a result Velasquez, late chief of police of the Mexican capital, has confessed that he ordered the killing of the prisoner.

Toledo, Ohio, has introduced manual training into its high school course. Boys are taught useful trades, and girls are trained in the domestic arts; including cutting, fitting, and making of garments, also in cooking upon

hygienic principles, and in the arts.

Judge Payne, of Chicago, while delivering an address at Knox College, Galesburg, Illinois, said among other things: “Life is made up of a few general principles; sincerity, truth, devotion to the right. What is it that afflicts this country just now? It is dishonesty. The fact remains that what we lack in this country is honesty, sincerity of character. To get rich we sacrifice everything that is right.” The Judge’s statement is in harmony with Paul’s predictions concerning the perils that would exist in modern times, caused largely by men becoming “lovers of themselves,” hence inconsiderate of the rights of others and disobedient to God. In noting the signs of the times we are admonished by the Savior to “discern” them; evidently that we may understand and escape the evils that exist in the present, and do our duty with a view to better conditions in the future when truth and right shall prevail. “Honesty,” “sincerity of character,” and love to God and fellow man are certainly needed and badly needed in the modern world.

Heavy frost damaged late crops in six States of the middle West and Northwest, the 21st inst.

The Navy department at Washington has arranged with the railway systems of the country for quick transportation of torpedo boats to any threatened point of attack on the country’s coast.

Great Britain has agreed to an international conference on the Behring Sea seal question, to be held at Washington. It is expected that Russia and Japan will also be represented. There are also rumors of revival of negotiations for a treaty of arbitration between the United States and Great Britain.

Tribesmen 2,000 strong attacked the British at Sodda, India, on the 16th, but were repulsed. On the 21st the Haddah Mullah with a large and well-organized force of insurgent tribesmen attacked the camp of Sir Bindon Blood. Fierce fighting followed, lasting five hours. Drafts from eight regiments of English cavalry have been ordered for shipment to India.

Italian women 150 in number at-

tempted to drive away miners at work at Hazelton, Pennsylvania, on the 20th, but were controlled by the State troops present. Attempts to resume work are only partially successful.

The whaling ship Falk, from Hammerfest, Norway, has brought the third carrier pigeon message from Andree. It was dated July 13, and indicated that he had safely crossed the open water north of Spitzbergen and was then sailing over the great frozen sea and going eastward. This helps to verify his reported safe arrival in Arctic Russia.

The London *News* announces an agreement between Russia, Germany, France, and Austria, over Turkey, and that further changes in the Levant will lead to eventual division among these powers.

Unusual cold has checked the spread of locusts in Argentine and materially improved harvest prospects.

It is reported that an average of eight men are shot by the Spanish every day in the town of Aguacate without trial or sentence.

Peace dawns in the Soudan. Agents of Great Britain and the Mahdi have agreed that the former shall not advance beyond Khartoum. The Mahdi remains King of Khartoum, and Zobein Pasha continues to act as Governor of Darfur, under British protection. Britain obtained promise of Abyssinian neutrality by guaranteeing the western frontier of King Menelik.

Strong earthquake shocks at Lima, Peru, September 20, caused much alarm. Earthquake shocks and panics at points in Italy on the 21st; shocks also at Venice and Trieste same date.

The Greek government and people are seriously discussing the rejection of the late treaty of peace with Turkey and of reopening the war.

The Spanish government has decided to send a memorandum to the Pope on the subject of the excommunication of Senor Reverter, a member of the Spanish cabinet, by the Bishop of Majorica. Senor Reverter has since resigned the portfolio of Finance and has reverted to private life.

Russian newspapers contain accounts of widespread distress in the provinces of Tula, Moscow, Orel, and Kursk. The ground is so dry that it is impossible to sow winter wheat,

grass and trees are withering; peasants unable to feed stock, which is offered at any price. The Russian government contemplates prohibition of export of wheat.

John Dillon and other Irish members of Parliament have sent a memorial urgently requesting that Parliament be summoned to meet at once for the purpose of voting funds for relief of large districts in Ireland threatened with famine and ruin owing to failure of potato crops, weather-spoiled grain, and general agricultural depression. They represent that demand for rents the coming winter will cause the ruin of the peasantry and lead to agitation and disturbance.

According to press dispatches General Stewart Woodford, United States minister to Spain, in a late interview with the Duke of Tetuan, presented a statement of the great losses sustained by American commercial and industrial interests because of the long-continued Cuban war, and intimated that unless Spain could bring it to a conclusion within a reasonable time, the United States might find it necessary to take such steps as would be calculated to pacify the island, prevent further destruction of property, permit full resumption of business, and subserve the best interests of humanity. Some reports state in addition that an ultimatum, fixing a time limit for the ending of the war, was presented. Spanish advices deny that there was anything more than a friendly formal diplomatic interview. It is probable that the representations of Minister Woodford were in the form of a quiet but firm hint to Spain, to be followed by stronger statements and insistence if necessary. Spanish papers make angry comment, while the general European press and governments, with the exception of Austria (the Spanish Queen Regent being an Austrian archduchess), concede the right of the United States to interfere. The *Independence Belge*, of Brussels, recognizes the right of the American government to intervene and insist that Spain shall hasten the pacification of the island, and adds: "They cannot consent that the struggle shall be prolonged indefinitely through the blind infatuation of Spanish statesmen." Food supplies are advancing in price in Madrid. Span-

ish bonds are depreciating in value. The government is seeking additional loans. There is fear of yellow fever being imported from Cuba and America. Don Carlos, the pretender, claims to have 100,000 volunteers ready to support him and denies that he has abandoned his claims to the throne of Spain.

Yellow fever has continued to spread at Mississippi points, also at Mobile and New Orleans, where new cases have been numerous. Cases were reported at St. Louis, Cairo, Louisville, Beaumont, Texas, and New York. St. Louis and Cairo patients recovered without spreading the disease. Hundreds of refugees are fleeing to the north. A rigid shotgun quarantine is being maintained at many points. Health officers of Mississippi refuse to permit transmission of mail matter from infected points.

At a late meeting of the Congregationalists at Ripon, Wisconsin, "a plan whereby vacant churches might be filled," was discussed. At Saratoga the Unitarians discussed, among other topics, "the points of contrast and difference between Unitarianism and the New Orthodoxy." One speaker defined "the new orthodoxy as substantially the same system of religious philosophy as Unitarians hold, with the same idea of the universe. The term "New Orthodoxy" is a striking one. Comments suggest themselves, thick and fast; but we leave them for the reader.

Constantinople advices of the 23d report the Sultan to be seriously ill.

Political enemies of President Zelaya, of Nicaragua, have been actively collecting men and arms for a revolt. Disturbances have occurred at various points in the country. According to the union effected by Nicaragua, Honduras, and Salvador, as the Greater Republic of Central America, the military forces of the combined States would be available to suppress the outbreak, but doubt is expressed whether the treaty of mutual defense will stand the test of a revolution. The rebels were driven from Grenada on the 20th, after a hard fight, but are concentrated at other points. Government troops were victorious against them at last accounts.

Lieutenant Peary will start on another arctic expedition next July. Two white men and eight Esquimaux will go with him.

Pres. Ethan Allen, of the Cuban League of the United States, says the hour of emancipation for Cuba is at hand.

Advices dated the 26th report decisive repulses of the insurgent tribesmen by the British forces. Some tribes manifest a disposition to surrender, others continue to show determined resistance.

At a mass meeting of the Greek people held in Athens on the 26th a resolution was adopted calling on the King and cabinet to renew war with Turkey rather than accept the terms of peace offered.

The revolution in Nicaragua has been suppressed by the government.

Yellow fever continues to spread at infected points, though the proportion of deaths at New Orleans was smaller on the 26th.

Late advices from the brethren laboring in New South Wales, Australia, report twenty-three lately added to the church by baptism in that colony. All were being revived and encouraged in the good work. Particulars later.

## Mothers' Home Column.

EDITED BY FRANCES.

"What's the use of always fretting  
Over ills that can't be cured?  
What's the use of finding fault with  
What we know must be endured?  
Does it make our burdens lighter  
If we grumble 'neath their load?  
Does it make life's pathway smoother  
If we fret about the road?  
Better use our time than fill it  
Full of sighs and vain regrets  
Over some imagined blunder,  
As does he who always frets."

### BY THEIR FRUITS YE SHALL KNOW THEM.

THE author of this logical and oft quoted sentence is one with whom all Bible students are familiar; namely, Matthew; and it is found in the seventh chapter, sixteenth verse of his writings. Matthew evidently applied the language to professors of religion; but it is so full of truth in every sense of the word that it may be applied to any other class of people, and in fact to almost anything that one might mention having the power of production, whether of fruit, vegetable, or animal life.

We are sometimes made to wonder at the lofty claims made by people, when at the same time the daily lives of these people are vastly different from what they teach and claim to practice. Often we see men who

are sent out by the different societies who claim to be raising a standard for people to adhere to, and at the same time that those men are preaching or teaching purity of life to others, they themselves are not observing the laws of God in that they defile themselves with both food and drink which cannot do otherwise than pervert nature, and make men and women unhappy by poisoning the mind so that it is incapable of performing its intended duties.

Those who are close students of physiology will know at once what foods and drinks are not good for the building up of either the spiritual or physical body, and now after knowing what is good for us in the way of food and drink, the next task, and a decidedly more difficult one, is to observe these things in the daily lives, for if we do these things we will not have to wait until we are dead to know whether there be any truth attached to the theory, but will know after putting it to a fair test that God meant just what he said when he prompted the words, "by their fruits ye shall know them." And those who are out teaching the people one thing, and practicing another, will in the minds of the thinking people fall short of the results which they intended to accomplish.

Now the very best thing in the world for us to do, knowing that we cannot hide our faults, and that ignorance will only add to our discredit, is to set to work to study and search for truth in whatever line of work we intend to follow.

The Bible says that in the latter time there would be people who had no light in reality, but would try to guide other people, and that the inevitable consequence would be that both would fall. And now as we have such ample warning as this, why not heed it, and do our own thinking about all these things? If one has a reasonable amount of intelligence, he can study out the puzzles of life just as well as anyone, and how much more satisfactory it is to know that one has settled his own mind on a solid truth that cannot be shaken. Such men and women the world, bad as it is, cannot help but honor. They have learned well the lesson that by their fruits they are known, and what if they expect to do work for God or man which will be of lasting benefit, that they must make their life agree with what they teach; for precept truly is good, but not nearly so convincing as example.

Men cannot say to their sons and daughters, Live pure and cultivate all that is good and noble in your hearts, while they themselves use intoxicating liquor and such language as would cause a blush of shame. One cannot take that which does not justly belong to him, even though it be ever so little, and expect people to have confidence in him as an honest man. He cannot do one little mean act in life without that act showing itself in his character, his actions, his very face. Truly these little actions of our daily lives are the fruits, figuratively speaking, and we know just what kind of a man or woman we meet by this fruit. Some of the fruit mentioned in Holy Writ is that of love, joy, peace, charity, kindness, and forgiveness.

These traits of character are the ones that make men and women really happy. One cannot do a good deed without feeling the pleasure resulting from that deed; and when we meet with people who show us that these traits of character really are found in them, we congratulate ourselves that we have found a real good Christian man or woman. And we all know how pleasant it is to meet with people who have such an ennobling influence over us, as to cause us to have a desire to overcome our little faults and failings, and be more noble in our everyday lives. And the more one studies this subject, the more interesting it becomes, for it is the greatest test, the scales, we might truthfully say, which will be used to judge us both in this life as well as the one to come. So, look well to see what kind of fruit you are growing.

IDA DAVIS.

KEB, Iowa.

*Dear Home Column.*—I have just returned home from Prayer Union, and I want to write to tell all the sisters what a strength the Prayer Union has been to us sisters in this place. There our heavenly Father has blessed us with his Holy Spirit time and again, and we are being built up in the faith and strengthened to journey on each week. We are few in number, but many times God has verified his promises to be with two or three, when they are gathered in his name. We have often wondered why the lessons for the Prayer Union were not in the *Herald* now. I can truly say that they were good, and for one wish that they would be continued. The way we do here is to select from old *Heralds* the lesson that is nearest to the date of the time of meeting. The sister at whose house we meet is looking for the lesson, another sister, in her turn, taking charge of the lesson.

We have Daughters of Zion meeting the second Thursday of every month, and we gain knowledge and instruction thereby, nearly all the sisters in the branch taking active part.

I love to get the *Herald*, and I first turn to see the requests for prayer, and to the Home Column. I love to read the letters that Sr. Burton writes, for they are so full of the Spirit. I rejoice that it is permitted the sisters to help in teaching this gospel, that brings joy and peace to all who embrace it.

We are surrounded by trials and troubles of a temporal nature, but God at this time is blessing us with his Holy Spirit in peace. I have often thought after reading the *Herald* that I would like to write, but feeling my inability, I would not attempt to do so until this time, for I know that so many who are more able could do so much better than I.

In this time of trouble I am glad to say that the saints of the branch have remained here together, for we desire not to be scattered. We have sacrificed some and worked some to get our church building paid for, and I hope that it can soon be dedicated. I remember at one meeting of the Prayer Union God through his Spirit spoke unto us sisters, who had not our companions in the church, that if we were only faithful and continued in

prayer that God would hear our prayers in their behalf. And he has, for two of them have come in and will prove workers in his gospel. Two others are still on the outside, and my companion is one of them; and, dear sisters, I ask that you may remember him in your prayers, that his interest may be aroused, and that he may in God's own time obey the gospel in which I rejoice.

Your sister,

S. A. DAVIS.

## Letter Department.

OREGON, Missouri.

*Editors Herald.*—I have not written you for many years, during which time I have traveled thousands of miles and have talked with hundreds of people about this great latter-day work. In some instances I have been exceedingly reserved and said nothing when being strongly censured for my views, but not being morose or affected with taciturnity, I was anxious and careful lest my silence should be interpreted for want of ability to support my position. I have met so many who were positive and dogmatical in their own opinions and will dispute to the end, and who will also resist the brightest evidence of truth rather than suffer themselves to be overcome or yield to the plainest and strongest reasonings.

I have met others who would affect wit on all occasions, and be full of conceits, and puns, quirks or quibbles, jests and repartees, which sometimes agreeably entertain and animate an hour of mirth; but they have no place in search of truth. While they carry about them at other times a sort of craft, and cunning, and disguise, and act rather like a spy than a friend to the truth, they make an ill use in freedom, in conversation, and immediately charge heresy upon anyone who happens to differ from their sentiment which authority or custom has established, even in points of moment. *Sic sentio, sentiam;* that is, so I believe, and so I will believe, is the prison of the soul for life and bar against all improvements of the mind; and if they even suppose examination necessary, that they might be charged as tending to apostasy if they attempt to examine them. Persons are applauded for presuming they are still in the right. As Mr. Locke says, He that considers and inquires into the reason of things is counted a foe to orthodoxy, because he may possibly deviate from some of the received doctrines. And thus men without any industry or acquisition of their own, lazy and idle as they are, inherit local truths; that is, the truths of that place where they live and are inured to assent without evidence. This has a long and unhappy influence, for if a man brings his mind once to be positive and fierce for propositions whose evidence he has never examined, and that in matters in the greatest concernment, he will naturally follow this short and easy way of judging and believing in cases of less moment, and build all his opinions upon insufficient grounds.

If the ministry to-day, throughout all our land, would only instruct their followers to

be careful in determining questions which were difficult yet of vital importance, and not take up with partial examination, but turn their thought on all sides, and gather in all the light they can towards the solution, and take time to use all helps that are to be obtained before they fully determine, except only where present necessity of action calls for speedy determination, the judgment rendered against those in opposition to their belief would be far more satisfactory.

I verily believe that true teachers would instruct their hearers to not be hasty in coming to a determination of difficult or important points, that they should be taught to remember that it is worth waiting to find out truth, and not give assent to either side of a question too soon, merely on this account: that the study of it is long and difficult; but rather be contented with ignorance for a season and continue in suspense till attention, meditation, and due labor have found out sufficient evidence on one side.

Some are so fond of knowing a great deal at once, and talking of things with freedom and boldness before they understand them, that they scarcely ever allow themselves attention enough to search the matter through and through. If we were taught to maintain a constant watch at all times against a dogmatic spirit and fix not our assent to any proposition in a firm and unalterable manner till we have some firm and unalterable ground for it, nor till we have arrived at some clear and sure evidence, till we have turned the proposition on all sides and searched the matter through and through, so that we cannot be mistaken, and even where we may think we have full grounds of assurance, be not too early nor too frequent in expressing this assurance in too peremptory and positive a manner, remembering that human nature is always so liable to mistakes in this corrupt and feeble state.

A dogmatic spirit has many inconveniences attending it. It is some good degree of improvement when we are afraid to be too positive. Our assent ought always to keep pace with our evidence, and our belief of any proposition should never rise higher than the proof of evidence we have to support it, nor should our faith run faster than right reason can encourage it. Nor should we in any case apply ourselves to read any human author with a determination beforehand either for or against him, nor with a settled resolution to believe or disbelieve, to confirm or to oppose whatsoever he says; but always read with a design to lay our minds open to truth and to embrace it, as well as to reject every falsehood, though it appears under ever so fair a disguise. How unhappy are those men who seldom take an author into their hands but they have determined before they begin whether they will like or dislike him. They have got some notion of his name, his character, his party, or his principles, by general conversation, or perhaps by some slight view of a few papers, and having all their own opinions adjusted beforehand, they read all he writes with a prepossession either for or against him. Unhappy are those who hunt and purvey for a party and scrape to-

gether out of every author all those things and those only which favor their own tenets, while they despise and neglect all the rest. Yet take this caution and I would not be understood here as though I persuaded a person to live without any settled principles by which to judge of men, and of books, and of things, or that I would keep a man always doubting about his foundation. I believe men should have good logical conclusions in all matters where controversy is apparent. Yet we should not be fond of disputing everything *pro and con*, nor indulging ourselves to show our talent of attacking and defending a logic which teaches nothing else is of little worth. This temper and practice will lead us just so far out of the way of knowledge, and divert our honest inquiry after truth which is debated or sought. In set disputes every little straw is often seized to support our own cause. Everything that can be drawn in any way to give color to our argument is advanced, and that perhaps with vanity and ostentation. This puts the mind out of a proper posture to seek and to receive the truth. Be not ready to charge ignorance, prejudice, and mistake upon others; but show how free we are from prejudice by learning to bear contradiction with patience.

Let it be easy for us to hear our own opinions strongly opposed, especially in matters which are doubtful and disputable among men of sobriety and virtue. Give a patient hearing to arguments on all sides. Otherwise those in our presence would have occasion to suspect that it is not the evidence of truth which has led us into this opinion; but some lazy anticipation of judgment, some beloved presumption, some long and rash possession of a party scheme, in which we desire to rest undisturbed. If our assent has been established upon just and sufficient grounds, why should we be afraid to let the truth be put to the trial of argument?

We should utterly banish out all conversation, and especially out of all learned and intellectual conference everything that tends to provoke passion or raise a fire in the blood. Let no sharp language nor noisy exclamation, no sarcasms nor biting jests be heard among us, no perverse nor invidious consequences be drawn from each other's opinions, and imputed to the person. Let there be no willful perversion of another's meaning; no sudden seizure of a lapsed syllable to play upon it; nor any abused construction of an innocent mistake. We should not suffer our tongue to insult a modest opponent who begins to yield. Let there be no crowing and triumph, even where there is evident victory on our side,—God forbid.

All these things are enemies to friendship and ruin to free conversation. The impartial search after truth requires all calmness and serenity, all good temper and candor. Mutual instruction can never be attained in the midst of passion, pride, and clamor, unless we suppose, in the midst of such a scene there is a loud and penetrating lecture read by both sides on the folly and shameful infirmities of human nature.

Whosoever, therefore, any unhappy word shall arise in company, that might give us a

reasonable disgust, suppress the rising resentment, be it ever so just, and command our soul and tongue into silence, lest we cancel the hopes of all improvements and transform the learned conversation into mean and vulgar form of reproaches and railing.

The person who begins to break the peace sometimes falls under shameful conviction of silent reproof. From the vices and follies of others observe what is hateful in them; consider how such a practice looks in others, and remember it looks as ill or worse in ourselves. From the virtues of others learn something worthy of our imitation. From the deformity, the distress, or calamity of others, derive lessons of thankfulness to God and hymns of grateful praise to our creator, governor, and benefactor, who has formed us in a better mold and guarded us from those evils. Learn also the sacred lesson of contentment in our own estate and compassion to our neighbor under his miseries.

There is another point on observation I wish to make: Our observations of persons should not be for the purpose of indulging busy curiosity which is ever inquiring into private and domestic affairs, with an endless desire of learning the secret history of families. It is but seldom that such a prying curiosity attains any valuable end, and it often begets suspicions, jealousies, and disturbances in households, and is a frequent temptation to persons to defame their neighbors. Some persons cannot help telling what they know. Our observations of persons and their conduct should be chiefly designed in order to lead us to a better acquaintance with things, particularly with human nature, and to inform us what to imitate and what to avoid, rather than furnish matter for the evil passions of the mind, or the impertinences of discourse, or the reproach of the tongue. Though it may be proper sometimes to make our observations concerning persons as well as things, the subject of our discourse in learned and useful conversation, yet what remarks we may make on particular persons, especially to their disadvantage, should for the most part lie hid in our own breasts till some just and apparent occasion, some necessary call of providence, lead us to speak them. If the character or conduct be greatly culpable, it should so much the less be published. We may treasure up such remarks of the follies, indecencies, or vices of our neighbors as may be a constant guard against our practice of the same without exposing his or her reputation on that account. It is a good old rule that our conversation should rather be laid out on things than persons, and this rule should generally be observed, unless names be concealed, where-soever the faults or follies of mankind are our present theme.

Let us keep our minds as free as possible from passions and prejudices, for these will give a wrong turn to our observations, both on persons and things. The eyes of a man in the jaundice make yellow observations on everything and the soul tinctured with any passion or prejudice diffuses a false color over the real appearances of things, and disguises many of the common occurrences of life. It never beholds things in a true light, nor suffers

them to appear as they are. Where proper observations are made, let self with all its influence, stand aside as far as possible, abstract our own interests and our own concern from them, and bid all friendships and enmities stand aloof and keep out of the way in the observations that we make relating to persons and things. If this rule were well obeyed, we should be much better guarded against those common instances of misconduct in the observations of men, the false judgments of pride, and envy. How ready is envy to mingle with the notices which we take of other persons! How often are mankind prone to put an ill sense upon the actions of their neighbors, to take a survey of them in an evil position and an unhappy light, and by this means we form a worse opinion of our neighbors than they deserve, while at the same time pride and self-flattery tempt us to make unjust observations on ourselves in our own favor. In all the favorable judgments we pass concerning ourselves we should allow a little abatement on this account.

Another important point on observation that comes to my mind is not to be too hasty to erect general theories from a few particular observations, appearances, or experiments. This is what the logicians call a false induction, when general observations are drawn from so many particulars as to become certain and indubitable. These are jewels of knowledge comprehending great treasure in a little room; but they are, therefore, to be made with the greater care and caution, lest errors become large and diffusive if we should mistake in these general notions. A hasty determination of some universal principles without a due survey of all the particular cases which may be included in them is the way to lay a trap for our own understanding in the pursuit of any subject, and we shall often be taken captive in the mistake and falsehood. We ought not to expect to arrive at certainty in every subject which we pursue. There are a hundred things wherein we mortals in this dark and imperfect state must be contented with probability where our best light and reasonings will reach no farther. We must balance arguments as justly as we can, and where we cannot find weight enough on either side to determine the scale with sovereign force and assurance, we must content ourselves perhaps with a small preponderation. This will give us a probable opinion, and those probabilities are sufficient for the daily determination of a thousand actions in human life, and in matters of religion as well. Reason itself invites us to assent and act according to the best evidence we have, even though it be not absolute and complete, and as God is our supreme judge, his abounding goodness and equity will approve and acquit the man whose conscience honestly and willingly seeks the best light and obeys it as far as he can discover it. But in matters of great importance in religion let him join all due diligence with earnest and humble prayer for divine aid in his inquiries.

We should take heed lest some darling notion, some favorite hypothesis, some beloved doctrine, or some common but unexam-

ined opinion be made a test of the truth or falsehood of all other propositions about the same subject. Dare not build much upon such a notion or doctrine till it be very fully examined, accurately adjusted, and sufficiently confirmed. Some persons by indulging such a practice have been led into long ranks of errors; they have found some petty hypothesis or principle either in philosophy, politics, or religion upon slight and insufficient grounds, and establishing that as a test and rule by which to judge of all other things.

It is not good judgment to become frightened nor provoked at opinions differing from our own. Some persons are so confident they are in the right, that they will not come within the hearing of any notions but their own; they caution out to themselves a little province in the intellectual world, where they fancy the light shines and all the rest is darkness. They never venture into the ocean of knowledge, nor survey the riches of other minds which are as solid, and as useful and perhaps are finer gold than they ever possessed. Let not men imagine there is no certain truth but in the sciences which they study and among that party in which they were born and educated.

Yours in gospel bonds,  
A. A. RICHARDSON.

*Editors Herald:*—In your issue of September 1, page 556, is a letter dated Topeka, Kansas, August 8. It is written by a brother whose interest in the progress of the gospel we do not question. Nevertheless, the letter contains a statement respecting the purchase of a tent in the Northeast Kansas district which is objectionable, and needs correction. The statement is: "I did expect a tent before this time; but after receiving over fifty dollars in cash and a promise of the balance to purchase the tent, now comes the inquiry, where is the tent? What can we answer? Can we say we could not get it? No; because we were promised the balance." The brother himself favors the purchase of a tent, and yet his statement is calculated to hinder or defeat such purchase by throwing out the impression that the project had either failed or been given up. It has not been given up nor can it by any possibility fail, if the "promise of the balance" of the money necessary to buy the tent to which the brother alludes is ever paid.

It is a fact that a committee appointed by district conference to raise money to buy a tent had secured over fifty dollars for that purpose. It is also a fact that the last conference held in the district continued this soliciting committee and added to it the name of another brother who had assured the conference that he could, acting as solicitor, raise the balance of the money necessary to purchase the tent. This incident is no doubt what the brother alludes to when he says: "We were promised the balance." Whether it is or is not what he refers to, if any person or persons have promised that they individually will pay what is yet needed to purchase the tent, they have an excellent opportunity to do so. Let them pay the money to the soliciting committee at once, that the tent

may be bought. The committee appointed to buy a tent reported that they only had about half money enough to buy such a tent as they thought necessary and were discharged by the conference; but the soliciting committee was continued and its numbers increased, as already stated.

All that has been done in the matter was done by action of the district conference. Hence, if an error was committed, the district conference is responsible for it. It occurs to my mind, that the best place to protest against the action of district conference is at the conference itself; and the best time to protest is before the measure has been adopted. If it passes despite the opposition thus offered, why not patiently submit to the ruling until another meeting of the conference, and then, if thought practicable, protest again?

Respecting the brother's personal criticism, that I took the priest of his branch with me on a missionary trip, my answer is: I returned him in good order and acted upon my own judgment with the information I then had. With the same information I would do the same thing again. Respecting, therefore, the little I have to do in connection with this blessed cause, and the duties that devolve upon me and that not of my own choosing nor by my own solicitation, let me say to all concerned: If you have information pertaining to that work which you think I ought to know; if you have criticisms which you wish to make, or protests which you wish to offer for my own benefit and that of the gospel work, please send the same to me. I will be thankful for them. Don't wait too long. That is like "looking the barn after the horse is stolen." My permanent address is Fanni, Kansas. Anything you send will receive courteous consideration and qualify me to act with better discretion. My action will be governed, however, by the dictates of my own judgment and conscience thus enlightened. Yours faithfully,

WILL S. PENDER.

KIRTLAND, Ohio, Sept. 13.

*Editors Herald:*—It may surprise some of our friends to learn of the date and place of this writing, but we hear that it is "the unexpected that happens" in this world, and that's what has happened and has been happening to us for the few weeks past.

Two weeks ago this morning an advertisement of a very low excursion rate from St. Louis to Toledo, Ohio, became the source of a temptation to visit the scenes and home of other days, together with the hope that a change from the hot air of the city and a journey and sojourn for even a short time among old friends, fresh air of the northern country clime, etc., might prove of benefit to the failing health of Sr. Bond, and in this respect we certainly were not mistaken: her health and appearance being already clearly improved. Ticket limit, ministerial duties in our field of labor, etc., will, however, hasten our return to St. Louis this week.

We are now writing in the old temple, all alone—surrounded by the inspiration which the memories of the past invoke.

Yesterday morning, and one week ago Sunday morning and evening, we spoke to a good congregation of saints, old friends, neighbors, relatives, and under the inspiration that moved men to preach, and men and women to receive this great latter-day message in 1827-30, and on and up to this present time.

After morning service the rite of baptism was administered, followed by confirmation and prayer meeting; the good Spirit present in warning, instruction, and prophecy—the writer being comforted by instruction and revelation through prophecy and promise concerning matters of inquiry in regard to future duties and plans—a partial answer at least to prayer. Bro. I. M. Smith occupying the pulpit in the evening in the delivery of a characteristic scriptural argument in favor of the doctrine of the church.

Here are we upon the place of former scenes, events, and happenings—with the work of men which future ecclesiastical history will canonize—with a heart and brain filled with reflections of the work of men whose generation is fast passing away; but whose work will grow to fame and appreciation as the years multiply, and the great fact of the permanent character of their building becomes apparent to the practical student of occult manifestation or Bible history, prophecy, and promise.

Yesterday, while going to the place of baptism, the house and chamber room where Sidney Rigdon received first the Book of Mormon was pointed out to me by a citizen of the place, not of our faith however. The details of events leading up to the acceptance of the claims for the divinity of this record by Mr. Rigdon stated by unbiased and thoroughly competent and accredited witnesses, are of a most convincing sort save to men of the Clark Braden spirit and temper of mind or rule of judgment in life. We can all afford to await the day of triumph of truth, and anticipate with pity only the defeat and sentence of the Pharisee and that worst of all infidels, the hypocritical professor of a religion whose defense is darkness and deceit.

The old town seems quiet and full of rest—dare we say peace? Rest at least to the physical sense; from the turmoil, noise, dust, and heat of a great city; only to taste, and go back again to the battle to which duty summons us.

Willoughby, our old residence, has improved physically in appearance,—and in this regard the most lovely spot in which we ever dwelt. Electric cars from Cleveland to Painesville now pass or stop at the door of our once pleasant home—ours no longer. When shall we possess our home and inheritance? When pang of parting or of the pains that distress and cloud our life shall forever, aye forever pass away.

Wednesday or Thursday we expect to start on our return trip,—we hope it may prove more pleasant in some regards than was our outward journey. The excursion train being heavy laden was two hours late at Toledo, the morning following our departure from St. Louis, and the boat with which we expected to make connection for Cleveland was

gone. Spent part of the day in looking over the city, and in afternoon took small steamer for Put-in-Bay, arriving there at nine p. m. The day following up to two p. m. was spent in exploration of that beautiful island—the grand Hotel Victory overlooking the lovely marine picture presented by rugged shore, cliffs, and open bay, beautiful grounds, and magnificent court with its flowers, and the great appointments of this famous hotel or summer resort. Here we also ran across Willoughby friends, also on excursion from Cleveland. At two p. m. the boat left for Cleveland, and on its passage encountered the worst storm of the season. Heavy winds and fearful storm of rain, lasting until we reached Cleveland. A veritable cyclone formed north and west of the path of our vessel, and certainly alarmed everybody, I think, and striking us might have prevented this writing. It, however, passed north a little ways, and its spent force struck the lake shore about forty miles distant, tearing up trees, unroofing buildings, and doing great damage all along the shore from Cleveland to Willoughby, and even here in Kirtland its effects being distinctly felt.

Seasickness that overtook nearly all on board the vessel, including Sr. Bond, may, however, have proved to her at least a blessing in disguise, as she has been better ever since.

The gospel promises, and prophecies, dreams, etc., unfulfilled as yet, tend to allay fears in time of danger, however, and suggested that at that time at least we were not “born to be drowned,” and leads me to reflect that at more than one period in life I have been in sympathy with St. Paul, in a measure, in his experiences of travel upon the treacherous sea.

I was once a passenger on the ill-fated City of Columbus, from Savannah to Boston, which in a return trip went to pieces on the rocks at Martha's Vineyard, nearly every soul, one hundred and ten, on board perishing. The same thing occurred with the Alpine, a Grand Haven and Chicago boat, every soul perishing. I was a passenger on both of these vessels in a violent storm off Cape Hatteras and just out of Chicago just before disaster overtook them, and the memory of these things led me to think or say that last week's experience might prove my last; but Nellie said, “My dream, you know. I dreamed we were in Willoughby and Kirtland only a month ago,” when it was the last thing in our expectation. Well, thank God for the gospel and its wondrous gifts and favors to oftentimes unworthy us.

Our work, the Lord said yesterday, was not done; but I don't want to be saved by a whale—or “Jonahed”—for or through disobedience, however.

We read of the Nauvoo reunion, and are glad of the good success of the meeting. We wanted to be there, but we think a providence not of our own ordered otherwise, and we submitted. Of the St. Louis district we may write later, but trusted that our regular correspondent might write of happenings of interest.

Brethren Lake and Griffiths are away in

mission fields. I. M. Smith here on account of sickness of his little daughter, but leaves this week. W. H. Kelley goes soon to eastern mission. Weather dry, dusty, fair season for crops, corn and grapes fine, apple and peach crop largely cut off by frost, and peaches from Missouri supply in part the Cleveland market. This, however, is a beautiful country to look at; wooded hills and clear streams, fertile fields and pleasant and diversified scenery and landscape, and “every prospect pleases and only man is vile.” Alas! how slow are we to interpret and appropriate God's goodness, and lawfully use his bounties, and apply his meaning to our daily lives. Like Zion in Independence, so is Kirtland, “beautiful for situation;” and the statement made in current *Herald* concerning Nauvoo and the old “stakes” is not altogether concurred in by the writer, as it seems that the promises of a return to—a repairing of—and building up of the old foundings and the “waste places” are as clearly under the promises as any other prediction of latter days.

In the faith,  
M. H. BOND.

GRAND RAPIDS, Mich., Sept. 14.

*Editors Herald:*—The interest in the city and north at Englishville, where we have been holding several grove meetings, is still good. There was large attendance at all the meetings in the grove last Sunday. Six more, all heads of families and people who have the respect of all, were baptized in the afternoon. These are the fruits of the labors of Brn. E. K. Evans, H. H. Robinson, J. M. Baggerly, J. A. Cavanaugh, and others who have labored in that vicinity.

Our Baptist friends are willing that we should use one side of their church houses; that is, the outside, making it real roomy; so we have concluded to purchase a gospel tent, and at the present time there are over seventy dollars signed, with bright prospects ahead for enough to get a first-class tent. We hope to scour every nook and corner, that the gospel may be preached as a witness unto all, believing there will be a large ingathering as a fruit of proper labor.

R. E. GRANT.

BROOKLYN, N. Y., Sept. 6.

*Editors Herald:*—We listened to a very good discourse last evening by Bro. James Cocks, upon the seventy weeks spoken of in Daniel 9: 24, illustrated by a very fine chart. The subject was handled fairly well by our brother, and bespeaks well for the future if continued; and those who fail to embrace the opportunity when offered to hear these subjects, miss a grand opportunity of learning some important truths relative to the restoration of the gospel in these days, and the bringing to pass the purposes of God in the last days. The writer has no fears regarding the future usefulness of our brother, and believes that many will yet be glad to hear what he has to say in the defense of the latter-day work. In gospel bonds,

JOSEPH SQUIRE.

No. 227 McDougal Street.

SPRINGFIELD, Mo., Sept. 13.

*Editors Herald:*—We have our tent on the corner of Dale and Springfield Avenues, and have the largest crowds yet. And the tent is set up in our own neighborhood, and we only looked for a moderate turnout when we thought of the old proverb; "A prophet is not without honor save in his own country," etc., does not work out here. The people are very anxious to hear, and many seem very much interested. The saints and ministry will remember the discussion at our late General Conference on the best methods of running tent meetings; some thought it the best to not at first tell what we were. I thought I would try it, but it was a failure to my mind. I advertised on my bills gospel tent meetings, instead of Latter Day Saints' gospel tent, as I always had done; and when the people found I wished to keep my true name a secret, it caused suspicion to arise in their minds right away. I will inclose a sample of my bills, which take very well. I then give an outline of what I intend to show, and I preach almost altogether from my charts and a blackboard, which I think is the best method of reaching the people.

In bonds,

HENRY SPARLING.

BEVIER, Missouri, Aug. 31.

*Editors Herald:*—I wish to inform you, dear saints, in behalf of the Bevierites that we are making a little progress and sacrifice for the good cause that we are engaged in; our little branch is at present trying to live in harmony with our profession, and in some degree show our faith by our works. The saints are sacrificing temporarily in proportion to the means that God has blessed them. The sisters sewing society here deserves much credit for the financial aid it gives as offerings to the Bishop; and the local work, too. Bevier will have a church building when completed that the saints may be proud of. This improvement is mainly credited to the sisters' society. The old building has been moved twenty-eight feet to the north; and an addition built on, making a big improvement in its appearance. The members are contributing nobly, and a general interest is being taken. We have had good preaching by the missionaries since General Conference, namely, Elders W. Summerfield, M. M. Turpen, J. A. Tanner, and Apostles G. T. Griffiths and I. N. White.

The faithful labors of Elder T. W. Chatburn in this district the past year are highly thought of. He has left many interested in the faith, and caused them to think and study more thoroughly the plan of salvation. Let us hope that his labor will not be in vain, but that it will bring forth much fruit in future days. Elder J. A. Tanner, our district president, is also in the front, working with all his might, according to his circumstances. Each Sunday the local ministry are out preaching in schoolhouses in the country. There are two young Brighamite elders preaching in schoolhouses, but the locals are on their heels and explaining the difference. Bro. Tanner preached on the "successorship" and other points of difference, and invited

them to attend, which they did. He gave them the privilege to reply the following Sunday, from the same stand, but they never showed up. Suffice it to say that their standard evidence on succession is Elder Roberts' work of the Utah Church.

In conclusion, permit me to invite all saints of Northeastern Missouri district to be present at our October conference, to be held at Bevier, in our neat and substantial little church. The little sacrifice and efforts put forth will not be regretted by the Bevier saints, for we will surely be rewarded in the end. Wishing all the saints God speed, I remain, your brother in the one faith,

J. T. WILLIAMS.

BEVIER, Missouri, Sept. 18.

*Editors Herald:*—Elder Thomas Loynd has agreed to meet me in discussion September 22 on the following proposition: "Resolved that Brigham Young was a prophet of God, and as such was the legal successor to the prophetic office of Joseph Smith the Martyr, and that all of his teaching, doctrine, and practice was in harmony with the teaching, doctrine, and practice of Joseph Smith and the church under Joseph's leadership." He to affirm the above, and I to affirm a like proposition in favor of the present Joseph.

I am acting in harmony with the advice of Bro. I. N. White, missionary in charge, so you see I am not running any risks upon my own peculiar ideas. Elder Loynd and E. Tanner (my cousin) have been operating in this county since June.

In bonds,

J. A. TANNER.

PAPEETE, Tahiti, Aug. 26.

*Editors Herald:*—Our "first steamer" from California arrived on the 19th, bringing our mail very early in the month. They now are on a trial trip, and if satisfactory arrangements can be made with the government here she will run continuously and we will have a line of steamers here instead of the vessels. This will bring us two weeks nearer to California than before. They are also talking of running a small steamer from Tahiti to the Paumotus and Marquesas. If so, our mission work will be much aided and the long uncomfortable trips in small vessels and boats up to the Paumotus will be avoided, and the discomforts which Bro. and Sr. T. W. Smith, Bro. and Sr. Devore, Hubert and Alice Case, and others have endured will be much mitigated.

And so the beautiful promise of God to us missionaries at the conference of April, 1894, is still having its fulfillment: "Angels shall go before you and prepare the paths for your coming; doors shall be opened for you; you will be received by them within and without, and you will be enabled to enter in and occupy and accomplish good in his name. Amen." And as we see our way opening up before us, we are endeavoring to enter in and occupy. So now we have Petero Derrien around this island preaching to large congregations; has baptized six already. Tehopea, Tuterihia, and others here on their way to Riatea to open up again the work in that

island. Bro. Case writes hopefully from the Paumotus, and we have up to date printed sixty-three thousand pages of doctrine and history, including the tract, "Plan of Salvation," all the size of the *Autumn Leaves*, and are sending this out among the islands everywhere. So undoubtedly "the way is opening up before us;" thank God for his mercy and goodness unto us!

We were also very much pleased to see by the *Herald* that the good Lord was also blessing the missionaries in California and Oregon and opening up the way before them. May he continue to do so, and they increase in power and might in delivering the glad tidings to the multitudes on the Pacific coast, that their hearts may be made glad and sinners converted.

We are quite well. Peace to all the Israel of God.

J. F. BURTON.

MINNEAPOLIS, Minn., Sept. 20.

*Editors Herald:*—"The lion has left his thicket and the destroyer of the Gentiles is on his way." There are now eight men in this city representing the Utah Church. To hear them tell it they are going to do a great work here. They are preaching on the street corners and scattering tracts, Voice of Warnings, and doing a general proselyting work. I met them first last Friday night, and had quite a tilt with them. We had not talked long before they thought best to go to their room. There was a good crowd present and I gave them a public challenge to discuss the issue between us. At first they refused to meet us, but several in the crowd said that they would like to hear a discussion between us, and offered to help pay for a hall. One man said he would give a dollar, and gave me his card where to find him. When they saw the feeling that was there, one said he would meet us. But I am of the opinion that it was merely to satisfy the feeling present. If I had been free to have made arrangements then and there, I could have held him fast, or made him back down, and would have gained a decided victory. The feeling of the people present was just right and were with me. But the one in charge being four hundred miles away, I had to write and wait for an answer and the form of a resolution to discuss.

I have written an article for the daily papers, showing some of the differences between us, which I think will do good; and shall let these men know that we are after them. They get it quite hot from some that are present, and don't stop long after they are through speaking. One of them told me that he had been in West Virginia, and had met our people there, and found them a good people; spoke well of them. If we had fifty dollars now to hire a hall near where they are preaching on the street, it would be money well spent, for we would get a good hearing; but the members here are poor and not able to raise it. I shall try and get a place as near as I can and do all I can to hinder their work. Shall let them know that we are alive, and not afraid to meet them.

Many are learning our position that have



never heard of us before, and when they hear our side, are friends at once. Some, of course, cannot see anything good in Latter Day Saintism, while others are surprised when they hear and learn our faith. "Why," they say, "I have believed that all my life." Some seem to take to it as readily as a duck takes to water, while others are afraid of it, as some people are of water. But the gospel has come to stay and I shall defend it as long as I have strength of body and vigor of mind; and pray that truth and right may prevail, and the honest in heart rejoice in the God of Israel.

Yours in the gospel,

E. A. STEDMAN.

POMONA, Missouri.

*Editors Herald:*—I have just opened up a new place for preaching southwest of Marshfield. I learned from a friend of a Sr. Christy from Oklahoma, living here, and so I thought I would come out and see if I could preach. We got a small schoolhouse, and I preached fourteen sermons. The seating capacity of the house on some nights was entirely occupied, while some were standing and some were outside the house. Sr. Christy is a good singer, and led the music on children's day; she also played the organ and took an active part in the entertainment. On children's day two other preachers and myself were called on to address the people. There is a union Sunday school here in which Sr. Christy and her husband take part. The people treated me very kindly, inviting me to share in their hospitalities, and also inviting me to return and preach again. Sr. Christy's husband—a nonmember, but a jolly good man—expects to go with me to Wright County to-morrow to trade for a farm. I hope he will locate where he and Sr. Emma may do much good in the cause of Christ. May God speed the cause of truth is my prayer in Jesus' name.

C. J. SPURLOCK.

PIPER CITY, Ill., Sept. 6.

*Editors Herald:*—Since General Conference I have been busily engaged in the cause we love so well, traveling alone, on foot, behind a faithful horse, on board Nahum's chariots, going from place to place breaking the bread of life to saints and others who would receive it. In the month of July I was for awhile in Amboy, the place where the long to be remembered Amboy conference was held. There are a number of saints living there yet; some of them will remember the evening when the small congregation gathered at the house now occupied and owned by Sr. Emily Stone, to hold prayer meeting. And how Bro. Joseph came from Nauvoo and acknowledged his allegiance with the little band of struggling workers. But what a vine that little plant has grown to be; its branches have reached the ocean's crest on every side—east, south, west, and north; its tendrils have crossed the foaming ocean waves, and gone to the islands of the sea.

But to return to the scenes of my ministerial pathway, I discover there are too many events to give mention of all. Debates with local preachers, arguments with deacons,

talks with members, etc., long walks over hot and dusty roads, and late hour drives, all go to make up a ministerial life, or at least it has been so with me.

I have just closed a series of meetings at Streator a few days ago. I found the saints of that place to be very warm hearted when once kindled with a little of the old time zeal. While there I spoke two evenings in the American volunteer's hall, by invitation, to a full house. And while I was telling them of the mission and atonement of our Savior, and how that he is to return and set his feet upon the Mount of Olives, and show the wounds in his hands, feet, and sides, I could see several of the congregation nodding their heads.

From your brother in gospel bonds,

LEONARD HOUGHTON.

ARGENTINE, Kans., Sept. 20.

*Editors Herald:*—Last night we closed our meetings at Rosedale, and our closing meeting was a crowning success; to-day we turn the tent over to be used in other parts of the district. We pitched the tent in Argentine, August 21, preached every evening and twice on Sundays until September 8. We were ably assisted by Elders R. May, J. A. Robinson, D. F. Winn, A. Allen, J. Emmett, W. H. Pease, George Hicklin, and E. Harrington; the brethren all did well. One thing was especially noticeable, only our own doctrine was advocated, other denominations were not held up to ridicule, for in so doing we only close the ears of the public, and drive the people from us.

On the 9th of this month we moved our tent to Rosedale, a new field, and the thoughts of the people seemed to be, This sect, which is everywhere evil spoken against, has come hither also. We preached every evening until last night; our effort there is crowned with success. After the close of the meeting last night many came up to bid us good-bye, and expressed themselves as being thankful to God for what they had heard and learned in regard to God's will concerning the children of men; several private houses were offered us there, in which we could hold meetings. We accepted that of Mr. Morran, because it is best located, and made announcement to that effect for every Friday evening. We were ably assisted by Elders D. F. Winn, J. Young, G. Hicklin, and A. Allen. The prospect for the establishing of a church there in the near future is good.

F. C. WARNKY.

## Original Articles.

### THREE KINDS OF POOR.

THE care of the poor has occupied the minds of good men in all ages of the world, and in so doing they are following the example of our Savior, who took a special interest in their welfare. In order to make our ideas plain and more easily understood, the

writer has divided the poor into three classes.

#### THE UNFORTUNATE POOR

are those who by reason of circumstances over which they had no control have been made so. The person may be a cripple, or blind, or by reason of old age, or any other condition that would make him unfit to perform manual labor; or perhaps because of continual sickness in the family.

#### MADE POOR BY OTHERS

are those who by confiding in others have by fraud and other deceitful and dishonest means been deprived of all they possessed.

#### THE LAZY AND SHIFTLESS POOR

are those who will not work if they have the opportunity, and do not take proper care of what they may possess; and their habits of idleness make them a burden on society wherever they are found.

The latter class is by far the most numerous, and if they could perceive the error of their ways, the care of the others would be made quite easy. Giving such persons steady employment at good wages, or furnishing them land, will not relieve them of the burden of poverty. It is an individual work, they need to be "regenerated," "born again," to put away the old man and his evil ways, and put on Christ, and live in the sunshine of his eternal truth.

The writer works for a corporation that employs about five hundred men, and the majority of them receive good wages; very few below fifty dollars per month, and many much more; work the entire year, and their pay always sure. The majority have worked from five to twenty years, very few have homes, or money saved; and when I say that the majority waste the greater portion of their earnings it is simply the plain truth, without any exaggeration whatever. And this condition is universal in our country. If the saints do the same as others, they must expect to be in like condition; and observation teaches me that they are very similar—doing what should not be done by those living in the light of the gospel.

One brother has suggested that we should seek God's direction in the matter; a good and noble thought, surely; but of what avail would it be

to us, viewing it in the light of past history. The Word of Wisdom contains promises that should be worthy our consideration; "health," "wisdom," "knowledge," "not be weary," "the destroying angel shall pass by." The law of tithing promises us that we shall not be "burned at his coming," "shall pour out a blessing, that there shall not be room enough to receive it," "will rebuke the devourer," and he "shall not destroy the fruits of your ground." What attention do we pay to those instructions? In a branch of less than one hundred members, not less than twenty-five dollars per month is spent for liquor, beer, and tobacco; no guesswork, an actual fact. If the same state of things exist in other branches in proportion to numbers, what a terrible waste.

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.—D. C. 81:3.

"Buy all the land lying westward between Jew and Gentile," was said in an early day. In 1873 the Lord said:—

Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.—D. C. 117:11.

The elders sought to carry out God's counsel, and began to procure means to make a settlement at Lamoni, tried to raise fifty thousand dollars to buy land, and received less than thirty-five thousand dollars, and immediately the cry of "speculation" went up from many of the saints, and some of the elders joined in the same cry. What has been the result of that spirit of disobedience? Land that could have been purchased in the "regions round about" has trebled in value.

I was not in the church in the '60's, but have heard it said that at one time Bro. Joseph, while traveling in Western Iowa and Eastern Nebraska, advised the saints to take up the rich lands and make homes for themselves, but some of the would-be wise ones said, "Bro. Joseph is young yet, and without experience; we will wait and gather to Jackson County."

One of the greatest needs to-day in the church is for the saints to learn obedience to God's law, and when that is done, there will be no poor. It is useless to try man-made plans; God's plan is the only one that will work.

The writer is in favor of coöperation; but to make it successful, we must observe the "golden rule" in our conduct with each other, or it will fail. I will suggest a plan of coöperation on a small scale, and if we cannot work harmoniously in little things, it will be useless to try it in large ones.

Brethren A. and B. are living in a village or town; their homes join each other, and each has a cottage, we will suppose. Then let them buy the following things, and others they might think of: One cow, one churn, one horse and wagon, one set of garden tools, one washing machine, one wringer. If two farmers do the same thing they will save half on their machinery. This is the principle on which all our great coöperations work, combining their money and experience, and cutting down expenses. They have learned the lesson of forbearance; can we do likewise? If not, it is useless to try coöperation.

PAUL PARKER.

#### IS IT NECESSARY FOR SAINTS TO CARRY LIFE INSURANCE POLICIES?

I HAVE just read with interest Bro. A. H. Parson's article, "Heaven's Insurance Policy," in the *Herald* of August 4, 1897, and as in closing he says, that to him it is a serious question, and should be discussed, I hope I may be privileged to take part in the discussion. In 1 Timothy 5: 8, we find this reading:—

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Paul is writing to Timothy, and is referring to the saints. He uses harsh language, and it is evident he wanted to be understood. Why does a brother toil day after day, whether it be at the desk, at the bench, the plow, or with his pick and shovel? Is it not to provide for his family? Is that wrong? You answer, No. Then I ask, Is it wrong, if, with true love for his family, that brother makes provision against their coming to want, in case he is suddenly taken from them? You may say, that under the perfect law of the gospel, his family will be provided for. But, is there any word yet received from God that will warrant me in believing that he will do for me that which it is possible for me to do myself?

If I plant a field of potatoes and neglect to cultivate them, may I safely trust God to cause the sun to kill the bugs and weeds, and cause the potatoes to grow? May not the following words of Jesus apply to temporal, as well as spiritual things?—

For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.—Luke 8:18.

We see this statement verified every day of our lives. Now the question arises, which is the better way, to provide for the family in case of death? Our brother objects to the insurance company, because it is a man-made institution, but recommends the savings bank. Is the bank a God-made institution? He says the companies sometimes fail. Do banks never fail? The companies get wealthy. Do bankers always die poor?

Let us look at it from a business standpoint, as he says. You deposit twenty-five dollars a year in the bank. About the second year you are taken sick and die. How much will your widow receive from the bank? Fifty dollars and interest. That is provided you have not drawn the money from the bank while you were sick, or at some other time. You pay twenty-five dollars a year premium for a policy in some good insurance company, and if in one week or less, after you are accepted by the company, you should die, your widow or children would get one thousand dollars. You may have to pay more or less per year according to age.

Which is the better plan? You do not have to pay all your life. You can get limited payment policies. You do not lose all you have paid in when you stop; provision is made for that in the policies of all good companies. You do not have to die to be benefited. At stated periods of time you can draw out your cash with interest or draw an annuity in your old age. Your family has been protected and you have made money besides. I do not refer to those cheap insurance societies, so many of which have failed, that they are not worth considering. I mean old line insurance companies. You join no lodge, you do not parade the streets in a brilliant uniform. You can spend all of your evenings at home. There is

nothing about it to take the time that should be devoted to your God and your home. It is simply a business transaction.

The question is asked, "Are we not robbing God by supporting these man-made institutions?"

What is to prevent tithing this money as it is paid into the company? It is money saved. It is increase.

Then again, a brother does not insure, but pays in tithes and offerings; say ten or twelve dollars per year, which is more than the average. If he should die in ten years, leaving his family in poor circumstances, the church would have to pay his funeral expenses and provide for his family, for a time, at least; and would it not have been better if he had carried a policy that would bring his family five hundred or a thousand dollars?

Have we any reason to believe a brother who does not insure pays any more in tithes and offerings than he would if he did insure? A brother who loves his family and does everything in his power to provide for them and promote their happiness, is quite sure to be a man who loves his God, and will be found to be "a lively stone in the building." I do not wish to infer that because a brother does not insure he does not love his family as he should. Everyone has a right to his own opinion, and no doubt there are many who honestly think they would be doing wrong to insure their lives.

Now I ask, Why do we insure our buildings, our church buildings, that have been dedicated to God? Is it not because it is wisdom to do so? Does it indicate lack of faith in God? What is the difference if I insure my life? It is only providing against loss in the one case as in the other. Are we serving mammon when we invest our money that it may bring us increase? What is the difference if I buy a farm as an investment, or a life insurance policy? One is as legitimate as the other. Life insurance is a safe investment, as is evident from the fact that such men as John Wanamaker, C. A. Depew, J. D. Rockefeller, and other millionaires carry so many hundreds of thousands of dollars in these companies. Is it wrong for Latter Day Saints to do the same if they can? Why was the law of tithing instituted

if we are to have nothing to tithe?

Are we to condemn the insurance companies because a certain brother who paid his dues to them regularly failed to pay his tithes to the church? But these companies are getting wealthy through this business. Well, suppose they are, is it because they make so much on each policy, or is it because they issue so many? Am I to deny myself a suit of clothes when needed, because my clothier is getting wealthy?

I believe the quotation is misapplied, "Come out of her, my people." Are we to shun everything, whether good or bad, simply because it is of the world? I know Jesus said, "strait is the gate, and narrow is the way, which leadeth unto life;" but it is not necessary that we ourselves become narrow that we may walk therein. I believe we as saints are entitled to all the good we can honestly get along the way. Let us not be like those to whom Jesus said, You "strain at a gnat and swallow a camel."

I am not an agent for any insurance company, neither have I any other object in writing this friendly criticism than that we may come to a better understanding. For when man realizes that he owes a duty first to his God, then to his family, and then to the world at large, will he come nearer living up to the perfect law of the gospel.

Ever praying for the welfare of God's people, that they may prosper both spiritually and temporally, I remain,

Your brother and colaborer,  
CHAS. H. LAKE.  
BOSTON, Mass., August 13.

#### INSURANCE POLICIES.

In a recent *Herald* I read an article on "Heaven's Insurance Policy." I wish to give my views on insurance. It is true that people differ upon this question as on others. Bro. P. gave his idea very forcibly in *Herald* of August 4. If a brother attends to his church duties and pays his share towards defraying the expenses of his branch, and pays tithing, etc., and at the same time is holding an insurance policy, and is a member of a respectable order, will that brother be lost?

In these hard times it is prudence for a man of moderate means to lay

up in store for his family, in case he be taken away from their midst. Death is sure to come sooner or later. I have known a good brother that held an insurance policy and was a member of an order. While he was thus a member of the order and held a policy, I failed to know another man in the church that accomplished more for the church, and took care of his family at the same time. That man has gone to rest. Who dares to say that he did not earn a heaven's insurance policy while upon earth? Yes; and through his forethought and love for his family, his children enjoyed a good education, and his wife a comfortable home. We are told in scripture that he that provideth not for his family is worse than an infidel.

I would ask, Does the providing cease when the man dies? The church cannot do anything for his family after he is gone. The church is not in temporal business, but rather in spiritual work. Insurance and orders are in temporal business. These orders are nothing more nor less than a body of men coöperating together in order to alleviate the sufferings, and to keep their families from destitution. The writer is a member of a good order and carries insurance. What could the church do for my family were I to pass away? Absolutely nothing; therefore, it seems to me that if a man loves his family he will do all within his power for their benefit.

Brethren, let us not be too cranky upon these things. There is nothing like the happy medium. The writer has been a chaplain in the lodge, and while praying prayed that the members might receive the light of truth. Through our effort prejudice has been allayed, and friends made for the church.

J. MORRIS.

SANTA ANA, Cal., Aug. 17.

## Conference Minutes.

### EASTERN MAINE.

Conference convened at Jonesport, September 4. Attendance fair. Ada S. Kelley clerk. Elders reporting: U. W. Greene, S. O. Foss, E. C. Foss; Priests U. M. Kelley and J. N. Ames. Branches reporting: Olive branch, of Jonesport, and Indian River. Bishop's agent's report: Received since last conference \$62.74; expended \$50.10. Report audited and found correct. Committee on

tract fund reported: Received \$5.16; paid out \$5.10. Report accepted and committee continued. Voted that Joel D. Wilson be recommended to this conference for ordination to the office of teacher. Moved that the next conference be held at Indian River, the time to be appointed by district president. Moved and passed that E. C. Foss serve as district president and that Ada S. Kelley be continued as district secretary. Joel D. Wilson was ordained to the office of teacher. Two persons baptized and confirmed. Morning meeting given to testimony; no time run to waste. Preaching services instructive.

#### FAR WEST.

Conference convened on Saturday, September 4, in connection with the Northern Missouri reunion, Harvey's Grove, near Maysville, Missouri; Wm. Lewis and A. W. Head chairmen, C. P. Faul secretary. Branch reports were read: St. Joseph 365; gain 3. Edgerton Junction 38; loss 5. Kingston, no change. German Stewartville, no change. Pleasant Grove, loss 1. Delano 113; loss 2. Wakenda 53; gain 1. De Kalb, no change. Kinnaman (new) 26. Wm. Lewis, Bishop's agent, reported for six months: On hand and received \$584.87; paid out \$509.75; on hand \$75.12. Audited and found correct. Ministry reporting: Elders W. Lewis, A. W. Head baptized 2, J. M. Terry baptized 5, T. J. Mauzey, J. Davis, J. C. Elvert baptized 2, G. J. Whitehead, W. E. Summerfield, R. Archibald, J. E. Richey, J. D. Flanders, L. L. Babbitt, H. A. Stebbins baptized 12, I. N. Roberts, T. T. Hinderks, D. Campbell, M. M. Turpen, H. N. Snively, C. H. Jones, E. Keeler, J. S. Roth, C. P. Faul; Priests J. S. Constance, F. Uphoff, W. C. Duncan, F. Hill, D. Schmidt, C. Bacus, R. S. Parker; Teacher J. Limb. Officers elected: Wm. Lewis president, A. W. Head vice president, C. P. Faul secretary, Wm. Lewis sustained Bishop's agent. Moved that it is the sense of this body that the first clause of section 44 of Book of Rules applies to our social meetings the same as to our deliberative assemblies. The same right and privileges belonging to the one presiding, and it is considered a breach of decorum to not cheerfully submit to his requirements. Adjourned to meet with the St. Joseph branch on December 11 and 12, 1897.

#### EASTERN IOWA.

Conference convened with Butternut Grove branch, near Onslow, September 4 and 5, 1897; C. E. Hand president, Libbie Sutton secretary. Branch reports: Fulton 47; 2 baptized. Apostolic 64; 4 expelled. Brush Creek 29; 6 baptized. Butternut Grove 47; 4 received. Grove Hill 54. Ministry reporting: Elders J. W. Peterson, C. E. Hand, J. R. Sutton, J. Heide, J. Turner, F. J. Potter, M. G. Maudsley, J. W. Adams; Priests C. S. Shippy, L. E. Hills, D. Dierks, J. X. Smith. C. E. Hand was sustained district president, Warren Turner chosen assistant, J. R. Sutton elected secretary, John Heide sustained Bishop's agent. The new church was dedicated on Sunday, President Joseph Smith preaching the dedicatory sermon. A very large crowd was present. The saints and

friends deserve great credit for the effort they have made, and the beautiful little church they have erected is a fitting monument to their efforts. They also deserve great credit for the able manner in which they cared for the large number present. Bro. Rulin was ordained to the eldership and Bro. Hosier to the lesser priesthood. A very pleasant conference. Preaching by Elders Joseph Smith, J. W. Peterson, and Warren Turner. It is requested that all persons having the records in their possession of disorganized branches of this district place the same in the hands of the district secretary, subject to the order of the district conference. Those in possession of such please take notice. A vote of thanks was tendered the Butternut Grove saints for their kind entertainment during conference.

#### SOUTHERN INDIANA.

Conference convened at New Marion, September 4; W. C. Marshall president, J. T. Scott secretary; E. C. Briggs chosen to act as president conjointly with W. C. Marshall. Branch reports: Byrnsville 44; 2 baptized. Union 50. Plainville 17; 1 died. New Marion 21. Rego, New Trenton, Eden, Manville, West Fork, and Hope branches not reporting. Ministry reporting: Elders G. Jenkins baptized 5, M. R. Scott, Jr., W. H. Kelley baptized 1, W. C. Marshall, M. R. Scott, Sen., J. D. Porter; Priest J. T. Scott. Bishop's agent's report: On hand March 13, 1897, \$13.25; received since \$45.85; expended \$49.10; due church September 3, \$10. Report accepted. Committees on disorganization and indebtedness of Manville church house and branch continued. P. A. Flim granted priest's license. W. C. Marshall reelected district president, J. T. Scott secretary, David Hurbaugh treasurer. Conference adjourned to meet at call of missionary in charge conjointly with district president. Preaching by Elders E. C. Briggs, G. Jenkins, and M. R. Scott, Jr.

### Sunday School Associations.

#### EASTERN IOWA.

Association convened near Onslow, Iowa, September 3, 1897, in charge of Ella J. Green. Reports of officers and schools were accepted. A motion prevailed that all visiting saints present who are not of this district be invited to take part in the convention. Five delegates were present. Voted that we have printed programs for next convention. The following officers were elected: Ella J. Green superintendent, Pauline Schrunck assistant, Lizzie Haller secretary, and Libbie Sutton treasurer. Motion prevailed that district superintendent appoint a committee on program. Libbie Sutton, Lizzie Haller, and Dora Larkey were appointed. Schools reporting: Zion's Hope, of Clinton, Zion's Hope, of Fulton, and Butternut Grove. After the carrying out of convention program, the superintendent announced that the next convention would be held at Fulton, Iowa. Convention adjourned to meet the Friday previous to next district conference.

#### CONVENTION NOTICES.

The Little Sioux district Sunday school association will meet in convention at Moorhead, Iowa, October 15, 1897. A large attendance is desired, and come prepared to ask questions.

MRS. LENNA STRAND, Sec.

MOORHEAD, IOWA.

The Eastern Michigan district association will convene at Buel Center, October 8, at two p. m. We hope all schools will remember to send reports and delegates. It would be well for the superintendent of each school to send a written report of the work done in the school during the months for which your report is made out. Officers, please remember your reports.

ADDIE GRANT, Sec.

Program for the Southern Nebraska district Sunday school association convention, to be at Palmyra, Nebraska, Friday, October 8, 1897: At 7:30 p. m., teachers' meeting. Saturday, 9:30 a. m., business meeting; ten a. m., round table, in charge of superintendent; 2:30 p. m., business meeting, reports, etc.; 7:30 p. m., exercises by Prairie Flower Sunday school.

Let us have full reports of each school, and a representation of the district.

E. D. BRIGGS, Sec.

NEBRASKA CITY, September 21.

Program for Galland's Grove convention to be held at Galland's Grove, Iowa, Friday, October 8, 1897, at ten a. m.: Morning session, business, reports of district officers, schools, local superintendents, teachers, committees. At 11:15, primary class drill, followed by questions and discussions; drill led by Sr. Rebecca Miller, of Deloit; discussion led by Sr. Nellie Rudd, followed by Fred B. Shumate and others. Afternoon session, 2:30, business; 3:30, a model Sunday school; teachers to be selected from different schools. Children, please come. Lesson 1 in October *Quarterly*. Time will be given for questions after close of Sunday school session. Evening session, 7:30, entertainment, by children. All children in district cordially invited to take part.

WM. MCKIM, Supt.

FRED B. SHUMATE, Sec.

Des Moines district convention will be held at Runnells, Iowa, October 8, 1897, at ten a. m. Morning session will be devoted to the regular routine business. The afternoon to the following questions: "Which of the members of the Sunday school has the greatest responsibility?" Discussion opened by Brn. John Park, Frank Miller, Sheldon Armstrong, C. B. Brown, Srs. Hattie Clark, C. Teakle, Anna Amos, and Brn. Morgan and J. S. Roth, of the missionaries. "What is the most successful way to conduct blackboard work in the Sunday school?" Opened by W. T. Maitland, W. Johnson, W. C. Hidy, Sr. Mattie Hughes and Sr. Young, Brn. Young, W. H. Kephart, and C. Scott. Primary class drill, Sr. Mattie Hughes. Evening session will be of a miscellaneous character.

Sunday school superintendents, if there are any brothers or sisters in your Sunday

school that are going to attend the convention that have not been given any part on program, please give them some part and notify me.

Truly yours,  
MRS. ETTA SPRINGER, Supt.

## Miscellaneous Department.

### PASTORAL.

*To the Saints of Northwest Kansas; Greeting.*  
—At the district conference held at Blue Rapids, Kansas, August 12 and 13, I was chosen to preside over the above-named district. I realize to a degree the responsibility and care of the work thus placed upon me, and sincerely ask the hearty cooperation of each officer and member. I hope each will esteem it a pleasure to assist in the great work of the Lord according to the law, that the work may move forward. In the revelation of 1887, eighth paragraph, we are told: "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." From this we learn that the burden and care of the work is not placed on the few alone, but is "intrusted" to all. Each should therefore feel an equal interest in the advancement of truth according to their ability.

I trust that officers of branches will seek to work in unison with each other and labor gently with the erring, endeavoring to lead them into the path of virtue and truth, always remembering to keep on hand a goodly supply of charity to draw upon when necessary. Yet as men of God stand firm for the law, remembering that we must one day render an account to the great Judge of all in what manner we have executed his divine law governing the children of the kingdom.

I trust to be able to visit each branch this fall that we may counsel together for the good of the work. Praying that peace and prosperity may be enjoyed by all, I remain,

Your colaborer in the kingdom,  
L. F. JOHNSON.

KANONA, Kan., Sept. 18.

### THE REUNION AT WOODBINE.

After one of the best meetings the church has ever experienced, the reunion of '97 has passed into history.

At ten a. m., September 3, an organization was effected by which the First Presidency of the church was placed in charge and S. C. Diggle made secretary, who chose J. F. Mintun for his assistant. An administering committee was also appointed consisting of J. F. Mintun in charge, Frank Criley, C. E. Butterworth, W. H. Garrett, D. M. Rudd, D. A. Hutchings, J. A. Gunsolley, Fred K. Hansen, and F. B. Blair. In connection with this committee, there were 146 administered to and there were experienced some remarkable cases of healing. As a partial result of the meeting in the way of good works there were 51 baptisms; 31 by H. O. Smith, 8 by Chas. Derry, and 8 by J. F. Mintun; 53 were confirmed and 11 children were blessed.

One of the features of the meeting was that

of the Sunday school in charge of General Superintendent T. A. Hougas and J. F. Mintun. The work done in this department was of the highest order. We will not forget to mention the Religio work in charge of the leading representative, J. A. Gunsolley, who proved to those in attendance that he is alive in the interests of the Religio. The great number attending these meetings showed that his efforts were appreciated.

On Saturday, September 11, the business session was held, which resulted in selecting Woodbine as the next place to hold the reunion by an overwhelming vote. The old committee consisting of S. B. Kibler, F. C. Oviatt, H. D. Swain, H. O. Smith, P. C. Kemmish, A. M. Fyrando, and S. C. Diggle were retained. The reunion opened with \$11.00 to its credit and closed with \$32.00 in its favor.

The various services throughout the reunion were marked by a wonderful degree of spirituality, and some expressed themselves to the effect that it had been an event in their Christian experience. In detail the reunion was most gratifying and satisfactory.

S. C. DIGGLE, Sec.

### NOTICES.

*To the Ministry in Texas:*—You are hereby notified to report to me at Manchester, Red River County, Texas, on or before the first day of October, 1897.

I. P. BAGGERLY,  
In Charge of Field.

### CONFERENCE NOTICES.

Conference of the Northeastern Illinois district will convene with the Sandwich branch, Sandwich, Illinois, October 9 and 10, 1897. It is desired that a full attendance with correct reports of branches will be had. Brn. F. M. Cooper, J. H. Lake, E. M. Wildermuth, and others will be present. Come and bring the good Spirit with you.

W. VICKERY, Sec.

Quarterly conference of Little Sioux district will convene at Moorhead, Iowa, Saturday and Sunday, October 16 and 17. Please remember date, as it is out of regular order, by reason of Woodbine reunion. Send reports of branches and ministerial, or come in person. Sunday school association two p. m., Friday the 15th.

A. M. FYRANDO, Clerk.

Northeast Missouri district will convene at Bevier, Missouri, October 8 and 9. Send all reports to George A. Tryon, Huntsville, Missouri. Have them in by October 5. All are invited to attend. Saints make an endeavor to come and make this a good conference.

J. A. TANNER, Pres.  
GEORGE A. TRYON, Sec.

The triannual conference for the Southern Nebraska district will convene with the Palmyra branch, Sunday and Monday, October 10 and 11. The church is located three miles southeast of Bennett Station. There will be some one to meet you at Bennett, for trains going both west and east. Clerks of

branches, please have all reports ready in time, and forward same to me to Nebraska City, or to Bennett, Nebraska. We would like to have all the local ministry report. A resolution as to the election of all officers of the district, presented at the last conference, will be brought up for action. Reports sent to Palmyra will do no good, as we never get them until long after conference adjourns. We hope that Bro. Caffall can be with us.

J. W. WALDSMITH, Pres.

Massachusetts district conference will convene October 30, 1897, 2:30 p. m., in Guild Hall, corner Washington and Dudley Streets, Roxbury, Massachusetts. Priesthood and statistical reports can be forwarded to me at 5 Codman Hill Street, Roxbury, Massachusetts, by October 20, 1897.

M. C. FISHER, Clerk.

### BLUFF PARK REUNION FOR 1898.

The Bluff Park reunion committee has secured the well-known camp grounds at Bluff Park, opposite Nauvoo, for the coming reunion of 1898, and has filled the time for said meeting to cover the same dates as those of the '97 session; viz., August 19 to September 1 inclusive. Saints of the adjoining districts, also all others interested, are requested to take due notice. Particulars concerning cottages, tents, and other matters will be duly announced later.

We look forward to a large and successful gathering, and trust all concerned will labor to make the reunion a power for good in behalf of the work in the Mississippi Valley and in general.

On behalf of the committee,  
ALEXANDER H. SMITH.  
Sept. 27, 1897.

### BORN.

NEWBERRY.—To Bro. Heber and Sr. Almira Newberry, March 9, 1890, a daughter, named Belle. August 24, 1895, a son, named Ray. A daughter, named Fay. Blessed at Hershey, Nebraska, July 22, 1897, by Elder C. H. Porter.

DOUGHERTY.—To Bro. Edgar C. and Sr. Emma P. Dougherty, December 25, 1892, a son, named John Leroy. March, 24, 1894, a son, named Guy Edgar. May 14, 1895, a son, named Ray Clinton. January 17, 1897, a son, named Harry Lorenzo. Blessed at Lexington, Nebraska, August 9, 1897, by Elder C. H. Porter.

HOLLIBAUGH.—To Mr. Henry and Mrs. Josephine Hollibaugh, June 10, 1890, a daughter, named Mary Ethel. October 3, 1892, a son, named Bertis Leslie. December 31, 1894, a daughter, named Myrtle Lee. March 24, 1897, a daughter, named Mabel May. Blessed at Lexington, Nebraska, August 9, 1897, by Elder C. H. Porter.

ARCHIBALD.—July 6, 1897, to Bro. Coventry and Sr. Charlotte Archibald, a daughter, and named Catherine Ruth. Blessed at the church in St. Joseph, Missouri, August 22, by Elders Russel Archibald and J. M. Terry.

WILLIAMS.—Pearl May Williams, born September 7, 1896, at Providence, child of Bro. Erven and Sr. Annie Williams. Blessed

at Providence, September 6, 1897, by Elders A. N. Bishop and L. M. Sollenberger.

BURBRIDGE.—At Buena Vista, Colorado, to Mr. and Mrs. Burbridge, May 7, 1896, a son, named Therin Steele. Blessed at Conifer, August 18, 1897, by Elder James Kemp.

CRUZE.—At Conifer, Colorado, to Mr. Joseph and Sr. Lucy Cruze, December 1, 1896, a son, named Mitchel Bryan. Blessed at Conifer, June 6, 1897, by Elder J. Kemp.

KEMP.—At Conifer, Colorado, adopted son of Bro. and Sr. James Kemp, born November 3, 1896, named Paul Casner Kemp. Blessed June 6, 1897, by Elder James Kemp.

FLINN.—To David and Jennie Flinn, April 1, 1897, a son, to which they gave the name of Marion Glen. Blessed at Maysville reunion, September 12, 1897, by H. A. Stebbins and I. N. Roberts.

HUTCHENS.—To Wm. and Lela Hutchens a daughter. Blessed at the Maysville reunion, September 12, 1897, under the name of Ethel May, by I. N. Roberts and H. A. Stebbins.

DRAKE.—Millard Lee, son of Bro. Wm. and Sr. Mattie Drake, was born February 27, 1894. Albert Derick, born April 13, 1890. Elsie May, born February 5, 1893. All blessed at Maysville reunion, September 12, 1897, by I. N. Roberts and J. M. Terry.

BARNHOUSE.—Clara Bell, daughter of Sr. Maggie Barnhouse, born October 29, 1891. Blessed at Maysville reunion, September 12, 1897, by Bro. I. N. Roberts, et al.

CHRISTY.—Viva Ethel, daughter of Andrew and Sr. Emma F. Christy, was blessed September 13, 1897, at Marshfield, Missouri, by Elder C. J. Spurlock.

#### CHILDREN BLESSED AT THE WOODBINE REUNION.

George William, son of George and Susan Hetreck, blessed September 12, 1897. Jessie Adelaide, daughter of same parents, blessed at the same time. David and Leslie, sons of Richard and Minnie Gamet, at the same time. Gerald, son of James and Alice Gunsolley, and Flossie, daughter of Parley and Mary Gamet, all blessed on same date. Leslie Kenneth, son of Edward W. and Maggie Orr, blessed September 11. Audria, daughter of Frank and Mary Miller, blessed September 11. Bernice Louisa, daughter of David and Lovina Goodwin, blessed September 10. Merle, daughter of Fayette and Sarah Wilson, blessed September 11. Juniata, daughter of George and Martha Shearer, blessed September 11.

LENTZ.—Dowel Mowery, son of Mr. Charles and Sr. T. Lentz, born May 29, 1897. Blessed July 11, by Elders M. H. Cook and W. C. Nirk.

SMITH.—Inez Howel, daughter of Bro. James and Sr. Emma Smith, born May 8, 1897. Blessed July 11, by Elders M. H. Cook and W. C. Nirk.

CARMER.—Eva Irene, daughter of Sr. Myrtle Carmer, born May 16, 1897. Blessed August 1, by M. H. Cook.

MCLAUGHLIN.—At Davis City, Iowa, March 2, 1897, to Bro. William O. and Sr. Edith E. McLaughlin, a daughter; named Ethel Claire, and blessed September 19, 1897, under the hands of Elders H. A. Stebbins and E. J. Robinson.

#### DIED.

KELLEY.—At Indian River, Maine, July 19, 1897, Isaiah M. Kelley, aged 37 years, 5 months, and 22 days. At the age of four he was left deaf and dumb by canker rash and scarlet fever. A good, industrious boy.

DANIEL.—Sr. Jennie Booker-Daniel, wife of Bro. Henry M. Daniel, died at Des Moines, Iowa, July 26, 1897, after a few weeks illness, at the age of twenty-four years and a few months. She leaves a husband and two little girls who mourn their loss. The gospel message was her constant joy and she died firm in the faith. Her mortal remains were brought to Deloit, Iowa, for interment. Funeral services at saints' church, Deloit, July 27. Sermon by C. J. Hunt, assisted by C. E. Butterworth and J. T. Turner.

BRADFORD.—Bro. D. J. Bradford, of Webb City, Missouri, August 20, 1897, aged 45 years, 7 months, 13 days. He was kicked in the abdomen by a horse. Baptized by A. J. Cato, October 15, 1877. He leaves a wife and eight children to mourn. He was loved by all; good to the poor, and liberal with his means in spreading the gospel. Funeral sermon by Elder F. C. Keck.

EATON.—Sr. Addie R., wife of Jeremiah Eaton, at her home, Little Deer Isle, Maine, August 22, 1897. She was baptized May 31, 1896, at Little Deer Isle, by J. C. Foss. Born December 26, 1880. Funeral at schoolhouse; sermon by J. J. Billings.

LEWIS.—At her home in Irondale, Ohio, August 13, 1897, Lizzie M., daughter of Bro. David and Sr. Mary Lewis. Deceased was born at Llansamlet, South Wales, August 24, 1880; baptized in May, 1894, by Elder A. H. D. Edwards. She was young in years but advanced in godliness, was faithful and zealous in the Master's work, and had the esteem and respect of those who knew her, both in and out of the church. Father, mother, a brother and sister older, and two brothers younger, mourn her early departure. Funeral services were held in the M. E. chapel at Chestnut Grove, about two and one half miles from Irondale, August 15, the M. E. choir rendering excellent service. Sermon by Elder A. H. D. Edwards; interment in the cemetery near the chapel.

REYNOLDS.—In Auburn, Iowa, August 26, 1897, at the home of his son-in-law, Bro. David Haine, Bro. Edward Miner Reynolds, after a few months' illness, at the age of 72 years, 6 months, and thirteen days. Bro. Reynolds was born at Chester, Cuyahoga County, Ohio, February 13, 1825. Married Miss Sarah Beebe, April 24, 1844. He with his family came to Calhoun County, Iowa, in 1860, where he resided for twenty years, after which he spent fifteen years in Kansas, returning to Iowa three years ago, making his home with his children in Calhoun and Sac Counties. Bro. Reynolds was a man of sterling worth, well informed on the political and religious questions of the day. Bro. and Sr. Reynolds united with the church July, 1878, near Auburn Iowa, and lived true and devoted lives. (Sister Reynolds died in Kansas, February 20, 1894.) Funeral services were conducted from the Union church, August 28. Elder C. J. Hunt preached the ser-

mon, being assisted by Joseph Carlson and W. A. Carroll. The large attendance at the service testified of the high esteem in which Father Reynolds was held. Four sons and three daughters survive him, all of whom were present at the funeral. There were children, grandchildren, and great-grandchildren present.

CRUZE.—At her home, Melrose, Lee County, Iowa, September 10, 1897, Sr. Martha Matilda, wife of A. L. Cruze; daughter of Canute and Ann Oleson; mother of Norman and Lawrence Cruze, aged respectively eleven and seven years. Was baptized into the Reorganized Church by Elder J. C. Crabb in 1890. Has lived a consistent Christian life, loved by all who knew her, and the sympathy of many friends goes out to the bereaved ones. She died in the glorious hope of the renewed gospel, awaiting her Savior. The interment took place at Anderson cemetery, the funeral discourse preached at Melrose church by Elder Robert Warnock, of Farmington, Iowa. It was the largest funeral ever convened at Melrose and betokened the love and esteem held for her by the whole community.

AURNER.—June 14, 1897, at the home of D. H. Carter, in Cortland, Illinois, Ellen Aurner. She had gone to visit her brothers and friends of DeKalb, Illinois; was taken sick, and only lived six days. Sr. Aurner was born November 16, 1827, in Addison County, Vermont; baptized April 7, 1863, at Amboy, Illinois, by C. H. Jones. She was faithful till the last.

WASHBURN.—N. N. Washburn was born February 8, 1859; died at his home in New London, Iowa, September 5, 1897. Wife, four children, and a host of friends mourn. He was baptized January 8, 1891, by J. C. Crabb, and lived true to his covenant to the end, and died firm in the faith, bearing a faithful testimony in the very hour of death. His death was caused by consumption. He was very patient in his last illness. The funeral was held from the Holiness chapel, in charge of F. M. McDonald; sermon by Elder Charles E. Willey, on the 6th of September. His remains were laid to rest in the cemetery beside two children which had preceded him to the spirit world, there to await the sounding of the trump on the morn of the first resurrection, which was his hope.

SQUIRES.—At Lexington, Michigan, July 31, 1897, Bro. James Squires, aged 86 years. Funeral services at the Avery schoolhouse; sermon by Elder Card, Adventist minister, no Latter Day Saint minister being available.

STRANG.—At the home of her daughter, Sr. Eva Denio, Lamoni, Iowa, September 22, 1897, of old age, Mrs. Elizabeth Strang, aged 77 years, 1 month, and 5 days. Her maiden name was McNutt, and she was married to James J. Strang on Beaver Island, Michigan, in January, 1852. Her life was eventful in one of the historical scenes of the latter-day work. She was the mother of four children, three of whom remain, Sister Denio of Lamoni, Sister Abbie McNutt of Troy, Kansas, and Mr. G. J. Denio of Grand Rapids, Michigan. Services were held at the house by Elder H. A. Stebbins.

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MISCELLANEOUS.

In addition to the following list the Herald Office will purchase any obtainable book desired by its patrons. It solicits orders for books, magazines, general publications, and publishers' supplies.  
 Young's Analytical Concordance of the Bible, containing every Hebrew and Greek word and its English equivalent, \$4 75  
 The Problem of Human Life Here and Hereafter, by A. Wilford Hall, 544 pages, muslin..... 1 50  
 Universalism Against Itself, 336 pages, muslin, by A. Wilford Hall..... 1 00  
 Josephus, complete, library leather... 2 25  
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 Elder's Diary; by Joseph Luff..... 30  
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 Advertising rates, forty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; three months, fifteen per cent; six months, twenty-five per cent; one year forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For reading notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial notices, twenty-five cents per line; discount as above.  
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DANISH TRACTS.

These include three tracts in one, a sixteen-page pamphlet published by Elders Anderson and Sorenson, missionaries to Denmark: "Var Joseph Smith en sand Guds Profet? Udgivet af den gjenorganiserede Jesu Kristi Kirke," is the subject of the first twelve pages; "En Indbydelse til Guds Rige," of three pages; and "Christi Lærdom," of the last page. Elder Anderson wrote of the tract: "Was Joseph Smith a prophet of God?" is mostly a translation of Bro. Blair's article in the Voice of Warning, to which I have added some matter respecting the apostasy under Brigham Young. The other article contains the first principles of the gospel. This tract is equally good in America and Europe.  
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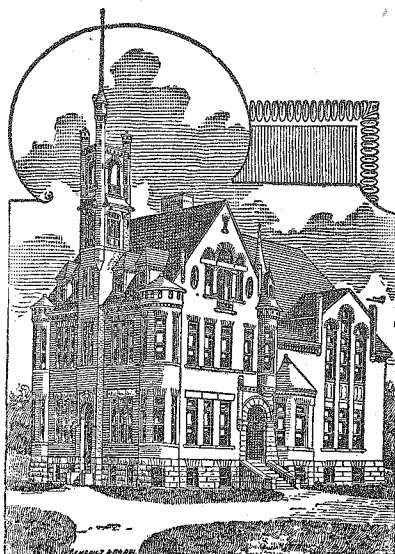
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# THE SAINTS' HERALD.

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

F. L. Scott

Vol 44.

Lamoni, Iowa, October 6, 1897.

No. 40.

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**SCIENCE AND THE IMAGINATION.**

No notion could be more mistaken than that science and the imagination have a dislike for each other. The fact is, as the whole proceeding of the great science conference now going on at Toronto shows, the two are the best of friends. The question which some time ago used to be much debated, whether the advancement of science was not likely to extinguish the spirit of poetry, now seems ridiculous. Our foremost scientists are half poets. The fascinating address of Sir John Evans at the opening meeting on "Paleolithic Man" was in reality a kind of epic, in the construction of which the imagination played quite as conspicuous a part as what is called pure science.

And the famous scientist himself confesses as much. After marshaling a number of facts, with admirable simplicity and lucidity of exposition, he admitted that they did not amount to much without the aid of the imagination. There were some small stone implements, evidently fashioned by human hands for human uses, dug up here and there in various parts of the world, bearing a striking resemblance to each other, although by the testimony of the rocks some of them may have been millions of years older than others; but of what significance were they unless the imagination could reproduce the man who made and used them, and the

conditions under which they must have lived? As Sir John himself said: "Is not this a case in which the imagination may be fairly invoked in aid of science? May we not from these data attempt in some degree to build up and reconstruct the early history of the human family?" And so he imagines our primitive ancestors beginning somewhere in tropical Asia—nobody knows how many millions of years ago—to develop as best they knew how the art of living in such conditions as they found surrounding them, until the need of "fresh fields and pastures new" started the long series of migrations. It is not imagined, however, that those earlier migrations were undertaken with any Klondike rush and fury, but rather with a kind of infinite patience as presuming there must be time enough.

Lord Kelvin, it is true, is disposed to make great account of mathematics in the advancement of the sciences. The possibility of a metaphysician undervaluing mathematics, he says, has always seemed to him one of the greatest marvels of contradiction, which that very wonderful phenomenon in matter, the human mind, can develop. Of all classes of thinkers, he declares, the metaphysical class is the one that ought to pay homage to mathematics. And yet in the signally important contributions both to pure science and to applied science made by Lord Kelvin himself, his genius for mathematics would have made but small headway without the "proleptic glance" the forecasting lead of the imagination.

If the imagination alone would flutter with aimless and impotent wing without the support of mathematics and the various factual sciences, it is equally true that the sciences would trudge around but wearily and with little enough of the real advancement if it were not for the imagination. And the especial value of these great science conventions is in the bringing together of so many men of so many various special aptitudes, supplementary to each other. — *Chicago Tribune.*

**FUTURE CHRISTIAN DISCOVERIES.**

THE recent discovery of the "Sayings of Jesus" in an ancient ruin in Upper Egypt gives a special interest to an article by Prof. James Hardy Ropes, of the Divinity School of Harvard University, on "What we may expect from Christian discoveries" in the future. Referring to certain archaeological work now in progress, Prof. Ropes says (*The Congregationalist*):—

"The older sources of discovery have not lost any of their importance. Geographical exploration is just now prosecuted at Jerusalem with brilliant success by Mr. F. J. Bliss, who has been solving vexed questions of topography by following the ancient wall round the southern side of the city. Such work as his will illustrate the Old Testament, will surely bring to light architectural antiquities, and may disclose inscriptions. From the libraries more discoveries will be made of the same sort as in the past. New manuscripts of the New Testament, some of them of great interest, doubtless remain to be discovered. Only last year one was bought by the Russian Government in Asia Minor; an interesting one has lately been reported from Athens; a few years ago a Syriac translation, perhaps the oldest translation of the Gospels known, was found at Mount Sinai. Quite as much may be expected from the careful investigation of manuscripts already known, but little examined, which lie on the shelves of scores of libraries."

After speaking of the "Teaching of the Twelve Apostles" and other rare fragments of ancient literature which have come to light in recent years, Professor Ropes says: "The one great prize sought for and dreamed of by students of the New Testament and early church history, is the work of Papias, Bishop of Hieropolis in Phrygia, in the first half of the second century after Christ. His interpretations of the oracles of the Lord must give us the key to the various knotty and disputed questions pertaining to the origin of the New Testament."

Professor Ropes also raises the

question whether the Gospels are in danger of being superseded by these newcomers, "or, to put it more reasonably, that our idea of our Lord could be considerably modified by some new knowledge." On this he says:—

"It may be confidently replied that this is wholly unlikely. It is probable that the canonical Gospels have preserved practically all the tradition of the evangelical history which came beyond the borders of Palestine at all. The writers of the second, third, and fourth centuries were profoundly interested in all that could be learned of the life of Christ. They occasionally mention extra-canonical sayings that they have picked up here and there, and reverence for the Gospels does not prevent them from transmitting such. But of these, all that can possibly be thought genuine do not amount to twenty, and no one of them is sure enough or important enough to change our conception of Jesus and his teaching. One gets strongly the impression from studying these remains that the work of the writers of our Gospels, the laboriousness of which we seldom realize, was done with a thoroughness which practically exhausted the sources of knowledge at their disposal. We have, doubtless, not indeed a complete account of Jesus' teaching, but yet a complete account of the topics on which he taught and of the ideas which he most emphasized.

"And it is further to be noted that outside tradition can seldom or never have such certainty as that contained in the Gospels of the New Testament. Our reliance on them depends partly on their early date, now well ascertained, but also on the guaranty of the Catholic Church. They contain the history as those churches which had heard the apostles preach received it. They were accepted because they offered not new tradition but old, and the writers were in a sense the agents of the churches. The perpetual tradition of the church accredits them as it does not any other documents whatever. But the final test must be the consistency and intelligibility of the account of Jesus and his teaching which the Gospels furnish. The real difficulty with all such tradition as these logia, or the other extra-canonical sayings of Jesus that have been

collected, is that they lack the support which in a large mass of material the several parts give to one another, and that they have no context to make them intelligible. No one can tell what surprises may be in store, but of rivals to the Gospels there can be no question, and of valuable direct light on the life of our Lord there can be comparatively little hope. Indirect light, ancient documents which will make clearer to us the conditions in which our Gospels were written and how they were collected, and information about the complex life of the early church, we may hope for in considerable abundance."—*Literary Digest*.

The editor of the *American Monthly Review of Reviews* makes some pertinent comments on the recent shooting of striking miners by deputy sheriffs at Lattimer, Pennsylvania. He shows that the local prejudice against these foreign-born laborers was intense, that many Americans who had worked in the mines before the foreigners came had drifted into other occupations in the Pennsylvania towns and villages of the coal regions, and that the mine owners had brought in more laborers than were needed, which helped to keep wages close to the starvation point. These conditions go far to account for some of the deplorable doings at Lattimer.

*Zion's Herald* warns the Epworth League of four dangers to which it is exposed: First, that of being "conventionized to death;" second, that of being "ministerized to death;" third, that of being "benevolentized to death;" and fourth, that of being "politicalized to death."

#### BLASTS FROM THE RAM'S HORN.

Sheep are sometimes taken over a bad road to a good pasture.

It is easier for water to run uphill than for a selfish man to be happy.

Blessed is the man who knows how little he knows of other people's business.

Every drunkard's wife knows that there is a devil.

Before he can live right he must first love right.

Thought without purpose is like seed spilled on the ground.

God never made a cow that gave milk punch.

Happy the man who finds and removes the particular cause of his misfortune.

Those who touch each other are sometimes farthest apart.

Put the wicked in office and the devil will rule the town.

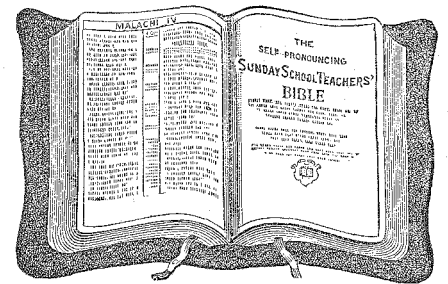
Others see our faults as plainly as we see theirs.

Some are active because they fear to be thought idle.

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# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 40.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, OCT. 6, 1897.

### QUESTIONS AND ANSWERS.

#### "SPURIOUS SPIRITUAL GIFTS."

QUERY.—What is the remedy for a large branch grievously imposed upon through the unrestricted exercise of spurious spiritual gifts, posing as a "Thus saith the Lord"?

Query.—If the high priest who presides over the branch does not possess the gift of discernment and so confesses, whose privilege or duty is it to shield the branch from those who would deceive the saints by exercising spurious and false spiritual gifts professedly under the influence of the Holy Ghost?

It is difficult to answer these questions, for obvious reasons. The queries presuppose the existence of a condition that ought not to exist anywhere.

One source of safety to the branch lies in this, that no instruction requiring branch action, or action of the branch officers is to be accepted and acted upon unless such instruction comes to the branch through its properly constituted authorities, or such authorities have the testimony of the Spirit for themselves. If the presiding elder or high priest, has not the "gift of discernment," and is conscious of his lack, he should not proceed in any action suggested by a "thus saith the Lord," until he has taken counsel of his fellow officers, and there is a concurrence of testimony. Branches are not to be run in their affairs, after organization has been perfected, by the gifts manifested here and there, by this, or that member, man or woman, as the case may be, nor contrary to the written law, which says, "Thou shalt take the things which are written in my scriptures to be my law, to govern my church."

To proceed differently to this is to open a door to possible imposition, both upon individuals and the branch. Anything of revelation important to the well-being and safety of the branch would be likely to come through the

branch presiding authorities, if the Lord had respect to the organization and the officers chosen under it; hence revelations for branch government through other sources are open to suspicion, more or less.

All the answer we could make to the second query, other than as given above, would be that the "privilege and duty" of safeguarding the branch in the case supposed, would devolve upon the assistant officers of the branch, if present; in their absence, it is the privilege of those holding the Melchisedec priesthood to exercise the gift of discernment, and detect the improper manifestation. In doing this, wisdom, which is the best gift, is to be exercised, and this will direct that due discrimination as to the gift, its kind, importance, action, or purpose, and the results likely to follow if the manifestation be false, be all taken into the account, and course taken from such consideration. To openly and strongly denounce a gift as false, without such an examination, or consideration, might do far more harm than to let it pass. The character of the person through whom the manifestation is had must also be considered; whether strong or weak, wise or simple-minded, honest or tricky, etc., all of which will at once suggest to the reader that it is no slight task nor pleasant to preside over a large branch, and be an overseer of the flock.

We presided at Plano for several years, and one year at Lamoni. During these periods we very seldom had occasion to denounce any spirit, or manifestation as fraudulent, or spurious. The most of those not clearly genuine were usually self-convicting and passed over harmlessly. And of those that made any trouble, the trouble was too often the result of interference with the officer's privilege to rebuke, reprove, detect, etc.

"The spirits of the prophets are subject unto the prophets," was written a good while ago, and seems to be of good application now.

"Try the spirits" was also good ad-

vice, and is also applicable now. This does not mean that one man may by his own will, and following his own feeling, decry the gifts of his fellows; but does mean that when a man essays to try the *spirits*, and that which they bring, the action must be "to the law and the testimony." The "law" is the written word, the "testimony" is the history, teaching, and arguments of both ancient and modern saints under the operation of the law.

No large body of saints should be hurt, if now and again there should happen to be a manifestation of doubtful origin. There is a spiritual development, going on in most branches that would soon cause a detection of such exhibition, to the safety of the body. Besides this, where there is a number of the elders present in a branch that a spiritual consultation may be had in a priesthood meeting, there would be an equilibrium established and no long-continued deception could ensue.

We think this is enough on this subject, as it is manifestly impracticable for the editor to write so minutely and specifically that every variation from a right spiritual line in a branch large or small, could be at once observed and the perpetrator of the fraud punished, in the editor's absence from the place of observation. Nor could we point out the individual member of such branch, who might hold both the qualifications and duty to denounce false spirits. We are not of the opinion that the danger is extreme, though there may appear to be danger.

#### "SIGNS IN THE HEAVENS."

ONE of the brethren has left with us a tract bearing the heading given above and written by one J. H. Allen, from which we publish the extract that follows, in which we give the writer's leading points. We do not indorse the statements, but present them among other curious predictions being made, for what time may show them to be worth.

Following the first item we give an-

other, with the heading "May destroy all life," a press dispatch which gives recent statements of scientific men. It is evident, both from ancient and modern predictions of holy writ and from scientific observations, that momentous happenings in the heavens above as well as upon the earth beneath, will occur in "these last days:"—

Dr. Frank M. Close of Oakland, formerly president of the Tacoma Academy of Science, said recently to a reporter of the *Morning Call*:—

"I do not wish to be considered an alarmist, but I am prepared to tell of the data that are indisputable, and let nature do the rest. The late seismic disturbance which extended over the Middle and Southeastern States, was one of the preliminary throes of a great cataclysm the culmination of which may not occur for several years, and may be located far distant from this region.

"... What are known as the 'Babylonian tablets' are a set of inscribed plates—book leaves written thousands of years before the Christian era, in which is given an account of the Noachian deluge. These tablets... are now in the British Museum at London. They state that Capricornus was the ruling sign of the zodiac at the time of the deluge.

"Berosus, a Chaldean astronomer, wrote the history of Babylon, and quoted the Babylonian tablets, and he further declared that when the sun and planets again together occupied the zodiacal sign Capricornus, another world flood would happen. It is proper to say here that the term 'flood' or 'deluge' does not mean the end of the world, nor the total extinction of life upon the globe, but the subsidence or sinking of a great body of land, such as a continent, beneath the waters of the ocean, as in the case of Atlantis and Lemuria. Every nation upon the globe preserves the legend of such catastrophes, one of which was the 'flood.'

"Just now the planets are rapidly approaching that position in which the earth will be on one side of the sun and all the rest of the planets on the other, all ranged in nearly a straight line. To such arrangement the body of the solar system is trending. The majority are now there, the others rapidly falling into line.

"Beginning on December 9, 1901, and until the 26th of that month, the sun and all the planets will be in a direct line, and only the earth will be alone at one side of the sun at the end of the line, and the balance of the planets on the other side of the sun; and the entire solar system, sun and planets, will occupy astronomically the zodiacal sign of Capricornus.

"Whether the conclusions of the Babylonian astronomer prove correct, remains to be seen. The fact exists that the planetary conditions will obtain." . . .

This, Plummer says, is very apt to tangle up equilibriums and pull the North Pole out of shape, perhaps way around where the equator is—that is, if the axis changes, the

ice fields will be directly under the sun and the equator will be in the vicinity of the North Pole. . . .

#### MAY DESTROY ALL LIFE.

New York, Sept. 12.—Astronomers are now watching with increased interest the big sun spot which has been in great activity for the last two years, and are speculating on the outcome. It is said the molten mass is likely at any time to burst from the sun's surface. Professor Siverimus J. Corrigan, Director of the Goodsell Observatory of Carleton University, on this subject, says:—

"A new planet may at any instant break away from the sun, and the terrific explosion which will necessarily accompany this breaking away will produce a great disturbance of the entire universe, but particularly of the earth, perhaps completely smashing it, and surely destroying all animal life on land as well as in the waters.

"The results of my investigations on this subject indicate that the earth is closely approaching a critical epoch in its career; yet the day or the hour of visitation 'no man knoweth,' but these results have convinced me that it is imminent. Look to the sun.

"Neither is this tremendous disturbance of the earth and the destruction of life upon it completely unprecedented. A similar detachment of solar matter by the same means is known by scientists to have occurred twenty-three million years ago, a period simultaneous with the paleozoic age, at which time all animal and vegetable life then existing on the face of the earth was completely crushed out."

Commenting on Professor Corrigan's statement, Professor Garret P. Serviss says:—

"Every astronomer knows that the sun is the parent of the earth and of all the other known planets. The famous discovery, two years ago, of the strange solar element, helium, in the rocks of the earth, was really a beautiful proof of the substantial identity of the two bodies, the sun and the earth. Helium on the earth is a mark of parentage, like a peculiar strain in the blood of an animal. No astronomer doubts that our globe, and all its comrades, had their origin from the sun.

"The idea which he suggests, that the birth of a new world should have the effect of destroying the life of an older one, has a peculiar significance. Granted that a planet may be born from the sun in the way he points out, the consequences indicated might well result. Life on this earth is possibly only through a very delicate balance of conditions and forces, and the evidence is daily accumulating that even comparatively slight disturbances in the sun are capable of affecting that balance in various ways."

#### LAGRIPPE AGAIN APPEARS, ETC.

LONDON, Sept. 25.—The medical press warns the public against a probable recurrence of influenza. For months past that disease has been raging in severe form in the district of Merv, Turkestan. The number of victims is immense, and although there are fewer deaths than formerly, the violence of the epidemic is said to have increased rather

than lessened. The latest reports show that the attacks of influenza leave severe results, such as heart affections, paralysis, etc.

From the foregoing it is apparent that lagrippe is to reappear among the destructive elements that promise to wage war upon human life with a view to its destruction. Latter Day Saints have for years expected just such visitations, and others that are to follow in multitudinous forms and phases. We doubt, however, if as a people we have made the preparation necessary to escape the ravages of the destroyer, by observing the Word of Wisdom and all the commandments, through which immunity from the destroyer and other needed blessings are promised. We would evidently do well to give the subject closer attention. It is said that to be forewarned is to be forearmed—by preparation.

The brute creation has also suffered with influenza or epizootic, which greatly afflicted the horses throughout the country a few years ago and which for a time threatened to "cut off" the "horses and chariots" of "the Gentiles," according to prophetic prediction. Below we give an account of a new pest which has appeared among the cattle in Texas, and of interest in this connection:—

A new and terrible pest has invaded Texas. It is a horned fly, called by scientists *hemitobia serrata*. The bite of this insect is poisonous. The ugly winged thing is provided with two horns, like those of a cow. This fact, and the one that they love to hover about the horns of cattle, have won for the fly its common name. The pest first made its appearance in Williamson County, Texas. They are half the size of a blue-bottle fly, and land in swarms on the cattle, worrying them to death.

#### THE FAMINE AND THE DROUGHT.

ADVICES via London state that plentiful rains have at last fallen in India and that the famine is practically at an end. Relief work is reported to have been suspended, and the people have gone to sowing their lands for a new crop. In this connection the *Chicago Tribune* has something to say of the prevailing drought in America, which we give below. Famines are by no means confined to the eastern or southern hemisphere. We may see them in our own land at no distant day:—

Although America has never suffered from a general and devastating drought of this

character one of more than ordinary severity has prevailed throughout the eastern portion of the Mississippi Valley, affecting most severely the States of Ohio, Indiana, Illinois, and Wisconsin, with portions of Iowa, Missouri, and Kentucky. While this has injuriously affected corn and other maturing crops over a wide extent of territory, reducing the yield from thirty to fifty per cent, it has been still more damaging so far as the next year's crop of winter wheat is concerned. Up to the present time the ground has been in no condition for plowing throughout a large area, and where sowing has been attempted the grain in many cases has not even sprouted. As a consequence a shortage of the winter wheat crop of next year of not less than one hundred million bushels is already predicted, while fall pastures are being cut short, affecting the outlook for stock at the beginning of winter most unfavorably.

If a drought of a few weeks, like the present, over a comparatively limited extent of territory can inflict so much damage in a land like our own, where a surplus rather than a scarcity is the rule, what must have been its effect in a region possessing the tropical climate and the crowded population of India, with its products for the support of human life limited to rice and a few other grains which have proved almost a total failure for the present year?

**BRO. J. A. TANNER**, of Bevier, Missouri, who lately discussed points of difference with Elder J. A. Loynd, of the Utah Church, writes that he has been enabled to gain a complete victory for the right. The following from the *Bevier Appeal* (date not given) is in evidence of his success:—

The debate held at the L. D. S. church between Elder J. A. Tanner, of this city, and Elder Loynd, of Utah, closed Saturday evening. Elder Loynd affirmed that Brigham Young was a prophet and the legal successor to the prophetic office of Joseph Smith, Elder Tanner taking the negative side. The discussion was conducted throughout very pleasantly and in the true spirit. Both ably advocated their respective sides, but Elder Tanner is generally regarded as having presented the most effective arguments and made the best showing in the discussion throughout.

#### EXTRACTS FROM LETTERS.

**BRO. R. J. ANTHONY**, Basalt, Idaho, September 20:—

I preached to a large turnout of Brighamites last night, on succession. Had considerable sharp shooting at the close. I asked for their house again, but they said no; and thus it is.

**Bro. C. E. Crumley**, writing from Los Angeles, California:—

The work is slowly onward here. Bro. Hilliard left a broad wake of good influence behind him. Bro. Harris, the only missionary in our parts, has been spreading the

truth through various towns. He is now in Los Angeles for a few days "hammering" away at the Utah question. Woe to the follower of Brigham who stands before him. Local work is slow but progressive. We have a district president, Bro. Carmichael, who learns his duty and does it. We have an occasional baptism—one to-day. Most of those baptized are first led to investigation through the efforts of lay members. The same love of God and his work which fills hearts in Lamoni, inspires Southern California saints to action and to noble resolutions.

**Bro. J. J. Cornish**, Reed City, Michigan, September 24:—

We took down the tent yesterday and put it in a car billed for Farwell, and baptized two more, and left for this place. To-morrow we commence in Farwell. All told in Cadillac eleven were baptized, and many others are believing. Bro. Peter Price will go with me to Farwell. He speaks once in awhile and helps all he can. It is hard for one to preach every night in the tent. I am very tired and have a bad cough and cold. I need rest, but there seems to be no place to stop.

**Elder John Kaler**, Tuncurry, New South Wales, August 24:—

No less than twenty-three have been baptized in New South Wales of late by Brn. Wells, Broadway, and Butterworth. I expect to move to Sydney soon; have been getting out timber to build me a house there on church lot. The Lord has been with us to bless and assist so that we rejoice in this great latter-day work.

**Bro. G. M. Shearer**, Walker, Missouri, September 27:—

W. C. Cather, of Weir City, Kansas, has been preaching here for two weeks with fair interest, quite large crowds, and the sermons were telling; quite a lot of talk on the streets in regard to the preaching. Bro. Cather is a bright light in this work and will prove to be a mighty power. He has been blessed in every discourse.

**Bro. R. M. Maloney** wrote from Downs, Oklahoma, concerning the late reunion of the Oklahoma saints, that it was a decided success and wrought results very favorable to the work in the Territory. We give here with an extract from his minutes, being obliged to omit reunion minutes, for obvious reasons:—

We count the reunion as a success in many ways. The saints were blessed and strengthened in the faith. The Sunday school work is better understood and new energy is put forth in that line. A committee was appointed to arrange for a reunion in 1898. A gospel tent fund was started and ninety dollars subscribed during the reunion. Quite a number of church books were placed in the hands and homes of the saints. There was no jealousy nor discord among any of the saints that the writer observed, but our camp meeting passed off peacefully and pleasantly, and we are encouraged to be-

lieve that the work in Oklahoma is on better footing than ever before. Oklahoma is a new field and we are anxious and hopeful for the progress of the work here. Our reunion has given us courage, new life, and energy to press on and labor till the Master calls. We ask for the coöperation and prayers of all the saints that our efforts may be well for the latter-day work.

**Bro. J. J. Cornish**, Farwell, Michigan, September 30:—

I am right in it here; tent full of people every night, and they seem to be quiet and interested. We look for much good to be accomplished here. But I am rather drilled out; young Bro. Price only is with me, and he is now on the sick list. We have good weather for tent work.

#### EDITORIAL ITEMS.

**PRESIDENT JOSEPH SMITH** left Lamoni on Thursday, September 1, for Toronto, Ontario, to attend the conference of the London district, which convened on the 2d and 3d inst.

**Brn. William Anderson** and **J. S. Snively** left Lamoni on the 28th ult. for the Nauvoo district. **Bro. I. N. Roberts**, who lately returned from Kansas points left on the same date for Minnesota, much improved in health.

A line from **Bro. F. R. Tubb** with inclosure informs us that **Bro. Heman C. Smith** was preaching in the saints' mission hall, Bow Common Lane E., London, England, on Sunday, September 5, morning and evening; also on Tuesday and Thursday evenings. Handbills announced the services and the speaker and "missionary from America."

**Bro. G. W. Carter**, of Kerr post office, Caldwell County, Missouri, who has lately moved to Far West, writes that he finds the people ready to hear the gospel. He hopes to see many enter the fold, also to see saints gather where once driven out by violence; and that they may so live that no fault can justly be found with their conduct.

Conference of the Mobile, Alabama, district postponed until December 4. See notice.

**Bro. C. M. Fulks** reports improving prospects for the work at Coalgate, Indian Territory. Saints there had been strengthened by the labors of **Bro. S. W. Simmons**, who baptized some, ordained others to act for the branch, and left the work on a better footing with some investigating. The saints were trying to keep the unity

of the Spirit that the light may be seen and heeded by others.

The Minneapolis *Times* of the 27th ult. has a communication from Bro. E. A. Stedman, on the subject of theology as taught by Brigham Young. It is designed to inform the public concerning some points not brought out by Utah elders at work in the twin cities.

Bro. Henry and Sr. Lucinda Fry, of Missouri Valley, Iowa, wish to obtain a home among saints for their ten year old grandson, Jesse Fry, the child of their deceased son. They write that he is a good boy and used to farm life; a home at Lamoni or the region round about preferred.

Bro. Peter Muceus, of Porsgrund, Norway, who was baptized into the church in the State of Wisconsin, sends for printed matter, for reading and distribution. Bro. Muceus is a priest. He intends to study the word with a view to preaching it in his native land.

The local press makes favorable mention of the baptism of thirteen at New Castle, New South Wales, already mentioned by the brethren. Baptismal services are generally impressive and almost always make a favorable impression upon thoughtful people. Wisely conducted, they leave lasting impressions upon many.

The Roslyn, Washington, *News*, of the 11th, makes friendly mention of Bro. H. L. Holt and his preaching. It says: "One marked feature of the services is the absence of the 'Hat,' which is usually so much in evidence at the modern church." It spells hat with a big H, indicating that some folks have been overdoing it. It is refreshing to the newspaper man to meet a minister who is laboring solely because he loves the truth and wishes to present it to his fellows.

The Fort Dodge, Iowa, *Chronicle* of the 27th ult. publishes an article on the Book of Mormon, written by Bro. C. J. Hunt. The subject is clearly stated and will doubtless be understood because free from reflections upon other sects, which, we are sorry to say, has characterized some articles that have come to our table from other points of late.

The *Midland Monthly*, published at Des Moines, Iowa, contains an illustrated article on "Anti-polygamy Mor-

monism" or the "Reorganized Church of Latter Day Saints," in its October number; written by a young newspaper man of Ottumwa, Iowa. The engravings are good. The article itself contains some correct statements, for which we give the writer due credit. However, some of its statements are untrue and unjust, and with its sensational features will do us more harm than good. Some of the writer's misstatements in regard to church doctrine and attitude toward political matters are gross misrepresentations, and place the church with its people in a false light. Aside from an interview with the President of the church, the writer seems to have been unfortunate in obtaining much of his information from unofficial and unreliable sources. He has failed to comprehend, hence has failed to interpret the underlying principles and spirit of our work.

The Greek cabinet failed to receive a vote of confidence from the national legislature and resigned, on the 30th.

A summary of the progress of yellow fever in the South, since the outbreak of the epidemic to October 1, shows a total of 783 cases and 69 deaths. The plague is slowly spreading.

Buenos Ayres advices state that during the past week or so crops have suffered more from drought and severe frosts than from locusts.

Thirty-eight miners were wounded, several fatally so, in a fight between rival factions of Polanders at Girardville, Pennsylvania, the 27th.

Prime Minister Badeni, of Austria, who tendered his resignation with a request to Emperor Francis Joseph for permission to fight a duel with Doctor Wolff, the leader of the German National party in the Reichsrath, and who fought and was wounded, has been continued in power, the Emperor refusing to accept his resignation.

Japan has extended her modern system of treaties to the United States, Mexico, Brazil, Peru, and Chile, and is negotiating treaties with leading South and Central American nations. She has also made treaties with Great Britain, France, Germany, Russia, and other leading nations. The treaties are to go into effect in 1899. The light of the western world

is shining in upon oriental nations, preparing the way for the emancipation of the world.

September 29.—The late Spanish cabinet, under the leadership of General Azcarraga, Premier and Minister of War, has resigned. It is supposed that the liberal party, under Senor Sagasta, will be given the reins of government. Senor Sagasta favors the recall of General Weyler from Cuba and the granting of reforms, including a plan equivalent to home rule with a Governor General nominated by the Spanish government. The situation in Spain is critical and full of interest.

There is significance in the statement that the United States War Department has spent over twenty millions of dollars, most of it for coast defenses, since the month of July. It begins to look as if the governments of this world are basing their ideas of armaments on an opinion that "peace" is to be "taken from the earth."

Mussulman notables in Crete have petitioned the great powers and the Sultan to save them from starvation, which is threatened by destruction of their homes and supplies.

Warsaw advices dated September 28 report an extensive plot, supposed to have been engineered by socialists, to kill the Czar of Russia. The principal street in Warsaw, over which the imperial party would pass was tunnelled, for the purpose of using explosives. German officers and Polish citizens are said to have been arrested, as implicated.

Berlin advices of the 27th state that the Prussian police are on the track of a powerful anti-dynastic movement in South Germany, which includes many members of the best families, among them two notable university professors; also that Berlin authorities were endeavoring to conduct the inquiry with the utmost secrecy. From present indications the growth of democratic ideas among the people has become so deeply seated as to defy arrest, even by the monarchical police. Emperor William may see a republic established in Germany at no distant day. The world is moving, and the purposes of Providence in behalf of humanity are "ripening fast," unfolding almost every hour.

British troops have met determined resistance and with some repulses on the Indian frontier of late. Advices from Simla, October 3, show that tribal chiefs have arranged a plan of coöperation to oppose the British advance.

Senor Sagasta, of the Spanish Liberal party, has been selected by the Queen Regent to form a new ministry for Spain. It is understood that General Weyler will be recalled from Cuba and that reforms will be instituted in the island at once. The Cubans declare they will accept nothing but absolute independence.

A new ministry has been formed in Greece. Grave difficulties growing out of the late war, confront the new cabinet.

A Guatemalan, removed to Mexico, says the people of Central America are tired of misrule, robbery, and political upheavals, and want to be annexed to the United States.

## Mothers' Home Column.

EDITED BY FRANCES.

"There is a jewel which no Indian mine can buy,  
No chemic art can counterfeit;  
It makes men rich in greatest poverty,  
Makes water wine, turns wooden cups to gold,  
The homely whistle to a sweet music's strain;  
Seldom it comes—to a few from heaven sent—  
That much in little—all in naught—content."

### "DIFFERENT NATURES REQUIRE DIFFERENT TRAINING."

NATURE, as Webster defines, is peculiar constitution, hence our family circles are diversified by different natures, dispositions, and characters. Every child is marked by some peculiarity, which distinguishes it from all others, and nowhere can two children be found who are exactly, in all respects, alike.

To train is to entice or persuade. Thus we may teach and instruct; but to get those to follow what we teach is sometimes very difficult. It not only takes time, patience, and perseverance to teach and train the different dispositions which may be placed under our care, but we need more than this; we require the aid of God's Spirit to help us in so important a work. I believe all can say within themselves that many times they feel unequal for the responsibilities placed upon them; for after using our best judgment, as we consider, our object to accomplish that which we desire fails. Then it is we need our heavenly Father's help to assist us that we may decide what is best for us to do.

I believe every mother who has been placed in so responsible a position should look well to the interest of her children, and see that their conduct and habits are pure and upright. Some children are more

easily influenced by their surroundings than others. These should be guarded very carefully, for habits once formed are hard to be broken. "Just as the twig is bent the tree is inclined." Every child should be taught to obey and respect those who are placed over him, whether parent, guardian, or teacher, for if we can implant the right of principle within them, a good work is already begun.

I cannot begin to tell how all natures should be dealt with; but will mention some who have come under my own observation. A child with a sullen disposition is not responsible for that which it may have inherited from its parents, therefore they should take this in consideration, and deal with it accordingly. To force or use any severe form of punishment with one of that nature may be the worst form of training, while to reason or advise would be the best method. Those of a determined or willful disposition should be placed upon their honor, if they are old enough to comprehend their duty after its being explained to them.

Small children are great imitators, and naturally whatever their parents do or say they will most likely do the same. If we would have our children act with respect and courtesy toward us, we should act with respect to them. Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." To find out what is the right way to train them is of great importance, and there is much attached to the work of training.

I believe the gospel should be taught as the first stepping stone. As soon as their young minds can grasp the idea of there being a Supreme Being, they should be taught to reverence their Creator; also have the principle of faith explained to them. They can then feel they have a helper in every time of need, a friend that is closer than a brother. We do not know how many trials and disappointments children have while at play. I shall never forget, at one time, when quite small, how disappointed I was. Some girls came to visit me. After taking out all my toys and getting things all ready for play, some of the girls were angry and were going home. I did not know the cause and felt very much disappointed. After they had gone I ran into the house, telling my mother how badly they had treated me, and had not even stayed to help me put the things away. I told her I did not like them, and felt vexed at them. She told me I should not feel that way toward them, for our heavenly Father was sorry to see any of his children angry, and if I would ask him he would help me to treat them kindly when I should meet them again, and I must not even mention it, for I must forgive and forget. This seemed to satisfy me, and ever after this when trials or disappointments came I asked my heavenly Father to help me. This implanted the principle of faith within me that has never left me until this present time. When placed under difficult circumstances I take it to the Lord in prayer, and have always realized an answer, although at times I do not receive the answer at once.

If we could only get our children to confide in us, I believe a great many of the difficulties which now seem to exist would be removed. A child who confides in its parents, particularly its mother, never wanders very far from the path of duty, for there are but few mothers who do not teach their children to comply with all that is just.

The implantation of principle is of unspeakable importance, and especially when culled from time to time out of the Bible. The child feels its parents' authority supported by the Bible, and the authority of the Bible supported by its parents' influence.

### A FEW KIND WORDS.

They have a right to be here,  
For God intended to bless  
This earth by their presence,  
When we come to our rest.

I HAVE have often thought that I would like to give my views in regard to training children; but then I would think, "There are so many who are more able to write than you, that your time would be wasted." But now I am going to try, because I love the little things, and I try to have as much patience with them as my heavenly Father has had with me, and if they get cross and fretful I try and divert their minds away from the things that are troubling them, and I find it is just as easy to do that way as to begin to whip them. I shudder when I think of their tender flesh being pounded, because perhaps they have pushed a teacup off the table with their little elbow. I remember such a case, but I have seen so much of it for small mistakes that I have thought if I were God I would punish such people, for they seem to deserve it; (I mean those that whip.) It is said by some that sin is a part of their natures, and that it is like a disease, and the worse the disease the more medicine it takes to cure.

Well! the older I get the more I can see the beauty of taking my medicines, if I have to take them in homeopathic doses. Therefore I believe that fight with little children is time wasted, and that patience and tact is far better if used with judgment and skill. It is an old saying, "Bend the twig rather than break it," and I know for myself that when I wanted to grow a beautiful plant I was always very careful in training it. I know that it is said, "Spare the rod and spoil the child." Thus they will quote what Solomon said. Well, I do hope the Latter Day Saints will keep out of the troubles that Solomon went into, and then perhaps they will not have to get angry at a little child.

Now I have a little more to say to fathers and mothers. Please do let your children know that you love them. Not just at Christmas time, but every day. I believe the fathers and mothers love their babies. Let them know it. Why not continue to let them know it as they grow up? When they get past twelve years old they need some one to help them. Fathers, do not let a cold stone wall grow up between you and your boys. The same kiss and hug that you give him when a child will not spoil his young mustache; that is, if you have continued it up. I do not mean a kiss and a kick, I mean

a kiss and God bless you. And what is good for fathers and boys is just as good for mothers and girls also. Now I would ask you to remember how we pray to our heavenly Father to let us have his Spirit so that we may know that he still loves us, and how good we feel when we get it. Let your children have a taste of the love of God from you as they grow in years, and you will never regret it.  
LIZBETH.

**PRAYER UNION SUBJECTS.**

**MEMORY TEXTS FOR OCTOBER.**

Thursday, Oct. 7.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Prov. 28:9; D. C. 42:8-10.

Thursday, Oct. 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Galatians 6:1-10.

Thursday, Oct. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verse.—Mosiah 2.

Thursday, Oct. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalm 15; D. C. 102.

**Sunday School Department.**

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

SEND us your articles, your paragraphs, or your selections. Our supply is running low. Questions, too, are in order at all times.

When writing for the "Department" be sure to observe, 1. To write plainly. 2. To write on *but one side* of the paper. 3. To make your articles short and to the point. 4. That short paragraphs, or even sentences, are often as useful as long heavy articles. 5. To sign your full name (which will not be published if you so desire).

The reunion season is now over. Did you attend one of the reunions? Many of us did. Did you "absorb" anything in the line of Sunday school or Religio work that you can apply to your work in your local school? Will you apply it? or will you simply let it pass and you keep right on in the same old rut? I trust you will be among the wise who, when they see an improvement, will at once seek to adopt it.

Below is a copy of circular letter sent to

the various schools of the Fremont district by the assistant superintendent, Bro. Joseph Roberts, of Thurmap, Iowa. It was de-

signed to help superintendents in reviewing the period of Hebrew history just studied:—

**HEBREW HISTORY CHART.**

<b>Time of Patriarchal Rule—232 years.</b>			Call of Abraham. B. C. 1921.
Death of Jacob. B. C. 1689.	Jacob, 27 years.	Isaac, 105 years.	
<b>Time of Egyptian Rule—198 years.</b>			Exodus. B. C. 1491.
Rulers Who Knew Joseph, 54 years.		Rulers Who Knew Not Joseph, 144 years.	
<b>Time of Theocratic Rule—396 years.</b>			B. C. 1491.
King Saul. B. C. 1095.	The Judges, 331 years.	Joshua, 25 years.	
<b>Time of Monarchical Rule—120 years.</b>			Death of Solomon. B. C. 975.
Saul, 40 years.		David, 40 years.	

*Sunday School Superintendents of Fremont District:—*

This chart is suggestive of the outline your pupils should have well in mind. Enlarge on blackboard or paper for final review and frequent reference. Follow channel and it explains itself.

**THE SUNDAY SCHOOL WORK.**

THE Sunday school work is of vast importance and should not be allowed to suffer on account of a lack of interest in the different departments, but we should continually keep an eye on this work in all its different phases; for if in any part it is neglected the entire organization must suffer loss. How important then it is that we be able to view the whole machinery by becoming thoroughly acquainted with all its needs, by a prayerful study in regard to what are the best ways and means by which the greatest good can be accomplished.

No doubt we all, especially we who are not in more favored localities, feel the necessity of a better understanding in regard to the best way in which to accomplish the greatest good. And the question now is, How to bring about that better understanding, that uniformity of action may prevail.

The organizing of the general and district associations should by all be appreciated, that we may thereby have system and order, instead of confusion. But when we consider the distance that even the district associations are from a great number of Sunday school workers, and how limited the time while in convention, we think there is very great need of organization in reach of all, that the Sunday school work may receive new life and energy in all parts of the district. Have certain places where the officers and teachers of say two, three, or four schools may frequently meet, that we may each have the benefit of the other's experience, and also consult in regard to new methods and thereby become so strengthened as to infuse

life and energy into the different schools.

We should live in touch with this work every day, all the time. I know that our environments have much to do with the progress we make in this as well as in all other parts of church work, but we should so order our surroundings as to be most conducive to spiritual growth.

I know we housewives are always busy. We cook too much; we eat too much. A full stomach, a stupefied intellect. You say variety is conducive to health, and so it is; but we do not have to cook it all the same day; cabbage to-day, turnips to-morrow; ample time to study Sunday's lesson.

We need not be afraid of eating too little, unless it be in time of real famine. It is spiritual food that we use so sparingly; not that it is not prepared, but that we have become so entangled with the things of this world as to repel the Spirit, rather than invite its holy presence.

Inasmuch as the Sunday schools are stepping stones to the church, yea, real auxiliaries, they should engage the attention of the entire church; and when we consider the wonderful influence that the elders have, we think that every elder, whether local or traveling, should encourage the Sunday schools by their presence, and also by a word of cheer and comfort, that the whole school, both officers, teachers, and scholars, may take new courage and press on, when they may otherwise give up the school and go home thoroughly disgusted with Sunday school work, feeling that no one is interested and therefore that their work has all been a failure. . . .



We hear much said about coming up higher. It is preached, and it is talked; but it must be practiced.

We receive encouraging reports of the Sunday school work in various districts, for which we feel truly thankful; and we of this district should take courage and move forward, determined to do all we can for the advancement of this grand work, praying for the power and influence of the Holy Spirit that we may intelligently move forward, realizing that the blessings of heaven are resting upon our labors.

Sr. Heppie Morris, at the Southeastern Illinois Sunday school convention.

## Letter Department.

KEWANEE, Ill., Sept. 20.

*Editors Herald:*—Our district conference and Sunday school convention, held at Buffalo Prairie, was quite well attended, the young saints taking an active part at the convention. Preaching by Brn. J. H. Lake, D. C. Smith, and T. J. Sheldon, which was well received, made the sessions instructive and interesting. Branch reports show a gain of membership throughout the district.

The saints' new brick church building in this city is progressing exceptionally well, and the trustees are worthy of high congratulations for zeal and ability, as the entire charge is given to them, and all who behold the building express entire appreciation and satisfaction. It now appears that the saints here will have more prestige and consideration from the higher classes, and a greater opportunity for bringing our beliefs before them than ever before. Meetings are continued each Sunday morning, with Sunday school immediately after in the Y. M. C. A. rooms, which are comfortable and pleasant. These meetings, with Young People's Willing Workers and Prayer Union, held at the homes of saints, keep the spirit of zeal and fellowship awake.

Brn. J. D. Jones and W. Willitts are filling appointments at a neighboring town: so prospects seem bright, and prosperity forthcoming, although the saints have not inherited the earth as yet; but with faith, hope, and charity, we trust to continue the journey of life, and be found worthy of such an inheritance with the redeemed.

Your brother in Christ,  
ALMA WHITEHOUSE.

ST. LOUIS, Mo., Sept. 15.

*Editors Herald:*—Our district tent was first set up three months ago, and several have stated that this has been the most successful season since it was stretched. This opinion is no doubt formed from general appearances, for eternity alone will reveal the full extent of good done this year, as well as years past. Counting to-night, we have had nine weeks of preaching under this canvas, at five points in the district, and the apparent fruits have been seven baptized and a good many believers. The work has been under the supervision of our missionary, Elder M. H. Bond, who also did a great deal of the preaching.

The local ministry have assisted more this year than heretofore. Six of them have preached, and several others have actively aided in the singing, prayer, and other service not so noticeable, but none the less important. As far as I could observe, every effort was blessed with power, and surely we have great reason to thank our Master for these and many other blessings received up to the present time.

At Oak Hill (know as Gravois or Beckville), excepting two nights, we held four weeks of continuous preaching, with two sermons each Sunday, and baptized four of the seven mentioned. And right here I wish to note that gospel work done there, perhaps thirty or thirty-five years ago, by your senior editor and others, still lives in the hearts and souls of the now members of the Reorganized Church, who still bring forth fruit to the glory of God.

The tent is now pitched in the northwestern part of the city, just outside the limits, on Bro. Frank Gall's lot. Bro. Gall has kindly done most of the incidental work about the tent, as he and his estimable wife have cared for it in general, and made visitors welcome spiritually and temporally. The weather turned bad after the first few days, but I feel sure that the efforts which were especially blest, will result in good.

From these experiences I suggest that the best way to reach the people of large cities is with tents. A tent should be made of oiled, light weight material, nearly if not quite round, with one center pole separately fastened, so as to raise and lower the tent by means of block and tackle. It should be dropped every night. This will not only cover the furniture, and thus better secure it from rain and pilfering, but will also save it from cyclones and tornadoes; for this latter element we have had to reckon with this year to the extent of about twenty dollars. A portable organ and canvas folding seats in number about seventy-five. One elder in charge will do if he has an organist. And if a choir of about eight could attend regularly, or even occasionally, and sing those songs composed by the saints, for those who work spiritually, there would be abundant success almost anywhere in the city.

I should mention that the police have shown great anxiety to give us full protection of the law, but we have had no trouble either in St. Louis or East St. Louis; further, I want to thank Bro. John Novis, of Oak Hill, for assisting in watching the tent there.

Yours,  
JOHN S. PARRISH.

COATS, Ark., Sept. 22.

*Editors Herald:*—I started to my mission field August 27, and according to previous appointment stopped at Cane Hill, Missouri, and preached at night to a very attentive audience. I am glad to report the Sunday school at Cane Hill progressing finely under the supervision of Bro. Philemon Frisbie. Next day I arrived at Coats, and preached to a full house of eager listeners, being assisted by Bro. D. R. Baldwin, of Ravenden Springs. He preached in the forenoon on

Sunday and I in the evening. At the close of the meeting several, who are not of our faith, requested us to come again, and we arranged to begin a protracted meeting September 18.

I received an invitation from Bro. J. A. Sinclair of near West Plains, Missouri, to be present at his forty-fourth wedding anniversary, which they would celebrate September 1. Seven of their children, many grandchildren, besides saints and friends were present, and all seemed to be happy. Dinner was announced, and behold a long table spread with bounties good enough for a king. Afterwards we repaired to a beautiful grove, where seats had been prepared for the occasion, and I had the privilege of addressing the audience upon the sacred tie of the marriage covenant. At night I preached at the Bootman schoolhouse, and continued each evening until I delivered seven sermons, being assisted by Bro. C. M. Bootman. One was baptized at the close of the meeting, and several more seemed to be somewhat interested.

The next point was Vera Cruz branch, Douglas County, Missouri, having been summoned to serve on an elder's court, to try two brethren for unchristianlike conduct. I will suggest that the saints everywhere will do well to heed the instructions given by Paul to Timothy, which reads: "Against an elder receive not an accusation, but before two or three witnesses."—1 Tim. 5:19. While we were at Vera Cruz met many brethren and friends whom I had not seen for three years; some of them gave me a pressing invitation to stay longer and preach for them, but I felt like duty called me to my own field of labor. When we had finished the business, we started for my home, Pomona, Missouri, a distance of fifty miles; as there are no railroads we had to make the trip with a team. Brn. C. M. Bootman, John B. Graham, M. B. Williams, and I were the crowd, and I believe that each enjoyed the trip. We arrived at my house late Wednesday evening, the 15th, and I enjoyed a stay of two days with my family.

I came here the 18th, according to previous appointment, and began a meeting the same evening and on Sunday. People came six and seven miles, and a few saints came fifteen miles. Half of the people could not get in the house. There is a good interest manifest. I have had a lonesome time introducing the angel message to the people of North Arkansas, and at times I have thought I was doing no good at all. But I have learned that it takes a long, steady fight to revolutionize people's minds and build up our work in new fields. I now see the mist is clearing away in this field. During my absence I received invitations to go to ten counties in the north half of the State to preach the gospel. Among them an inquiry from a Baptist preacher wishing me to tell him something about our faith. I opened a correspondence with him, and sent some of our literature. A few days ago I received a letter from him, stating that he is converted, and wishes me to come and baptize him. He said, "I have preached what the Baptists

called the Bible for nine years, but God has shown me that the Latter Day Saints are right."

I am truly glad that the time has come when I can report favorable news for the work in North Arkansas. Now we need to pray the Lord to send more laborers to Arkansas.

Some sectarians are writing and challenging for discussion, but I shall do as I have done before, hold them off until I see that a discussion is absolutely necessary.

JOSEPH WARD.

PARRISH, Ill.; Sept. 9.

*Editors Herald:*—Bro. Slover and I have been holding meetings at the above place, and four were baptized on Tuesday; one a Christian preacher. Our Master graciously bestowed his Spirit, to our confirmation and joy. The cause is in a fair condition I think at that place. Before coming here I held meetings at Springerton and Bungay two weeks, but there was not much interest at either place. I visited a sister of the Utah faith and explained the difference between the two churches; she hardly knew anything about the history of the church or about polygamy. We left her very favorable to our claims, and think she will come into the true church ere long. We came to Odel school-house yesterday; meeting last night, school full, good liberty; will remain over Sunday. Pray for us that we may receive health, wisdom, and strength for the work; all the saints are talking of going to the reunion of the district at Arrington Station, on Air Line railroad.

Yours in the faith,

V. D. BAGGERLY.

RODGERS, Texas, Sept. 18.

*Editors Herald:*—I started last Saturday to go to Gatesville, Coryell County, to meet some members of the church there to carry me to Pidcoke, some sixteen miles away, where I expected to do some preaching; but missing train connection at McGregor, did not arrive at Gatesville until Sunday, so did not meet anyone to carry me to Pidcoke. I did not have money to pay for conveyance, and could not walk that distance and carry my grip, so I turned back and stopped off at Rodgers to visit the saints there. I found them getting along about as usual. Bro. E. D. Thompson is at his shoe bench, mending shoes for the public, and arguing on the Scriptures with those who don't agree with him. He keeps his Bible right at hand to refer to. He has lived here for some time, but is talking about moving to Wichita County for the health of his wife and daughter Tennie; and he says he wants to get where there is a branch of the church. It may be that he wants to get into a new section, where he can do more preaching.

I aim to leave here next Monday. I have to do what preaching I do in a small section of country, on account of scarcity of money. I have received three dollars and forty-two cents this conference year. My family has not received anything from any source as to the church. I hardly ever preach the law of tithing, because I am a missionary, and fear

some one would say I did it for my own and my family's benefit; and so very little tithing is paid in this section of Texas. The Bishop seems to think this district ought to pay the expenses of one missionary. I guess I have spoiled the district, in paying my own expenses for so long and not calling upon them. I suppose they thought I had plenty of money, but this is to notify the district that I am not able to pay my indebtedness at this time, and if you can pay your tithing to the church, then the church can pay my family what is owing them. The money must be paid into the Bishop's hands before he pay pay it out. "Pay that thou owest;" the Lord not excepted.

I am still yours in bonds,

E. W. NUNLEY.

SAN FRANCISCO, Cal., Sept. 13.

*Editors Herald:*—Our reunion at Bushrod park is over, and many hearts were made to rejoice as the faith and hope of the saints were explained by the various speakers. Three of the speakers are worthy of special mention; Brn. Hilliard, Barmore, and Parkin. Bro. Hilliard delivered the crowning two sermons of the last day. In the morning he took for his text Matthew 16:17-19, and showed that the "gates of hell" had not and could not prevail against Christ's church. He followed in the evening on the same subject, proving that "if his church could not cast the Devil out, it had no power to save, and if it has not power in this world to cast him out, what assurance have we that Christ will have power over him in the other world?" He showed that there has been a conflict between Christ and the Devil all down through the stream of time, and that Christ would finally wrest his power from him and gain a complete victory. When we enter Christ's church we enter the conflict too, and we must not be discouraged, but have faith in God, and appeal to him in the name of Christ, and have faith *all the time*. His sermon was more than well received. We have only one George H. Hilliard, but I wish we had more. The saints are all jubilant.

CHAS. A. PARKIN.

NEW CASTLE, N. S. W., Aug. 18.

*Editors Herald:*—Last Sunday the president of the Hamilton branch (New Castle) baptized thirteen in the Hunter River; and today we officiated for two more. This makes sixteen in the last three months. Half of them were the fruits of the work of teachers in the Sunday school.

The children in this country have a slight advantage over some others by the knowledge received at the day school, where scripture lessons are a part of the course of study. But the children of the saints' Sunday school would not need to depend on that alone. The excellent instruction contained in the *Quarterlies*, which is inculcated by faithful teachers, prepares them for the kingdom sooner than those belonging to parents of other churches. I noticed that the superintendent of the saints' school sometimes curtailed the lesson review and finished by catechizing the children on the first

principles of the gospel. Hardly a child in the school can be found who cannot pass the examination satisfactorily. It is a common thing, too, to see the same juveniles at the mid-week prayer meeting. These are among the hopeful signs in our ranks in this land.

Mr. Ben Tillet, the socialist and labor orator, worker, and agitator, of London, is now in the colonies for his health and on a lecture tour. He is naturally eloquent; and the irregularities and evils of the financial, industrial, and social departments of the world's affairs furnish him with favorable material upon which to spend his eloquence. The papers are criticising his positions, which serves to bring out both sides of the great and crying problems now before the world.

One point was of interest to me, and that was the hope which he expressed that selfishness would be put away among the great suffering mass of laboring classes of humanity. Such, he said, only defeated their aims. Here is the crux of the whole position. Several socialistic schemes have been tried and failure resulted; because the perversity of human nature, with its selfishness, ambition, or jealousy stood in the way to success. The principles of the colony or community were nice on paper, but impractical in the present constitution of human nature. The world is helpless after all, and needs regeneration. And He who offers to regenerate the human heart also provides the best plan of Christian socialism to be obtained. We claim to have this plan and regeneration, restored by the Author. What *tremendous* importance there is in our message! Are our efforts as a church, to herald these glad tidings to others, commensurate with the importance of the message and our responsibility in the same? If we can answer in the affirmative, happy are we.

I go to Sydney this week to expose Utah elders who, I am informed, are introducing themselves as elders of the Reorganized Church of Jesus Christ of Latter Day Saints.

GOMER WELLS.

Foundry Hill, WHITLOCK,  
Tennessee, Oct. 1.

*Editors Herald:*—The work is onward in this part of the mission, we are glad to note. By the united efforts of Brn. Henson, Snow, and the writer we have added by baptism sixty-one, and there are many more "almost persuaded." Bro. Henson is a "stalwart" for this country, and is the very best in my acquaintance for warming up the old branches and watering those who have been converted for years, as well as others. He has done the major part of the baptizing and is the right man here, and should be richly sustained.

We organized a Sunday school yesterday and sent for supplies—the first in the district that I know of. The "yellow jack" is in close proximity; the people are praying for frost. Bro. T. C. K. is quarantined at Scranton. Afflictions come not singly. May the good Lord abundantly provide.

Yours,

T. W. CHATBURN.

SAN FRANCISCO, Cal., Sept. 20.

*Editors Herald:*—I wrote to the *Herald* about seven years ago, asking for the prayers of the saints in my behalf. I had been suffering from acute neuralgia for many months; and as I sat some days after writing, thinking now that the *Herald* had been published and mailed, and some had received their papers and in the evening would pray for me and I would be healed, suddenly the pain all left me and it has never returned.

I have received instant relief from pain many times through the prayers of the saints; and now I believe the Lord will give me strength according to my needs if the saints will kindly remember me in their secret prayers. I have six small children and my duties are many; but if I work but a few hours at what I did not consider hard work in the past, I am not able to be up at all the next day. I ask you all to pray for me, dear saints, that if it is the Lord's will I may become robust and strong, and I will try to be faithful as I have tried in my weakness.

In bonds,

MARY HAWLEY.

ARTHUR, Ont., Sept. 22.

*Editors Herald:*—Am busy in the work, preaching and visiting every day; am at present feeling very unwell. The Lord is blessing my labors abundantly of late; am having full houses; many are interested while multitudes are scorning; yet notwithstanding the opposition, the cause of God is rolling forth. It seems to move the faster when persecution rages and slanderous stories go the rounds. Twenty-four have been baptized this last month and others are about to step into the kingdom. I expect Elder R. C. Evans shortly to organize a branch.

I find lots to do; more calls than I can fill, and it seems much easier to convince and convict the people of late than ever before in my work. Was sorry to learn of the persecution that fell to our brother, T. C. Kelley, in Mississippi. Truly Satan is not dead yet and has not forgotten his old tactics of killing off the saints. May the Lord help us to be faithful that we may be accounted worthy to suffer when Satan shall again seek to destroy God's people. No doubt persecution will be more general when the endowments from heaven are given to the ministry.

As ever, in the conflict,

DANIEL MACGREGOR.

RITCHIE, Ill., Sept. 24.

*Editors Herald:*—The late two-days' meeting held at Mission branch, LaSalle County, was in many regards a success. The weather was ideal; the social services were peaceful and spiritual, and the preaching represented "unity in diversity." Two young brethren were ordained to the priesthood, and if prayers and good wishes have influence on life's successes, doubtless they will have attained a full measure at the end of their earthly working days. Brethren John H. Lake, T. J. Sheldon, W. Vickery, L. Houghton, and G. Schiedecker were present, besides a number of the resident brethren contributed

materially to the success of the meetings. "It was good to be there."

We passed on from Mission to visit scattered Israel in Braidwood, Coal City, and other adjacent places. Thus far we have found all in the faith, and in most instances in the spirit of the gospel. Everywhere the time to visit seemed too short to me, and in some instances my soul was filled with love and gratitude to God in witnessing how those isolated saints are kept in the beautiful life and faith of the gospel by reading God's word and living to enjoy the indwelling of the Holy Spirit. Our Lord made no mistake when he said: "The water that I shall give him shall be in him a well of water springing up unto everlasting life." I fully realized that there was no spot on this earth where it was not "good to be a saint of latter days."

In company with Bro. L. Houghton we began a series of meetings last evening in an M. E. chapel in this neighborhood. We hope to continue the effort so long as the interest of the work shall demand, or circumstances permit. We had a good-sized audience last evening, but we do not accept it, necessarily, as a compliment to preachers to have a large congregation to hear the first sermon. We seek for wisdom and strength to do our duty, leaving results with God.

Believing all will be "crowned" who "strive lawfully," I remain, "in hope of eternal life, which God, that cannot lie, promised before the world began." F. M. COOPER.

LUCAS, Iowa, Sept. 29.

*Editors Herald:*—On August 1 I secured the use of the Coal Creek Union church, thirteen miles west of Oskaloosa, used it one week, when the Baptists and United Brethren, who have regular appointments there, closed the door against me at the close of the first week, and threatened me with eggs, "rare done." But this was stopped by those they call sinners. After being shut out, I went to Oskaloosa, expecting to go north the next afternoon; but while I was walking on the streets, I was met by three men, who asked me if I was the man that had been preaching at Coal Creek. I told them I was; they said, "We are not members of any church, but we helped to build it a Union church, and still help to keep it up—help pay two preachers—and we demand equal rights and justice to all. Will you come back if we will secure the church?" I told them I would. They got up a petition and circulated it among the donors of the church, and returned to Oskaloosa, and took me back, opened the church, where we had fair congregations for two weeks. I left several near the kingdom, and they have since sent for me to come back, and I expect to visit them soon after conference.

From there I went to Pekay; again I was shut out of the Congregational church, but the good people of Pekay who have not been poisoned by sectarianism opened the large new schoolhouse, when I held meetings for about three weeks with good interest.

I had the pleasure of baptizing Sister Calbert, whom I feel confident will be an active and useful member, and there are several

more that will follow soon. I organized a Sunday school and a cottage prayer meeting. There are several good saints in Pekay, and I have no doubt of the success of the work in that place.

At the close of our last services, in behalf of the saints and friends, Sister Campbell presented me with a fine Bible; and the good people of Oskaloosa and Pekay, knowing that it takes money to travel on the cars, amply supplied my wants in that line. I went from there to Lost Creek, held two services, expect to return and hold a series of meetings.

W. H. KEPHART.

EAST AURORA, N. Y., Sept. 23.

*Editors Herald:*—After an absence of nearly six weeks from my field of labor, on account of sickness of my little girl, I am glad to be able to report that all is fairly well, and that I am again in my field. One week ago yesterday I landed in East Aurora, and was made welcome at the home of Bro. Philip C. Fisher and wife. The next evening I opened up the fall campaign at East Elma, and have preached there every evening since then. Congregations are not large but some few seem interested and, for their sakes, I am working and praying. Preaching every evening, and then riding four and three fourth miles in the night air, isn't the best for the health of the preacher; but as there seemed to be no alternative, I have been doing so, feeling thankful to have a good home at the end of the ride.

I hope my correspondents will be charitable enough to forgive any seeming negligence on my part, the past four weeks.

My permanent address is Temple, Lake County, Ohio.

In gospel bonds,

ISAAC M. SMITH.

ORTING, Wash., Sept. 21.

*Editors Herald:*—I am alone again, as to ministerial help. Bro. Chase having remained at Castle Rock. We left Waterloo together, intending to come up into these parts; but means were getting short, so concluded to unite our funds and separate; Bro. Chase and Bro. S. Crum to put up the tent in a large hop field. Preach nights and pick hops during the day, and make a small raise. But I have since learned that business matters prevented Bro. Crum from going with him, leaving Bro. Chase to do his own picking, cooking, singing, praying, and preaching, all of which he can and will do without complaint; but it is no soft job—to put it in western form—I can assure you. I am proud of the Latter Day Saint ministry, and I believe the Lord is.

I went on up to Ellensburg some two hundred and fifty miles (where I was met and kindly cared for by Bro. Dawson and family) to see what could be done there, and to meet a Campbellite divine who had made a bitter attack on the faith, it being supposed that a discussion might grow out of the affair, I preached in his presence, giving as full a presentation of our faith as I could in the time allotted me, not forgetting those parts most offensive to him, then gave opportunity for reply; but silence reigned; neither he nor

the audience wanted any more doctrine or debate.

At Roslyn, my next stopping place, I met a small band of saints holding up the standard as best they can amid much wickedness, who seemed pleased to meet me, which pleasure was mutual. The use of the Baptist church was obtained, where we did our best—saints and minister—to tell the old story for nine evenings; results not as great as we desired; three were baptized, the fruits, I judge, of Bro. and Sr. Smith's labors. I there had the pleasure of meeting Bro. David Davis, a son of old Bro. Davis, so well and favorably known in California. I was reminded of the old saying, "A chip off the old block." Perhaps I need not say that I was well cared for and my temporal wants not forgotten by the saints of Roslyn. I also met Bro. Enge, an earnest worker, who walked thirty miles to attend one meeting, and gave me a dollar. I cannot say, Go others and do likewise, for that seemed too much of an effort.

On Thursday I came here, found a noble little band of workers and an appointment out for that evening, so no time was lost in the change, and that is what we elders like. The Christian meetinghouse had been obtained here, in which we have held six services. The attendance has not been large, but we are encouraged in knowing that God's Spirit has been present, and we felt an occasion that is of enough importance for it to attend we can well afford to. Some here seem much interested. Bro. Enge drove the opening wedge here, and he may well feel proud of the results of his efforts that were followed up by Brn. John Davis and J. C. Clapp. These brethren are held in high esteem in these parts; and Bro. John, having been longest among them, they think he belongs to them; and I think the sooner they are allowed to possess their property the better.

At Castle Rock we held fourteen well-attended meetings in the city hall, upwards of one hundred in attendance; baptized three and left several more that will unite at no distant day. Was kindly cared for at the hospitable home of Bro. Crum, whose honest life there has done much towards aiding the interest of the cause. I am feeling well in body and am hopeful. May God bless our cause, is my prayer.

Until further notice my address will be Castle Rock, Cowlitz County, Washington, care of Samuel Crum.

HIRAM L. HOLT.

SANDYVILLE, Iowa, Sept. 24.

*Editors Herald:*—I reached this place on the 21st; began services the same evening in the old district tent. Am abiding with Bro. Joseph Knox and wife, while holding a series of services. Am not able to speak yet of possible developments here. Preached twice on Sunday the 19th at Des Moines, and in the afternoon baptized a brother, Henry T. Watson, an intelligent man, fifty-one years old. Some may remember him as an investigator at Woodbine reunion in 1896. I think him an humble man.

Will saints of Des Moines district, who can,

aid Bro. J. S. Roth financially, who is at Nevada, Story County, with the district tent. Bro. and Sr. W. C. Hardy are the only saints living at Nevada. Bro. E. B. Morgan will aid in the labor, preaching the word, at Nevada.

Bro. J. F. McDowell is in our district for a brief rest up, visiting sister and niece; has recently encouraged the saints at Runnells, in a ministerial way; will visit other points, and expects to be with us till after the conference to be held at Runnells, October 8-10. We expect a large attendance at the conference, in fact quite a reunion; and we hope all will come praying for a divine blessing on the work in this district, and a blessed, spiritual conference. We also anticipate a goodly attendance of the younger people in the interests of the Sunday school work. Saints must arouse themselves and apply their energies to greater faithfulness and diligence, and put on "the whole armor of God," and be prepared for developments of grave character in the world at no distant day. "Gentile times" are closing, and new elements are coming to the front in the revolutionary order of things in churches and in state. Let us remember and remain on the great foundation of the gospel restored.

Pray for the laborers in the Lord's vineyard.  
C. SCOTT.

Tent G 2, U. S. Detention Camp,  
FONTAINEBLEAU, Miss.,  
September 27.

*Editors Herald:*—At this writing I am in the employ of the United States government, engaged in eating and resting by day, and sleeping in quite a comfortable tent at night. Uncle Sam does not pay anything for this service, but insists on its being done for ten days, before he will permit me and about five hundred others to leave the place. I have been many times invited to enjoy the hospitality of others, but this is the first time I was ever *compelled* to accept.

The yellow fever scare has already done a vast deal of injury to this southern country. Business is paralyzed, and travel is suspended between all coast and many other southern towns, except under strict quarantine regulations, and quite a number of towns have "shotgun" quarantine, and will not allow anyone from the infected portions of the country to enter them under any circumstances.

"Experts," are disagreed as to whether it is really yellow fever or not. Some say it is, and some say it is not. So the poor unfortunate ones who have the fever are denied the satisfaction of knowing the name of the disease from which they suffer. So far the death rate has been about three in one hundred, while in 1878, I am told by a Dr. Adams, who was here at the time, it was about seven in every ten. There is no need for so much alarm, only Uncle Sam has a few hundred thousand dollars on hand to be used for yellow fever epidemics, and some of the quarantine doctors wanted an epidemic, and one would not come along, and so they had to "get up" one. The money was not comeatable in any other way.

A lady near Scranton had fever. The

local physician said it was "dengue," but the expert said "yellow." The local man gave up his own head and doctored by the aid of the "experts" for a few days, treating her for yellow fever. The lady grew worse. The local man then laid off the expert's head, and replaced his own upon his shoulders, and ceased treating her for yellow fever, and she was soon all right. It makes one think of the poor woman spoken of in the New Testament, who had "suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse."

The loss to the business of the country will be millions, besides great inconvenience to those who want to pass from place to place; and many who are dependent on their daily wages for a living are being fast reduced to the verge of starvation, and all because "men's hearts falling them for fear, and for looking after those things which are coming on the earth." Truly all things are in "commotion." It is just what might be expected. Who that believes the Bible can be surprised?

My time will be out in the camps on October 3. I go then to Garland, Alabama, to attend conference there the 9th and 10th.

In bonds,

T. C. KELLEY.

ALPINE, Mich., Sept. 28.

*Editors Herald:*—The work is progressing finely in this part of the vineyard. The Grand Rapids branch held its two-days' meeting a few miles north of here August 14 and 15 and meetings have been continued every Sunday since then until September 25. Elders Baggerly, H. H. Robinson, R. E. Grant, and E. K. Evans assisted and gave us many glorious sermons.

On September 12 Elder R. E. Grant led six into the water and buried them in baptism. I think there are others very near the door. The church doors in this community still remain closed against us, but we still have places to meet.

Yours in bonds,

MARY NORTON.

SAN FRANCISCO, Cal., Sept. 21.

*Editors Herald:*—Bro. Hilliard has left us. He preached on the "latter-day Apostasy," Sunday evening, from 2 Peter 2:1, 2, and 1 Timothy 4:1-3. I wish every Salt Lake Mormon could have heard it. He showed that they, the leaders, had fulfilled these predictions and the "way of truth" spoken against. His sermon was listened to with good attention. He also spoke in the morning for us on the text, "The fool hath said in his heart there is no God." Psalms 53:1. And again for the folks at Oakland. I did not hear that, but others said it was good. The work here is onward. We have some things that hinder, but in the main we go ahead.

In bonds,

C. A. PARKIN.

"Many a man refuses to love his neighbor as himself because he has a garden and his neighbor keeps hens."

## Original Articles.

## TACTICS OF DISCIPLES.—NO. 5.

BY ALVIN KNISLEY.

TAYLOR.—“We have a record of what the apostles did, and God’s will revealed to man through them, and, as we have this, we do not need the apostles in person in the local congregations of Christ in order to do wondrous works to cause men to turn to Christ.”

Comment.—On a parity of reasoning we might say that we have a record of what the elders and deacons did, and therefore we do not need them in person. If the fact of our having a record of what the apostles did, and of some revelations given to the saints through them is evidence that we do not need them now, the same argument will hold good in the case of the elders and deacons. Or it will hold good in the case of any other officers, so long as it happens to relate some of the things they did. The New Testament does not pretend to record all the things the apostles did, neither does it pretend to give or record all the revelations given through the apostles for the benefit of the church. The New Testament is of a historical and doctrinal character. Some very important things the apostles did, and some doctrines of equal importance which they taught are therein written. This is admitted by everybody, I believe, who even professes to believe the Bible. But who knows, Mr. Taylor, but what there were doctrines not in the Bible of equal importance with those contained therein, taught and practiced by primitive Christians and obligatory on modern Christians? I can tell you who knows; the Latter Day Saints. One good consolation is the fact that there is enough written there to prove that the Disciple Church is not the true church.

Taylor.—“We have their word, and if men cannot believe them, they would not believe though one was raised from the dead.”

Comment.—You do not know that we have all their word that was even written. And if what they wrote was the word of the Lord, writing it did not constitute it his word. It existed before it was written, and was his

word written or unwritten. Before it was written it was delivered orally from the mouth of God’s chosen ministers, who took not the honor upon themselves. And as Paul declares to the Thessalonians:—

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.—1 Thess. 1:5.

Taylor.—“We have all the words of prophecy that are necessary in order to our salvation in a written language, and therefore when we wish to hear one of the prophets speak, just open the Bible and read.”

Comment.—On the same ground we might say we have all the words of preaching necessary for our salvation in a written language, and that whenever we wish to hear a sermon or a preacher speak, we can just open the Bible and read. Likewise, the Bible gives an account of Christ feeding several thousand on a few loaves of bread and fishes; hence, whenever we get hungry, to save the trouble of baking and cooking now-a-days we might just look up that portion of scripture and read it! Ah! Mr. Taylor, to read of blessings people received eighteen centuries ago is not sufficient for us; we want them ourselves. And as regards the continuation of apostles and prophets, with the other officers mentioned in the New Testament, we have this from Paul:—

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Eph. 4: 11–13.

This quotation may seem rather long to the most of our readers, with whom it is so familiar. I hope, however, that their *Heralds* will chance fall into the hands of some one else with whom it is not so familiar as with themselves. Its importance consists in its giving the names of some of the officers of the ancient church, as well as indicating the object of their being placed in it, and the length of time designed for them to continue. “Till we all come in the unity of the faith;” “unto a perfect man,” etc. It is easily perceived that that time is somewhat distant yet. Apostles and prophets, with the other officers, were

to continue until the arrival of that period designated by the apostle.

In conversation with a Disciple minister one time on this subject—the necessity of having some men now which they have not, as Christian officers—he argued that they were not now necessary. I asked him about some holding inferior offices, if they were not now necessary, saying that “I heard you say in your sermon the other Sunday that your people ought to get an ‘evangelist’ here to hold services”? O, yes, he believed in having evangelists, and I think admitted the right of deacons as well, if not elders and bishops. But I told him that all those officers with apostles and prophets were to continue till we come in the unity of the faith,” etc., quoting to him the language of Paul. “Well,” he said, “that time has arrived, that period came, that promise was fulfilled; hence, away with apostles and prophets.”

“Then,” I said, “if that time arrived, why do you have those other officers, seeing they too were to continue, with the apostles and prophets, till those stated conditions came? Paul says, God gave apostles, prophets, evangelists, pastors, and teachers, to continue till the saints ‘came in the unity of the faith,’ ‘unto a perfect man, unto the measure of the stature of the fullness of Christ.’ Now if that time has not yet come, we need all those officers; if it has come we need none of them, or one no more than the other.” It is, perhaps, needless to say that I had the poor preacher “boxed.”

Taylor.—“God does not make revelations to any person now, as his work was made complete when he made his last revelation to the apostle John.”

Comment.—Again you assert that which you do not know to be true. The former clause of your sentence, in which you assert that God does not reveal himself to any person now, is based on the latter, which asserts that God’s work was completed in the last revelation he gave to John. By his “work” we will allow that you mean his written *word*, his revelation, as it is scarcely probable you would believe him to have no more *work* to do now or henceforth. Yet you are constantly saying things just as silly.

There is neither proof that the reve-

lation God gave to John on Patmos was the last revelation given to any one on earth, or that the revelation he gave to John completed his work of revelation. If there is to be any credit attached to the early fathers for the works they wrote, the very opposite of your statement is true. They testify that God continued to reveal his mind and power during the second, third, and also the fourth centuries. (See Church History, American edition, page 254; Mosheim's History, vol. 1, p. 78; sermon 94 of John Wesley, on The More Excellent Way.) If I were to take time here to search, I could give lots of other references to different works now extant, which testify to the continuation of those divine manifestations for a considerable period after the deaths of the apostles. The fact of John's book being the last one in the Bible is no reason that it was the last one given.

Taylor.—“In God's word we have a record of miracles. But what were they for? The purpose was to cause men to believe.”

Comment.—We deny your statement. But even if it were true, your conclusion that miracles are not now needed does not correctly follow. The purpose of a miracle depended on what its nature was. Some miracles were performed for one purpose and some for another. Some were performed for the restoration of sight to the blind, others for hearing to the deaf; others to empower the lame to walk. But instead of making whole the blind and deaf for the use and benefit of those senses to the ones enjoying them, you would lead us to believe that they were cured for the purpose of making some one else believe that Jesus was the Son of God.

Taylor.—“Are they necessary now? . . . No.”

Comment.—Why not; if they were done to cause people to believe. There are over a billion of unbelievers now out of a billion and a half of people.

Taylor.—“Unless the record, or Bible, was wiped out of existence, and the world was left bare in superstition and ignorance.”

Comment.—The fact of the Bible having existence does not preclude the necessity of modern miracles if

they were anciently done to make believers. The Bible does not claim to take the place of miracles. If it does, why not produce the passage? This you do not do. You cannot do it, because there is not such a passage to be found in it. The New Testament tells of some of the miracles performed by Christ and the apostles. It also tells some truths and unfolds some doctrines believed by the best people on the earth at that time. Those doctrines and facts had existence though, before they were written down. Writing them down on tanned skin did not constitute them what they were. Miracles were performed while those truths were personally carried forth and delivered by the apostles; why should they cease to be performed simply because those truths were written down. If miracles were done to make people believe it is evident that they are needed now if anything more than before they were written. If people would not believe the testimony of living witnesses, they would be less likely to believe the testimony of dead witnesses, especially when it is eighteen hundred years old. Paul says:—

Covet earnestly the best gifts; and yet show I unto you a more excellent way.—1 Cor. 12: 31.

Quoting this, Mr. Taylor proceeds to quote part of the following chapter, the thirteenth, and particularly the eighth verse, where Paul says:—

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Taylor.—“Now, is it not a fact that there are not any divinely inspired prophets living now?”

Comment.—No; because there are. The passage quoted does not justify your conclusion.

Taylor.—“Is it not a fact that speaking in unknown tongues—with-out first learning the tongue—has ceased?”

Comment.—Yes; and it is equally true that it has revived again, and is now enjoyed by the people of the Lord. It ceased with many other things, because of wickedness and apostasy, but returned when the gospel was restored to earth in the fore part of this century.

Taylor.—“Is it not a fact that supernatural knowledge has not been

handed down in succession from the apostles, and therefore has vanished from men?”

Comment.—It may be a fact, but that is not a reason that it is not now enjoyed or possessed by any. It is a fact that the true church has not been handed down or existed in succession from the apostle's days. But the true church has been restored, and supernatural knowledge, which is one of its components, was restored with it.

Taylor.—“Show (!) me the man who can perform one miracle.”

Comment.—I can't do it. There is, however, One above who can perform one miracle, and who has performed many miracles in these last days through the mediumship of his chosen servants. He is continuing to perform them day by day in restoring sight to the blind, hearing to the deaf, raising his people from their beds of sickness and affliction, and in many other cases too numerous to mention. Peter said:—

Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk.—Acts 3: 12.

He could not do it independently of the intervention of God.

Taylor.—“Show (!) me the man who can speak one unknown language to him, and can interpret it in his own language!”

Comment.—We could show you many men who have spoken in unknown languages and interpreted them by the same power by which they spoke them. This is one of the spiritual gifts mentioned by Paul in 1 Corinthians 12. He says “the manifestation of the Spirit is given to every man to profit withal.” To one was given one gift, to another another gift, “dividing to every man severally as he [God] will.” Those gifts are precious, and cometh from God, and are not enjoyed by the will of man, but by the will of God.

Taylor.—“They cannot be found among the living of to-day.”

Comment.—It is as easy to say that they were not found among the living anciently, who are now dead. Many deny that they were found among them. Different men offer different excuses for not believing that miracles were performed by the apostles. Some men, like Hume, argue that it is a scientific impossibility. What-

ever their excuses are, it is hard to conceive how they could be any more inconsistent than you are in the excuse you offer for denying modern miracles.

Taylor.—“Therefore, all claims to be in possession of them are utterly false and wholly untrue.”

Comment.—An easy way you have of reaching a conclusion. It is indeed amusing to see you. You do squeeze out a phantom of reason now and then, and after a few unproved assertions exclaim, “therefore all claims to be in possession of them are utterly false.”

Taylor.—“Since we have arrived at the period of perfection in the body of Christ, we do not need the apostles, and so on.”

Comment.—“Period of perfection.” *Perfection* in what? Perhaps you allude to divine revelation, or the Bible. You have not adduced an iota of evidence from the beginning of your review, of the Bible's being perfect.

Taylor.—“God did not intend for such to be after the institution of his Son was once established as a fact in the minds of men.”

Comment.—*Such* composed a *part* of the institution of his Son. Paul says:—

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Cor. 12: 28.

When those components ceased, the church ceased to be established. We know the mind and intentions of God by what he says. Through Paul he says he set those officers and things in the church, and as he has failed to give us any notice of his intention to set them out, we insist that no one has the right to do it for him.

Our critic makes the following quotation from page three of the tract on “Discipleism”:—

McDowell.—

In “The Disciples of Christ,” by J.F. Rowe, page 29, we read that they learned “how to use the rules of Bible interpretation,—how to quote and apply Scriptures.” By what rule of Bible interpretation would they dispense with these essential qualities of the primitive Christian system? Thomas Campbell and his son Alexander staunchly averred that a universal apostasy had occurred from original Christianity. They found the entire religious world in possession of the merest “form of godliness, denying the power thereof.” This being true, and primitive

Christianity having been vested with a divine power found in audible inspiration, how could that same form of a Christian institution be restored in all its parts without being rehabilitated with a similar inspiration of the Holy Spirit sent down from heaven?

Taylor.—“I wish to ask that man of sin again, if the word of God was ever lost—annihilated?”

Comment.—That depends on what you mean by the “word of God.” If you mean the written word, we answer that it has been partially lost; if you mean the unwritten word, we answer that it is impossible for it to be lost—so far as being destroyed, or what you call “annihilated,” is concerned. I might observe again that the existence of the word or law of God does not depend on its being written down. Jesus said, “Heaven and earth shall pass away, but my word shall not pass away.” During the three years ministry of Jesus with his disciples, he taught them some very important truths. He told them that he would in process of time leave them, but that he would give them the Comforter to guide them into all truth, and bring past things to their remembrance, and so on. We have no record of Jesus doing any writing. So far as we can find out, his teachings were *orally* delivered to all the people with whom he came in scriptural contact from time to time. We doubt not, however, his ability to write. He said he only did or said that which he was commanded by his Father. And being guided by the All-wise and All-powerful God, writing or nothing else was too great for him to perform when it pleased God for him to do so.

The words which he taught, the laws which he enforced, whether general or limited in their application to individuals, were not made such merely by being written. And if they had never been written it would not prove that they were not delivered, nor that they were not what they were after their delivery. Some of them—but not all—were written by the apostles in after years, with some that they received from him by revelation after his death and ascension. There is no proof in the New Testament that all the laws and ordinances incumbent on primitive Christians are contained in that book. Some very important ones are mentioned it is true, but that there were none in force

besides those that are mentioned, you know not.

You people, unsupported by reason or divine revelation, take the Bible as one round whole, a perfect revelation, a complete canon of scripture. This you do when you have not a particle of evidence that all God's laws binding on his people were even written down. Those that were written were written on perishable material and, as I have before observed, the originals are not known to be in existence at the present day.

But suppose they were, and suppose all that ever was written for God's people were handed down to us in a perfect, uncorrupted state, that would not prove that God's church exists, and that there is a people on the earth who have a right to preach and administer the ordinances of the gospel. The New Testament qualifies no one to preach and baptize, but it tells who *were* qualified. People in order to be adopted into the citizenship of your country, and be entitled to its rights and privileges, must have some one legally qualified by other or higher authority to adopt them. A mere knowledge of the law of *how* they are to be adopted will not adopt them; neither will the law itself qualify anyone to adopt them.

The Bible was so named in the fourth century, according to Chrysostom. We are told that the original manuscripts of the Old Testament, written prior to the siege of Jerusalem by Nebuchadnezzar, perished in the destruction of the first temple at that time. So says Chambers' Encyclopedia. The same authority says that a man was afterward inspired to rewrite them, or to make a recension of other existing copies. Whatever may be the facts of the case in relation to this matter, is uncertain, even to the learned. But one thing is undoubted by the scholastic world, I believe, which is that the Old Testament was translated from Hebrew into Greek some time before Christ by seventy learned Jews. It is called the Septuagint or Alexandrian, and was translated in Egypt about 285 B. C. From that date up to the present, it has existed in Greek. There are, however, certain Hebrew manuscripts extant now, but not one of that precious volume entire is one thousand

years old, or little earlier than William the Conquerer.

The New Testament was probably written on papyrus, an Egyptian plant. It is said to have been the least durable of any material that could be obtained for that purpose. Stanley Leathes, D. D., says it was written in Greek. It has been copied and recopied many times. It has also been subjected to many different translations by different translators. Each one differs from all the rest. And finally comes the Revised Version of both the Old and New Testaments, which is claimed to be superior to all those which preceded it. Yet the Revisers themselves confess that it contains "blemishes and imperfections." They admit that a perfect revision could not be given by organized efforts without being assisted by "divine help." That is admitting that we cannot have the Bible in a perfect, uncorrupted condition without *inspiration*. For divine help of that character would be inspiration. Then when they admit that their revision could not be perfectly accomplished without divine help, and afterward that there are blemishes and imperfections in their revision, they just virtually acknowledge that they did not have divine help. The Spirit shall "guide you into all truth," said Jesus.

There are forty-one extant apocryphal books of the New Testament, and sixty-eight lost books which are referred to in the writings of the early fathers. The division of the canonical books into chapters, verses, etc., is not the work of inspiration. Your great Alexander Campbell says, in *Christian Baptism*, page 39.

The various divisions and subdivisions of the sacred scriptures into chapters, verses, and members of sentences, are of human authority, and to be regarded as such. Anciently all the books of the sacred scriptures were written in one continuous manner, without a break, a chapter, or a verse. The division into chapters that now universally obtains in Europe derived its origin from Cardinal Cario, who lived in the twelfth century. The subdivision into verses is of no older date than the middle of the sixteenth century, and was the invention of Robert Stevens. Whatever advantages these divisions may have been in the way of facilitating references they have so dislocated and broken to pieces the connection as to not only to have given the Scriptures the appearance of a book of proverbs, but have thrown

great difficulties in the way of any easy intelligence of them. The punctuations, too, being necessarily dependant on these divisions is so far from accurate; and taken altogether it affords a demonstration that there is no more divinity in the chapters, verses, commas, semicolons, colons, and periods of the inspired writings than there is in the paper on which they are inscribed or in the ink by which they are depicted to our view.

The various readings in the different copies of the New Testament manuscripts are of an immense number, each newly discovered copy increasing the number. So that Alexander Roberts, D. D., says that while they were reckoned at thirty thousand in the last century, they are generally referred to as amounting to no less than one hundred and fifty thousand at the present day.—Companion to the Revised Version of New Testament.

A question may arise in our minds in regard to the veracity of all these things. We see our mother's Bible before us which she not only taught us to believe, but which she revered as her own life. We see so many professing belief in it and extolling it to the heavens as the perfect revelation of God to his chosen apostles. But we have only to read it critically and studiously till we find these things largely confirmed. We read that the Lord repented of the evil he did: Jeremiah 26: 19; Exodus 32: 14. That he tempted people, or led them into temptation: Matthew 4: 1; Genesis 22: 1. That men awoke and found themselves dead: Isaiah 37: 36; 2 Kings 19: 35. That an evil spirit from God entered Saul: 1 Samuel 16: 14. That Jesus baptized with water and that he did not: John 3: 22-26 versus 4: 2. That those who journeyed with Paul when he was struck down heard the voice and that they did not: Acts 9: 7 versus 22: 9. That Ahaziah was two years older than his father, that he was forty-two when he began to reign, and that he was only twenty-two: 2 Chronicles 21: 20 and 22: 1, 2 versus 2 Kings 8: 26. There are scores of others. We cannot admit that the original writers made all those big blunders. Simply calling attention to them as they now exist throws no discredit on the good men from whom they originally emanated. They are in no wise amenable to God or man for the alterations that have taken place since.

Taylor.—"If so [that God's word was lost.—A. K.], then we would surely agree with him concerning another divine outpouring of the Holy

Spirit sent down from heaven to guide some rechosen apostles into all truth."

Comment.—God's word is not his church. If his church ceased to exist, and if there was an apostasy as described in the Bible, another outpouring of the Holy Spirit is necessary any way.

Taylor.—"Strange to see that some men cannot discriminate between God's word and the apostasy of the people."

Comment.—Strange to see that others cannot discriminate between God's word and the church of God, or God's word and the right to administer it.

## Conference Minutes.

### PITTSBURG.

Conference assembled in the saints' church at Wheeling, West Virginia, Saturday, September 18, 1897, at 10:30 a. m. After temporary organization G. T. Griffiths was chosen president, assisted by Frank Criley; secretary pro tem., D. L. Shinn. Hymn 200 was then sung and the meeting took an informal character. Short speeches were made by J. C. Foss, D. L. Shinn, Frank Criley, and G. T. Griffiths. Bishop's agent's report was read and referred to an auditing committee, who found report correct: Total receipts \$100.22; total expenditures \$98.45; on hand \$1.77. Reports of officers and ministers: The president of the district and the secretary, O. J. Tary, reported in writing; G. H. Hulmes, W. J. Smith, D. L. Shinn baptized 4, J. C. Foss, and J. Wayt. Branch reports: Pittsburg 180, 3 baptized, 4 expelled, 1 died. Wheeling 139; 1 died. C. Ed Miller was sustained president, Ed Omohundro secretary, assisted by O. J. Tary. Branches not reporting: Glen Easton (Fairview), Fayette City, Pennsylvania, and Banning, Pennsylvania. Preaching by Elders D. L. Shinn, J. C. Foss, and W. J. Smith. Conference adjourned to meet at the call of president and missionary in charge; time and place to be designated by them.

### WESTERN WALES.

Conference was held in the saints' chapel, Llanelly, September 4, 1897, at six p. m.; E. R. Dewsnap president, L. Bishop secretary. The ministry gave a verbal report of their labors. The spiritual report of Llanelly, Morriston, and Pontyeats branches were read. Sr. J. Edwards, president of the sisters' aid society, gave her report, which was much appreciated. E. R. Dewsnap then resigned as district president; resignation accepted. Rees Jenkins was duly elected district president. Resolved that selections be made from the Doctrine and Covenants on duties of officers defined. It was left in the hands of Rees Jenkins to report next conference. Sunday afternoon an excellent prayer



and testimony meeting was held. At six p. m. Elders J. Dewsnap and F. G. Pitt were the speakers. A vote of thanks was passed to Llanely saints for their kindness in providing for all visitors. Resolved that all the various quorums be sustained by our faith and prayers.

## Sunday School Associations.

### POTTAWATTAMIE.

The Pottawattamie district Sunday school association convened at Hazel Dell, September 18, 1897, at two p. m.; J. E. Hansen superintendent; J. F. Mintun was chosen to take the chair, Jennie E. Scott secretary. Reports received from most of the teachers and officers of the schools in the district, also reports from district superintendent and treasurer. Four schools in the district reported, showing an enrollment of 251 divided into 23 classes. No report received from Crescent school. Bro. Caffall being present, gave a very interesting talk regarding the Sunday school work in England. Regular business of the district was carried out and a literary entertainment given in the evening. Sunday school at 9:45 Sunday morning. Sunday school talk by T. W. Williams at eleven a. m. Afternoon given to Bro. Mintun on blackboard work, Sunday school work at Woodbine reunion, and other interesting features. Adjourned to meet at Council Bluffs second Saturday and Sunday in December.

### CONVENTION NOTICES.

Convention of the Northeastern Missouri district will convene at Bevier, Friday, October 8, at nine a. m., for prayer service, to which a special invitation is given to all Sunday school workers to be in attendance. Promptly at ten a. m. the business session begins. A good report is desired from all schools in the district. In the afternoon some very interesting papers will be read on Sunday school work, and there will be a normal class drill. The program for the evening will be of a literary character. Some very good recitations will be recited. Let all those that will attend come on time and come prepared to make this convention a success.

LOUISE PALFREY, Supt.  
M. J. RICHARDS, Sec.

Convention of the Northeastern Kansas district will meet one day previous to conference at Centralia. The session will begin Friday, October 8, at ten a. m. Blank reports are expected from all the schools so as to make a full district report. Let all make an effort to come, that we may have a profitable time. A program is being planned by superintendent.

FRANK J. PIERCE, Sec.

"Take all reasonable advantage of that which the present may offer you. It is the only time which is ours. Yesterday is buried forever and to-morrow we may never see."

## Miscellaneous Department.

### PASTORAL.

I wish to inform all concerned that I enter into coöperative measures, as suggested in Bro. J. R. Lambert's pastoral, found on page 611, in *Herald* for September 22.

I have already received some invitations, to which I will respond as soon as practicable. And it may be that the brethren think a vacation of three weeks, being one week for each year of absence from home, sufficient, and perhaps it is; for inactivity is not healthful in a spiritual sense to any Latter Day Saint, especially not to a representative.

To those with whom I am to coöperate as per appointment, I wish to state that so far as I know our cause is the same as when I aforesaid coöperated with some with whom I am to recommence the work of coöperation, hence know of no necessity for change, unless the change shall consist in an increased fidelity and loyalty to given and accepted law, which, if we would succeed in the divine life, must always be the rule of action.

'Tis good to be zealously engaged, if so be our zeal be according to knowledge, because a zeal not according to knowledge, if persisted in, will work evil for the cause proportionately as a zeal according to knowledge will work good. And I know of no warrant for me to work, by theory or practice, against the well-being of the cause, therefore look for no special favors, for none, from member to president, are exempt from the law. And while the law may be a terror to evil doers, it is ever a praise to them that do well.

A concession as to the realism of the gospel plan involves a necessity on my part for a practical demonstration of corresponding realism in my moral rectitude.

I have said, and still insist, that the success of the body is a result of spiritual activity of the several integral parts of the body; for which purpose, I believe, God designs that the several departments should be powerful, according to the gifts and calling of God unto them. Those entering into the marriage are ready, and if this readiness is not attributable to activity in our probationary career, I am at sea and fail to see the benefit of subjugating our will to God's will, and resignedly submitting to requisite sacrifice, self-denial, etc.

Though efforts may be put forth to justify nonaction in severing the transgressor from the body, under the pretext that the wheat and tares are to grow together until harvest, I have never been able to see the force of such reasoning. It is possible, of course, the limitedness of my capacity may be preventive. Be this as it may, Christ never taught erroneously, and he says, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world." This distinction made by

Christ ought, I think, to suffice and precludes the thought of justification in exhibition of indifference in dealing with the transgressor. Further, the promise to the righteous of shining as the sun, in the kingdom of their Father, is not realized until all that offends, etc., is gathered out of the kingdom. How striking, then, is the evidence as to the necessity of a final separation, ere the righteous shall bask in the fullness of God's glory and perfection.

Being a petitioner, I can only become a recipient of God's favor as I abide in or by revealed conditions. It were therefore presumptuous, if not wicked on my part, to quibble over or question the sacredness or the imperativeness of those conditions. Look well to an original article in *Herald* for September 22, and compare it with the following, and I think a very striking compatibility therewith will be visible: "And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law," etc. This explicitness of God's law, making plain its design, with many others similar in character, were doubtless given to meet an exigency brought about because of the opposition to God's written word, at the time of the introduction of the latter-day work, that the saints might be warned, stimulated, and instructed.

I have said, and still insist, that the success of the body is brought about by the spiritual activity of the several integral parts of the body; therefore there can be no justification for inactivity or negligence by official or nonofficial.

I believe branch officials should be united, living, moving, and acting in each other's confidence and affections, paying special attention to individual duties and responsibilities, and by their united efforts should be familiar with the moral status of the members of the branch, and to my mind the reversalment of the duties and prerogative of the several officials of the church gives sufficient evidence as to the necessity and diligence, in the performance of these revealed duties. And I believe he gives the best evidence of a knowledge of his own duties who legitimately studies and labors to guard and foster the rights of others. And I further believe it to be the duty of every official, to properly discriminate between a love for domination, undue officiousness, and a godly zeal leading to the performance of law imposed duties, which I think should be carried out or performed with an eye single to God's glory, being satisfied to let God take care of results. And he who practically demonstrates a conception of the significance and imperativeness of the declaration; viz.: "The elders shall see that my [Christ's] law is kept," should be sustained and encouraged. But there is a possibility that the "hypocritical whine" of those who evince a determination to rule or ruin, may be heard, and the other ignored; for poor, imperfect man is often vacillating, rather leaning to policy for present advantage, than summoning the

requisite courage to meet the consequence attendant in contending and standing for the right, more's the pity.

But forasmuch as since man fell, he became carnal, sensual, and devilish, human characteristics are visible everywhere, and the thought of salvation being a personal affair, is indeed cheering. Let us think on the necessity of self-culture, self-subjugation, etc., and be wise, never overlooking the fact that all are innocent until proven guilty; but the exhibition of this bit of simple justice should not deter the work of inquiry and investigation when for this work a necessity develops. A timely warning may serve as a preventive to the perpetrating of a contemplated evil. Read Ezekiel 33 on the blowing of the trumpet; but be sure a necessity for the alarm exists before making it. Idle gossip, for instance, should not be taken as pretext for bringing an accusation against a brother or sister, though it may afford an opportunity for investigation; for there is much to be done before preferring a charge against a member, yet if a necessity for a church trial exists, it should not be neglected; and yet we should not forget that proper official labor may prevent trouble, and those officials thus laboring will be better prepared to cope with trouble when, despite their efforts, it comes to the surface.

The president may plainly detail the duties of a teacher in a general way, yet prove incompetent to so advise as to meet every exigency that may confront an active and God-fearing teacher in the discharge of his duties. He, therefore, with other officials who aspire to be efficient, must do much in the exercise of his own judgment, and by vigilance may nip trouble in the bud, and no necessity exist for publicity of the affair. Read and study well Doctrine and Covenants 42:23, and you will find a distinction between public offenses and secret offenses and the method of treatment, ever keeping in view the injunction; viz., "See thou do all things according to the pattern," and be content with the wisdom and knowledge the word reflective of God's law guarantees, for more or less than this will bring evil. Should a teacher know of trouble between more than one party, he may consult the president, and by joint effort, if no pretext exists for preferring charges, may adopt a method to meet and adjust the trouble; for the idea of allowing the matter to fester, because no pretext appears for a trial, would be absurd indeed. In the event of such a case, we would do well to remember, and at all other times, the following, said to be

#### AN ARAB SAYING.

Remember, three things come not back:  
The arrow sent upon the track—  
It will not swerve, it will not stay  
Its speed; it flies to wound or slay.

The spoken word so soon forgot  
By thee; yet it has perished not;  
In other hearts 'tis living still,  
And doing work for good or ill.

And that lost opportunity,  
That cometh back no more to thee,  
In vain thou weepest, in vain dost yearn,  
These three will nevermore return.

Were there no other reminder, the fact

of an official being authorized to strive to prevent lying, backbiting, and evil speaking, ought to be an effective preventive to all Latter Day Saints descending so far below the dignity we should evince, to indulge in the demoralizing practice.

All communications on church matters addressed to No. 308 Oak Street, Council Bluffs, Iowa, will receive attention.

I shall be greatly stimulated to learn that the interest evinced in every branch's stated prayer meeting is at least as intense as that evinced in reunions; for talk as we may, the spiritual growth of branches is known by the interest evinced in its prayer meetings.

In bonds,

JAMES CAFFALL.

WHEELER, Iowa, September 27.

#### REUNION NOTICES.

*To the Members of the Nauvoo, Decatur, Eastern Iowa, Des Moines, Kewanee, and Northeastern Illinois Districts; Greeting:*—We your committee, deem it of interest to all concerned, and especially due to the saints composing the above districts, that a few facts be written up and published, by way of a reminder, to refresh the memories of all, concerning the history of the Bluff Park or Nauvoo reunion.

In 1895, by joint action of the above districts, there was held a reunion at Bluff Park, Iowa, just across the Mississippi River from the city of Nauvoo, Illinois. It was so much of a success that it was resolved to continue such reunions annually, and at a business meeting of the reunion, September 13, 1895, a committee of five, composed as follows: James McKiernan, J. R. Lambert, Daniel Tripp, F. G. Pitt, and J. S. Roth, was appointed to draft a petition to General Conference, that in view of the date 1896 being just fifty years since the saints were driven from Nauvoo, the reunion be made a memorial, and be a General Conference reunion. At the General Conference of 1896 the petition was granted, on April 8.

The reunion was a success, and at its close it was unanimously agreed to continue the annual meetings, and a committee for 1897 was chosen, who carried out the wishes of the body, and the late reunion at Bluff Park was the result.

At the last reunion it was thought by some that it would be well to discontinue the Nauvoo reunion, and so moved at the business meeting, but the motion was defeated by a large majority, and then it was made unanimous that we continue our annual reunions; and a committee as follows was appointed to work up and bring about another reunion for 1898: William Anderson chairman, A. H. Smith secretary, Joseph R. Lambert, Joseph S. Snively, and Daniel Tripp.

As secretary of the committee I have been authorized to notify the several districts, and request them each to appoint a soliciting committee of three to act in unison with the general committee, in soliciting funds to defray the expenses of our next reunion. A few dollars from each district will place your committee in a position to make our next reunion a grand success, and remove the per-

plexing anxiety resting in the minds of a committee who is expected to bring about a successful meeting without a dollar to start on. Will each district in their coming conferences please remember our request and appoint suitable soliciting committees and make the labor light and insure a rousing success, from the 19th of August to the 3d of September, 1898.

The committee has secured the Bluff Park grounds on the same terms as this year, and hopes to arrange better terms for the cottages. Those intending to attend would do well if they wish a cottage to correspond with the cottage committee; i. e., Joseph S. Snively, Lamoni, Iowa, and Daniel Tripp, Montrose, Iowa, at an early day, as many of the cottages are already spoken for. If there should not be cottages enough, which I anticipate will be the case, the committee will secure tents upon order to meet all demands. Now don't forget.

A. H. SMITH, Sec. of Com.

LAMONI, Iowa, Sept. 29, 1897.

#### REQUEST.

Let all the branches of this, the Decatur district, be prompt in sending their report, also all the priesthood bearing members, please send in their report. All reports should be addressed to Secretary B. M. Anderson, Lamoni, Iowa.

In bonds,

ROBT. M. ELVIN, Dist. Pres.

Sept. 29, 1897.

#### CONFERENCE NOTICES.

The conference for the "Eastern district" of Illinois will convene Saturday and Sunday, October 9 and 10, at Sandwich, Illinois. It is hoped the district will be well represented.

F. M. COOPER, Dist. Pres.

On account of the quarantine regulations, it will be impracticable if not impossible to meet at Theodore, October 9 and 10 as advertised. It is therefore thought best to postpone same until December 4. All saints in district please take notice. Conference will convene at Theodore, December 4.

W. L. BOOKER, Pres. of Dist.

T. C. KELLEY,

Missionary in Charge.

Massachusetts district conference will convene in Guild Hall, Roxbury, Massachusetts, corner of Washington and Dudley Streets, October 30, 2:30 p. m. Ministerial and statistical reports can be forwarded to me at 5 Codman Hill Street, Roxbury, Massachusetts, by October 20. Come prepared for a good spiritual time and assist in building up the work.

M. C. FISHER, Clerk.

#### DIED.

MAITLAND.—At Des Moines, Iowa, September 11, 1897, Myron Benito, son of Wm. T. and Carrie E. Maitland, aged 9 months and 29 days. Funeral services at the home, conducted by Bro. C. F. Merrill, from Psalms 127:3: "Lo, children are a heritage of the Lord."

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The concordance has been revised and enlarged, greatly aiding study and general use of the book. The concordance, and lists of names of persons and places mentioned in the revelations, are included in the volume.

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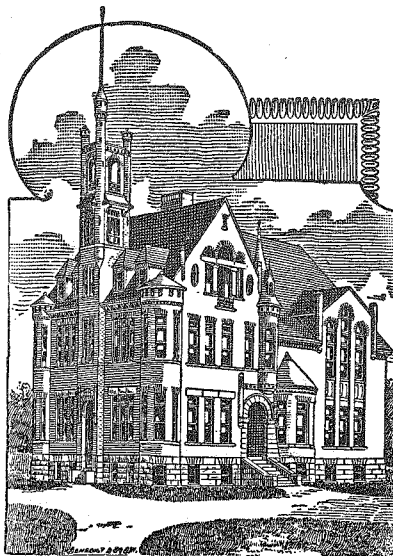
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# THE SAINTS' HERALD.

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

Vol 44.

Lamoni, Iowa, October 13, 1897.

No. 41.

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## TALKS ABOUT GOOD HEALTH.

### HOT-WEATHER DIET.

How to keep cool, is a question which becomes of paramount interest when the thermometer ranges in the 90's, as it now and then does in most of our large cities during the months of July and August, and occasionally in September. That this question is not one which relates to comfort only is amply evidenced by the enormous increase in the mortality rate which always attends a considerable rise of temperature during the summer months.

A study of the character of the diseases which especially prevail during the hot season and which figure most conspicuously in the mortality tables shows them to be what might be termed "toxic disorders," or diseases due to poisons generated within the body. Bowel disorders of all sorts, and nearly all acute disorders of the stomach as well, are well known to be due to poison-producing germs taken into the system with our food or drink. These germs, developing within the body, produce various poisonous substances, which manifest themselves in a variety of ways, giving rise to pain, prostration, fever, or depression of temperature, and numerous other symptoms which are associated with this class of disorders.

Sunstroke and so-called "heat prostration" have likewise recently been shown to be a toxic disorder, the characteristic symptom of this malady being due to the retention in the body of the poisons which are constantly generated in it and which are elimi-

nated through the lungs, liver, kidneys, skin, and mucous membrane. This effect is produced by the influence of excessive heat upon the nerve centers which have charge of the poison-destroying and poison-eliminating processes of the body.

It thus appears as before stated, that the disorders which especially prevail during hot weather and which are attributed to heat, are not directly due to heat, but to poisons produced in the body, either within the alimentary canal from parasitic germs, or in the tissues by the natural life processes being left to accumulate through failure of the eliminative functions.

It is thus evident that in the arrangement of a special dietary for hot weather, special thought must be given to the selection of such articles of food as will discourage the productions of poisons in the alimentary canal and maintain the highest degree of purity of the blood and tissues. Keeping this principle in mind, it is very easy to eliminate at once a number of the common articles of diet. For example, cheese must be discarded at once. Several specimens of cheese recently examined in the laboratory of hygiene of the Battle Creek Sanitarium showed from 1,000,000,000 to 6,000,000,000 germs per pound.

The writer is convinced that the large use of cheese during the summer months is one of the leading causes of the excessive frequency of germ diseases of the bowels during this season of the year. An eminent English authority, Professor Williams, a number of years ago called attention to the infectious character of cheese, and recommended that it should never be eaten without being cooked, so that the worst germs at least might be killed.

Bacteriologists have shown us that cheese may contain germs of tuberculosis and other diseases even when several weeks or months old; and it is well enough known that cheese always contains germs capable of producing most distressing and even fatal symptoms, if a favorable opportunity is afforded them for growth in the ali-

mentary canal. Fortunately, the gastric juice secreted by a healthy stomach is capable of destroying these germs. It is this fact which renders it possible for healthy people to eat such substances as cheese with apparent impunity, although it should be remembered that the apparent innocuousness of such harmful substances is only apparent, since the reckoning day is sure to come sometime.

Great heat depresses the digestive functions, lessening the secretion of gastric juice, just as it produces weakness and depression of all the vital functions. This allows these poison-producing germs a favorable opportunity for growth and development. This explains the fact that many persons who can eat cheese and equally unwholesome things during the cold months, at other times find the same articles intolerable when eaten during the hot months.

The free use of meats must likewise be condemned as objectionable during hot weather. Numerous reasons might be assigned for this, one or two of the most important of which we will now consider.

In the first place, meat is, like cheese, likely to be swarming with germs during the hot months. Decomposition of an animal begins within twenty-four hours after its death, even if the carcass is kept in an icebox. Flesh that is tender, that has a high flavor, is always well started on the road to decay; indeed decomposition has advanced far enough to begin the process of softening which finally results in complete solution and disintegration of the animal. Such meat, examined bacteriologically, is found to be swarming with bacteria. Attention was called to this fact by an eminent European bacteriologist some years ago.

Another reason which may be assigned for the restricted use of flesh foods during the hot season of the year is the fact that meats, of all classes of foods, are the most exciting to the heat producing functions of the body—in other words, the special substances contained in meat serve the

purpose of a bellows to blow the vital fires. However useful such a function is in cold weather, it is certainly a most undesirable one in hot weather. But the problem to be solved is not how to keep warm, but how to keep cool.

Still another and perhaps the most important reason of all for the restriction of flesh foods during the summer season is the fact that the flesh of dead animals always contains a considerable quantity of poisonous substances. These poisons are the result of the natural processes of tissue disintegration, or wearing out, which is continually taking place within the body of a living animal. After the death of an animal these processes continue for some little time after the animal's heart ceases to beat, so that the whole tissue becomes saturated with these poisonous substances. When meat is freely used the body becomes charged with these poisons, which are added to those naturally produced in the system, so that the resistance of the body is greatly diminished. This accounts for the well-known fact that flesh-eating animals are far less able to endure heat than the herbivorous and frugivorous animals. It is perhaps for this reason that in tropical countries the lion pursues his prey at night.

A man whose blood is saturated with the tissue poisons derived from beefsteak, mutton, and other forms of flesh food must certainly be more liable to an attack of sunstroke than one whose blood and tissues are pure.

Mustard, pepper, peppersauce, ginger, chowchow, chilis, capsicum, catsup, and all sorts of spices and condiments and similar foods are most inappropriate for hot weather, on account of their exciting and irritating nature. The fact that these substances are much used in tropical climates is not an argument in their favor, for the reason that most conspicuous examples of injury resulting from these substances are to be found in these very countries, where chronic gastric catarrh and disorders of the stomach and liver are found among adults. The use of these irritating substances gives rise to irritation and congestion of the stomach and intestines, which lessen the resistance of these organs and thus invite disease.

Doubtless many who read this para-

graph will be surprised at the assertion that fruit is a hot-weather diet *par excellence*. The fact that the orang-outang, chimpanzee, and gorilla, tropical animals, and the members of the animal kingdom which approach most nearly to man in both structure and function live exclusively upon nuts, fruits, and similar foods should be sufficient evidence to us of the naturalness of fruit as a diet for human beings even in hot weather. But, unfortunately, we usually look to custom rather than to nature for instruction in relation to diet as well as matters of even greater vital importance.

A moment's consideration will show the special adaptability of fruit to a hot-weather dietary. One of the greatest needs of the system in hot weather, when the skin is pouring out a constant stream of fluid, is for a supply of water to make good the loss. Fresh fruit contains from ninety to ninety-five per cent. of water, according to the variety, and water of the purest sort,—water which has been first purified in nature's great distillery by evaporation and condensation as rain, and a second time purified by filtration through the roots and tissues of growing plants or trees.

In addition to water, fruits contain a considerable amount of saccharine matter, which very closely resembles the sugar produced in the body by the processes of digestion,—fruit sugar, or levulose, being practically identical with the sugar produced in the intestines by the digestion of starch and cane sugar.

The small amount of proteids contained in fruits insures against excessive clogging of the system with a superabundance of proteid matters, which are converted into poisonous substances closely resembling those naturally produced in the tissues.

The various delicious acids furnished by fruits are also useful, both as aids to digestion and in creating an appetite for food. A diet of fruits, supplemented by a suitable proportion of nuts and grains, provides the very choicest elements of nutrition which can possibly be obtained and in the purest possible form—a dietary which is sufficient for any season of the year, and from a physiological standpoint must be considered the very best, and one which is specially adapted to the

summer season, when absolute purity of blood and tissues is especially desirable.

The popular prejudice against fruit is due to the fact that stale and unripe fruit are highly disturbing to the digestive organs: stale fruit because of the great number of germs which abound upon the skins of such fruit, and unripe fruit because of the inability of the stomach to dissolve or digest it. The substances found in immature fruit must first undergo a chemical and vital change before they can be acted upon by the digestive fluids of the body.

It must be added also that fruit does not agree with all other articles of food. The combination of fruit with vegetables, for example, while well tolerated by a strong, healthy stomach, is almost certain to result in mischief in a dilated or prolapsed stomach, or the stomach of a sedentary or exhausted person. Such combination as fruit with cheese, ice cream, fried meats, and pastry is very likely to result in a sour stomach or some other form of indigestion, especially during the hot months. Many persons who can take any sort of fruit by itself alone cannot take it in such combinations as have been mentioned.

It is more than probable that the facts just mentioned account for the generally prevalent but highly erroneous idea that fruit is to be avoided during the heated term as likely to produce indigestion, bowel disturbances, etc. In fact, fruit may be taken by almost anybody at almost any time, provided it is in combination of suitable kind. It would be very difficult to arrange a more digestible or nutritious meal than one consisting of dry bread with a handful of blanched and roasted almonds and an abundant supply of ripe peaches, grapes, or strawberries. Granose, zwieback, graham crackers, unfermented bread, and toasted water-biscuit are especially to be recommended for use with fruit in hot weather.

We must also remark that tea, coffee, and iced drinks of all kinds must be scrupulously avoided in hot weather, even if indulged in moderate quantity. The same is true of wines and liquors of all sorts. These are bad enough at any time, but are especially injurious during the reign of the dog-star, because of their depressing effects and

Continued on page three of cover.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, October 13, 1897.

No. 41.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, OCT. 13, 1897.

### CHRIST THE SAVIOR OF ALL.

ONE of the features of the late reunion was the strong effort made by the elders who occupied the stand to convince the hearers that Jesus, the Christ, was the Savior of all men; each man, or class of men in the order to which each should be entitled by virtue of deeds of obedience, through the clemency of God manifest through the Son.

Arguing from the basis that "life and immortality" were "brought to light through the gospel," it appears that immortality should be within the reach of all who might deem it of sufficient worth to seek after it. Nor does it seem to be consistent to suppose that either life or immortality should be forced upon anyone where there was neither will to prize it nor disposition to be worthy of it. Hence the provision, "especially them that believe."

Man values life, the life of the flesh, and clings tenaciously to it under conditions that admit of little hope for amelioration by any change; and many will quite readily relinquish what they may hold of worldly advantage for the merest chance to change their condition in the often fond idea that mere change will greatly benefit them. Men will often do this in spite of the fact that all around them men just as able and as well equipped as themselves are failing in the same enterprises which themselves have undertaken. Failure of others teaches them no lesson; they see only the successes, and by them their vision is obscured to the risks they run.

The message of life which the Savior Christ came to present offers equal success to all. The qualifications necessary to a candidacy for the best

of prizes, eternal life, are so easily acquired that none need fail to become possessed of them. The chief of them is fidelity to one's better self and an honest disposition to do the will of God. To such the way is ever open. They may enter, run the race, and receive the prize.

It was contended that the race to be run had been quite clearly marked out; and that, as the Apostle Paul has so ably written, all run, but none obtains, only he who runs lawfully.

That the Lord has mercifully pointed out the "way of life," in the briefest of sentences may easily be seen; "I am the way." If any man comes to God by Jesus Christ he is in a savable condition. The effort then was to point men to the "Lamb of God, which taketh away the sin of the world." The sin of the world is disobedience. Jesus, in his way, and in behalf of his fleshly body, took away this sin by obedience to the command of the Father, his Father, whose will he came to do. He, also by divine clemency, and by spiritual supervision, instruction, direction, and command showed how this sin of disobedience might be overcome and annulled to every man, through belief and obedience on the part of every one who proposed seeking for salvation.

The further contention was that if no way had been specifically given, then none had been provided, and man was and is without hope in this world. And if a way had been provided it was only to be found in the gospel, the very means by which life and immortality had been brought to light.

Obedience to the word of God, was and is the grand essential to receiving eternal life.

### NOT A PINK TEA PREACHER.

INDIANAPOLIS, Ind., Sept. 20. — The announcement of the Rev. J. E. Pounds' resignation from the pulpit of the wealthy Central Christian Church yesterday was a great surprise to all except intimate friends at the time, and a greater surprise to-day when it was learned that the well-known minister

was forced to resign by the aristocratic faction in the church.

The Rev. Mr. Pounds was brought here from Cleveland two years ago to succeed the Rev. Dr. D. R. Lucas. The church building is the finest of nineteen owned by that denomination in the city and suburbs, and in the last few years the aristocratic faction has grown rapidly. Dr. Pounds has been popular with the poorer element of his large congregation, but he has never cut any great figure at pink teas and polite functions, being considered entirely out of place in the parlors of some of his flock. A member is quoted as saying to-day:—

"One woman said to me recently she wished we had a preacher she would not be ashamed to introduce at her social functions."

It was also charged against Mr. Pounds that he had no distinguished appearance, no society ways, and that his pastoral work was mostly confined to the poor, assisting in homes where there were sick and afflicted people.

The above press dispatch is from a late issue of the *Chicago Tribune*, and is republished as an item of passing news. From all over the land there comes the complaint that the popular churches are not attended by the masses of the people, but that the few, and those mostly from the so-called upper classes, are the pew holders in modern temples of worship; that the old-time religious spirit is supplanted by a cold formalism that has no influence upon, no power to attract and move the great busy masses of mankind.

We cannot vouch for the correctness of the general statements made in the item given above, but have no reason to dispute them. They are, probably, correct on the whole, for no correction has yet appeared in the paper in which they were published, a leading daily and one which the congregation of Mr. Pounds would no doubt ask correction from were the statements untrue.

It has been said that if the Master would come again in the humble guise in which formerly he went about doing good and among the common people, he would again be despised and rejected, and by modern Christendom. If Rev. Pounds has been objected to because of devotion to the poor and needy, the objection substantiates the

statement, so far as the action of his congregation is concerned. We have already had some experience concerning the attitude of modern churchianity toward the doctrine of Christ,—those phases of it that he taught in connection with the principles of charity and benevolent ministrations, and of which it forms a part,—and from that experience have not been able to credit the present popular religious societies with a desire for the teachings of Christ, pure and simple and free from prevailing adulterations. We can therefore the more readily believe that in fashionable congregations, whose pulpits are filled by men trained to please their hearers by rhetorical flourishes and mere ethical homilies, and that do not greatly disturb habits and modes of life in vogue among fashionable churchgoers and pleasure seekers, a man devoted to pastoral work among the poor, assisting in homes where there were sick and needy people, would not find genuine sympathy and coöperation.

The case of Rev. Pounds is another illustration of the truth that one cannot serve God and mammon. Mr. Pounds evidently is not a "pink-tea preacher." He could not consent to make a spectacle of his profession by following the prescribed lines of social and church fads, common to many modern church people, and so preferred to remain true to his convictions of duty. He seems not to have cultivated "a distinguished appearance" that partakes of man-worship and honor of the creature more than the Creator, but to have relied upon the cultivation of true manly merit in Christlike character and deed. It would be well if there were more like him in the modern pulpit and pastorate. Such men encourage the hopes of those who labor to establish the true spirit of Christianity in the world, in precept and in fact.

Every manifestation of the Christlike character will be welcomed by the true and honest in heart, and should be encouraged by those who believe that the servant of Christ should be "as his Master." As a people we cannot too strongly encourage the cultivation of the graces of humility, of meekness, of interest in the common people—the poor. The spirit of the modern world is the

spirit of haughtiness, of pride, of vanity, of display, and of social caste. These things have been and are yet the enemies of society, both in church and in state, from the beginning, and we cannot too carefully guard against them. Men and women must learn that their safety lies in humility, in devotion to those principles seen and brought out in the character of our Lord, who kept himself in close touch and in actual sympathy with the masses of the people, and among whom he sent his ministry to imitate his example, that all might like him, learn to be "meek and lowly *in heart*." Men and women inherit and by life in it partake to a greater or lesser degree of the spirit of this world; hence will be "conformed to" the world unless the Spirit of truth reigns paramount within and among them; and it can only find a field of operation within the human heart when its suggestions and promptings are actually heeded and encouraged by strict compliance with its teachings. Be as progressive as we may and as we ought to be, there can be no compromise with the ruling social standards of this world, no more than there can be with the standards of doctrine presented in modern creeds.

It remains true to-day as when written to the saints of ancient days that "if any man have not the Spirit of Christ, *he is none of his*." The Spirit is an indwelling force that actualizes itself in principle, in deed, and the man or woman who has it as he is privileged and commanded to possess it, will "overcome the world;" "for whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John 5:4.

There is no room for respect of persons, for folly, for pride, for vanity, for ambition and other phases of the spirit of the world, in the gospel economy. We have no ground for confidence of personal or general success without a strict adherence to those principles that shall insure the soundness of our personal and associated characters. Let us lay our foundations deeply, and solidly, and build upon them with materials that cannot be swept away in the fall of Babylon and its vanities.

We have presented these thoughts

as they have been borne in upon us in connection with the item given above. It is time that "those upon whom the ends of the world are come" learn by the things man has so repeatedly suffered in the past, and profit by them, and not repeat the follies caused by ambition, disobedience, and haughty self-confidence that have caused so many to stumble and fall, and which have brought them sore chastening and destruction. No man, no woman, no people, is safe, nor can anyone be safe, who fails to submit himself to full compliance with the demands of the discipline and proper restrictive limitations of the law of the Spirit of life. We honor God when we honor the spirit and the letter of his law, by yielding to its requirements. It is the test of trueness, of true greatness, in every individual; and only by building upon its sure foundations can true and lasting progress be realized. Upon its observance is conditioned the promise of the indwelling Spirit of truth "whom the world cannot receive, because it seeth him not, neither knoweth him." It is a teacher and guide that is opposite to and cannot be combined with the spirit of the world. The latter is a force that has led and which if followed must continue to lead in an opposite direction. The Master has admonished his people that they "may not be condemned with the world." Let us heed his voice and tread the paths of substantial progress and safety, the paths he has trodden before us, and walking in which we have promise that he will abide with us. He cannot be with us if we be not with him. His paths are "straight;" his Spirit is "just and true."

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#### THE EDITOR ABROAD.

PRESIDENT JOSEPH SMITH wrote from Toronto, Ontario, the 5th inst. of his trip abroad among the Canadian saints, as follows:—

I reached the city of Toronto on the morning of the 2d inst., and met the brethren of the London district at their conference held in St. Andrews' Hall, a large hall, centrally located, in their first business session.

Bro. R. C. Longhurst, president of the district, is a genial, whole-souled sort of man, who, though somewhat diffident of his own powers, has full confidence in the power of faith and the Spirit, and desires everybody to enjoy the good things of the king



dom. The conference kindly installed Bro. R. C. Evans and the writer as associates in presiding, but the Editor left the labor to be performed by Brn. Loughurst and Evans.

The weather was just excellent, the air mild and pleasant. The representation from the branches was large, and if the district is to be judged from the representatives, the gospel-bearing messengers have been taking their pick from among the people. Both men and women were of the kind that it does a message-bearing minister good to meet. Bro. John H. Lake is not to be blamed for wanting to stay among them. It was most pleasing to meet those who attended the Kirtland conference once again, and to meet with and make the acquaintance of many whom were met for the first time. The glow of Christian friendship, fellowship, and love that shone on all faces indicated that the Spirit of the Master had been with them, and that the gospel was true and Jesus was the Christ, was the bond of unity in the faith.

The business sessions were marked by earnest and kindly desire for the advancement of the work. The preaching services were quiet and orderly, the sermons good—so far as the Editor was authorized to judge—the prayer and testimony services well attended and full of good feeling and spiritual enjoyment.

We certainly feel much impressed by our visit to Toronto. It is a beautiful city; in a chronic state of growth and development. The saints are before the people and have some influence, which will not be made less by the conference session.

A committee of the branch, under the charge of Bro. Virgin, who is president of the branch, had arranged for the care of the people attending conference, by spreading tables in one of the halls in the St. Andrews building, where the meals were served by willing hands, and eaten in praise and thanksgiving.

In company with Bro. R. C. Evans the Editor will go to St. Mary's to-day, to London to-morrow, and thence to Wallaceburg for Saturday and Sunday, where the Chatham district conference will be held.

All honor is due to the Canadian workers. They are doing a good work, and it is having its effect.

#### IDEAS FOR PRESBYTERIANS.

DR. GREY, Editor of the *Interior*, made an address yesterday before the meeting of Presbyterian ministers on "Twentieth Century Presbyterians." He said the Presbyterian Church, with all its wealth, intellect, and power, was not making the progress it should.

"It ought to sweep the coming centuries," said the doctor, "and it will if the Presbyterians put the pruning knife in play."

He suggested that the creed could be made more brief and the doctrines of Calvin softened to suit an intellectual and spiritual age. He favored broader views that would make dissension a thing of no need and reunite the divided branches of the church.

He was opposed to the sectarianizing of the Christian Endeavor societies, and thought

the Presbyterian Church would not lose any of its prestige by permitting its young people to fraternize with the general Christian Endeavor Society. In conclusion, he advocated a wider field for woman in the church, and her recognition along with men.—*Chicago Tribune*.

The conservative elements in the Presbyterian Church seem to have indulged the hope that the active prosecution of Dr. Briggs, of the Union Theological Seminary, and others, on charges of heresy, because of opposition to the Westminster confession of faith, had put an end to the active propaganda in favor of creed revision. It seems, however, that while the late General Assembly succeeded in steering clear of snags and former dissensions, in a measure, it was not because there was a spirit of compliance with then existing conditions, but simply because the elements of division and discord were resting from open vigorous assault for a time, quietly awaiting the accumulating processes that would enable them to strike another and heavier blow.

New York, the home of one of the greatest of theological seminaries of the Presbyterian Church, and not far removed from Princeton, another seat of Calvinistic learning, has been heard from; and now comes Doctor Grey, editor of the *Chicago Interior*, one of the leading lights of Presbyterianism in the West, who demands that the "pruning knife" be used with vigorous execution that the rigid doctrines of John Calvin be "softened to suit an intellectual and spiritual age," etc., etc.

The foregoing item conveys but a faint idea of the strength of the plea that has been made by Doctor Grey. He occupies a position of influence and power in the circles of his denomination; as editor of the *Interior* he can do much to mold general opinion among his denominational readers.

The leaven is at work, and will not cease its workings until little if anything of the former standards of modern systems of faith is left. It seems that with the decline and fall of Gentile times and rule that the fullness of their creeds has also come in; for in nothing has the spirit of the age manifested itself more strongly than in the changes wrought in popular creedism. It seems destined to go with the moving of all things that can be shaken. A pestiferous little microbe is every-

where at work boring his way into the very center of every substance, if he is not already located there, trying to find an unhealthy condition in which he may thrive and propagate to the consumption and decay of tissues in which he has found lodgment.

The microbe has his place, and a very necessary one in the "human" economy. In the exercise of his legitimate functions his performances are all conducive to wholesome growth and general well-being. However, let the body become devitalized, its forces vitiated and impaired by the introduction of improper and unwholesome matter; let it become run down and weakened by an impoverishing diet that fails to supply nourishing elements for assimilation and rebuilding of its forces,—let such a condition ensue, and the microbe thrives and feeds upon the remaining tissues, until death and dissolution ensue.

Modern church bodies have been fed upon a false and artificial diet—"the precepts of men." Gentile theology has been substituted for the salvation which is "of the Jews"—the faith of Abraham, the friend of God, the father of the faithful, and in which faith Christ the Messiah is revealed. It is not strange that creedism is passing away with other things based upon principles of purely human origin. Its microbe is at work in the field of research and criticism, and the end is not far to see. As a theological system it is destined to perish with other inventions of Babylon the great which shall fall. It is a day of testing, of measuring, and of sifting; and every spiritual and temporal plant which the heavenly Father hath not planted is to be "rooted up." The signs in modern churchism are also signs of the near approaching end of the age.

The gospel of Jesus Christ who is "the light and the life of men" stands unmoved amid the war of elements spiritual and temporal, as an ensign to the people. It is "the truth," hence is guaranteed to furnish correct, substantial, immovable "ideas for Presbyterians," and for all others who will manifest that they love the truth out of a pure heart. "He that doeth truth cometh to the light," is as true to-day as when uttered by the great Leader and Teacher, who de-

clared and who demonstrated himself to be, the Way, the Truth, and the Life; and "in whom are hidden all the treasures of wisdom and knowledge." However, the same word which intimates that the modern world would be taken "unawares" as in the days of Noah, is verified by the repeated developments which show that men prefer to formulate systems of their own devisings rather than heed the counsel of God.

#### EXTRACTS FROM LETTERS.

BRO. JOHN H. LAKE, of the Twelve, wrote from East Delavan, Wisconsin, of progress and general conditions in his field:—

After leaving the reunion at Bluff Park, I went to Joy, Mercer County, Illinois, and preached for a few nights in the tent. I then attended conference of the Kewanee district at Buffalo Prairie; had a pleasant time. From there went to Mission, Illinois, to a two days' meeting; an enjoyable time. Thence to Plano, where we had some meetings in the old stone church. Felt well in presenting the word. I then left, on the 25th, to attend conference of the Southeastern district of Wisconsin. We met on that date in the tent, eight miles from Evanville. It was my first visit to Wisconsin. We had as good a conference as I have enjoyed for years. The Spirit of the Lord was manifest and was felt and enjoyed in all the sessions. Light and inspiration was realized in the preaching, social, and business sessions. Words of solace and cheer were given to the saints. Three young men were called to the ministry, two to the office of elder, one as a priest. Two were baptized, a number of sick received comfort. Reports of the elders were good; prejudice is giving way and new openings being made; many are inquiring for the old paths. I am well pleased with the officials and saints of Wisconsin.

Bro. F. C. Smith, Locust Point, Ohio, the 4th inst.:—

Am having very large crowds and great interest here; people come for miles to hear the gospel, and I am having good crowds at Catawba Island also. They put a notice of our work in the paper, and people seem to be more friendly toward us now.

Bro. J. S. Strain, Council Bluffs, Iowa, the 2d inst.:—

Now that the annual camp meetings are over and we look over the ground, we find much for which to rejoice and thank God. In my opinion we may expect that much more will be realized than has yet appeared as the fruit of the work done at these meetings. The people are beginning to realize that as a church we are fast becoming a power in the land. Since the reunion there seems to be a desire on the part of the local workers to get out and do some work for the Master, and they should be encouraged by all means by the various branches, for there

are more calls than can be filled by the mission force. Thank God for the bright outlook at this time, and may his Spirit guide in the work, is the prayer of all who love Zion. The writer preached at Crescent on Sunday morning; Bro. Derry preached at night.

Bro. Joseph Squire, Brooklyn, New York, October 4:—

Our district conference has just closed, and a very pleasant time was had. Brn. W. H. Kelley and A. M. Baker were with us and rendered very good service, both in counsel and in preaching the word. The saints here were especially pleased to have Bro. W. H. with them. We go this afternoon to baptize one in the waters of the bay, a daughter of Bro. and Sr. A. E. Stone, of New Canaan, Connecticut. Thus one more is brought into the fold of Christ.

#### EDITORIAL ITEMS.

THE *Toronto Globe*, a leading *Canadian* journal, published on the 4th inst. a full column account of the late conference of the London, Ontario, district, at which President Joseph Smith, Bro. R. C. Evans, R. C. Longhurst, and others of the ministry were present. After giving quite a full statement of conference proceedings, including statistics of membership, etc., the article adds a terse history of the church, including the apostasy; also a brief history of the Reorganized Church. It noted the preaching of President Smith on "the unchangeability of the doctrine of Christ," and on the "marriage question," and gave leading features of his work in connection with the Reorganization. The *Globe* has placed the saints and the work in excellent light before the people of the Dominion. They have evidently done well for the work, leaving a general impression for good.

The Saints' Home.—Work is being pushed rapidly on this with expectation of having it ready for occupancy before winter sets in. Sister Alice P. Dancer has accepted the position of matron, and her business experience in successfully conducting her own business interests has been such as to insure success in the management of the Home.

We thank the brethren for marked papers sent us, items from which we can sometimes use, at other times being obliged to omit them. Matters of interest to the *HERALD* readers and in line with the work are always acceptable.

Bro. Foss was at Akron, Ohio, on

the 27th ult., whence he writes of his labors in the Pittsburg and Kirtland districts. Brn. Griffiths, Shinn, Smith, and others were pushing the preaching of the word.

Bro. J. F. Mintun has a two column statement of the faith and history of the church in the Norfolk, Nebraska, *News* of September 29. It is written in a spirit of candor, is free from pugnacious utterances, and asks of the people their consideration and action on the merits of the facts presented.

The brethren at Beardstown, Illinois, few in number and remote from branch association, meet together each week for mutual encouragement and instruction. They expect Bro. I. N. White to visit them and preach the word to the people, among whom they have sought to sow the good seed by tract distribution and in conversation. So writes Bro. Edward Reynolds, late date.

Bro. J. A. Tanner sends us a lengthy statement of his late discussion with Elder Loynd, of the Utah Church. Bro. Tanner advocated the positions assumed by the Reorganized Church, on succession, and had no difficulty in maintaining his points. He thinks the Utah elders have taken their positions from B. H. Roberts' work on succession; that they have little or nothing to present in addition thereto.

Bro. J. C. Clapp has volumes 1, 6, 7, 9-18 of the *Millennial Star* that he will sell at the following rates: Volumes below 14 at one dollar each; volumes 14 to 18, containing the History of Joseph Smith to 1842 or '43, at two dollars each. Also volumes 1, 2, and 3 of the *HERALD*, bound in one, at five dollars. Address Bro. Clapp at Lamoni.

Brighamite elders have been preaching on the public streets at Fort Worth, Texas, and declaring polygamy a thing of the past; but, as usual, when pressed to answer confessed to belief in it as a principle; this Bro. J. E. Nicoll writes us. He ordered, through them, a copy of "Orson Pratt's Works," the original of which contains report of John Taylor's discussion in France, in which he denied the existence of polygamy, though then guilty of the practice. The *Deseret News* Publishing Company wrote that they still published it and

identically as first issued. However, when presented the book omitted Taylor's debate and other matter. Bro. Nicoll therefore refused the book. He would like some of the ministry to visit Fort Worth.

Sr. Mary A. White writes of the work in Wisconsin. The preaching of the elders, meetings of saints, and sessions of Sunday schools are blessed of the Lord. Marked cases of healings have occurred and all the faithful rejoice in the good cause. Her letter is omitted with others crowded out because of increased demands upon our space.

An unsigned letter from Maysville, Arkansas, the 4th inst., commends the labors of Bro. F. C. Keck in that region. He had baptized two.

Bro. P. C. Fisher, of East Aurora, New York, writes that Bro. I. M. Smith was doing effective preaching in Erie County, that State. The people like him and his congregations are large and orderly. He hopes to see a branch organized as a result.

The Salvation Army has negotiated a loan of five millions of dollars with which it proposes to establish extensive farm colonies throughout the country on the cooperative plan. One colony is to be planted at Woodville, near Pittsburg, Pennsylvania; but larger ones will be planted in the West, in California, Arizona, and elsewhere. "By a well-planned cooperative system the leaders of the movement expect to build up prosperous communities that will in a short time overcome the debt." New York capitalists and others are said to be backing Commander Booth-Tucker in the undertaking. A syndicate of wealthy men is said to be raising the necessary funds. Farming and industrial work will be taken up on a large scale. Workshops will be built and lines of trade introduced for the employment of idle men. Criminal classes are also to be taken in, treated kindly, and employed at the eastern colony until they prove themselves capable and worthy, when they will be sent west and be given an opportunity to obtain homes of their own, on the payment of installments. This we learn from the Pittsburg *Commercial Gazette* of October 2, sent us by Bro. C. E. Miller, of Pittsburg.

We may publish the article entire, to stimulate thought on the subjects of cooperation and other features recognized as essential to a better order of things; to be realized, we trust, when the command comes that God's people "be established" according to the order revealed in his word.

Floods in China in July and August have destroyed sixty villages about North Tungchou, containing over 80,000 inhabitants. The number of people drowned is estimated at from 15,000 to 20,000. The survivors from villages near Pekin have been allowed use of the city walls, but without protection from the incessant rains. Distress of the people is pitiable. Crops in the flooded district are destroyed. The Emperor has ordered all possible relief measures.

Kaiser Wilhelm and his cabinet want 410,000,000 marks for the construction of war vessels during the next seven years. If the Reichstag refuses the grant, it will be sent home by the government and new elections be ordered. Against this movement a large number of factions is arrayed, including "Radicals," "Ultra-Liberals," "Socialists," the "Center party," and others, who denounce it in the newspapers as abridging the "constitutional rights" of the legislature.

"In Bavaria the peasant democratic federation is rapidly gaining strength. During the last week two hitherto hostile branches of the federation have united and adopted a joint platform of the most radical nature. It demands liberty of association, meeting of the press, reform of the judiciary system, a complete division of church and state, a diminution of the military burdens, and the assumption by the state of all rural mortgages. The leaders of this newly formed party expect to sweep Bavaria at the next elections."

The new Spanish cabinet has decided to give both Cuba and Puerto Rico a home government under the suzerainty of the Spanish crown.

Many prominent women of the Methodist Church in Nebraska are said to be boycotting the church to secure equal rights with men in the matter of church representation.

Universalists in State convention at Lansing, Michigan, are quarreling over their creed. The convention de-

clared against making any precise form of words a test of fellowship, provided the principles of the Fatherhood of God, the spiritual leadership of Jesus Christ, and the final harmony of all souls with God, were professed.

Great Britain has formally refused to take part in the proposed sealing conference if Russia and Japan are represented.

Elections for members of the Norway Storting have resulted in great gains for the Liberals, assuring their control of the government.

The prevailing drought has been followed by disastrous fires on the prairies and in the forests of Indiana, Michigan, North and South Dakota, Nebraska, Canada, Ohio, Wisconsin, and in other States. In some cases entire towns have been swept away and human life and live stock been destroyed. Much farm property has also been burned.

Yellow fever continued to increase in the South until the 7th, since which time a decrease in the number of cases is reported, caused by cooler weather.

The Spanish cabinet has recalled General Weyler from Cuba and appointed Marshal Blanco in his stead. The latter is said to be inclined to conciliation. Twenty thousand troops will be sent from Spain.

The United States Navy department is organizing the merchant marine of the country as an auxiliary naval force. The plan is to prepare armaments that would place vessels in commission and ready for service three weeks after a declaration of hostilities.

The British government war office is elaborating a plan by which volunteer forces will also be liable for service abroad in case of war.

News of the 8th reports great increase of yellow fever at Mobile and New Orleans.

The late drought was broken by rains in the States of Nebraska, Kansas, Missouri, Arkansas, Illinois, and Iowa on the 10th inst. The rain, though late, is expected to help the wheat and fodder crops in the Mississippi Valley.

Yellow fever had increased at New Orleans on the 10th. Galveston, Texas, had also become infected.

The HERALD list remains open for subscriptions. Please send them in.

## Mothers' Home Column.

EDITED BY FRANCES.

"Not only in the darkness,  
Guide thou my way;  
Not only when I stumble,  
Be thou my stay;  
But in the noonday sunshine,  
Shed brighter light;  
And when I walk in sureness,  
Lead me aright."

### SELECT READING FOR NOVEMBER MEETINGS OF DAUGHTERS OF ZION.

OCCUPATIONS—CONTINUED.

TRAIN your children in such ways of working as will develop judgment and cultivate self-reliance and common sense. Throw them on their own responsibility as early and as much as possible. Trust to their judgment and show them that you do. Of course you keep a kindly eye upon them and sometimes interpose, like a beneficent Providence, to save them from the result of their blunders; but give as little prominence as possible to this oversight, and sometimes allow them to learn wisdom by the things they suffer from their own mistakes.

Just here is a point regarding children's work too often neglected. In arranging their work we should guard against mistakes and failures, than which nothing is more discouraging. Make success possible in everything you give a child to do, then see that he achieves it. . . .

Children should be supplied with good tools and taught to keep them in order. Children's work should cultivate patience and continuance in well-doing. While it is not well to confine them too long to one task, do not allow them to throw it up whenever their whims prompt them to do so. Have them finish what they commence. Do not allow them to form the habit of commencing half a dozen things and not finishing any of them. . . .

The children's work should train to thoughtfulness and helpfulness, thus tending to eradicate selfishness. Train the child always to have Papa's slippers ready for him by the fire; to find Grandpa's spectacles, or thread Grandma's needle, unasked; to keep the woodbox always full, to bring water for Mamma; in short, to be always on the lookout for ways of helping, and you will do much toward breaking up the tendency to always think of self first. Children allowed to grow up without learning by experience the blessedness of helpfulness are deprived of one of the truest sources of happiness.

The care of living things, plants and animals, develops faithfulness, patience, and a sense of responsibility. Kindergartners acknowledge this principle by giving prominence to plant culture. Each child has his bit of garden or his pot of growing plants which it is his to tend and to enjoy. He learns thereby patience, for he cannot hasten the germination of the seed or the opening of the bud, they must await God's time: personal responsibility, for if he does not water them and give them sunshine they die; and His care for them begets loving interest. If

the thing cared for possess animal life, the lesson is even more impressive. So give the children their patches of garden to tend, their birds, chickens, lambs, dogs, horses—pets of every kind; make them responsible for feeding and caring for them. You thus develop a sense of personal responsibility, systematic thoughtfulness, continuous well-doing, for if their pets are forgotten a single day they suffer, perhaps die. You also teach love for animals, and kindness growing out of that love. Do not spoil this lesson by letting the children feel that their deficiencies will be supplied by yourself or a servant, that if they neglect to weed their gardens or water their plants, you will do it. Better let the weeds take the garden and the beautiful fuchsia die of thirst. With animal pets you cannot do this, but you can take them away when they are not properly cared for, and thus teach that ownership brings with it obligations not to be ignored.

Children should be trained in such ways of working as will make them prompt, efficient men and women. Never allow them two hours for doing what ought to be done in one, or to put off till afternoon what ought to be done before breakfast. See that they do their work at the right time and in its right time. They will thus be able, when grown, to keep ahead of their work, and drive it, because they never allow it to drive them. We like that old-fashioned expression—"forehanded," meaning beforehand with one's needs, hence in easy circumstances. It results from being beforehand with work, and whether you are so or not depends in large measure upon the way you were trained to work in childhood. Do not allow your children to grow into Saturday afternoon folks, when you might train them to be Monday morning people; these are they that are forehanded in a double sense—their two hands will accomplish as much as four hands will if they belong to the Saturday afternoon order. "Always be an hour in advance of your work" is a good motto for man and child. . . .

Who will teach your child if not yourself, and when is she to learn if not before she has been trained to dislike work? for children are frequently so trained. This training comes through just such refusals of parents to allow them to work and teach them to do it well when they are little; by lack of patience and system in those who teach them; by being expected to know everything at once and being blamed because they do not; by being required to work amid unpleasant surroundings, uncongenial associates, or with poor tools; or by being taxed beyond their strength; by lack of appreciation of their honest endeavors; by having work made too easy for them, so that they are deprived of the pleasure of conquering difficulties; by being kept at patchy work, doing a little of this and a little of that to help others, but never allowed to do anything wholly, thus experiencing the joy of completion; and by not being trained to do things thoroughly, since there is no real pleasure in doing slipshod work. . . .

Parents often complain that their children have no time to learn to work when attending

school. Having time is largely a question of method and system. If they are allowed to dawdle over either their work or their studies, or if you expect them to become versed in all the wisdom of Solomon, with music lessons, china painting, and Kensington added, by the time they are sixteen, they will not have time for work. But if you require of them no more study than is healthful for body and mind, and train them in right methods of work and of study, there is plenty of time for both. I know whereof I affirm, speaking from personal experience, having had during my college course, and during many years of teaching, an unusual amount of home duties which did not interfere either with my efficiency in school or my health.

Many wise parents take their children out of school a year on purpose to have them learn to work. We have known this followed by the happiest results, and the gain was not all in learning to work. It afforded the body a needed rest from study, giving it a chance to catch up with the mind in development, and the mind opportunity to mature. The brain was strengthened in texture, as we saw in chapter second it is, by exercising the muscles aright. Then the young mind has time to assimilate what it has learned, to transmute its knowledge into practical wisdom. A year's change from study to work, especially if it be when great physical changes are going on, often results in increased strength of body and mind.—*Childhood: Its Care and Culture.*

(Continued.)

### PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A SISTER living in Lee County, Illinois, desires the prayers and fastings of those who are interested in this later-day work, on the last Sabbath in October, that God may, in His mercy, take and destroy the appetite for strong drink from her husband. She earnestly desires this request.

Bro. Alma C. Barmore, writing from Lookout, California, September 27, desires prayer that he may be healed of his afflictions.

Bro. William Franklin, of Sturgeon Bay, Wisconsin, requests the faith and prayers of the Prayer Union that he may be healed of the disease which is afflicting him.

### PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

Thursday, Oct. 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Galatians 6:1-10.

Thursday, Oct. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verse.—Mosiah 2.

Thursday, Oct. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalm 15; D. C. 102.

PROGRAM FOR NOVEMBER MEETINGS OF  
DAUGHTERS OF ZION LOCALS.

HYMN 475. Prayer. Scripture reading: I Thess. 5: 1-11. Select reading from Home Column. Discussion. Question box. General remarks on mothers' work. Roll call. Business. Hymn 1078. Dismissal prayer.

## Letter Department.

NEWCASTLE, N. S. W., Aug. 16.

*Editors Herald:*—Yesterday my heart was filled with gratitude to my heavenly Father, as quite a number of members of the church assembled by the water side to witness the baptism of thirteen precious souls who have decided to obey and show that they are not ashamed of the cross of the Master.

When looking back twenty-two years ago when those good men, C. W. Wandell and Glaud Rodger, first came and raised the standard of the Reorganized Church, following after them saints of like stamp, T. W. Smith, J. F. Burton, J. W. Wight, and their saintly companions and the reapers who are now gathering in the sheaves—Brn. Butterworth, Kaler, and Wells, workmen of the Lord's own choosing (by their fruits they shall be known), in fact if it had needed a miracle to confirm me in the faith, to hear Bro. C. A. Butterworth would have been enough; and the president of the Hamilton branch, Bro. Henry Broadway, who is a saint full of zeal for the cause of the Master. He has given the church a piece of ground and building for a church, which will hold about one hundred and fifty people. And at the confirmation yesterday the Lord manifested his power and we were made to rejoice in the gifts of the gospel. Where is there room to doubt?

It is now more than twenty years since I obeyed this gospel and to-day I am more confirmed than ever in the faith. My wife was baptized a month after myself. We have four children in the church and two yet to come, which I hope to see before I shall be called to go from this stage of action.

The Lord is indeed favoring Zion in this part of the world, so much so that the Brighamite elders here are trying to sail under the colors of the Reorganized Church in Sydney. Bro. Wells will baptize some on the 18th and then he is deputed to go to Sydney and watch these deceivers and expose their doings, which he is well able to do; for he has the will, and ability, and zeal for the Lord's work.

When looking back to the commencement of this work and comparing it with the present, some of the old members have been called to receive their reward, some are waiting to receive the call, and some we see that used to stand with us have wandered from the path and are now groping in darkness, we feel to ask ourselves, Shall we stand to receive our inheritance? By the Lord's help we shall, and I pray that those who have wandered may return before too late.

Yours in the one faith,

C. A. DAVIS,

LAMONI, Iowa, Sept. 30.

*Editors Herald:*—Although a long silence upon my part, it has not been occasioned by idleness I can assure you. Began this conference year by preaching four sermons in one day, and have not allowed an opportunity to go by unoccupied. Will not burden your pages by particularizing the effort at the numerous places labor was done. While at Lucas the latter part of April attending a session of the Bishop's court, and preaching of evenings, went to the Lipe schoolhouse, and in company with Brn. G. H. Hillard and J. S. Snively, held meetings and baptized four. Held meetings at Lucas and Hiteman. Was called to preach a funeral at Liberty Center; we had the use of the M. E. church, their choir doing the singing; I was greatly blessed as I spoke the word of the Lord to a crowded house. It being Saturday, and I was without an appointment for the Sabbath, I yielded to the urgent request of the people and spoke three times in the West Liberty schoolhouse; the house would not hold the crowds that came out. I ask pardon of Bro. Columbus Scott for breaking the bread of life in his pasture. Accepted the kind invitation of the Pleasanton committee to deliver the address on Decoration Day. The gathering was in their beautiful little park, the day was delightful and balmy, good order prevailed, and close attention granted to the speaker. Many of the crowd went to two cemeteries, and with bowed heads and cheerful hands scattered flowers on the last resting places of the comrades who answered their country's call in the hour of need. I received kind and substantial attention from Dr. Macy, Mr. Frank Walker, and the committee. Hied me away to Ellston, where Bro. T. J. Bell, under the blessing of God, had awakened quite an interest, helped him in tent work for ten days and felt the assurance of the Holy Spirit that our work was accepted, and in the due time of the Lord would be productive of good unto the salvation of some.

June 11 went to Allendale, Missouri, to attend the district conference, the attendance was large, considering it is an inland town and located in the southwest corner of the district. The branch there is few and feeble, but no visitor suffered so far as I am aware. Business was put through with dispatch, preaching was good, and the prayer meetings most excellent. I continued a few days to minister the word and aid the saints as best I could, exhorting them to patience and faithfulness.

July 4, drove in the rain to the Latta schoolhouse, preached twice and baptized one, and in so doing had a dream fulfilled.

While preaching at Hiteman I received a telegram that my father was quite low at his home in Nebraska City. Hastened to his bedside, but too late to hold an intelligent conversation, as the disease that caused death had destroyed the intelligent action of the brain. He fell asleep peacefully, and he welcomed the change. Nearly a year before his death I sought an opportunity to visit him, the privilege was denied me. Soon after in dream I learned that I should neither

receive his dying blessing nor see him depart life. Although with him nearly a week, I was not present at the time of his demise. Having given my promise to the President of the church to fill an appointment in the north part of Lucas County, Iowa, and while on my way to fulfill this promise, the spirit of my father returned to the God who gave it. He was not faultless, but I believe was faithful to the gospel covenant made fifty-six years ago. While at Nebraska City, the larger part of my life was reviewed by the objects seen and the people with whom I conversed. I spoke seven times, although the evenings were excessively hot, the attendance was fair. The satisfaction to me cannot be expressed in words for the warm greetings of those dear saints and friends where I began my gospel work in childhood.

August 6, in compliance with invitation of the committee, I went to Thurman reunion. Earnest work was done, and some noble souls entered the fold. My opinion is that the committee struck the keynote on economy and the best method of getting a connected statement of the gospel before the people. The kindness of those dear saints will not soon be forgotten.

My latest efforts were in a tent north of Lucas; the people gave us an attentive hearing, and many thoughtful people are considering our presentation of the restored gospel. Without doubt the chief work of the church is the preaching of the gospel in new fields, and to those who have never had the privilege of hearing the Angel's message explained by our ministers; but years of experience and close observation teach me that the time is near, if not already upon us, that those of missionary force must push out and fill their particular work, and that the standing ministers become active in their calling, otherwise the work must suffer. It is as important to save that which we gain, as that the whole revenue of the church be expended in gathering the sheep of the fold and then to leave them without shelter or food.

The late statement in the *Herald* of thirty-two baptized some time ago, and only two now remain in the faith, should be an eye-opener to the necessity of pastoral work. "Feed my sheep" and "feed my lambs" has, to me, a very significant meaning, and I opine that it is quite important that the church exercise as much care in selecting and appointing the standing ministers as the missionary force, and have as much anxiety in sustaining with the tithes and offerings each in his place and appointment. Those who love God and keep his law having the best understanding of the same, are usually the most liberal with their means in sustaining the work. God has provided for the standing ministers that they should be watchmen to the flock, and give the needed education that the saints may finally come to "perfection." There is a parallel to this saving of the church membership in the oft expressed thought: It is not what one earns, but what he saves that does him good; or, not what we eat, but what we digest that does us good. Even so; not the number of baptisms that will make us a strong church for good in the

earth, but the developing in our membership a good understanding and a faithful compliance with all the commandments of God; so that all the household of faith shall be prepared to give "a reason of the hope" that they profess, that it may be fulfilled as foretold: "saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them." The manifestations of the Holy Spirit should be to the confirming of the Word, and instructing us in the truth and the interest of the same.

In bonds,

ROBERT M. ELVIN.

ANGOLA, Ind., Sept. 27.

*Editors Herald:*—Since last writing I have been on the go continuously. Have so far attended all the two days' meetings held in this district this year. Bro. Briggs said he would keep me busy if I came to the Lake mission. He has kept his word. I take pleasure though in toiling and teaching, working and waiting in this great work. We are now at South Scott, the historic ground where the Disciples say Leonard Scott "tore up" their church. Very large crowds. Bro. Scott gave us an excellent sermon last evening. It was delightfully illuminating. Flint is the next point and will close the series.

J. M. BAGGERLY.

BALMAIN, N. S. W., Aug. 30.

*Editors Herald:*—By the time you get this it will be about twelve months since we made a move towards building a chapel to worship in; and to-day we have a nice little chapel, one that will seat about one hundred and seventy-five comfortably. It was built by the brethren giving their labor. It has been neatly painted and finished by the same means, and we have just placed in it a very nice rostrum, which was very much needed. Many thanks are due to many of the brethren and sisters for the way they worked and sacrificed to help. I mention no names, as there are so many.

We have not had any of the missionaries here for about three months; nevertheless we have been having some good times. God has been with and has blessed us. We have good meetings and a good interest has been kept up. Bro. Wells has just run down from Newcastle, where he has been laboring for the last three months, and where there has been some good work done. In fact, God has been blessing us all over the mission.

A very singular coincidence happened here on August 15 and the week following. At Newcastle, where Bro. Wells was, there were thirteen baptized in the morning of the above date, by Elder Broadway, and at the confirmation in the afternoon it was a time long to be remembered by those who were present. Through the week two more were baptized, making fifteen in all. And your correspondent is informed that at the branch at Hastings, Victoria, on the same date they had the gifts of the Spirit in prophecy and tongues; and on the same day while Bro. Ellis was preaching at Balmain, a sister, a visitor from Victoria, saw a beautiful ray of light around

his head, and another sister saw a heavenly visitor from the spirit world come to strengthen us. She said he was an elderly man with long gray hair. At our Wednesday night prayer meeting we had the gift of prophecy bestowed. Two prophecies were given; one to the branch, and one to a brother. Bro. Ellis preached grandly that evening, having great liberty, preaching for one hour and ten minutes on the authority. Brn. Butterworth and Kaler have been up north, and just previous to the above date I am informed that Bro. Butterworth thought of coming to Sydney, but was shown in a dream that he was to go to a place where Bro. Kaler had preached and there he would baptize five; so he went to a place called Bullahdelah and preached on the above date, and there baptized two; and he was a little troubled about it, as he understood by the dream that he was to baptize five; so he started back, but called at another place and there he baptized five, making seven in all. And so the work is going on. It is very encouraging is it not?

Bro. Butterworth has got back to Tuncurry where Bro. Kaler is, but we are expecting them to come to Sydney shortly with their families.

Yours in the gospel,  
JOSEPH SMITH.

LITTLE FALLS, Wash., Sept. 23.

*Editors Herald:*—Since last writing you I have visited and preached at Chehalis, this State. I found a home with a cousin of mine whom I had not seen for twelve years, while there. I preached three times there and feel that I made some friends to the work; and when I left it was with an urgent invitation to come back and do more preaching.

My next move was to take the tent and set it up at the hop yard of a Mr. Patterson, at Olequa. Just at this season nearly all the working people of these regions go to the hopfields for an outing and to earn a few dollars, so I thought I would go there also. Mr. P. has a field of about seventy acres of hops, and this brought together nearly a thousand people during the harvest. I was here from the 9th inst. to the 22d and preached, in all, sixteen sermons. I feel that it was a good move. There was another man who held meetings on the grounds on the two Sundays I was there. I sent him an invitation to come to the tent and use it and I would assist him during the morning hour, and then I would occupy and he could assist me at the evening service. He did not come, however; was afraid of the company. Undoubtedly he thinks "a good name is better to be chosen than great riches."

I parted company with Bro. Holt at Castle Rock, he going to Roslyn and I to the hopfields. We expect to meet again near Heppner sometime in the next month. The first Sunday I was at Olequa it was stated that they would pick hops in the afternoon, and so I made no announcement for services at three p. m., but told them there would be no preaching after eleven till the evening hour. However, as I was alone in the tent about three p. m., I sat down and commenced playing and singing, and before

long there was a congregation of about thirty who came, some to hear preaching and some to hear the singing. Of course we tried to accommodate both classes. Among the audience was a Mr. and Mrs. Ellis, of Little Falls, who came again the second Sunday, and after the three o'clock services came to me and offered to entertain me if I would come to Little Falls and preach. The result is I am here. He not only gives me a home while here, but secured a team to move me here, and also an old store building to preach in. This I seated with the lumber I used to seat the tent with and so am quite well situated here.

I moved here yesterday and about fifty were out to hear the word at night. This is a new opening. I am hopeful of doing good here. Surely the Lord will reward those who help his work along. I am in need of tracts but funds are low and I can't buy them, but do the best I can. Next address will be Castle Rock, Washington.

Hopefully in the work,

A. M. CHASE.

SEMINOLE, Ala., Sept. 27.

*Editors Herald:*—I am still in Baldwin County, Alabama. The fever scourge has militated against our work somewhat, but Bro. J. Reeder and I have been traveling together for the past month or so, and we think our efforts have not been in vain. Bro. C. I. Carpenter returned to the Florida district to assist Bro. Allen in some work there before conference convenes.

Having heard a not very favorable report from the work and the saints in Baldwin County, we thought best for me to come and see, lest hurt and harm came to the work; but while there is much room for improvement, I am glad to say I found the work in much better condition than I expected. Brn. Reeder, Law, and other brethren have been holding up the truth before the people, till a number are interested, and some convinced, and five had been baptized by Bro. C. L. Lone. I was glad indeed to find these good brethren laboring so zealously for the good cause. If there is any jealousy in the hearts of these brethren, I have not seen it. Of course, since I came among them, they have been putting me in front to do most of the preaching, and Bro. Reeder says my preaching has confirmed what they have been telling the people for some time. And they are beginning to move toward the church.

I have baptized five since coming here, and seven have given their names for baptism at Beulah, in Escambia County, Florida, and Nathaniel Reeder and wife are to be baptized again, as they have not been satisfied with their baptism, for reasons best known to themselves. Bro. Nathan is a son of Bro. J. Reeder, and is a man of some note, and has a good family. Bro. Heman C. Smith will remember him and his family. These will be baptized the second Sunday in October, if no uncommon occurrence takes place.

Bro. Nathan was almost convinced by the elders of the Utah Church that they were right, so his father took me to visit him and we spent a day and night and convinced him;

for I considered him and his family too good to be lost. He had called on the Utah elders to administer to him for his eyes, which had been troubling him for some eighteen months. They did so twice, but no blessing came; so he called on us, and we complied, and his eyes are healed. To God be all the praise. So it seems there will be enough baptized there at once to start a branch.

The two ladies I mentioned some time ago, who gave their names for baptism, will be baptized at conference. They did not succeed in removing Bro. Carpenter and I from Escambia County. The Lord moved upon a young man recently from the State of Ohio to speak against their petition. He was a member of the M. E. Church and told them he would not sign it, for they did not know what they were doing, and that they had better go to hear us; that if they had any members in their church that wanted to leave it and join us, to let them go, that that was their privilege. This is twice that our people in this country have been defended by men from the State of Ohio. Bro. Reeder and I preached yesterday near Braidey, which is a new opening; and I think the prospect good for a branch there in time. Bro. Reeder is seventy-two years old and is quite active; he has sixty-three grandchildren and fourteen great-grandchildren. He is as jovial a man as I ever traveled with. One M. E. congregation here says they believe the Latter Day Saints' Church is the only one that is right; but they feel a little ashamed of the way they have treated the saints; so we may have something good to report in time.

D. E. TUCKER.

HIKUERU, Tuamotu,  
Oceanica, July 29.

*Editors Herald:*—Even the islands of the sea rejoice over the revelation of last April. The news has just reached us, not in our own language, but in the Tahitian, being printed in our little paper, *Orometua*, edited by Bro. J. F. Burton. It is a neat little paper, and I think promises to do much good and carry the gospel to many people who cannot hear the word preached. The natives are much pleased with it. My soul rejoices in the Lord for his loving kindness. We have received no papers later than March, so you may imagine our anxiety to get them once more.

I last wrote from Raroia; have baptized six since then, and have enjoyed splendid liberty in preaching the word—in fact I think I never was so blessed. Mrs. Case has poor health, which I fear will necessitate our returning to America soon.

We called at the small island of Taenga nearly two weeks; found our people at that place in rather a sleepy condition; however, I hope we did them some good. They have been greatly neglected for a long time. We are now waiting for a ship to take us to some of the eastward islands. We desire the faithful to pray for us, that we may be equal to the task allotted us.

Your brother and coworker,  
HUBERT CASE.

LOOKOUT, Cal., Sept. 20.

*Editors Herald:*—The Northern and Central California reunion closed the 12th inst. It was the best one I ever attended, though I have been to some where the attendance was much larger, but the preaching and prayer services were not so spiritual. I am speaking of course according to the way I view it; the greater good I received from these meetings may be on account of being in a better spiritual condition. The good sisters present concluded to do something religious, and the result was presents to two elders there; one of whom they had noticed was in need of a suit of clothes, and the other without a watch. I must say that I love the California saints, though some are lukewarm in the cause; and I hope my confidence in them as a body will never grow less. When I consider their kindness I am very sorry to think any of them should miss the celestial kingdom; but I fear that some of them, perhaps the greater part, will. I trust I have their confidence, and if I have, I believe I can retain it by being sufficiently diligent in attending to my own duties; but if I don't, I shall consider some unwise or erroneous acts on my part the reason. There may be some cynics among them; indeed, I think there are; but they are exceptions. Every officer who will heed the words of inspiration, to learn his duty and be diligent in his office, will have the support of the most of his brethren.

Bro. Newton and I started to this place three days after the reunion. We came to Sisson by rail, where we were met by Bro. John Hogan and conveyed through a dense forest of pine, fir, and cedar for a distance of one hundred miles, arriving here after a two days' drive. The ride was very dusty, but was made enjoyable by looking at the fine timber and picking out places in the mountain streams that would be good for baptizing. However, have not had any use for such places since we have been in the State. We were all the way and are now in view of the snow-capped summit of Mt. Shasta. Although we are several miles from any railroad or trade center, we have already seen indications of civilization.

We held two preaching and one prayer service here yesterday. We shall endeavor by the Lord's help to "set in order" the branch here, and then do some missionary work. I am favorably impressed in regard to the practicability of reaching the people here, and feel confident of some success, though I may be disappointed. They are not fettered by modern conventionalities to any great extent. I am feeling well in the work, and am certain of abundant success after awhile. In reality very few accept the work, but in my imagination very many become obedient. It makes life sweet, and renders it endurable, to have some ideality. I cannot boast of great progress, but I am certain that by prayer, fasting, and general diligence, I can scale the heights and reach the high spiritual plain—the gospel table land—upon which the glittering word "overcometh" is written. Brethren, pray for me.

In gospel bonds,  
A. C. BARMORE.

ELDORADO, Cal., Sept. 25.

*Editors Herald:*—It is a little more than four months since we arrived in this western State. Spent the first two months in the southern part of the State, mostly among the different branches, trying to encourage the saints and get the gospel before the world as much as possible. We reached this northern district about the 21st of July, and have tried to utilize the time to the best advantage. Attended the reunion at Oakland, from September 3 to 13, enjoyed it very much; in fact, everyone there seemed to enjoy it, and were sorry when it was over. It seems good to meet in the assembly of the saints when one has not had that privilege for some time. I have nearly always lived in a large branch, and did not know what it was to be deprived from meeting with the saints.

I came to this place the day after the reunion, by invitation of Bro. James Askew, who is an old citizen here; have preached a few times in a union church to an audience of about twenty-five, with the exception of Sunday, when we had quite a full house.

Bro. Askew, by being an old citizen and well acquainted, was successful in securing the courthouse at Placerville, the county seat, a town of about three thousand inhabitants. We had some dodgers printed, and I went around and put one in nearly every house in town, both private and business houses. None of our people had ever preached there, so I thought we would get a good crowd through curiosity if nothing else, but our earnest hopes and expectations were not realized; we tried it for three nights, but had such a poor turnout, did not feel justified in continuing longer, as we were under quite an expense for lights and board. I preached twice at the county hospital, at the same place, to a good crowd of old men, who seemed to enjoy our gospel story very much, and had a very pressing invitation to come again. I visited a number of the sick that were not able to attend the meeting; some who had not been out of bed for four and five years. One old gentleman eighty years old said he had never been up for more than three years, but he said he was in the Lord's hands, that he was perfectly willing to die; but if it was the Lord's will that he should still suffer, he was willing to endure it. I thought his trust and patience were very commendable indeed.

Bro. Askew is a man that not only prays for the spread of this work, but is willing to meet all the expenses of an elder in trying to get the gospel before the people.

Bro. Barmore and I are not together much of the time; as we cannot get a very large attendance, we think we can accomplish more good by working alone. He and Bro. William Newton have gone to the extreme northern part of this State to try and encourage the saints there, and build up the work, as it has been somewhat neglected.

The climate and fruit here are very enjoyable; but it seems to me there is not much to encourage a missionary in trying to get the gospel before the world when the people don't seem to have any interest in religion of any kind, and don't want to hear it. Perhaps I

expect too much, as this is my first experience as a general missionary; but I try to take comfort in the thought that I have done the best I could, and am willing to leave the result with God. The best interest I have had out here was at a hop field, where there was about two hundred camped. I helped them pick hops in the day, and in the evening would build a camp fire and they would gather around near the fire, while we endeavored to tell them about the restored gospel. I preached eight times, then the boys and young men made so much noise, on purpose to break up the meeting, that I had to quit. Before closing I must say, in my travels in California I have met many true, kind-hearted saints, who have ministered to our every necessity, both in words and actions. May God bless and keep us all faithful to the end is the prayer and desire of

Your brother,  
R. J. PARKER.

PHILADELPHIA, Pa., Sept. 29.

*Editors Herald:*—The conference held here on Saturday and Sunday last passed off pleasantly. A deep interest was manifest in the working force, and although our numbers are not great in these parts, and much to contend against, the brethren keep up commendable courage and are pushing ahead as best they can. Brn. A. Kent, A. M. Baker, and G. W. Robley, of the general ministry, were present at the conference. These with the home brethren were active in the meetings, including Bro. A. H. Parsons, who is an all around man. Quite an interest was manifest in the Sunday school work. Bro. Ephraim Squires was continued superintendent. Bro. Hosea Bacon manifests much interest in this department of work. Bro. John Zimmerman, the Bishop's agent, is another all around man, and is a mainstay in a financial sense in many ways.

There is a hopeful side to things here. Brn. Alma Kent and G. W. Robley started to Scranton this morning to labor there for a season. Bro. Baker thinks of laboring locally for awhile as circumstances permit. I expect to attend the conference at Brooklyn, New York, this week.

Cheerfully,  
WM. H. KELLEY.

EUCLID, Ark., Sept. 25.

*Editors Herald:*—I have just returned home from Drew and Ashley Counties; met with some success after going through much persecution. On September 10, while I was declaring the word in Bro. F. M. Fuller's house at eight p. m., a mob of about fifteen persons, with blackened and disguised faces, rushed to the door, pointed their guns towards my head and ordered "hands up." Then two of them rushed in, gathered me by each arm and started for the door. At this moment the saints and friends tried to rescue me; so there was considerable pulling. The mob ordering them to loose me. Bro. Fuller was warding off their guns, and the captain ordered him to be knocked down; so Bro. Fuller received three heavy blows on the head with a gun barrel, and the friend a

heavy stroke on the breast; then the mob carried me away on double quick.

I was ordered to leave the country at once, but was allowed to return and gather up my books. So I returned to my friends and found Bro. Fuller covered with blood. After returning I called the saints and friends together and we had a season of prayer. One man said he could not see how we could pray for as wicked a set of men as that mob was. Before leaving next morning Bro. Fuller called the saints together and we had another season of prayer; the Spirit was with us in power—the tears were free, and all gave of them freely. Then I blessed four children and administered to five sick ones, receiving a blessing in each case. We returned to Mr. and Sr. Judkins', some eight miles away, where I had left Bro. J. W. Kent. Here we labored for some time, being guarded by the deputy sheriff day and night part of the time. Here I had the pleasure of baptizing five, and the sick were administered to and a good impression left with the people.

J. W. JACKSON.

LOCUST POINT, O., Oct. 1.

*Editors Herald:*—I came to this place September 22, and got permission to hold meetings in the young people's dance hall. I am having large audiences to preach the word too, and some are greatly interested in the work. I hope to see some of them obey the truth in the future. At Catawba Island, in the chapel, we have good full houses to talk to. I now have the use of a hall at Peachton, on the other end of the island, where I get larger crowds than at the chapel. Prejudice seems to be giving away and the honest in heart are believing the truth. I am having lots of work in preaching the word—spoke twenty-seven times last month.

Last Sunday Bro. James Welch was made to rejoice when I led his wife down into the waters of baptism. Bro. Welch is a good brother, what there is of him; but he is like Zaccheus of old, little of stature, but is willing to do all in his power for the spread of the gospel. It is eighteen miles or more from where he lives on the island out here, and he and I came the most of the way afoot. I am making my home at this place with Mr. Myers, who is favorable to the work, and who heard Bro. Etzenhouser on the island. There is a photographer here who is reading the Book of Mormon through, and he has never heard a sermon on it yet. He has been reading the Millennial Dawn, and seems to think, like some others, that Mr. Russell is just right. But I see more darkness than light in it, and hope people will get their eyes open to the truth and obey.

I am yours for the truth,  
F. C. SMITH.

LAMONI, Iowa, October 8.

*Editors Herald:*—Will you please say to the saints that my inactivity is not of my own choosing, but that bodily affliction has made it impossible for me to fill the mission assigned me by the last conference. But in all my afflictions I have not forgotten the knowledge that I received of the divinity of the

work many years ago. I know it is of God, and if the Lord sees fit to again renew my strength, I will gladly lay it on the altar in such a glorious work.

Your afflicted but not discouraged brother,  
J. C. CLAPP.

## Original Articles.

### LECTURE.

SUBJECT, INTELLECTUAL SIGNS OF  
THE END.

TEXT: But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.—Dan. 12: 4.

*Ladies and Gentlemen:*—The present has been styled very significantly, the golden age of the world. Compared with all the ages composing the measure of the past, there is none to equal it; a towering eminence from whose beauty-crowned summit, the eye may survey the broad expanse of the world's history; age preceding age, as wave follows wave, here and there a bright spot like the green oasis in the wide extended desert. No frowning sovereign now sits upon the throne of universal empire to mark out the channels of mind, erect toll-gates upon the highway of human thought, or fix bounds to the development of civilization, science, and art. Free as the proud bird of liberty when released from the deathly grasp of the oriental lion, and permitted to soar aloft and bathe his brilliant tipped pinions in waves of light and glory above the crags, is the genius of research and the realm of intellect.

The soft mellow streams of the world's daydawn, which so gently rested and illumed the brows of the fourteenth century heroes, have converged, and the blessed union enables the intelligent millions to catch the glintings from a deep and limitless sea of inspiration. As if the keyboard of the universe had been suddenly touched by celestial hands to flood the earth with the secrets of chaos, angelic poems have gone the world around. Isles and continents have met, kissed and clasped. East, west, north, and south embraced—tied to wheels of progress by furrows of ocean and bands of steel since the mariner's compass courted and loved the stars. The capitals of states and governments, the fertile valleys and snow-crested mountains, the Arctic



plain and savannas of the tropics, the hovels of the poor, the palaces of the opulent, the emporiums of commerce, aye! the atmosphere itself pulsates with quickening throbs of eloquence, or rests in pensive tenderness under soft waves of pathos, since the "art preservative of arts," or printing, arose from the ashes of the past and the revival of letters from the dead!

A highway has been opened through the watery wilderness of the Atlantic, the forests of a new world been levelled and a community of states and nations been reared; the exquisite creations of genius wrought from the marble block; the viewless substance of shadows engraved upon metallic surface; the mimicry of nature painted on the canvas; millions of spindles motioned; as many flying shuttles winged; a thousand iron steeds harnessed to as many freighted cars; mountains of granite have been tunneled; space annihilated with lightning speed. The waters of the world have been whitened with the sails of a hundred nations; every sea has been navigated. Every known land explored. Nature has been reduced in her thousand forms to as many sciences. Her laws have been taught, her future movements prophesied, her untrodden spaces measured, her myriad hosts of worlds counted; their distance, dimensions, and velocities computed.

The genesis of modern sculptural and architectural art has been told in casts of tomb and portal. The walls of the world glitter with pomp and pageantry, bedecked with colors set in fields of opalescent emerald and sapphire, beautiful parks studded with statues quaffing the crystal from marble lips. The barge of state has been oared by the arts and industries, helmed by the scythe of Father Time, and speeded through the waves of Neptune's horses accompanied by nereids and dolphins. Columns, pillars, balustrades, arches, domes, plazas, fountains, gardens, palaces, avenues, and islands are but the caskets in which earth's treasures and Beauty's estate have been enthroned, since the white-robed messenger of art smote the chain of night and bade the minstrel rise, or with fingers clad in lightning's power and flame, Bacon snatched the misty cloud

from the fair star of science. Astronomy in her battles with the infinite has piled world upon world, and tossed the comets across the pathway of planets. She has drawn "the music of the spheres" into the soul of man, and translated the fiery hieroglyphics written on the celestial dial plate.

Time and oft had the keen vision of science traced the circuit and watched the twinklings of Alpha Centaur ere the construction of Newtonian or Gregorian telescopes; but since the brain of man has been touched with the inspirational torch, a glass twenty inches in diameter has sufficient power to bring within our field of exploration stars so remote that a ray of light would be millions of years in reaching us. What measureless depths can be sounded by the Lick telescope with its thirty-six inch glass! or the great reflector of Lord Rosse with its mirror seventy-six inches in diameter! The magnificent exhibition of heaven's bright stadium of worlds dawns for a high purpose. We look and see more in the blazing firmament than a swarm of fireflies dancing above the summer marsh.

"The time of the end" has blessed us with a magnified vision, and the heavens are redolent of meaning. Where amid sweeping suns countless minor systems dash in and out, and over and under in intricate mystery of apparent irregular motion, crossing each other's path at every conceivable angle; dancing about like motes in the bars of sunshine, and trailing comets sprinkle bright mosaics in the course of the suns. While their motion is seemingly irregular, it is but apparent. For all move in lines geometric, and paths mathematical with uniform motion. Professor Leland informs us, that "no heavenly body has ever been an instant ahead of its schedule time, and not one a heart-beat behind it." A diverting conclusion or deduction is here reached by these reverent teachings of science: Law back of matter; activity back of law; energy back of activity; force back of energy—the force of all forces, and wisdom in that force. Law itself is inactive. It is the highway of travel only. It means the lines along which the activities run. The power to act is

back of the law. Wisdom has planned this system, manifested in the "eternal fitness of things" to which it is adjusted without friction. The instruments of science disclose the universe as *infinite*, therefore, the Wisdom that planned it is *infinite*.

The microscope follows the telescope by which every particle of matter is seen to possess a determinate form. Animated beings in certain liquids, so small that fifty thousand of them would not equal the size of a mite—a thousand of them ranged abreast would easily swim, without being thrown out of line, through the eye of the finest cambric needle. And what is more marvelous still, each of these tiny creatures is supplied with mouth, eyes, stomach, blood vessels, and other organs for the performance of animal functions. Every hair of our head is a hollow tube, with bulbs and roots furnished with threads or filaments. The scale of the fish beautifully interwoven and variegated like pieces of network no art can imitate. Every part of the dust on a butterfly's wing is a beautifully organized feather. The mold which adheres to damp bodies displays a forest of trees and plants, where the branches, leaves, and fruit are plainly seen.

The same infinite wisdom which rounded the spacious globe, and the bright masses of planetary orbs and directs them in their rapid motion through the sky, is still discernible. Molecular life make *infinite littleness* meet us here, as *infinite greatness* yonder; no atom anywhere but what is quivering and throbbing with energy; rocked in the cradles of growth, decay, crystallization, organization, chemical attraction and repulsion, magnetic and electric influences, heat and light, every particle is full of restless life.

In speaking to you of that limitless ocean in which the numerous worlds are immersed, whose waves or undulations constitute sound, called light, we draw on the spectroscope for condensed beauty. It was once supposed that light was corpuscular—composed of minute particles of matter that were by some force pushed through space; but it is now determined that the ether is a rarefied condition of matter filling the spaces between denser particles; that no matter is solid. We think and speak of iron as

solid. To our rough senses it is so, yet Professor Faraday says: "The particles of matter in a cube of iron are no nearer together in proportion to their size, than men would be, if only one man were standing on each square mile of England." It is also known that a grain of musk will scent the air blown through a room for fifty years so our senses detect it. During this half century it is giving part of itself to the air, and we can detect no minification of the musk.

Science has determined that the human eye is capacitated to receive light waves when the number playing upon it reach 396 trillions per second. Below this, the eye can receive no light, above this, the beautiful world of colors dance. Color is in the eye, and when the waves of ether tremble between 396 trillions and 470 trillions per second, the color in the eye is *red*. When the eye receives between 470 trillions and 510 trillions, the color is *orange*. Undulations playing between 510 trillions and 550 trillions, it is *yellow*; from 550 trillions to 610 trillions, *green*; between 610 trillions and 658 trillions, *blue*; between that number and 700 trillions, *indigo*. To 765 trillions it is *violet*. Waves exceeding 765 trillions per second give no light to the eye. Here the finite and infinite meet in a line of blindness to the finite.

Light *does* exist beyond, but heavenly eyes only receive it:—

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: And his face did shine as the sun, and his raiment was white as light.—Matt. 17:1, 2.

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground.—Acts 22: 6.

And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.—2 Kings 6: 17.

The genesis of light to *this earth* in the Bible "*beginning*," when God said, "Let there be light," was not the birth of light *universally*; for undoubtedly light was the natural environment of God from all eternity, and in its awesome depths he was not alone with the sublimities of the universe present. The Old Testament

revelations were frequently accompanied by this. Not alone to Moses, when in presence of God's glory "his face shone;" but to Ezekiel when the divine glory had the "appearance of fire." Not only Peter, James, and John, when Jesus shone under the splendors of the transfiguration, but John on Patmos when he saw the "city of God," and the "Lamb as the light of it."

This then is the message which we have heard of him, and declare unto you, that *God is light*, and in him is no darkness at all.—1 John 1: 5.

As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.—D. C. 85: 2.

On a canvas in the Vatican, as the product of Raphael's brilliant mind and pencil, glows a light brighter than the morning's radiance, or the tearful depths of noon. How much of tender glory and serene beauty float in this realm above the color-line, let prophet, seer, and apostle who have looked out of their earthly selves into the untelescoped regions of ecstatic joy and gladness intone their hallelujahs to respond. One thing is apparent, "the glory of God is intelligence."

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.—Rev. 18: 1.

The spectroscope has been called the "light sifter," because the light can be analyzed by it, and the composition and condition of distant orbs determined. The larger end of an instrument thrust through the curtains of a darkened room gathers the rays from a far-off heavenly body, conducts them into the room, concentrates them through the small end upon a prism—a three-cornered piece of glass—the rays thrown through this prism to another, and then another, and then another, and still another, from the last pass the light upon a white screen. By the prisms the rays have been dissolved and separated. Then carefully examine the color-lines upon the screen, knowing the color any burning substance gives off, the *composition* of the body can be determined. This, one

of the crowns of victoried science is "spectrum analysis," and upon the lines thus drawn we entertain the golden glory of heaven in our earthly homes. Truly, this is "sunshine coming to our call." But further on, when at the extreme red end of the spectrum, the rays seem to be invisible, the thermopile pierces deeper and detects them by their heat; and beyond the extreme violet the phenomena of fluorescence or photochemical action disclose as chemical force.

The cathode x-rays point to the border of that world beyond the limits of each sense, and boldly asserts the great Spirit whose omnipresence is space, whose age is eternity, and on whose azure robe nebulae and galaxies shine as the golden embroidery of God's royal vesture. Ah! fair Science, who shall set bounds to your incredulous strides! every organ, tissue, and bone of the human body laid bare to the physician and surgeon! Tungstate, lime, and collodion endowed with the gift of speech, yield the secret. "In the time of the end many shall run to and fro, and knowledge shall be increased."

Another evidence of the truth of the latter prophetic phrase—the phonograph—mere registration of sound waves on a sensitive surface; just a simple wax cylinder recording every word and tone, every error in language, every mispronunciation, every harsh or gentle tone of voice, every hasty, irascible, or unholy expression, and preserving alike what is good or evil, for all time to come. O, my friends, who shall doubt the power of God to treasure up the life history we are making into a future day when the secret things are brought to light? Who can tell whether there be not sensitive surfaces in nature on which, even *now* are being impressed the records of untamed as well as sanctified tongues? Our Father's book of remembrance, written before him, for those who talked and thought upon his name in the sacred dialect of heaven, may be much more simple and natural than we suppose. If this be a legitimate deduction, then with what significance and possibility is the Savior's language invested:—

But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matt. 12: 36, 37.

Who can doubt the ultimate? The wildest dreams of science to-day will be realized to-morrow. There are no impossibilities with God. He is omni (all) scient (science). The heavens lower bend age by age, folding us nearer and nearer to the grandeur of a higher sphere; yet will the world by its wisdom know not God. Approaching its perihelion in artistic, scientific, and intellectual attainments; but sinking to aphelion in righteousness, moral excellence, and divine law. But the chain so beautifully wrought during the age of the priests and prophet kings of Israel, and broken by the slumberings and ungodliness of nations, has welded, its terminals picked up and clasped, while the great hand of Deity clasps the center links, and binding the worlds together, again says, "Let there be light."

I have filled him with the Spirit of God, in wisdom, and understanding, and in knowledge, and in all manner of workmanship, to devise cunning works.—Exodus 31: 3, 4.

Our first locomotives crawled laboriously over the rough rails, and by mighty exertion made twelve miles per hour. And there were wise men who sought to check this terrific speed by law, saying, "It is impossible for the human body to maintain its life, being hurled at this fearful rate of speed through the air." What would our ancestry now say, could they board the "Empire Express," or the "Kansas Flyer," eat and sleep in luxury, and ride with the wind at sixty miles an hour? And, too, the solitary line of magnetic telegraph, to which the lightnings of heaven yield allegiance and become the common carriers of thought—the willing subject of man? The Lord's interrogations to the old patriarch, Job, come in the train of thought, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" And the "cunning device,"—Franklin bottled the giant of the universe, and Professor Morse taught it language. It is now subject to call, and "comes" saying, "Here I am," send me around the globe or cable me under the waves to foreign shores.

Again, we are informed that for the

first time in the history of the world the count of the population of a great nation was taken by electricity. This honor belongs to the United States; the eleventh census being taken by what is known at the Hollerith system, which has since been adopted by Australia and Canada. The cards containing the data of returns, when packed closely together, made a pile ten miles long. An ingenious machine invented by Herman Hollerith worked its way through these at the rate of five hundred feet per day, one machine doing the work required of twenty men by the old method of tallying and pencil marking, and at a gain of eight hundred thousand dollars in the cost to government.

Ah! do you suppose that brush dipped in the hues of heaven's brilliant arch can paint the outlines of the grandest achievements yet to be, and the amateur not feel painfully the vague, the dim, and somber effort?

"Many shall run to and fro, and knowledge shall be increased." Again, notice the "cunning device" in the thread exhibit. There they show you a machine whose work is as follows: It reels thread onto little wooden spools at the rate of two hundred and fifty dozens in a day of ten hours, each spool is wrapped with two hundred yards of thread. It moves and acts like a sentient being. Eight hoppers are filled with little wooden spools, and the machine starts. It picks a spool out of a hopper, adjusts it on a spindle, reels out two hundred yards of thread, cuts it, inserts the end in a nick in the spool that it makes, dumps the finished spool and takes a new one, and repeats this performance all day in less time than it takes to talk about it. The spools are then taken to another little machine that rushes them through a contrivance which pastes a label on them, that it chops out, pitches the spool into a box, and hurries along in a mad race with the machine reeling the thread.

When it is borne in mind that in 1876, at the Centennial Exposition, there was no electrical display, the telephone but a toy, electric lights a dream, the dynamo as remote as the resurrection, and in 1893, after a lapse of only seventeen years, the world gazed on an electrical building 345 by

690 feet, covering five and one half acres, in the "vanishing city," on the shores of the inter-ocean, and devoted exclusively to the industries of harnessed lightning, the thought grows stronger, "Knowledge shall be increased."

I wisdom dwell with prudence, and find out knowledge by witty invention.—Prov. 8: 12.

Then there is that electrical kitchen. Hark! By a process of imbedding wire in enamel on the reverse side of iron, the current that would otherwise change to light or power, according to its application, becomes heat. Lighted by incandescent lamps, to show the progress of the dishes to the housekeeper, is an ingenious box lined with asbestos, to retain heat. It is fitted with glass windows to facilitate this process; is seen in operation baking a fat leg of mutton. A temperature of 320 degrees is secured, and the meat is cooked to a nicety, while the exterior of the electrical oven is cool, clean, and devoid of the discomforts of a kitchen. The cook places her meat in the oven, pulls a switch, and gives herself no further uneasiness until the time is up for completion. Wires coiled under a steel plate are boiling water in glass bottles, and others applied to little soapstone griddles are cooking pancakes. The laundry is provided for also, and the woman who starts in to iron, by turning on the current to her wired flatiron, can go ahead all day without perspiring over a hot fire. A handsome table shows the application of electricity in its three phases—light, power, and heat. The table is designed for a sick chamber, and when the current is turned on an incandescent lamp is lighted, a small stove is heated, and a little fan distributes the warmth all over the room.

Isn't this a sweet message to bring weary housewives and careworn mothers? You who have journeyed far down life's western slope, and sit to-night near by the purple twilight behind whose heavy folds Death's turbulent stream courses on to an eternal ocean bearing upon its somber bosom the freight of human souls, how often in quiet reverie with dim eyes gazing out on the hills does your heart go back over the paths of memory to youthful scenes and fancy

when you joined in the work and took no note of time! You have borne the noontide heat and toil, and now at eventide, with tired, folded hands, and far-off gaze, await the summons that shall make the gray twilight brighten into a sunburst of light and joy. But you feel that the days are not as they once were, and that you are lingering in the rear. But,

"She made home happy." These few words I read,

Within a churchyard, written on a stone;  
No name, no date, the simple words alone,

Told me the story of the unknown dead.

A marble column lifted high its head,

Close by, inscribed to one the world has known.

But ah! that lonely grave with moss o'er-grown,

Thrilled me far more than his who armies led.

She made home happy, through the long sad years,

The mother toiled and never stopped to rest,

Until they crossed her hands upon her breast,

And closed her eyes, no longer dim with tears.

The simple record that she left behind  
Was grander than the soldier's to my mind."

Concluding this lecture, friends, the triumphs of the present century in the fields of *real* knowledge are surely ominous of that period to which the shafts of inspiration—songs of angels blended with the psalms of men—have ever pointed. There is no darkness that can quench the illumination which now rises on the world. The scroll is wider unrolling. The gulf current sweeps on and on. The linguist is developing from the study of language and literature the unity and diversity of the race. The physiologist is tracing the electric chain with which the immortal mind is darkly bound to its prison of clay. The geologist is mining his way down to the foundations of the earth, and reading the inscriptions which the centuries have written on the eternal rocks. The astronomer has explored the heavens and traced the revolutions of worlds on the high plains of immensity. He has analyzed the floating fire mist in the midnight sky. The naturalist is walking along the grades of being, from the floating slime of the sea, up to the crowning glory—man. The ærial sphere is a whispering gallery. Knowledge is so many voiced and

winged. The mechanical genius of man is on the stretch after mechanical inventions and improvements to furnish the already fledged pinions of science accelerated speed in the developing wonders of the scientific world. Tireless millions "run to and fro" through all the earth, and the accumulation is mountainous; yet the door is but slightly ajar, and the race has scarcely advanced beyond the A. B. abs.

We can then take faith. The language of the text burns into the very heart of the present age, and causes its blood to leap with new inspiration, emphasizing "the time of the end."

S. W. L. SCOTT.

#### JAREDITE CORN.

THE following article of correspondence from Anderson, Indiana, was published in the daily *Chicago Record* in its issue for September 27, 1897:—

#### VARIETIES OF CORN.

GRAINS FROM A MOUND BUILDERS' TOMB  
IN ARKANSAS ARE PRODUCING BIG  
EARS IN MADISON COUNTY.

ANDERSON, Ind., Sept. 24.

#### SOME PREHISTORIC CORN.

Dempsey Waggy, a farmer residing in Madison County, probably has the most interesting field of corn in the State. Two years ago Waggy and Dr. Cullen, a neighbor, were hunting in Arkansas. They were staying in a small village named Marked Tree. It got its rather unusual title from the fact that one of the trees bore strange hieroglyphics of an extinct race. The small village is surrounded by many mounds of remarkable snake-like countour. During their stay some northern scientists visited the mounds and began explorations, finding many trinkets. Going deeper they found bones of humans, and trinkets which had been buried with them. In one of the hermetically sealed receptacles, which was evidently the last resting place of one of the rulers, the explorers found ornaments, the skeletons of a dog and of a human being, and also some hermetically sealed jars. Both jars were airtight, and when opened were found to contain corn. It was as bright, yellow, solid, and dry as though it had just been shelled. The explorers took these vessels but gave Waggy a handful of the corn. He wrapped it up in a handkerchief and threw it into his traveling chest. There it lay for two years. Scientists claimed that there were ample proofs that the body and the corn had been interred at least two thousand years, and probably as long as three thousand years.

Waggy came across the seeds last spring and planted them in his garden. He was surprised when tiny blades shot up through the ground. The corn grew marvelously fast and as it developed it threw out new mys-

teries almost daily, until to-day the stalks are ten to twelve feet in height and are somewhat on the order of a tree, being as thick as a man's wrist at the ground. Three feet from the ground they shoot out three long, palm-like leaves. The leaves are heavy and very solid, resembling a cactus leaf. Some of them are five feet long from tip to tip. These are the only leaves on the stalk. About two feet farther up are the ears of corn. Many stalks bear six ears, and none has fewer than four ears. At this rate it is figured that the average yield to the acre would be about two hundred and fifty bushels.

Above the ears the stalk continues three or four feet and is topped with a very elaborate tassel. The husks surrounding the ears are very heavy, and as the corn matures they break and curl back, revealing a firm, yellow-grained ear. The grains are very solid and are exceptionally good for feeding. The roots of the plant are very long and bury themselves deep in the ground. While other corn was suffering on account of the drought this year, the prehistoric corn was green and healthy. Waggy will save all of the yield this year and plant fifty or sixty acres next year. He has some of the stalks and corn on exhibition and they are attracting much attention.

Desiring to know whether this was a truth or simply a hoax, one of the strange creations of some one's brain to make a sensation, I wrote to the postmaster at Anderson, asking for a statement as to whether the account was correct, and if a man named Dempsey Waggy lived in that region and had raised such corn as was stated in the *Record*. To this I have this day received the following reply:—

ANDERSON, Ind., Oct. 1, 1897.

Sir:—Dempsey Waggy lives here and grew the corn as stated.

Respectfully,

A. A. SMALL, P. M.

This being true it is of no small value as an evidence of the agricultural products of the land in the time of the Jaredites. For there is no doubt that the corn was raised in their time, it being clear that the "Mound Builders," as they are called by science to-day, were the people whose history we have in the Book of Mormon; that is, in the Book of Ether portion of that work.

The time stated in the article; namely, that two thousand to three thousand years have elapsed, according to scientists, since the corn was buried there, agrees with the investigations of wise men concerning the time that has elapsed since the bodies of the last of the "Mound Builders" were buried under the great mounds

raised by them in the valleys of the Ohio, the Scioto, and other rivers. The claim has long been made that the dryness of the soil and the perfect methods of interment used by them, when compared with bodies interred in Europe (whose length of burial is known), demonstrates that not less than two thousand years has elapsed since the last of the Mound Builders passed away from the river Ohio and its tributaries, and that probably it was twenty-five hundred years ago.

The time stated also agrees with the theories and estimates as to the age when the fortifications were erected along these same rivers; namely upon the higher terraces, from which the waters subsided at a later period, that none of the fortifications of the "Mound Builders" are found upon the lower terraces, hence a very long time must have elapsed since they were built, not less than about twenty-five hundred years scientists say.

Thus we have three estimates that give about the same age when the "Mound Builders" ceased to flourish, when they disappeared, as science says they did, at a remote period in the past, not less than two thousand, or two thousand five hundred years ago. We read in the Book of Mormon that the Jaredites became annihilated six hundred years before the birth of Christ, or about twenty-five hundred years ago. Therefore the agreement among scientists as to the time when the "Mound Builders" dwelt in the land and about when they disappeared, is of deep interest to all students of the Book of Mormon; and it should be to all who are studying the antiquities of America, that they may find the truth.

H. A. STEBBINS.

LAMONI, Iowa, Oct. 4, 1897.

## Conference Minutes.

### ROCKY MOUNTAIN.

#### CONFERENCE AND REUNION.

Conference and reunion of the above mission met in the saints' chapel at Pleasant Grove, Utah, September 18, 1897. Organized by choosing J. W. Wight president, James McKiernan assisting president, and H. N. Hansen secretary. Statistical reports were received from Union Fort, Salt Lake mission, and Ogden branches. Spiritual condition of branches was reported as follows: Salt Lake mission by J. W. Wight, Pleasant Grove by H. B. Sterrett, both in improved condition. Ministerial reports received from J. W.

Wight, baptized 8, J. McKiernan, J. T. Davis baptized 6, H. N. Hansen, S. D. Condit baptized 2, H. B. Sterrett, and John Ritchens. It was resolved that all of Utah north of the line running east and west at the northern limit of Brigham City, be granted to the Idaho district. Also resolved to revive the Utah district, James McKiernan being chosen president and H. N. Hansen secretary of the district. Further resolved, that when this conference adjourns it do so to meet at the call of the president of the Rocky Mountain mission.

After the business, which was concluded on Saturday afternoon, reunion services were held until and including Sunday, the 26th. Three preaching services were held each day with the exception of Sunday, the 19th, when a sacrament and social meeting was held in the afternoon. The word was preached by Elders J. W. Wight, James McKiernan, J. T. Davis, H. N. Hansen, and S. D. Condit, assisted by H. B. Sterrett and S. A. Wannberg. The attendance was but small compared with reunions in the East, but the meetings were spiritual and enjoyed by those who did attend. Three were baptized and confirmed during the meeting.

It was resolved to hold a reunion in 1898, and Brn. H. B. Sterrett, J. W. Weaver, S. D. Condit, and A. J. Layland were chosen in connection with the president of the mission as a committee to choose location and set the time for next reunion.

The burden of caring for the elders and saints in attendance fell chiefly upon Sr. Sterrett, who now, as for years in the past, did so with cheerfulness.

H. N. HANSEN, Sec.

### CENTRAL NEBRASKA.

Conference convened at Meadow Grove, August 6 and 7; J. F. Mintun president pro tem., Levi Gamet secretary. Branch reports: Elkhorn 24; 1 died. Shelton 63; 1 baptized, 16 received. Clearwater 91; 11 baptized, 15 received. Deer Creek 46; 2 removed. Elders reporting, O. Beebe, R. Oehring, L. Gamet, J. F. Mintun baptized 18, J. W. Smith, W. M. Rumel; Priests C. N. Hutchins, E. Downey, J. H. Jackson, J. F. Lippencott baptized 1. Bishop's agent's report: On hand and received \$158.35; paid out \$90; balance due church \$68.35. At the prayer and testimony meeting Sunday, ten a. m., C. Christenson and C. A. Smith were ordained to the office of teacher, their ordination having previously been provided for. The present officers were sustained; the secretary given permission to choose an assistant. The preaching was done by Elders J. F. Mintun and J. W. Smith. A report of the Sunday school convention held August 6, showed that three district officers had reported. Reports were received from Zion, Evanelia, Bethel, and Meadow Grove schools. May Downey chosen librarian for the district. Rising Star Sunday school, of Shelton, was accepted as a member of the district. The next session of the convention will be held at Clearwater, the day preceding the next district conference. Belle Wisdom superintendent, Hattie Crosser secretary. Confer-

ence adjourned to meet at Clearwater, on the first Saturday following the first quarter of the moon in February, 1898, beginning at ten a. m. The conference was pronounced by all present the best one held in the district.

### POTTAWATTAMIE.

Conference convened at Wheeler's Grove, Iowa, August 28, 1897; J. P. Carlile presiding, S. V. Pratt secretary pro tem., S. Butler assistant. Reports were read from all the branches, showing as follows: Boomer 24; 1 died. Council Bluffs 254; 6 received, 2 removed. Crescent 149; 1 baptized, 1 removed. Fontanelle 32; 1 received. Hazel Dell, no change. North Star 91; 6 baptized. Wheeler's Grove 94; 2 baptized, 1 removed, 1 died. Giving a total branch enrollment for the district of 709. Baptisms in the district during the quarter, 9. Ministry reporting: Elders J. Carlile, S. Butler, D. Parrish, S. V. Pratt, J. P. Carlile, T. W. Williams, S. C. Smith, L. Graybill, L. Campbell, J. J. Christiansen; Priests C. C. Larsen and J. Evans. Report from elders' court was tabled until next conference. Report from Bishop's agent read and approved, as follows: On hand last report \$125.19; received since \$194.35; total disbursed \$226.45; on hand \$93.09. J. P. Carlile, agent. (The report gives a balance on hand of \$103.09, a difference of \$10, caused by error in carrying. J. C. J., district secretary.) J. P. Carlile was sustained district president and bishop's agent, J. C. Jensen district secretary. S. C. Smith requested to preach once a month at least in Carson. The preaching at the conference was by Elders J. J. Christiansen, Joshua Carlile, and S. V. Pratt. Conference adjourned to meet at Underwood, on Saturday, December 25, 1897.

## Miscellaneous Department.

### CHURCH RECORDER'S REQUEST.

No reports have arrived from any of the branches in England during 1897 excepting one of Zion's Hope (London) in March. The latest received from the branches in the Manchester district were those dated December 31, 1895, and a still longer time has elapsed since any came from those in the Birmingham and the Sheffield districts. I would now ask that full statistical reports be sent in. Even if some of the branches are now inactive, or even disorganized, a persistent effort should be made to learn and to report the names of all who have died, or who have otherwise been lost to the church since last reported, with the dates thereof, as nearly as can be found. Thus the Church Records may be cleared of the names of those who are either physically or spiritually dead, who have been legally dealt with.

Since the reports for December, 1896, no reports have been received from the Australian branches, but doubtless they will arrive.

From the following portions of the United States reports are now due: Those from the Fremont district for June; Spring River for

September; Kewanee for September; Western Maine for May and September; Minnesota for June; Far West for June and September; Independence for September; Central Nebraska for August; Nevada for June; Kirtland for July; Southeastern Ohio for September; Pittsburg for June and September; Montana for June; Western Texas for August, and Southern Wisconsin for September.

It should be remembered (or notice of the fact be now taken) that on pages 152 to 156 of the Rules of Order, which the church has adopted as a law to govern its organized bodies and conferences, that district officers (or branch officers where there is no district organized) should send the original reports of the branches directly to the General Church Recorder, not simply a transcript of said reports, as the manner of some has been.

And it is evidently provided and intended, both in the Doctrine and Covenants and in the Rules of Order, that all presidents and clerks of branches and districts should make it a part of their work to see that an account is given of all members of the church, so far as they may be able to obtain the facts concerning baptisms and membership, and about the death or other losses of members, whether it be as to present existing branches, or broken organizations, or scattering members, everything that may properly come under their notice or charge. This in order that exact accounts may be sent up to this office, and the facts be placed upon the General Record, all gains, losses, ordinations, marriages, etc.

October conferences are advertised to be held in the districts of Chatham and London, Ontario; in the Florida, Alabama, and the Mobile districts; also in Northern and Southern California; Northeastern, Southeastern, and Nauvoo districts, Illinois; Decatur, Des Moines, Fremont, Galland's Grove, Little Sioux, Iowa; Northeastern Kansas; Massachusetts; Northern, Southern, and Eastern Michigan; Minnesota; Nodaway and Northeastern Missouri; Northern and Southern Nebraska; New York; also in other districts in November and December. As far as possible let the reports of the branches that are presented at the above conferences be forwarded early, to be placed on record before those crowd in from the January, February, and March conferences.

Scores of letters, perhaps hundreds, in which I have asked for corrections or for additional items as to births, baptisms, ordinations, etc., remain unanswered. To make the General Record perfect, and also to bring harmony between it and the branch and district records, as to each name and its complete items, it is needful that work should be done by all concerned, and that I should receive answers as to the real facts and figures. If letters are neglected then the Church Records are left in an imperfect condition, and not as reliable as they ought to be. This part of the labor takes ten fold more time than does the mere copying of names and items from correct reports at first; for the reason that thorough investigation is made necessary, as well as much correspondence with branch and district clerks. If

branch clerks make their replies to the district clerks then the latter can send copies or the originals to me for use and to be filed for reference.

I would again respectfully ask the missionaries and local ministry to send in full reports of all whom they (or others) baptize who may not be placed on branch records, that such may be recorded in the book kept for that purpose. I will send blank forms to all who may request such.

Your brother,

H. A. STEBBINS,  
General Church Recorder.

LAMONI, Iowa, October 6, 1897. 41-2t

#### GRACELAND COLLEGE SUBSCRIPTIONS.

College subscriptions reported by Captain Joseph F. Burton, Papeete, Tahiti. Overlooked in publishing names July 28, page 483, *Herald*.

By former report.....	\$21 90
Taehu.....	50
Mahaa.....	50
Terai.....	20
Pori.....	50
Ahuura.....	50
Tatehau.....	10
Rehia.....	10
Tepoaitu.....	30
Huauri.....	10
Teaviu.....	10
Punua.....	30
Tepoe.....	10
Tematai.....	10
Tetua.....	20
Tepau.....	20
Hotu.....	50
Tuira.....	10
Tauepa.....	10
Rose.....	50
Herman Janssen.....	50
Hubert Case.....	50
Alice Case.....	50
Emma Burton.....	5 00
Joseph F. Burton.....	5 00

SHARON, PAPEETE.

Pai.....\$ 20

Total, Chili money.....\$38 60

Total, North American coin,  
50 per cent.....\$19 30

KAUKURA, April, 1897.

#### CONFERENCE NOTICES.

Montana district conference will convene at Deer Lodge City, Montana, November 6 and 7, at eleven a. m. Come all that can, as delegates to the General Conference will be chosen. Come with prayerful hearts and we will have a joyful season together.

A. B. MOORE, Pres.

#### CHANGE OF CONFERENCE AND CONVENTION.

Owing to the Board of Health at Blair, Nebraska, prohibiting all public meetings in the city till after the 11th, we have changed the place of the Sunday school convention and conference of the Northern Nebraska district to Fremont, Nebraska, the 8th, 9th, and 10th of the month. As there is important business to come before the conference,

we hope to see a good representation from all the branches present.

J. M. STUBBART, Pres.

J. F. MINTUN, Supt.

#### BORN.

PHILIPPS.—At Pekay, Iowa, December 16, 1896, to Mr. Isaac and Sr. Margaret Philipps, a son, and named Merrill. Blessed September 12, 1897, by Elder W. H. Kephart.

STECKEL.—In Jones County, Iowa, August 19, 1895, to Mr. David and Sr. Emma Steckel, a daughter, named Laura Bradley. Blessed October 3, 1897, at Lamoni, Iowa, by Elders R. M. Elvin and Joseph C. Clapp.

HARTSHORN.—Near Davis City, Iowa, August 2, 1897, to Bro. Horatio and Sr. Anna C. Hartshorn, a daughter; named Zera Elimina, and blessed September 5, 1897, by Elder James McDiffitt.

ROBY.—To Mr. Alfred and Sr. Francis Roby, at Centerville, Iowa, March 17, 1897, a daughter, and named Gracie Olive. Blessed at Centerville, Iowa, October 3, 1897, by Elder Hugh N. Snively.

#### MARRIED.

EPERLY—MILLER.—Mr. Emra Epperly to Sr. Henrietta Miller, on Wednesday, September 22, at Millersburg, the bride's home, T. J. Sheldon officiating. They are a nice couple and have the good wishes of their many friends.

#### DIED.

TRAXLER.—At his home in Lamoni, at seven o'clock a. m., October 4, Bro. John Traxler suddenly passed from this life while seemingly in the enjoyment of fairly good health and usual powers of body and mind. Bro. Traxler was born at Chatham, Ontario, November 12, 1821, and at the time of his death was nearly seventy-six years of age. On the 25th day of May, 1853, he was married to Miss Esther Best, and the two have journeyed together until the summons so suddenly came on the morning of October 4 for the husband to depart. He became a member of the church July 12, 1864, under the administration of Elder J. W. Gillen, and on the same day was ordained a priest, which position he continued to occupy in the church up to the time of his death. His family are all grown up and with one exception married. Elder J. S. Snively, a son-in-law, was absent on his mission work and did not attend the funeral, and three children in Canada could not be present. Funeral services in charge of Prof. J. A. Gunsolley; sermon by Elder E. L. Kelley.

LILJAROTH.—At her home in Provo, Utah, after much suffering, Sr. Mary Margaret Liljaroth, on September 11, 1897, passed away and found rest in death. Sr. Liljaroth was born March 24, 1839, at Halmstat, Skaane, Sweden. She accepted the gospel as taught by the Latter Day Saints in her native land, and in keeping with instructions then received, gathered to Utah, where she accepted the work of the Reorganization, being baptized by Elder Peter Anderson, June 30, 1890. Funeral sermon was preached by Elder H. N. Hansen in the Second Ward meeting house, Elder Peay, of the Utah Church in charge.

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Continued from page two of cover.

their interference with digestion. Lastly, we must not omit to note the fact that in hot weather a much smaller amount of food is needed than during cold weather. Four fifths of the food we eat is converted into heat, only one fifth being used as energy. When the thermometer is in the neighborhood of ninety degrees, the system is compelled to make a special effort to rid itself of the surplus heat produced in the tissues. This fact is manifest in the profuse perspiration which accompanies the slightest effort made on an excessively hot day. The skin is bathed with water poured out by millions of sweat glands, so that the body may be cooled by the resulting evaporation. It is thus apparent that the food supply for heat-making purposes is not needed on an excessively warm day or during hot weather; hence this may be cut off without reducing the strength or without injury of any sort.

Over-eating is unquestionably responsible for a large share of the inconvenience and suffering experienced in hot weather. It is the writer's custom to take but two meals on a hot day; to make his breakfast solely of fruit, and for dinner to take only a little dry bread, zwieback, granose, or some other dry cereal food, with a few nuts, either in their natural state or prepared in the form of Nuttose or Malted Nuts, Ambrosia or Brumose. With such a dietary, one can do far more work and with vastly less inconvenience in hot weather than with the ordinary diet,—the fact of which any one may be convinced by a single day's trial.—*Dr. J. H. Kellogg in the Voice.*

The Saints' Herald.

(Established 1860.)

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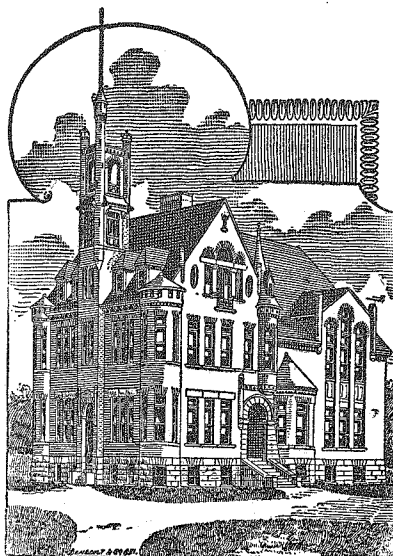
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# THE SAINTS' HERALD.

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

Vol. 44.

Lamoni, Iowa, October 20, 1897.

No. 42.

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## THE PLACE OF DEATH IN EVOLUTION.

THE popular belief that the theory of "evolution" tends to reduce the mysteries of existence to mere phenomena of force and matter, and energetically opposed by Dr. Newman Smyth in his recent work "The Place of Death in Evolution." Taking for his subject the conclusions reached by Weismann, Maupas, Wilson, and other eminent biologists concerning the origins of life, Dr. Smyth maintains that the teachings of science confirm and strengthen the solutions given by Christianity for the great problems of life, death, and immortality. Accepting the revelations of the microscope as to the mechanism of the simple cell in which life has its first known abode, he also sees in the orderly arrangement of molecules of matter and the processes of their development the work of the living spirit which is behind and in all life. Instead of regarding science and religion as antagonistic he believes that: "The coming theologian, therefore—the next successful defender of the faith once given to the saints—will be a trained and accomplished biologist. Not only will his thought, descending

from the heights of solitary abstraction, and forsaking the cloistered shades of the schoolmen, ancient and modern, proceed like the wayfaring Son of Man along the familiar paths of human life, in closest touch with the common heart of humanity; but also each organic form will tell to him the story of its origins, and the least living cell will unveil the secret chambers of its divinity."

At some future time Dr. Smyth hopes to carry out plans for a larger work, or series of works, in which the task suggested in the above quotation will be accomplished. In the present volume he has sought to gather up such knowledge as biological science offers in regard to the place and function of death in the order of nature, and to consider the interpretative value of such knowledge in relation to the law of human subjection to death, and its attendant suffering.

The first fact which Dr. Smyth considers is, that natural death does not appear with the beginning of life on the earth. The earliest and simplest organism consists of a single cell, which does not exist for a season and then dies, but lives on and on, by the simple process of dividing itself into two cells, each like the original, and thus lives on for generations without the appearance of a dead body. These simple forms of life, if left to themselves under favorable conditions, increase and multiply indefinitely.

In the organisms composed of several cells life grows more complex, and, while some of the cells contain the undying germplasm, or continuous, hereditary matter of life, others, termed somatic, or body, cells, become limited in the number of their possible divisions. In other words they acquire mortality.

Of the researches by which these facts are proved Dr. Smyth says:—

"From these observed facts, therefore, concerning the origin and earliest working of natural death, we may proceed to further reasonings concerning its future mission in the process of the higher organization of life.

It is seen to be an ever-recurring step of nature in the ascent of life.

"As life becomes more organized and complex, death prevails. It comes to reign on earth, because it comes to serve. At length in the history of life a living form arose, so multicellular and so well organized that it ceased to continue the course of life simply by dividing and multiplying itself into daughter-cells; it had acquired the power of giving up its life for another; it died in order that its offspring might continue its life in forms struggling to still higher organization, and better fitted to survive while it must perish. One parent form passes away in order that others may catch up the motion of life, and in turn transmit to others life's rhythm and joy. Thus death comes in to help, and not merely to hurt; to help life further on and higher up, not to put a stop to life. It evidently became advantageous to life as a whole that certain primitive forms should be left by the way to perish. The column of the living marches on, though individual organisms fall by the wayside; life, ever regnant, continues through death, and past death, on to more life and richer. In other words, in the first struggle of animate existence, by bringing into the field regiments of better equipped forms, life scores a victory although, to win it, it must leave its dead upon the field.

"This fact of the utility of death for life will become still further intelligible if we attempt to conceive what might have been the result if death had not kept the stream of life from clogging up and becoming stagnant. For if death had not entered, then the more finely organized, the more masterful, and the fairer forms of life would not have appeared. There would have been no stimulus and response of life for their production. There would have been no call for their appearance under the law of natural selection; they would not have been needed for the maintenance of life. Death breaks up the crust of nature so that the germinant life may spring up, and grow into the light. Death ends the monotony of the same kind of continued life, and gives it occasion for a new spring, and exist-

once upon a higher level. The course of life would have been arrested, had not death come with helpful hand to clear away products of life no longer useful, to remove outworn and mutilated forms, and to let the deepening stream flow on. If we suppose other laws and processes of nature to remain such as we know them to be, we may assert that there could have been made on this earth no garden, no flowers, no birds, no leafy trees for them to sing in, had it not been for the entrance and ministry of death; had death never been sent along life's way to take from life its useless burdens and to set its energies free for better adaptations and results ever more fair and fruitful. Man himself might not have been made of the dust of the earth, if that dust had not been mingled of the elements of the dead forms which were before him. We owe our human birth to death in nature. The earth before us has died that we might live. We are the living children of a world that has died for us."

Proceeding to review the facts which science has contributed, and may be expected to contribute, in furtherance of the doctrine of personal immortality, Dr. Smyth thus summarizes the present attitude of some of the great biologists toward the conception of the universe as existing in some all-pervasive intelligence:—

"There is a scientific arrogance which seems to forget how great is the remaining mystery of life, when the eager hand of an experimenter succeeds in lifting some corner of the veil of the fine physical and chemical process under which its secret of living intelligence is hidden. In contrast with such premature exultation may be put the following conclusion of one of the soberest and most careful investigators among our American school of biologists, who has recently published a valuable contribution to general biology; his words illustrate the wisdom which Dr. Chalmers happily described as the modesty of true science:—

"When all these admissions are made, and when the conserving action of natural selection is in the fullest degree recognized, we cannot close our eyes to two facts; first, that we are utterly ignorant of the manner in which the idioplasm of the germ-cell can so respond to the play of physical forces upon it as to call forth an adaptive variation; and second, that the study of cell has on the whole seemed to widen rather than to narrow the enormous gap that separates even the lowest forms of life from the inorganic world."

□ "The presumption of the purely mechanical conception of nature's highest manifestation of feeling and thought is well hit by the keen philosophic wit of this remark of the late

Clark Maxwell: 'The atoms are a very tough lot, and can stand a great deal of knocking about, and it is strange to find a number of them combining to form a man of feeling.' Increasing the intimate acquaintance with vital phenomena will not serve to diminish the force of the following conclusion of this same typically scientific mind: 'I have looked into most philosophical systems, and I have seen that none will work without a God.' The theory of some superphysical direction in the origin and development of life is more easily conceivable than an exclusively mechanical theory, which would leave intelligence entirely out of all the determination of the world. It is not at least impossible to conceive of vital movements, and of all physical processes, as existing in, and proceeding through, an omnipresent Intelligence; as we know that ideas and whole trains of thought pass in a definite arrangement and logical order of succession through the human mind. Such a conception is more thinkable, because more analogous to our own consciousness, than is any merely mechanical conception of the play of forces in nature. The moment biology lifts up its eyes from its experiments and begins to philosophize, it perceives that life has a larger spiritual background. Vital phenomena are not only related to molecular properties and forces in the foreground of nature, but they must also exist in continuous correlation with the 'unknown factor of evolution'—that potential behind all material processes, and beyond all finite measurement, which evolution must everywhere presuppose."

Further arguments in behalf of immortality based on biological science are thus presented:—

"A definite and clear line of philosophic reasoning toward belief in immortality proceeds from the fact that life, as manifested in man's self-knowledge, has become an extraphysical potency. It is still interwoven with the meshes of fine molecular changes; but it is a life which has escaped from bondage to a purely physical service. Mind does not now exist in a body merely as a physical adaptation for the better preservation of the body. Indeed, if mind were only a means for the better discharge of bodily functions, natural selection might long ere this have eliminated a too intense and consuming self-consciousness from the perfection of animal existence. Natural selection would dispense with an overgrowth of mind as a variation not advantageous to the physical well-being. To some degree natural selection among men works toward a reduction of mental development, although this tendency is interfered with and superseded in human history by a higher law of

spiritual selection for more than physical uses. Consciousness, however, is not necessary to a discharge of the purely physical functions, and often too much of it seriously interferes with them. But it is necessary to the perfection of man. His life is raised out of the physical process; mind has no definite and observed materiality. When subjected to the most searching tests of physical analysis, mind is found to contain a residual element—a reserved potency of being—which is known directly in the light of thought and in the glow of love. To the most expert mental physiology the mind of man remains like the mystery of the prophet's vision—a creation more wonderful than nature's most complex mechanism; for the 'spirit of the living creature was in the wheels.' So far, then, from having reduced the world of man to nothing but dust and ashes, evolution presents the universe to our philosophy as existing in two kinds—matter and spirit; the last testament of God in the creation is offered in these two kinds; the sacrament of the life is both bread and wine. Matter and mind are the emblems always with us of the real presence of the one unseen Lord of all. We must find the primal unity, for which all philosophy seeks, in the Giver, not in the gifts. The Lord is one God; and His creative word is one sentence; but it is composed of a noun and a verb, each existing in relation to, and neither made perfect without the other; it is both a substantive of body and an action of the spirit; it is both conjoined—the matter of life, and the energy of will."

We quote one more extract from Dr. Smyth's book, in which an interpretation of the utility, for humanity, of death and the suffering which it involves is drawn from the scientific law of natural utility in death:—

"It now remains for us, in the light of these observations and reflections, to consider further the personal sufferings which our individual subjection to the law of death may render inevitable. Here, likewise, in our thought of the sufferings of our mentality, we are apt to keep firm grasp upon the strong vital principle that death is sent, and works always in the end, for the advantage of life. Hence we must believe that the sufferings attendant upon the entrance of death into the circle of our friendships, as well as the pains of death through which at any hour one may be called personally to pass, are sent, not to hurt us, or to make our human affections our most cruel tormentors, but for some further good purpose and ulterior benefit of life. We begin with the discovery of a law of natural utility in death. We rise to the conception of a higher law of spiritual selection

Continued on page three of cover.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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No. 42.

## The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.  
R. S. SALYARDS - - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, OCT. 20, 1897.

### THE GRACELAND COLLEGE.

It is now indispensably necessary that the church as a whole should take the College into consideration, and come to its aid.

Like the Herald Office, the College is the property of the church, and not the property of any individual, or association of individuals. If the school is kept up until by virtue of time, usage, and success in its work, a sufficient interest is taken and the ranks of its students increased to the self-supporting point, anxiety as to its continuation will cease. And, in order that this may be done, it is needful that the church shall put forth an extra effort to make the enterprise a success now.

There is not a member of the church, near to the site where the College is located, or remote from it, who is not as much interested in the building and lands connected with it, as the committee selected by the church to locate and build the institution. As a consequence, the whole church—every member of it—is in honor bound to see that the hands of the committee are strengthened to meet the obligations they have been obliged to assume in carrying out the instructions given them in their appointment.

This may be done in one, or all of the following ways:—

1. By donation, or bequest direct to the College, by way of endowment, in any sum, small or large, sent to the committee, or its treasurer, William Anderson, Lamoni, Iowa.

2. By the purchase of lots in Graceland, adjacent to the College buildings and campus. These lots are well situated and the location "beautiful for situation," as lots near to, or in Zion ought of right to be. The prices asked

are not extravagant, and there is no speculation intended on the part of the committee. They charge nothing for their services, and give their time to the work they do. Inquiries and applications for purchase may be made to Bishop E. L. Kelley, D. F. Nicholson, or Frank Criley, Lamoni, Iowa.

3. By sending students to the College. For catalogues and terms, apply to Prof. J. T. Pence, acting President of College, or D. F. Lambert, Secretary of Board of Directors, Lamoni, Iowa.

4. By the purchase of scholarships, partial or whole. For terms apply to J. T. Pence or D. F. Lambert, as above.

5. By complying with the law of tithing, freewill offerings, or consecration.

There are names going down to posterity whose best claim to a place in the memories of the people is that they have "done what they could," by endowing a school, college, or university; and while this may be said to be one of the ways of the world, the fact remains that the wise man has said, "Get wisdom; with all thy getting get understanding;" Jesus has said, "Be ye perfect as your Father in heaven is perfect;" and the voice of inspiration heard in our own day has placed on our records the words of the Savior, the Redeemer, our Lord and Christ:—

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—D. C. 85:21.

Therefore, verily I say unto you, my

friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.—D. C. 85:36.

"By their works" shall men make manifest their faith. Have we faith? Let us have works also.

### CHARACTER SKETCH OF JOSEPH SMITH.

CHARACTER sketch of Joseph Smith, as given by Prof. Hugo Campbell, Toronto, Ontario, October 4, 1897, from a photograph placed in his hands by Elder Fred Gregory. Sketch was made without knowledge who the original of the photograph was.

"If the picture is true and not flattering as steel engravings often appear to be, the person must have possessed much more than ordinary mental power and brilliancy. The perceptive faculties are very prominently marked. Ready cognizance of facts; scholarly talent; a retentive memory and brilliant descriptive power, are qualities for which he should be distinguished. The head shows breadth enough to give much energy and force of character. Opportunity, education, and circumstances might make of him an orator and statesman. He possessed wonderful persuasive power; such a one could lead, influence, and impress the minds of others. He has much character; a high wrought organization; fine quality; can be extremely tender, gentle, kind, and affectionate, or stern, according to circumstances; but the natural leanings are much in the direction of the good and the true.

"If such a nature is redeemed and devoted to the service of the truth, the good results would be far reaching. Only the worst of circumstances with treachery on the part of those he has trusted, could make him a bad man.

"At the age when this picture was taken, the lines in the face are not so deeply marked as to show clearly the direction given to the faculties. Such a one requires only favoring environment to become a remarkable man and a power for good. If good then very good, and brilliant; for he is highly gifted mentally. He possesses wonderful social magnetism and is able to make his influence extensively felt. He resembles his mother and possesses much of her intuitions and instincts. The musical faculty is not easy to read in a picture; so far as can be seen, it should be of a high order, and his tastes are decidedly literary and artistic."

The foregoing character sketch of Joseph Smith, the Martyr, was sent us by Pres. Joseph Smith, and contains much of interest, both to the

student of the religious movement inaugurated through his instrumentality, and the student of human nature. Joseph Smith was a puzzle to those who did not understand him, but to those familiar with the spirit and intent of the latter-day movement his character was not an anomaly. Men raised in the old forms of faith and attached to them by tradition and personal interest found it difficult to sufficiently free themselves from passion and prejudice to give his claims and work intelligent examination. With them it was a foregone conclusion that he was a knave and an impostor and his work of evil.

The foregoing examination, as stated, was made by Professor Campbell without knowing the identity of his subject. It presents the Martyr in an entirely different light than that in which his enemies and tradition have placed him. It speaks of the man throughout in terms of high commendation and shows that his nature was good and true and refined in character. The whole sketch presents the Seer as a man of noble nature, highly gifted, and of tendencies strongly leaning toward true purposes and influenced by correct ideals. This is what might be termed as in harmony with the eternal fitness of things, and is a scientific point in favor of the trueness of his mission: the Lord chose a suitable instrument through whom to convey the revelation of his divine will, and by whom an important part of it was to be executed: This was as it should have been.

The examination also serves to show that the Smith family were not deficient in force and intellectual character, as stated by their enemies. The tribute paid to his mother is a true one; the family inherited qualities of mind and heart that endeared them closely to the people—an intelligent people—among whom they played an important part in the development of the work. The many points brought out by the Professor's delineation are quite plain and in harmony with what personal associates of the Prophet claimed and still claim for him. He was richly gifted and strongly endowed. He was naturally a leader and exercised a strong influence over those among whom he was called to act. His natural endow-

ments readily adjusted themselves to the spirit of the movement in which he was a chief actor.

The statement that "only the worst of circumstances with treachery on the part of those he has trusted, could make him a bad man," is significant and interesting. Joseph Smith was destined to meet "the worst of circumstances with treachery;" for from the inception of his work he was constantly harassed by difficulties and persecutions on every hand, and which culminated in his death. He was, like his Master, betrayed by some of his professed friends, in league or acting in harmony with the purposes of open enemies. His nature was confiding and forgiving, making unfaithfulness of friends a severe and sore trial. However, he died without permitting such elements to overcome him and did not become what such circumstances might make of many, a bad man; he maintained his integrity.

The true friends of Joseph Smith have not claimed and will not claim perfection for him, nor that he claimed to be more than a servant of God. They believe he lived and died worthily and honored the work in which he was permitted to act so important a part.

The phrenological examination of Professor Campbell is in harmony with what the coworkers of the latter-day Seer have claimed for him.

#### THE EDITOR IN CANADA.

PRESIDENT JOSEPH SMITH was at Chatham, Ontario, the 12th inst., enroute to Blenheim, London, St. Thomas, and Niagara Falls. He wrote from Chatham as follows:—

The Editor records the facts that he has filled an appointment at Wallaceburg, at which place the conference for the Chatham district was held, Saturday and Sunday, October 9 and 10, in the town hall. Brn. George Green and R. C. Evans looking after the interests of the work.

There are sixteen branches in the district, numbering some six hundred in membership. Of these fully one third were present, and seemed to enjoy the session in its variety, spiritual and social.

As at Toronto, the branch had arranged to feed the assembly in the lower rooms of the hall, while the meetings were held in the assembly room upstairs; all taking their meals in the hall at the same tables. It is both pleasant and economical, and gives the women folks of the resident families an op-

portunity to enjoy the sessions. And when it is reflected that meeting began at eight a. m., and lasted until 9:30 p. m., with intervals for dinner and supper only, it may be understood what was obtained by all attending in the hall, meetings, and meals.

The business of the conference was done Saturday morning and afternoon, leaving the evening of that day and all Sunday for prayer and preaching services.

On Saturday evening Bro. Arthur Leverton gave a characteristic sermon, and on Sunday morning Bro. R. C. Evans spoke. The Editor filled the afternoon and evening hours. The audience was large and very attentive. What good may have been done time must develop.

Brn. John Shields and Benjamin St. John, of the missionary force, were in attendance and aided in the business and other services of the occasion.

One thing is very apparent in these two districts, the London and the Chatham, and that is the spirit of push and enterprise in the work shown by nearly all. The faces of all were alight with the joy of the hope in the gospel of Christ.

There has been an excellent growth in both districts; and Bro. John Lake is not to be blamed for being loth to leave the field here; there are such excellent men and women who have received the word and been obedient to it. They all miss "Uncle John," but the work is in excellent hands and in good condition. Bro. Lake need have no fear that it will lag or be suffered to go down.

To-night we will be at Chatham, where a meeting is advertised for to-night.

#### A CO-OPERATIVE MOVEMENT.

FREDERICK L. BOOTH-TUCKER, commander of the Salvation Army in the United States, this week successfully negotiated a loan of five million dollars, which will be used for the establishment of farm colonies throughout the country. Part of the money will be invested for the maintenance of the Woodville colony, on the Panhandle road, near Pittsburg. By a well planned coöperative system the leaders of the progressive movement expect to build up prosperous communities that will in a short time overcome the vast debt.

New York capitalists are backing the commander in his immense undertaking. The Salvation Army colonization scheme is also being encouraged by the citizens in the various districts which have been selected.

The farm colony scheme has been under consideration by the leaders of the Salvation Army for a long time. Only recently, however, has the proposition been considered to secure large tracts of land for the purpose. The first farm to be located was near San Francisco. It is known as the Golden Gate farm. So far there are many signs that it will prosper.

Recently the Santa Fe railroad encouraged the army by offering a large tract of land, comprising thousands of acres, along its system. The company subscribed twenty-five thousand dollars as an inducement for the army to locate along the system. The resi-

dents of an uncultivated part of Arizona are raising fifty thousand dollars as an inducement for the army to locate in that district. These propositions have been under consideration by Commander Booth-Tucker for a long time. He has been to Europe in consultation with General Booth and others, and it is understood that when he returned to America, over a month ago, he had the advice to go ahead.

Wealthy men of New York City, interested in the work of the Salvation Army, are now willing to back the new colony scheme with their money. It is understood that a syndicate, composed of many influential persons, is attending to the raising of sufficient funds. This syndicate will hold its interest in the company, and stock will be distributed among them. For their investment they will receive three per cent interest.

Adjutant John T. Fynn, of the Pittsburg corps, received the news of Commander Tucker's success yesterday. He claims now that the colonizations will be a sure go. He claims that the investment by the army, besides returning to it many dollars, will also be the means of saving many souls. The reports from the Golden Gate colony, near San Francisco, are very cheering. Products from the various farms being worked by the members are finding a ready market. Advanced orders are being received months ahead, and there is a prospect that the labor of the residents will all find recompense.

As soon as the army secures control of the money which has been negotiated for, the adjutant says the colonies will be operated on a larger scale. Industrial work will be established. A plan will be put into operation, as soon as possible, to allow each of those who are sent to the farms a certain piece of ground. They can find the material to build themselves homes, etc. If they are anxious to become agriculturists, they will have the soil to work. Useful occupations will be supplied, and those willing to labor can find plenty of it and to an advantage.

Adjutant Fynn says that applications are pouring in from Pittsburg by persons desirous of joining the army in order to partake of the new life in the West.

He says that Commander Booth-Tucker is now looking after the new property along the Santa Fe Railroad and is expected home next week. Then he will complete arrangements in the East for the establishment of the two new colonies. Adjutant Fynn, from what he can learn, says that the new colonies will offer every advantage to men out of employment. The climate, the fertile soil, and the wealthy backing will all aid in encouraging them. The land in Arizona, comprizing many thousand acres, will all be utilized. Workshops will be built and lines of trade introduced for the employment of idle men.

"There is no question but that the colonies will thrive," continued the adjutant. "Our commander has sufficient backing to go ahead with the work. Colonel Thomas Holland of New York, who has had charge of the general relief and social work, will be director of all the colonies. Colonel Holtz of New York, who worked with the foreigners, will succeed

Colonel Holland. Colonel Holtz will be in Pittsburg soon, to establish a German corps. We have no organized movement as yet to reach persons of that nationality.

"There is every prospect that the Pittsburg colony, to be located at Woodville, will thrive. This colony, of course, will not be conducted along the magnificent plans of the larger ones in the West. It will be a place of refuge for those who have no means of support. We can appeal to the prisoners and ex-convicts and others who suffer with the idea that the world is against them. Industrial buildings will be erected and probably will be in readiness when the colony is opened next spring. By prayer and kindness we think we can redeem many souls and much lost manhood. After our dependents are in a fit condition to help themselves, and if we find them to be worthy, it is the intention to send them to the West. Out there they can have their own property. They will pay us in small installments, and afterward will have something to live for."

Commander Booth-Tucker will be in Pittsburg on October 24. He will conduct services in one of the larger churches of the city. He will be accompanied by Lieutenant Colonel Evans of the Atlantic coast division, and staff. It is expected that the commander will tell more of his plans in connection with the big colonization scheme. As yet, but little are known of the details.

Farewell services will be held on Sunday to Adjutant and Mrs. Fynn, previous to their departure to Salt Lake City. The colonel will be succeeded on Thursday next by Staff Captain McFarland, of New Jersey.

Last week's HERALD contained a statement concerning some coöperative movements under the auspices of the Salvation Army. We insert herewith the complete item referred to, as published in the Pittsburg *Commercial-Gazette* in its issue of October 2.

Our own people, who believe in the gathering and establishment of the people, are interested in the subject. Some of them have studied the history and methods of coöperative movements and have profited both by their failures and their successes, as they should. A few months ago the feasibility of establishing coöperative settlements in the regions round about was discussed, pro. and con., by a number of the brethren, through the HERALD. Their statements and criticisms revealed a deep interest in the question and manifested that there was a growing desire that a movement be made in that direction, when it could be made in such spirit and under such conditions as would insure success. The law of God, which contemplates the gathering and settlement of the people, declares that the

work must be done in his "own time" and in his "own way."

We publish the article for the reason that it is of interest to our general readers as showing the growing tendency among many of the people toward the bringing about of better conditions for the masses. A correct coöperative movement, as we have understood, is anticipated and has been provided for by the Master himself, and was revealed and proclaimed for the temporal salvation of his people when the world gave but little thought to the matter. But times have changed, and men recognize the necessity of coöperating with a view to the greatest good of all concerned.

Many of our brethren are so situated, with others of the toiling masses, that they are placed at great disadvantage, both by reason of having but precarious employment and because of the evils of the world about them. Under such conditions they feel deeply the burden of providing for and properly raising their families. To such a prospect of obtaining homes of their own in the cities, where property and living expenses are high, is a poor one. For them, in most instances, the problem must be solved by change of location and by such coöperation as will furnish a solution of their perplexed situation.

We publish the article referred to, not for the purpose of causing discontent or of championing any movement not strictly within the provisions of the law of God, but to stimulate thought with a view to making essential preparation along certain lines for what is to be accomplished in the proper time—that is, when the people are prepared for it. Thought upon the problem will doubtless prove profitable.

In this connection we desire to call attention to some matters that, upon the part of a number at least, seem to require better attention than has been given them. We state them in passing, not as exhaustively treating the subject, but to briefly mention some leading points. In the revelation of 1873 the Lord thus instructed the church:—

It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions

round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.—D. C. 117: 11.

In harmony with that instruction and evidently in accordance with the spirit of the gathering many of the brethren in position to do so have located in Missouri and Iowa, in the regions named, and so far as they have conducted their affairs judiciously, have done well. A number of others, however, have made the mistake of leaving locations where they were both temporally prosperous and in position to do well by the cause locally, and have moved out without definite arrangements, practically "taking chances" on future success. The law, in addition to the foregoing, admonishes against being "in haste" and commands that all things "be prepared" beforehand. These admonitions some have disregarded, practically becoming a law unto themselves. Others still have sold out and bought from or traded with private persons or dealers in real estate without seeing for themselves what they were getting in return, and as a consequence in most cases have been disappointed and greatly tried.

All such movements are wrong and unbusinesslike, and the saints should be warned against jeopardizing their interests by such loose methods of doing business. Persons should see and know what they are doing and be fully informed concerning property purchased or taken in exchange, unless they are perfectly satisfied to take risks concerning the honesty and judgment of others acting for them. All men are not honest, nor are all men sufficiently unselfish in business matters to do by others as they would be done by. It is also true that dissatisfaction often results where parties have acted in good faith for others as they would have acted for themselves.

The best policy, the true policy, in our judgment and experience, is to personally see what one buys or receives in trade, and to see to it that business matters are conducted according to strict business rules, whether such transactions be made with members of the church, with relatives, or with outsiders. Transactions so carried on result in prevention of advantage being taken and of misunderstandings.

A business maxim in vogue in the world is, "Let the purchaser beware." We do not believe in the principles of transacting business by which such warning becomes necessary; and such business methods are contrary to the spirit of the gospel. But we are admonished that Gentile times and Gentile rules are still in vogue to an extent, and that so long as they prevail and until men occupy much higher ground, it is often necessary that the purchaser beware. In the sense that a man should see and act on an actual knowledge of a situation, it is also proper that he should thus know what he is about, as stated.

We are aware that with some and of some such statements are unnecessary, but know that with others—both purchasers and sellers—they are not. The law of God which commands as cited, plainly implies intelligent foresight and care in the interests of the people. It is designed to prevent hasty, speculative, and injudicious action, which action has always ended and must ever end in failure and disappointment. The counsel of the law of God is just and true. It is in harmony with good common sense business judgment and designed to prevent or insure against wrong movements.

In harmony with the provisions of the law a joint council of the Presidency, the Twelve, and the Bishopric, adopted the following, in the year 1894:—

Resolved that all parties wishing to change their location be recommended to correspond with the Bishopric for information.

This is commended to all whom it may concern.

The movement of the church has been toward centralization in harmony with the word to gather into the regions round about, as wisdom dictated. To some of those who contemplate change of location, including sale or exchange of property, the foregoing may be of value.

#### EXTRACTS FROM LETTERS.

BRO. J. H. LAKE wrote from Sandwich, Illinois, October 12, of the late conference of the Northeastern Illinois district, held at that point:—

The conference of this district has just closed. We had a very enjoyable time, said by some to be the best conference ever held in this district. The preaching was good, and the prayer meetings were spiritual, and

peace ruled in the business sessions. There were five ordinations; two elders and three priests. They were recommended for ordination to the June conference, but were referred to the president of the mission; so I trust all has been done satisfactorily. The Spirit of the Lord was with us in the ordinations and was felt and realized by many in the congregation, and they spoke of it and bore testimony of the same. Bro. W. A. McDowell was with us and helped very effectually. Bro. J. S. Patterson was with us and seemed to enjoy a peaceful and pleasant spirit, and good reports come from Chicago of his labors there as the president of the branch. He is devoting all his time to the ministry.

#### EDITORIAL ITEMS.

BRO. GEORGE MONTAGUE, in charge of the Southwestern mission, has an encouraging report to make of the progress of the work in that field. Writing from Standley, Indian Territory, the 12th inst., he says, in effect, that the General Conference appointees have been diligent and successful beyond any former period of labor. Reports show 319 sermons preached, 41 baptisms, besides other items of incidental labor. The local elders report 22 baptisms in addition. He has never seen a more progressive spirit in all parts of the field and feels greatly encouraged. The late district conference at Standley was a decided success. They now have a new district known as the Northeastern Texas and Choctaw district, with Bro. Ellis Short president.

The reunion of the Southern Illinois district, held at Arrington, Illinois, opening October 1, is reported by Bro. J. D. Stead as one of the best ever held in it. Brn. Bond, Slover, Morris, V. D. Baggerly, Stead, and Charles Barmore, of the ministry, were present. All enjoyed the preaching, social, and school sessions; many not of the church heard the word. Provision was made for another reunion, in '98.

With this number we close the discussion of "life insurance," believing the subject has been sufficiently treated, for the present at least.

Lamoni arrivals during the previous week include Bro. O. B. Thomas, from Colorado, and Bro. G. P. Lambert, of the Nauvoo district.

Bro. George Montague wrote from Standley, Indian Territory, the 15th inst., reporting the baptism of seven by Bro. W. B. Toney at that place,

on the 14th. Bro. Montague may be addressed for a time at Moorhead, Iowa, his home, whither he has gone to rest and recover from the results of an attack of dengue fever, contracted while in Texas. Expects to return to his field as soon as able.

Bro. D. A. Hutchings of Elmo, Missouri, writes of his labors in the Nodaway district, where he finds openings and work to do. Late conference of the district a good one.

Yellow fever continues with but little change at New Orleans and Mobile. Texas ports are free.

Spain will send 5,000 troops to Cuba this month. General Weyler, recalled, has extended amnesty to forty-six more political prisoners. General Garcia attacked and captured the city of Bequita, in Santiago, defeating the Spaniards with heavy loss.

Severe earthquake shocks at Granada and Andalusia, Spain, October 13; the inhabitants panic stricken.

Heavy winds in Kansas of late have blown much of the early wheat from the ground in the western half of the State, which must be resown.

Spanish anarchists announce the early issue of a regular periodical for circulation in Spain.

Great distress is predicted to occur in western and southwestern Ireland during the winter.

\* The Abyssinian army, 3,000 strong, was destroyed by the Somalis in Somaliland, in June last, but sixty being allowed to return alive.

Damage by cloudburst at Reading, Pennsylvania, on the 12th inst.

Mamund, India, advices announce that Jirga tribesmen have surrendered their rifles and have solemnly sworn to maintain peace. Troops forming the Mamund punitive expedition have destroyed twenty-five fortified villages and killed many insurgent natives. Burmese tribesmen attacked British officials and Sepoys at Mandalay, October 11, but were dispersed.

Nicaragua and Costa Rica appear to be on the eve of a desperate struggle.

The Federated Trades has decided to call out its members in sympathy with the English engineers' strike. It is estimated that 400,000 British workmen will be out of employment on account of the great labor dispute.

Continued rains, on the 11th,

have further relieved the prolonged drought in the West and South.

The National Council of Switzerland, by a vote of 101 to 9, has adopted a bill making insurance against sickness compulsory in the case of all persons not having independent means.

The Budget committee of the Chamber of Deputies has voted to increase the French standing army by 12,000 men.

A mob made riotous demonstrations against increased government taxation at Rome, Italy, October 11. A number of policemen and rioters were killed and wounded. Revolutionary cries were raised during the melee.

Several people were killed and about twenty injured by the collapse of the dome of a Cincinnati theater, on the 15th during the play "Dangers of a great city." Domes are not the only dangerous things about theaters.

Corea, through its king, has declared itself an empire; this, it is stated, for the purpose of assuming and maintaining the spirit of modern progress and to insure against the assumptions of Russia, China, and Japan, who threaten her integrity.

A reported alliance offensive and defensive between Bulgaria and Turkey.

The saints of Kewanee, Illinois, are pushing work on a new brick chapel, located in the center of the city and where they hope to have a larger attendance than formerly. All are alive, working together for success, and, very properly, obtaining some help from friends not of the church. Brn. Jones and Willets are holding meetings in a Freewill Baptist church, at Mineral, Bureau County, thirteen miles distant, with encouraging prospects. This Bro. Jones wrote from Kewanee, late date.

The Cuban steamer Triton with over two hundred soldiers and civilians was lost of late, off the Cuban coast.

Bro. E. B. Hull, of Philadelphia, reports profitable sessions of the conference and convention of that district, held in September.

Local papers sent us by Bro. Henry Broadway, of New Castle, New South Wales, contain friendly notices of services held by our people, who evidently are gaining the respect of many not of the faith.

## Mothers' Home Column.

EDITED BY FRANCES.

"Right is right since God is God;  
And right the day must win;  
To doubt would be disloyalty,—  
To falter would be sin."

### SONG OF PRAISE.

Sweet the thought unto my soul;  
Angels o'er me have control,  
Making mind and body whole;  
Thanks to God.

Savior, loving Savior, mine!  
O'er my life his light doth shine;  
Round my path love's flowers twine  
Where I've trod.

Mercies unto me are giv'n;  
Mercies manifold from heav'n  
Now descend from morn till ev'n  
From above.

Ah! the blessings are so sweet,  
Each one all in all complete,  
While we find at Jesus' feet  
God's dear love.

May each thought and act of mine  
Be in praise of him divine,  
While I worship at the shrine  
Of my Lord.

From the world my mind be riv'n,  
Go! the things for which I've striv'n!  
All my life in service giv'n  
My reward.

MINA PERKINS-KEARNEY.

January 13, 1897.

### WORK FOR THE CHILDREN.

WORK for men and women is good; but work for children is better. Success in winning adults to the right way is to be rejoiced over; but success in winning children to a stand for the right is a cause for greater rejoicing. A child has larger possibilities than an adult; and, so far, there is more in him prospectively. A child has fewer drawbacks—from bad habits and the weakness which comes of successive failures—than an adult has; and so far there is more hope of his continuance in well-doing. These truths would seem undeniable; yet how many pastors and preachers write ten sermons, and conduct ten prayer meetings, and make ten pastoral calls, with the idea of reaching and influencing some grown person, where they do one of these things with an eye to the children's benefit. But perhaps—perhaps—this is because they see it is more than ten times as hard to reach an adult as a child, in religious things. There is something in *that*.—*Sel.*

WESTON, Iowa.

Dear Sisters:—It has been a long time since I have written to our beloved Column, not because I have lost interest in it, but because I know that there are many abler pens than mine; but God will not reward me for what some one else has done. Why is it we have so few letters in our Column? Dear sisters, let us wake up and do our duty and make it what it should be, a source of spiritual strength to

the toiling mothers in Zion. In this way we may be able to bear one another's burdens. I rejoice with you in this glorious work in which we are engaged, for I know this work is of God, for I have received many testimonies of the truth of its divinity and of the loving watchcare our heavenly Father keeps over us, if we truly love him and try to keep his commandments. Dear mothers who have not the privilege of sending your children to Sunday school, send for a *Quarterly* and on the Sabbath day gather your little ones around you and have a little Sunday school at home, and if you do your part faithfully, God will crown your labors with success, and the influence of a true-hearted mother will be a lasting benefit to her children. I believe there are great responsibilities resting upon us as mothers, to whom the Master has intrusted the lambs of his flock, and he will hold us responsible for how we bring them up. Let us think about these things, and let us try to be lively stones and help to roll on the work of God, that we may be found among the wise virgins that shall be prepared to meet our Savior when he shall come to make up his jewels.

Your sister,

CHRISTINA RASMUSSEN.

#### GOD KNOWS IT ALL.

YES, and right glad are we that he does know it all. And, dear brother and sister, do not your hearts respond, Amen? Yes, we all are glad that Father knows our every kindly meant effort for the benefit of others. We are glad that he knows, too, how often and how deeply our souls have been wounded, in consequence of the apparent unappreciation of those whom we had favored—and sometimes by the unmistakable evidence of ingratitude exhibited by the same. Often such experience has for a time seemed to crush our once determined purpose to do good, till our soul seemed almost blighted within us, or like a ship dashed upon the breakers; then some favorable circumstance would present itself, and our drooping spirits would revive and we would renew our efforts, believing that whatsoever we do to the least of his, we do unto him, and also that he that is faithful in little is faithful in much.

Yes, 'tis hard when we have so many times tried to do thus by others in their need, to have them, when we are needing help, and especially sympathy, turn away with indifference, and speak unkindly and unjustly to us and of us. Then have we been right glad that Father and our dear Elder Brother know it all. Not that we wish to have punishment inflicted by them upon those who have troubled us, but that we may draw nearer to them and receive of the Spirit that will enable us to exclaim, "Father, forgive them, for they know not what they do!" 'Tis blessed to know that we have been faithful to our calling, be it ever so humble, or be it ever so exalted; and 'tis more blessed to know, in regard to all such instances, that our soul is untarnished by the influences that have met us.

True, we each have made mistakes, have erred in judgment, or in a moment of vexa-

tion yielded to our own weak points, and thereby sinned; yet are we glad God knows it all, for when we, like Peter, have seen our weakness, we can go to him and seek forgiveness and obtain the favor of strength and wisdom, that we may boldly meet other trials, and thereby come off unstained conquerors. We are, O so glad that erring mortals cannot pass the final judgment, and we feel to take courage when we think that the people of the world heaped their various persecutions upon the Son of righteousness; and also, when we think that all who would live godly lives shall suffer persecutions.

O Father, help us all to look away from our trials, and to look up and beyond them; and may our souls expand with the hope of being purified, and made fit to dwell in that land where the wicked cease from troubling, and the weary are at rest. These are days of tribulation, behind us and before us, on the right hand and on the left. 'Tis like being dashed among the breakers, and no one but the Pilot and lifeboat can take us safely through.

Thoughts arising from circumstances on a stormy Sabbath. If they should encourage one dear brother or sister, we shall not have scribbled in vain. SR. ALMIRA.

#### PRAYER UNION SUBJECTS.

##### MEMORY TEXTS FOR OCTOBER.

Thursday, Oct. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verse.—Mosiah 2.

Thursday, Oct. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalm 15; D. C. 102.

### Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

'Tis not the wide phylactery,

Nor stubborn fast, nor stated prayers,

That makes us saints; we judge the tree

By what it bears.—Selected.

If you have not a separate room for your primary class, make one with curtains in one corner of your church. You will be delighted with the good results.

Put what you know into practice, then seek for more knowledge. Why come to a dusty, dark, illy ventilated room? Why be tardy? Why go unprepared to your work? We all know this is not right in Sunday school work as well as we know many other things. Then why do it?

By request, Bro. J. F. Mintun visited the Pottawattamie district convention, September 18, 19, at Weston, Iowa, and did much good, "giving advice and encouragement, and inspiring new zeal into all." So wrote the district superintendent, Sr. Julia Hansen.

The revised Constitution and By-Laws of the General Sunday School Association can now be had from the Herald Office. Send ten cents per dozen to cover postage and cost of mailing. They contain all the amendments adopted at the last General Convention. Every Sunday school worker should study them.

The General Superintendent was away from home about six weeks, attending the various reunions; during which time many letters have come and so far not been answered. As many of them are of a nature to require a large amount of work to answer, and other work crowding in for a turn, we are not able to reach it as soon as we would like. But we do the best we can. The man who follows the plough, or works at the bench all day long, cannot be on time with his extra work as he might wish or as others unacquainted with him might expect. We hope none will feel that we are indifferent to their inquiries because we have waited so long. We will reach them by and by.

"A teacher that simply causes another to know is a failure. The really successful teacher is the one that causes others to do also."—Joseph Roberts in Sunday School newspaper, Fremont district.

Quite a number of good reports have been received from the "home Sabbath schools" within the past few weeks. Those who have faithfully tried it find it a success. Many of our isolated families and groups of saints are receiving and studying the *Quarterlies* regularly, and at stated times on the Sabbath day much the same as in a larger school. If all our isolated saints who feel so keenly the want of branch privileges would secure *Quarterlies* and have a real Sabbath school in their own home, assembling the family at a certain hour each Sabbath day, singing, praying, and studying the lesson in the regular way; yes, if they would do this, much of the privation would be forgotten. What was a long weary Sabbath would become a day of rest, refreshment, and joy. That spiritual spark that is now so nearly gone out would soon be fanned into a living flame. Try it, and seek God's blessing upon your efforts. He never forgets the faithful, earnest, devout soul. The ministry can greatly aid us and them in this "home Sunday school work," as many are now doing. Brethren, whenever you visit a family that is not near a branch or Sunday school, talk this over with them and induce them to try it, if you can. Let us do what we can for the scattered saints and their children.

#### SELF-INTROSPECTION.

##### WHAT?

1. What do I know about the gospel?
2. What do I teach, the gospel or the *Quarterlies*?
3. What are my plans?

##### HOW?

4. How many hours do I use in preparation?
5. How do I use the Bibles and *Quarterlies* in recitation?
6. How many of my imperfections are my pupils imitating?



## WHEN?

7. When do I prepare my work?
8. When do my class get to Sunday school, before or after me?
9. When do I pray?

## WHERE?

10. Where are my treasures? Are they in the Sunday school work?
11. Where do I spend the Sabbath?
12. Where are my class to be found on the Sabbath?

CLARA BADHAM,

in Sunday school newspaper, read in Fremont district convention.

## ENTERTAINING VISITORS.

JUST above the door, or on the wall, is inscribed the word "Welcome." That term is meaningless to the stranger unless, when he enters the Sunday school room, he is made to feel it from the interest you take in him. Have you ever entered a meetinghouse when you have felt a sensation of coolness and indifference on the part of those in attendance? If you have, did you care to enter again?

Those who have experienced this kind of a reception may better understand the necessity of our taking more than a passing notice of strangers, or visitors, who come to our Sabbath schools. It should be the duty of the superintendent, or his assistants, to see that these visitors are interested, and that they truly feel "welcome." If necessary, lay formality aside, and enter at once into their confidence. Lead them into the workings of the school. Invite them to enter one of the classes and take part in the exercises. If not desirous to do so, show them to a pleasant seat, and do not neglect to insist on their frequent visits. JOSEPH ROBERTS.

## Letter Department.

LLANELLY, Wales, Sept. 27.

*Editors Herald:*—Conference over at Manchester, my next thought was to find a home for Sr. Pitt while I was traveling through my mission. We received a kind invitation from wife's aunt to visit Bristol. Taking advantage of an excursion rate, we bade our kind friends at Manchester adieu. August 16 found us in the old but pretty city of Bristol. We received a hearty welcome from aunt and cousins; and though I had never met them, in a few minutes we seemed well acquainted and made to feel at home. This had been my wife's home previous to coming to America, and it was a great joy to her to be welcomed home once more. A more happy home I never saw; the secret of it all was, love reigned supreme. Nothing like a frown or a scowl; each seemed to take delight in making each other happy. Sr. Pitt says she is being spoiled; she certainly will be if kindness can do it. Arrangements were made for a room, so wife is nicely located in what I am authorized to call our English home. Am thankful the Lord has thus kindly provided for us. Our relatives know nothing of the gospel excepting the little we have been able to tell them. Of course it all seems strange to them;

they do not oppose it, but seem delighted to have us tell them about it, and they are looking into it. We hope the Lord will open their hearts and minds to its reception. I do not know of a member of the church in Bristol. If this should meet the eye of anyone who does, if they will give us their address they will confer a favor. I have been told a number of the first organization lived here. I should much like to find either them or their children. I hope something may be done towards starting the work here; but it is harder to start in a new place here than in America. No schoolhouses or churches to be had. Our only access to the people seems to be outdoor preaching; and there is so much rain here that even that is very difficult. But we remember that this is the Lord's work, and he is all powerful. We will try to be faithful, so that he may use us.

August 21, we took advantage of a cheap trip to London. Met a kind welcome at Bro. Bradshaw's, and on Sunday met with the saints, preached Sunday morning and evening, and addressed the Sunday school in the afternoon. The saints are quite pleased with their new chapel; it is hardly as large as I expected. They themselves think they hardly got their money's worth, but it is a great source of comfort to them to have a house of their own. I felt at home among them, excepting in their singing. I haven't been able to find why they prefer other tunes to our own. Some of our most familiar pieces are sung to the queerest tunes, and nothing like as pretty as our own, and some of them, oh so slow. In one meeting I struck up "Redeemer of Israel" as we sing it. Afterwards the leader asked me if that was the way we sung it in America. I answered that it was. He replied, "It was rather sharp." Some of the tunes require a repetition of the same words over and over again. Some sing "Redeemer of Israel" to the old darkey melody, "Uncle Ned." When I repeated the words of the song they were surprised. If it were not for the peculiar tunes, I think the singing here would be better than ours in America. They have good voices, and they do not let the leaders do it all, but make the house ring with melody. I hope they will adopt the Hymnal; it only costs fifty cents, and the small books without the music much less. A few Hymnals, with a number of the smaller books for the congregation, would make a great improvement in the singing, I feel sure. The Welsh are splendid singers; but here I am lost again, as they sing mostly in Welsh.

But to return. I remained in London over two Sundays, preached seven times; not very large audiences, but the saints turned out, and a few strangers came. I was well received, and shall always retain a warm place in my heart for the saints in London, and assure them that their words of encouragement were appreciated. I shall try and prove worthy of them. On Sunday afternoon Bro. Bradshaw and I took a walk to Victoria Park. Here was a sight I shall never forget. It seems to be a general place for outdoor preaching. Representatives of different denominations brought with them folding pulpits and went at it, as is sometimes said, "for

all they were worth," surrounded by hundreds of people. The first we heard was a man advocating Catholicism. He had just got nicely started, when a few feet from him another minister, I think of the Church of England, began speaking on the subject of the cross. The first man soon lost most of his crowd, but both men kept on in plain hearing distance of each other. Right back of these an infidel erected his pulpit and went at it, and gathered a large crowd about him. In front of these another man was exposing the evils of the Catholic Church. A short distance from him another was speaking on the leading events of the day. Back of him some converted Jews were advocating Christ. Here I was invited to speak, and did so from the text, "Then said Jesus to those Jews who believed on him, If ye continue in my word," etc., in which I endeavored to show that it was not sufficient for them merely to acknowledge Jesus to be the Christ, but that they must obey, and continue in his word. They seemed to indorse what I said. Bro. Bradshaw found out their address and promised to visit them. Such a Babylon I never saw. Some good may be done at these places, but I don't know.

During the week wife and I took in some of the sights of this wonderful city. One place of interest to her was the house where she was born—a three story brick, still in a good state of preservation. We then boarded a car of the underground railway, which landed us at Westminster Bridge. Crossing over we had our first view of the river Thames. The houses of Parliament loomed up tall and grand. They are very handsome buildings. We were denied admittance, so we walked around about two blocks and entered Westminster Abbey—a grand building indeed. I would like to give a brief description of some of the wonderful relics of the past this old building contains, but the *Herald* would not be large enough for my letter; so shall have to pass them all by. I said to my wife, "What I have seen to-day has paid me for coming over." Among the other places visited was St. Paul's Cathedral, Kew gardens, Hampton Court, the Royal art gallery, and Tower of London. These places were all free to the public, and we made the most of our time. But how this great city is going to be reached by the gospel is a problem too big for us to solve. But this we can say without fear; if all the members had lived up to their covenant, the problem would not be great. The enemy has got on the inside, and has done his work well; not merely in England but in other places. It may be a little late for some, but I think even now the best way to reach the masses is by each living up to their privileges, and show by a godly walk and conversation that our gospel is the power of God unto salvation. No matter how eloquently our elders may preach, or what spirit power is manifest, to be successful we must make spiritual homes for those who are in error, or they will not unite with us; and this can only be brought about by a pure life. Above everything else then, let us all contend for purity.

Returning to Bristol I left Sr. Pitt and came

on to South Wales to attend the Western district conference. I stopped at Morrison, where I again met my friend and brother, Ernest Dewsnup, who kindly "took me in." We attended conference at Llanelly. A good spirit was manifest throughout. Here again the ministry did all the business. The people are acquainted with Bro. Griffiths here, and he is held in high esteem. He will no doubt be sorry to learn that some have gone back to their tea since he left. But they are good, kind saints, and bear up against their obstacles well. They have a good meeting-house, members few, and have to work hard for a living; but they keep up their meetings. The sisters circulate tracts from door to door as well as the brethren, and endeavor to let their light shine. If our friends in America would send us *Heralds*, *Ensigns*, or tracts, we could make good use of them; we are in great need of them. Will you not therefore kindly send your papers to us rather than destroy them. But my letter is growing too long, so must stop. I am feeling well, kindly received, and blessed in my work. Am neither homesick nor discouraged, though needing your prayers that I may be faithful and make my mission a success.

Yours in bonds,

F. G. PITT.

No. 14 Gloucester Road, BRISTOL, England.

STILLWATER, Okla., Sept. 29.

*Editors Herald:*—The few missionaries here are not idle; we are kept busy answering more calls than we can fill. We attended the reunion near Matherson, September 3 till 13, and from there home to attend the debate between Bro. C. R. Duncan and a Disciple minister, commencing September 20, lasting seven nights—the writer acting as moderator for Bro. Duncan. The Book of Mormon question was on trial first, for four nights, then the Disciple or Christian proposition for three nights; all of which were handled in a masterly manner by Bro. Duncan. Of course the reverend gentleman left no stones unturned to prove "old Joe," as he called him, a great imposter, polygamist, etc.; but Bro. Duncan proved too much for him, having an answer ready for every argument he would make, and especially on the Book of Mormon. His knowledge and information on that subject makes him a very able defender of the sealed book. They worked us the Rev. "Holy" Clark's old trick, and on the last night of the first proposition they run in all the Campbellites they could and left it to a vote. Of course they beat us bad; but there was such a protest went up, that some one moved that no one be allowed to vote only those belonging to no church. So the vote was called and again we were beaten; but notwithstanding twenty-two out of any church, said by their standing up they believed in the divinity of the Book of Mormon. Those who knew say quite a number of their votes were Campbellites, evidently showing that the Campbellite Church is no church at all, as was plainly shown on the second proposition; but this time there was no vote taken, and they did not seem anxious for one.

Bro. Duncan is twelve miles north, where a young lady is to be baptized. Several from the neighborhood of the debate are asking, When will you and Bro. Duncan come and preach for us? This is in the same school-house where the debate was held. One man who is not a member of any church was heard to say: "Well, Duncan proved one thing if nothing else, and that is that he is a gentleman." Of course he did not sweep everything, but taking all together I consider it quite a victory.

As to the work in Oklahoma, we think it is moving along nicely, and all seem to be encouraged to strive on, believing the Lord will give the increase. Ever praying for the upbuilding of Zion,  
S. J. HINKLE.

BOONE, Iowa, Oct. 5.

*Editors Herald:*—Bro. Roth and I closed tent meetings at Nevada Sunday evening. The interest was excellent. Bro. Roth was at his best and preached with considerable power; he no doubt made one of the best efforts of his life last Sunday night. The tent was by far too small to hold the people that came to listen to the last sermon. I never saw so many old people attend and continue interested as at Nevada, and Bro. Roth says the same. Two ladies were baptized. They were members of the Christian Church up to the time they united with us. There are several in Nevada that believe that we preach more truth than the other churches do. One old gentleman said, "I have lived here forty years, but never heard the gospel preached before." One hotel keeper offered us free board—we stayed one night with him. When we were coming away we were repeatedly asked to come back again. The opinion was expressed by quite a number that if our labors were continued we would raise a branch in town. Bro. Hardy and family, the only saints in Nevada, did their part nobly; may our heavenly Father bless them in return for kindness shown us. I baptized one of Sr. Russell's daughters to-day.

Our district conference meets at Runnells next Saturday. I believe each of the ministry laboring in this district will have their quota of baptisms to report. All are laboring to build and encourage, and to make all acquainted with the truth of the gospel.

I went to Eagle Grove early in September, and held thirteen meetings with good attendance. There are some excellent saints living there. I baptized Mrs. Christenson; she was very weak and sickly at the time. Although she had suffered much with heart disease and other afflictions, she discontinued taking medicine the night before her baptism, and never took any more; but she continued to gain in strength and health from that time. May the Lord continue to bless her.

Bro. C. Scott and I have been hindered in our preaching by having to sit on four courts of elders. On two occasions we had to sit up till dawn next morning. The field looks quite clear at present, and I think there is a brighter day for the Des Moines district. It is said that the prospects in the Des Moines branch are better than for years past; there seems to be greater unity, and Brn. Cook,

Gunsolley, Emsley, and Johnson are hard at work. I ought to have mentioned the kindness shown us by the director of the Baptist church in Nevada, giving us the use of their baptismal font free of charge, while others have to pay for its use.

Yours in haste,

E. B. MORGAN.

COUNCIL BLUFFS, Iowa, Oct. 8.

*Editors Herald:*—We are still alive and in the faith. Satan in his sedulous and subtle way has been at work here during the past few months, and has done some injury; but from the report of the branch president last night his farther encroachment is checked, and prospects indicate his future evacuation. How easily can Satan undo the work of years when saints permit him to use them as his instruments! One thing, these experiences bring lessons never forgotten! We held an excellent business meeting last night; provisions were made for repairing and painting the church; officers unanimously elected, and a spirit of harmony and union which portends a return of spiritual power and godlike unity prevailed.

I expect to go to Bartlett on Monday to assist Bro. Henry Kemp in a series of meetings. Calls are coming from all quarters, and if we answer half of them we will be kept busy.

I have been hindered more in my work this year than in any previous one of my ministry. What, with personal relaxation in the early spring, together with two severe and protracted spells of sickness on the part of my wife necessitating my constant attendance at home, and the babe having a siege of malaria fever, it seems we have had our share. Whether it is Providence in disguise I know not; but if so, I apprehend he will reveal himself ere the experience closes, that we may know why he thus visits. I, for one, do not believe that, as a rule, bodily sickness comes either as a manifestation of God's love or wrath, so much as a result of our ignorance or folly. If we knew more we would suffer less. If we could locate the main cause of our misery we would find that premature sickness and death is due to ignorance, Satan, or sin, rather than a dispensation of Providence. That Satan intercepts and impairs our usefulness I'm assured, and could we have more faith in God much could be averted. I prefer to plead ignorance rather than to pose as a martyr at the hands of an unexplainable Deity. If God afflicts it is for a purpose, and unless that purpose is disclosed to the sufferer, the lesson is lost and God has labored in vain. We accede that God permits these experiences; but if we knew more, or lived more circumspectly, they might not be necessary. The "whys" and "wherefores" of probation are an unfathomable mystery to me, and when I listen to some who seem (?) to comprehend the whole scheme I am impressed with the magnitude of my own ignorance, or their supreme folly. I'm content to act my part in the "now," permitting the "then" to make its own revelations.

I frankly confess that to reconcile much of

the undesirable in mortal experience, with the justice of an inscrutable Providence, is beyond my mentality; yet simply because I willingly defer to his judgment, it does not necessarily follow that I should pose as his interpreter, and proceed to "tell it all." I prefer to say, "I don't know," and leave the disclosure to the arbitrations of time, which I have no fear will make all things plain, and then disclose the wisdom of an unerring Providence. It may evidence my incapacity as a minister for Christ, yet I must humbly acknowledge my insufficiency, and plead guilty to an incapacity for the unknowable.

As evidencing our faith in the final victory of right over wrong, the dethronement of Satan and sin, and the vindication of God and truth, we have tendered our services to the Captain of our salvation, and shall continue in the ranks, asking no furlough and succumbing not to repulses, either till victory perches on our banner, the enemy taken and our Captain crowned, or till he who knows shall say "it is enough," and shall release us from farther obligations. If a man has a store of latent character force I know of no better field for development than in the latter-day work, for it furnishes such varied conditions, so many surprises, that opportunity for experience is never lacking. Transition is evident everywhere, and the inconstancy of most mortals is a striking proof of the Mosaic truism, "Man was made of dust." Were it not that I'm assured that God is at the helm, I could never stand; but believing that he is, I consider his condescension in noting poor me, and it begets a charity for finite associates that hatred flees away and love—Divine love—permeates my being. To stand alone for right, regardless of others, is a Christlike characteristic; and though it may bring disfavor and opposition now, it will prepare us for the crowning "by and by."

May God help us to endure faithful, and to be content with the "knowable," to be humble, and seek to labor where the Spirit guides.

Yours trustingly,

T. W. WILLIAMS.

HEPPNER, Oregon, Sept. 28.

*Editors Herald:*—I was called to preach the funeral sermon of Sr. Ellen E. Clark, on Sunday, September 19. About four years ago I was the only one in or near Condon who took the *Ensign*. In its pages was written a sermon, which to my mind was just grand. John and Ellen Clark were at that time members of no church; Sr. Clark had been a Lutheran. Brother John and I sat down on the sidewalk, and I related to him as near as I could the sermon referred to; he listened very attentively until I was through; when, looking up at me, he said, Walt, that is just what I have been looking for all my life; the thought has followed me since I was a small boy that I would see Jesus in this life. He went home and told his wife. They sent to my home and got the *Ensign*. From that time forward the *Ensign* was eagerly read, and all I knew was told them.

In course of time Bro. John Davis came to Condon, and very ably presented the angel's

message, which to them was like bread to a starving man; and on September 15, 1895, they were both led down into the water by Bro. Davis, to rise to newness of life, which was fulfilled in them both. At her confirmation the promise was given her that if she would prove faithful she would be the means of bringing her own family into the kingdom of God, which promise has been fulfilled; three of her daughters have followed her, and with proper care others will soon follow.

Early last winter she contracted a severe cold, which settled on her lungs. Consumption followed; everything human was done that could be, but no relief came. She came to Heppner to consult a physician, who prescribed for her; but her faith was in God and not man. Your writer administered to her, and that night she rested without pain. The day following her husband took her home, a distance of forty miles, when Bro. Luff administered to her, when the pain left her body, and she felt the presence of God's Spirit with her. But God who doeth all things well, saw fit on September 8, 1897, to take her unto himself. Before she died she had the testimony that her efforts to please God were accepted, and that she should rise in the resurrection with the just. What consolation! How cheering the thought for saints to see one in their life, walk with and then to know that such an one has pleased God.

As before-stated, she died on the 8th. A messenger was sent, but on account of sickness in my family I could not go; but on Sunday, September 19, friends and relatives gathered in Condon's beautiful little church, where with good liberty I spoke to them for an hour from Matthew 5: 8; and truly it caused my heart to rejoice to see the wrapt attention, while tears ran down the cheeks of those who know not God.

Many calls came for Bro. Luff at that place again; but for fear of asking too much space, I will close, by saying, Saints, look up! Look at the dying world around you; see men who know not what you know; then let us by our example show them that truly God is with his people, is my prayer in Jesus' name.

Yours for truth,

W. A. GOODWIN.

RAVENDEN SPRINGS, Ark., Oct. 8.

*Editors Herald:*—When I last wrote you I had just commenced a meeting at Coats, Arkansas. I preached a series of thirteen sermons and had a good hearing from start to finish; several seemed almost persuaded. Elder Baldwin was with me the first Saturday and Sunday and rendered valuable assistance.

At Cabin Creek schoolhouse I preached six times; baptized two young men at the close, and left several others believing. Two Roman Catholics were converted, but would not be baptized because of trouble in their families.

Sunday, October 3, I met with the saints of Martin's Creek branch at their regular place of meeting; the house was about full, and several young men and boys were outside, some of them peeping in at the windows.

Bro. Baldwin called on the writer to deliver the sermon at eleven o'clock, and while I was speaking I had an experience which I hope I will never have again. Two of these young men of the "baser sort" had a fist and skull fight in less than one hundred feet from the house opposite the windows, where we could all see them; several raised to their feet to look, but only one left the house. When the fight was over, we proceeded with the service. The good sisters had brought dinner to church, and as soon as dinner was over we had sacrament and social service. My heart was cheered when I heard many of the saints testify and express their hope in a glorious resurrection.

Bro. Baldwin and I came to Kingsville and preached at night, expecting to continue for a week or more, having previously published our meetings in the newspapers; but lo, the ire of his Satanic Majesty was raised and operated upon one W. D. Ellis, a Methodist circuit rider, causing him to send me a letter, stating among other things that the citizens in their patience would not tolerate the meeting, and that my presence would be an imposition, etc. Ellis circulated a written protest, and false and slanderous stories against our doctrine, in order to get signers to the protest; thus he obtained seventeen names and had them published in the same papers that gave notice of our meetings. As Bro. B. was not willing to give up the meeting we went again on Monday night, and found Ellis sitting on a large stone in the edge of the village, whetting his knife on his hand, and he called us to a halt; among other things he told Bro. B. to prepare to meet his God. Bro. B. only laughed at him, and we rode on to the church and preached to a few saints, besides three men and four boys. So we left our testimony with them and postponed the meeting until Sunday. The same spirit or power that robbed and killed the saints in former and latter days is still loose in the land. Bro. Baldwin will fill the appointment at Kingsville on Sunday, and I will go to White County on Saturday if the Lord wills.

In conclusion I will say that I have forty acres of fine fruit land, good house and small orchard, one mile from Pomona, Missouri, which I wish to sell. Write for terms, stating how much you wish to pay cash.

JOSEPH WARD.

CENTERVILLE, W. Va., Oct. 9.

*Editors Herald:*—Conference of West Virginia district, at Sand Hill, was a decided success, we having the best representation the district has ever had—most of the branches being well represented. The work in this the West Virginia district is in good condition, with prospects for a good harvest in the near future. A great deal of prejudice has been removed, and new ways and places being opened up.

Shortly after the close of conference, in connection with Bro. G. H. Godby, president of district, we made a trip into Lewis County, Kentucky, where the Brighamites have quite a following, and gave them a genuine surprise, as they had never heard that there

was any other branch of the church, and when we showed them from their own Doctrine and Covenants that we were the true successors of Joseph Smith, and that all other factions of the church were apostates, they treated us very coldly and would not come out to hear. We distributed some literature and left some investigating. We got an insertion in the Vanceburg *Sun*, the only paper in Lewis County, to the effect that we were the true and lawful successors to Joseph Smith, and that all others calling themselves Latter Day Saints or Mormons were apostates from the original church.

The Brighamites held their district conference in the town of Vanceburg, last August a year ago, but made no converts in that place. They have twenty-six members in the county, with quite a following in adjoining counties, making some two hundred members in northeast Kentucky. I wish to call attention of those of our church who are in charge of this mission, so that if it be possible they may send a man to labor in this part of the field at once, as I think a good work could be done, and there are many places the work could be opened up at a very little expense. I find in my travels among the Brighamites that they are ever ready and willing to uphold polygamy as an original tenet of the church in the days of Joseph the Seer, and they have a little book which they prize very highly, that devotes a great deal of its space in proof thereof.

Trusting that truth and light may prevail, and that all may eventually be saved in the kingdom of God, is my prayer in Jesus' name.

W. R. ODELL.

SAN ANTONIO, Texas, Oct. 5.

*Editors Herald:*—I am sorry to say sickness has come into our home, and for three weeks I have been confined to the house and under a skilled physician's care. This is the first time in the history of my church life that I have ever placed myself in the hands of a doctor; but I believe I have received honest treatment, and am glad to say I am getting well. I have suffered great agony and pain. It was not my lungs that troubled me, which heretofore has been my only trouble.

I believe our work here is still on the improve. Bro. Montague has done a good work here and was a father to me through my sickness. I shall try to get over the Southwest Texas district as soon as I can. I ask an interest in the prayers of the saints.

Ever your brother in the kingdom of God,  
H. P. CURTIS.

GENEVA, Ill., Oct. 13.

*Editors Herald:*—Our late conference at Sandwich, Illinois, October 9, 10, was largely attended by the church membership of the district, and the session was peaceful and spiritual. Visiting brethren, M. T. Short, E. M. Wildermuth, and W. A. McDowell, were in attendance. Two priests were ordained to the eldership, and two young men were ordained to the office of priest. The Holy Spirit was present to direct and bless. The young members of the church are coming to the front—both male and female—in

their respective departments of church work; and under present conditions of spiritual evolution the work of the district is bound to advance with accelerated speed and power. Zion's Religio local representatives from different parts of the district organized a district "Religio" during the conference, and this department of work is proving to be an excellent school to educate and develop the young people of the church for the assumption of the duties and responsibilities of church life and work in all departments of church service. A number of young people were baptized during the conference.

The work in Chicago under the local management of Bro. J. S. Patterson, president of the branch, is in fair condition, and both branch and society work by the young people are in excellent accord so far as we can understand. We feel greatly encouraged over the energy and push displayed by the young people of the Chicago branch in behalf of the Lord's work in the city. But while we compliment the young people in this regard, we would not forget those who have "borne the burden in the heat of the day," and who are still pressing forward in the front rank of the Lord's army towards final victory and eternal rest. We are sorry to learn that Bro. C. D. Carter's health is poor.

F. M. COOPER.

No. 583 Fulton Street, CHICAGO, Ill.

FARWELL, Mich., Oct. 11.

*Editors Herald:*—We are doing the best we can. I still have a bad cough, but am able to preach every night. I baptized a gentleman yesterday who has been a minister for fourteen years, a Hollander, who is well posted in the Scriptures, and who can preach in Holland, as well as English. We hope he may be of great help to the work in the near future.

J. J. CORNISH.

HITEMAN, Iowa, Oct. 8.

*Editors Herald:*—I see in the *Ensign* that I am reported by our Lamoni correspondent as being "somewhat feeble yet, but off into Missouri somewhere on his Master's business." Yes, true; in body I am "somewhat feeble," and can say as Paul did, "but though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16.) Therefore, I am firm in the faith of the gospel restored, and out on our Master's business; not in Missouri, but in Iowa, preaching the word. I have been in the Keb branch, where I closed a series of meetings October 4, preaching nine discourses to attentive listeners. I believe that good will be the result, for some acknowledged the truth of what they heard. Bro. John Brennan was sick when I went there, and called on me to administer to him. He bore his testimony of the Master's blessing, and went to work in the coal shaft next day. The saints there are alive in the latter-day work. They have a comfortable church to worship in, and have it paid for, only it needs papering or calcimining, then they will get it dedicated. I am at present in Hiteman. Bro. Hiram Brunson is here also, visiting his daughter and son-in-law, Bro. and Sr. Archibald. It was agreed at the

prayer meeting on Wednesday evening that a series of meetings be held. I preached last evening, and Elder Brunson will preach tonight; good attention prevailed last night, and we hope it may continue, so that good to the Master's cause may be the result. I am as ever, your colaborer for the redemption of Zion,  
JOHN SHIPPY.

## Original Articles.

### SCRIPTURAL LIFE INSURANCE.

THE arguments offered on both sides of the life insurance question are a multitude. Many on each side are plausible to the natural mind, but much of the argument is too far away from God. The question should not be what satisfies our reason, but what harmonizes with his word.

The fundamental idea of life insurance is the thought of desire or duty to extend one's provision for his dependents beyond the period of his own life. Does God require or desire this? The statement of Paul in 1 Timothy 5: 8:—

But if any provide not for his own, and specially for those of his own house, he hath denied the faith,

can scarcely apply to a dead man, else we may sustain the charge of apostasy against the majority of the departed. Nor do I know of any scripture that would stretch any temporal obligation of anyone beyond his temporal existence. It is doubtless a manifestation of a deep and proper affection for those dependent upon us to desire to secure their perpetual temporal welfare; but it is not a divine requirement, and may conflict with the divine will.

It is assumed by life insurance advocates that temporal possessions are essentially advantageous; but the scriptures do not justify that thought. Wealth, acquired, inherited, or insured is as easily a curse as a blessing. Illustrations of this fact are to be found everywhere. But comparative and often absolute poverty are often the accompaniments and sometimes the cause of rich blessing. Christ's ministers are required to "leave all things and follow" Christ; to travel "without purse or scrip." The Son of man "had not where to rest his head." "Lay not up for yourselves treasures upon earth" was his counsel.

But it is claimed that life insurance

is not to secure wealth, but to guarantee necessities. Is it well to thus provide even necessities so long beforehand? The best lesson that any can learn is that of continual reliance upon God for all things. If there is not value in poverty, why are Christ's ministers required to be indigent? Had not our Father designed that we should continually trust him for present needs we would not have been taught to pray, "Give us this day our daily bread." If you cannot trust God to care for the temporal needs of your wife or child, how can you trust him to save your soul?

Godliness is profitable unto all things, having promise of the life that now is and of that which is to come.—1 Tim. 4: 8.

If, then, those dependent upon us cultivate godliness, they have promise of "the life that now is" as well as that which is to come. If they do not cultivate godliness, will we do for them in temporal provision what God might not? Godliness does not always secure what we would have in this life, but it invariably brings what we need.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.—Ps. 72: 12.

When we have departed, and our loved ones are "needy" or "poor," and have no "helper," he will deliver them when they cry unto him. If you teach your child to believe and trust such statements, you will leave him a better legacy than a life insurance policy. And you are not stimulating his faith or proving your own when you make provision beforehand for the failure of his faith or of the promise. Should direst poverty come to my child, and teach him loving trust in God, I could but rejoice in his "coming up through tribulation." Will we place the welfare of the body above that of the spirit?

He raiseth up the poor out of the dust, and lifteth him out of the dunghill; that he may set him with princes, even with the princes of his people.—Ps. 113: 7, 8.

When the Lord does this with the son whose father was not insured, where will be the few thousands of sordid wealth that you have insured to your child? I quote these to show you how superior is the care of the all-Father to that of one father.

The Lord preserveth the strangers; he believeth the fatherless and widow.—Ps. 146: 9.

How much better to trust to the

care of him whose the world is, than to hire the care of those who are grasping for the world.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. 37: 3.

Your experiences may not have been in line with such promises, but that does not alter the word. Which is awry, you or the world?

The latter-day scriptures agree with the Old and New Testaments in regard to God's provision for his people who serve him.

It is my purpose to provide for my saints, for all things are mine; but it must needs be done in my own way.—D. C. 101: 2.

Life insurance provides for some of his saints in another way—that of the world.

And if we seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give.—D. C. 38: 9.

It is time that we learn that the riches of the earth are the Lord's and ours only as stewards. Doctrine and Covenants 72: 1 says:—

It is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity.

Remembering that your stewardship is *all* that you possess, how will you feel when you render an account of that portion that you have paid insurance companies to do the work that the Lord has promised to do? The promise of care for those who serve him are ample, and we would hardly admit that we are making preparation for the time when our loved ones would not serve him. If we seek the "riches of eternity" God will give us

A land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts: and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand; and ye shall possess it again in eternity, no more to pass away.—D. C. 38: 4.

The insurist will say, "In redeemed Zion we do not expect to need life insurance; we are only providing for conditions as they are at present." Zion will not be redeemed *to you* until you recognize God's possession of your property and yourself amenable to him for the expenditure of it. As I view it, one great barrier in the

way of the redemption of Zion is this: Members of the church think that when they pay tithing and some free-will offerings all that they can get beside is their own to expend as they please. But the "earth and the fullness thereof" are the Lord's now as in the past and in the future, and we will be called to account for expenditure out of accord with his plans and purposes.

I may have stated my position radically. If I have, I offer as my excuse my zeal that men should learn to trust in God. If I have misapplied the portions of the word quoted, I trust some one may make the proper application in correction. Let us learn to consult the word in the formation of our judgment rather than to vindicate our judgment.

ADAM J. KECK.

PLANO, Illinois, October 8.

#### IS IT NECESSARY FOR SAINTS TO CARRY LIFE INSURANCE POLICIES?

I HAVE read with interest the articles in *Herald*, of August 4 and September 29 on life insurance, and trust I may be permitted to take part in the discussion in the spirit of love. First, Have we in the three standard books of the church any warrant for such a thing? We will have to answer, No. This being a fact then, in the gospel economy as brought about by Jesus Christ eighteen hundred years ago, and again in the day in which we live, when the gospel is again committed to us, there has not been one word said to his saints for them to insure their lives for one thousand, two thousand, or five thousand dollars. If it was necessary he would have told them of such a grand institution.

Second, In the gospel is everything that is calculated to benefit mankind. Where in those institutions, which are of man, is there any point in advance to that of the gospel? I believe we are told in the Book of Mormon that all secret organizations and combinations are of the Devil. Then it is not right for his saints to be partakers of such things. We have been commanded to come out of Babylon, that we be not partakers of her sins. I fear in place of coming out of her we are inclined to favor her, to our own sorrow.

We have seen those in the church

who once were active in church matters, and now they disregard them, and favor those things of the world. And to-day their lamps fail to give, light. We cannot trifle with the things of God. We cannot serve two masters; we will love one and hate the other. The safest and best insurance policy for saints is the insurance policy of the kingdom of God, and if we have this we have more than any institution of this world can give more than it can offer, more than it will ever offer. The Lord saw the end from the beginning, and included everything in the gospel for the good of his people. We should take Jesus for our example, and as ministers of the gospel preach this to the world. Did Jesus carry a life insurance policy, for one thousand, two thousand, or five thousand dollars? It is nowhere written that he did. If we are so doing then thus far we are not following the Savior of the world. The fowls of the air have nests, but the Son of man hath not where to lay his head. He was insured in the kingdom of his Father; and the end was, he sat down on the right hand of his Father in heaven.

Can the church and the world walk hand in hand in spiritual matters? You will answer, No. We have been commanded time and again to come up higher. Will we come? Will we try? "Ye are the light of the world." How much light can we shed forth in these man made institutions? The gospel is of a Divine head, and is a fountain of all blessings; a fountain where all may drink till satisfied. Now I ask, if my life is insured for one thousand, two thousand, or five thousand dollars as the case may be, I pay so much to keep my policy up, and when I fail in this, my policy becomes null and void; and at the time when I pay my dues, my family may need this money, and I am taking from them that which they need. In order to save my policy, to keep something up, which is of a worldly character, are we not laying up treasures on this earth? Jesus has said, "Lay up for yourselves treasures in heaven;" this is the place. Here is the great fountain of life from which all blessings flow. These other things will vanish away at the coming of Jesus Christ, like dew before the morning sun. The

Devil is on the alert, he is not dead; and wherein he can get his work in, he will. And if he can sow the seed in the hearts of God's people, then he has accomplished his desire. Paul, the apostle, says in writing to the saints in his day, "Shun the very appearance of evil."

And again, those man made institutions have a tendency to carry us away from our duty which we owe to God. While we may pay our dues to keep in line with them, we should bear in mind not to forget to pay our tithing. This is a duty we owe to God and the church. "Seek ye first the kingdom of God and his righteousness." And again, "Humble yourselves in the sight of the Lord, and he shall lift you up." I repeat again, that in the gospel is all that is calculated to bless mankind, to make them happy in this life and in the life to come. These institutions of man only hold good for this life. They do not reach into the life beyond, but all must pass away; and the ways of mankind, as far as pertains to this life in these institutions are concerned, are forgotten. Every person has a right to his own opinion upon this subject.

In conclusion I would say that the safest and the best insurance policy is in the kingdom of God, with our name written in the Lamb's book of life.

Your brother and colaborer,  
E. E. MARSHALL.

PAWNEE, Mo., October 3.

#### IS THE LAW OF GOD PERFECT?

DAVID, in his nineteenth Psalm, verses seven and eight, says the law of God is perfect, and Latter Day Saints believe and teach it. If then we, as individuals, have entered into a covenant with God at the waters of baptism, and ascribed our name unto that document, "the perfect law," with the understanding that we will serve him who is the giver of that law, and we said, as did the children of Israel, "All that the Lord hath commanded we will do."

In reading the article of Bro. P., on "Heaven's Insurance Policy," and the other two following, the question presents itself to my mind: Do we, as a people, try to follow the perfect law which is given to his church as a guide in spiritual as well as in temporal things? The Savior, in Mat-

thew 6: 38, 39, I. T., addressed his disciples in these words:—

Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day shall be the evil thereof.

While these words are given as instruction more especially to those who carry the glad news to the people throughout the land, yet the Lord has said, what I say to one I say to all, meaning his church. We are instructed to labor together.

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all.—D. C. 119: 8.

Now do we fulfill the law if we do not labor together with all our might, mind, and strength to bring to pass the righteousness thereof? And must we not labor together to accomplish the fulfilling of the prophecies given to us as a people, or in other words, the end thereof? Now we ask again, Is the law of God perfect? and the answer comes, Yes, it is. Then why not keep it? or at least try to keep it. The Savior says if we break the least one of his commandments we break the whole. What does the Apostle Paul mean by his words to the Corinthian brethren?

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.—2 Cor. 6: 14, 16. I. T.

Are we not unequally yoked together when we join ourselves to these companies or societies, and supporting these man made institutions? God has set in his church men to see to the temporal welfare of his people as well as spiritual; but we trust these men in the world more than those whom God has appointed and set apart to do business for him. The Lord has said to his church, My elders shall see that my law is kept. I understand that this includes the temporal law. Where is the cranky part about this? Are those brethren

cranky who try to teach the church the perfect law, in order that God's promises may come to his children through obedience unto his law? Are the words misapplied or misunderstood?

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty.—2 Cor. 6: 17, 18. I. T.

We as a people are looking for the fulfilling of that which has been spoken of by the prophets, when great tribulation, plagues, and disease shall distress the nations, and the wrath of the Almighty God will be poured out upon the children of men with greater power than at the present; and who is able to say when this calamity shall come to pass that these man made institutions will be able to meet their obligations? How long will we trust in the arm of flesh, instead of trusting in the perfect law of God, and try to keep the same? One more thought I will present; we as a people believe that a separation shall take place sooner or later; is it not then wise for us to consider these things, yea even now before it is too late? Will we then look back for that which we must leave to the world of our treasure, because we have treasured up there instead of in God's storehouse? Will it be with us as with Lot's wife? (Gen. 19: 24, 25; see also Luke 18: 28-34 I. T.)

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day.—D. C. 50: 6.

Let us walk in the light while we have the light.

ROBERT GARLICH.

St. JOSEPH, Mo., October 2.

#### IS THE GOSPEL A PERFECT SYSTEM?

In reading the friendly criticism by Brn. Lake and Morris on my article in *Herald* August 4, "Heaven's Insurance Policy," I would conclude that the gospel was not perfect, insomuch as they discover in their obedience thereunto a necessity during life's toils to further secure themselves by uniting with orders and carry insurance policy. I want to be understood that,

individually, I have no grudge or complaint against any of these orders or insurance companies. I firmly believe they largely originated on account of the church and churches of days gone by not recognizing the needs of the unfortunate. Hence men of good desires set about and organized beneficiary orders. Recognizing all the good they have or may do does not answer the question: "Are they a necessity for Latter Day Saints?" If so, wherein are they to be incorporated in the gospel to make God's system of saving humanity here and hereafter more perfect? I fear some only look for salvation in the future, hence think these worldly institutions a necessity. If we cannot trust God's method concerning this present life, how can we trust our future to him? Bro. Lake quotes Paul to Timothy,—"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel,"—to prove the necessity of saints holding life policies as a means of supplying the needs of those left at death. Brother, it is a well-known fact that this insurance business in all its phases largely originated in this age, not known in Paul's day, hence your proof has no weight in that direction. You notice Paul says, "If any provide not for his own"—his family or those under his immediate care—"specially for those of his own house." In these two statements I gather this fact: As members of the "household of God" we are just as responsible for the care of those who need as we are for our own. Therefore neither should be neglected, but each receive our financial support according to the gospel system. Honest labor and honest compensation since the beginning of the history of man has always been approved of God. Jesus said:—

Man's life consisteth not in the abundance of the things which he possesseth.—Luke 12: 15.

But in utilization of the means put in his or her hands as coworkers with God, usury is forbidden of God. Jesus taught that such should not be indulged in by his followers. We use the modest term *interest* now, and tradition teaches us if the law of the land do not prohibit, it must be all right. I do not believe it is acceptable with God. Hence the Lord has informed

us that we should not go in debt. Yet we do it, and are made to suffer thereby. I believe our Father intended that we should each be found as workers, not living off the earnings of others by way of usury or interest. This is the method the world has been dropping into rapidly during the past fifty years, *Live off of their fellow creatures* by the method of usury. It has become a curse to the country.

Getting something for nothing is to a large degree the motive power moving the human family. As saints it is difficult to keep out of this vortex. Well did the Savior say:—

That a rich man shall hardly enter into the kingdom of heaven.—Matt. 19: 23.

The more man gets the more he wants.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the HIRE of the LABORERS who have reaped down your fields, which is of you kept back by fraud.—James 5: 1-4.

Mr. Wanamaker has more than once sold out the working people of this city. Pays starvation wages for help. If he is to be the representative man and leader for saints, Bro. Lake, but few, if any, would follow in these parts. He is in the vortex of all the business schemes of the world.

I next note the statement of Bro. Morris:—

The church is not in temporal business.

That is strange, in view of the appeals made by the Bishopric from time to time to the saints, asking for financial aid. Also:—

I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not *learned* to be *obedient* to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—D. C. 102: 2.

You see, Bro. Morris, the *gospel*, the *perfect system*, provides for those in the condition that you say these or-

ders were instituted for to help. This being true, what need have Latter Day Saints to invest in that which appertains to this world only, when the gospel pledge provides for all this if we keep our part of it? The lack of united effort in recognizing the temporal law of the church is retarding its progress to-day. God would have his people to know he is able to save now from all the evils common to the human family.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.—Mal. 3: 8, 9.

This idea that God's church was not in *temporal business* has always been disastrous to its successful operation. And Zion cannot be redeemed till we unite, and each contribute to its temporal needs.

Now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned.—D. C. 64:5.

No man can serve two masters (Matt. 6:24), is just as applicable to us as any people. "Come out of her, O my people," certainly refers to these uncertain, kniving, moneymaking schemes, living off others' hard earnings by usury or interest, and premiums on policies, as well as spiritual Babylon.

Most every wage-earner is looking for a soft snap—as it is commonly called—big wages and little work. While on the other hand employers largely want as many hours of labor as possible, and at as small wages as will keep starvation from the door. To my mind just as long as we cater to these outside issues we are weakening the results of God's church, so far as our part and influence may go. If the ministry must go trusting God, why not the laity? How many of the traveling elders could carry a life policy out of the meager allowance allotted his family? How many of the saints would be willing to increase his allowance so that he might enjoy this privilege if it is necessary? Consistency, thou art a jewel!

By this fact, that the gospel is perfect, — meeting all the legitimate demands of the rich and poor, establishing equality, — being discussed and an education had among the saints on

this line and credence given thereunto, will increase faith, establish confidence, supply the treasury with plenty, and recommend the church to every Bible student as from heaven; as God only could construct a system meeting every need of the human family spiritually and physically here and in the future. May his truth prevail. I am in gospel bonds your co-laborer,

A. H. PARSONS.

#### INSURANCE POLICIES.

A BROTHER in writing in the *Herald* of September 29, upon a certain subject, makes this statement:—

There is nothing like the happy medium.

Is it possible there be such a thing in this great latter-day work. Must we not stand on one side or the other? We cannot cater to the world and worldly things and at the same time serve God with a full purpose of heart. God has said:—

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rev. 18: 4.

Is not this saying true and faithful? It surely is; and we cannot mix or mingle with the world and not be more or less partakers. The brother says:—

What could the church do for my family were I to pass away? Absolutely nothing.

O Bride of the Lamb, where is thy wedding garment, if this be true? Were you not to feed the hungry, clothe the naked, and administer the balm of gilead to fallen man? If not, what your mission on earth? The brother says:—

The church is not in temporal business, but rather in spiritual work.

What of the temporal law, brother, if this be true? Is not this a part of that great system by which we are made heirs of celestial glory? We are given to understand, and that plainly too, that unless we keep this law we need not expect to have part in celestial glory. God says that if this law is kept he is bound. In speaking to the Jews, through Malachi, he says to them:—

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast

her fruit before the time in the field, saith the Lord of hosts.—Mal. 3: 10, 11.

It cannot be said that this does not apply to us, we being Gentiles. For every one that receives the new birth are Israelites by adoption. And those that faithfully keep this law in connection with the spiritual, they or their families will never come to want, or God is untrue to his word (a thing impossible) and he cease to be God. They will not have to resort to worldly institutions to obtain the necessary means to drive the wolf from the door. God has promised to fill to repletion the storehouses of all who keep this law, and challenges us with, "Prove me now." Is not this enough? Must we go to frail man, trusting in the arm of flesh, in the face of these promises.

As the necessity of the ministry frequenting the lodge room that fallen humanity be benefited is not warranted by the books, and no good will ever come of it, the one so doing will lose more in spirituality than he will benefit others. It is impossible to serve two masters at the same time.

H. N. DAVIS.

INDEPENDENCE, Mo.

### Conference Minutes.

#### NAUVOO.

Conference convened at Rock Creek church, October 2 and 3; F. M. Weld presiding, H. S. Salisbury acting secretary. Ministry reporting: Elders F. M. Weld, J. S. Snively, J. R. Evans, J. H. Lambert, F. Johnson, W. T. Lambert, and H. T. Pitt; Priests J. Jervis, J. Salisbury, D. Tripp, G. P. Lambert, D. T. Williams, and L. L. McDonald; Deacons C. E. Burke and D. T. Reese. Reports from following branches received: New Canton, New London, Vincennes, Keb, Farmington, Rock Creek, Pilot Grove, Burlington, and Montrose. Daniel Tripp was ordained an elder, and the ordination of W. A. Guthrie to the office of elder was provided for. One child was blessed and many good testimonies were given. The Spirit was with us and much good was done. The condition of the district spiritually and financially is good. Adjourned to meet at Burlington, Iowa, the second Saturday and Sunday in February.

#### ST. LOUIS.

Convened in St. Louis, Missouri, September 25, 1897, at 2:30 p. m.; I. N. White was chosen to preside, J. S. Parrish as associate; J. A. Gillen secretary pro tem. The following officers reported: Elders M. H. Bond, J. S. Parrish, I. Davies, R. Archibald, N. N. Cooke, J. E. Betts, Sen., J. F. Wilson, J.



Beard; Priests J. G. Cole, J. C. Hitchcock; Teachers G. Elliott and G. F. Barraclough. Branch reports: St. Louis 293; 11 baptized. Belleville 55. Cheltenham 37; 1 died. Whearso 60. Oak Hill 24; 4 baptized, 8 received. Moselle failed to report. Bishop's agent's report: June 26, 1897, balance due the church \$109.35; received since in tithes and offerings \$236.55; paid out \$215; September 25, 1897, balance on hand, \$130.90. J. G. Smith, agent. The report was audited and found correct. Sunday, September 26, preaching by Elders I. N. White and M. H. Bond. Afternoon, sacrament and testimony. Adjourned to meet in St. Louis, Missouri, the second Saturday in March, 1898, at 2: 30 p.m.

#### PHILADELPHIA.

The semiannual conference was held September 25, at Philadelphia, Pennsylvania; William H. Kelley presiding, A. H. Parsons associate, E. B. Hull clerk. Ministry reporting: Elders W. H. Kelley, G. Robley, A. H. Parsons, A. Kent, A. M. Baker, and J. Stone; Priest H. H. Bacon; Deacon J. Cable. Branch reports read and accepted: Philadelphia 91; gain 1. Baldwin 61; loss 2. Bishop's agent reported: Receipts \$86.15; expenditures \$76.50; on hand \$9.65. The license of Priest William H. Brown was ordered recalled. Alma Kent and A. M. Baker reported that they had labored in the district tent in North and South Camden and Rosedale, New Jersey, from May to September. A. H. Parsons was continued district president, also E. B. Hull secretary and treasurer; John Zimmerman was sustained Bishop's agent. Resolutions were adopted sustaining all the general authorities of the church. Preaching by Elders William H. Kelley and George Robley. Adjourned to meet at the call of the president.

#### SHEFFIELD.

Conference convened at Clay Cross, July 10 and 11, 1897; John Austin presiding; J. Roberts clerk pro tem. Ministry present, 10. Clay Cross branch not reporting financially and spiritually, the president was permitted to report verbally. Resolved, whereas several of the brethren reporting have failed to give reasons for nonattendance, that their attention be called to rule of district, No. 3, which should be observed, and also state what office held. Resolved, whereas, the January conference of 1897, established a ministerial fund apart from the district fund, we, are of opinion that the district fund should answer all purposes, therefore recommend its reconsideration at the January conference of 1898. Resolved, that in the opinion of this body it is the duty of the district president for cause to silence any priest or elder under his spiritual jurisdiction and report the same to the first district conference convening subsequent to the silence; and further, that anyone so silenced is disqualified to act until an investigation is had and a proper adjustment is made; and still further, any elder or priest refusing to hand his license when requested, would give the president a proper pretext to publish his silence in the *Saints' Herald*. For whether God de-

prives one of his priesthood or not, neither priest, elder, seventy, high priest nor apostle can act legitimately as a representative of the church when, according to given and accepted law, he is deprived of his license. Bro. Sharpe was released as auditor of district, and Bro. C. Cousins was chosen in his stead, the committee to report to next conference. Resolved that Bro. Austin visit Bro. Naylor to inquire about his report and labors in the district. Bro. Beaumont was released as secretary of the district, also from officiating as a priest in ministering the word. Resolved, that this conference do express its unbounded confidence in Elder James Caffall, and its appreciation of his faithful and active labors during the three years he has been engaged in this country. J. Roberts was elected district secretary. The general church authorities were sustained. Time and place of next conference left to the district president. S. Holmes, Jr., was ordained an elder, and E. Wragg a deacon by Brn. Caffall and Austin. Preaching by Elder James Caffall.

#### SOUTHERN ILLINOIS.

Conference convened on Saturday, October 9, in connection with the Southern Illinois reunion, Van Buskirk's grove, near Arrington, Illinois. M. H. Bond and I. A. Morris chairmen, J. D. Stead secretary. Branch reports were read: Dry Fork 46; gain 1. Brush Creek 297; gain 18. William A. Kelley, Bishop's agent, reported for seven months: Received \$203.35; paid out \$203.35. Audited and found correct. Ministry reporting: Elders V. D. Baggerly, F. M. Slover baptized 9, I. A. Morris baptized 8, J. D. Stead baptized 1, W. R. Smith, W. H. Brewer, H. Walker, M. R. Brown, J. F. Thomas; Priest M. G. Powell; Teacher J. A. Furgison. Officers elected: I. A. Morris president, J. F. Thomas vice president, J. D. Stead secretary. W. A. Kelley, Bishop's agent, resigned, and F. M. Slover was recommended to the Bishop for appointment. Conference adjourned to meet with Parish branch on Saturday on or before the full moon in February.

#### SOUTHERN WISCONSIN.

Conference convened with the Janesville branch in the gospel tent, in the Wilder school district, town of Porter, Rock County, Wisconsin, September 25 and 26, 1897; J. H. Lake chosen to preside, J. O. Dutton chosen secretary, W. A. McDowell assistant. Branches reporting: East Delavan, Oregon, and Flora Fountain. Janesville failed to reach the conference. Elders reporting: C. H. Burr, E. M. Wildermuth, M. T. Short, W. A. McDowell, W. P. Robinson, C. C. Hoague, J. T. Hackett, O. N. Dutton, H. Southwick; Priests A. Johnson, J. C. Anderson; Teacher F. M. Ball; Deacon J. O. Dutton. Bishop's agent's report: Receipts \$172.24; disbursements \$108.91; balance due church \$63.33. Report referred to an auditing committee and found correct. The following brethren having been called and chosen, were ordained to the ministry: Jephtha B. Wildermuth and Francis Sanford, priests; Knudt Gregory and

F. A. Ball elders. Report of E. M. Wildermuth's tent work read and accepted. A vote of thanks was tendered to the saints and friends at Wilder for their kindness to all during conference. Preaching during conference by Elders M. T. Short and J. H. Lake. Adjourned to meet with the East Delavan branch the Saturday and Sunday nearest to the full moon in February, 1898.

#### NORTHEASTERN TEXAS AND CHOCTAW.

Pursuant to notice in *Herald* of September 15, 1897, delegates from the branches of Manchester and Shawnee, Texas, and Coalgate, Indian Territory, met at Standley, Indian Territory, October 9, to consider the advisability of organizing a district; George Montague, missionary in charge, in chair, I. P. Baggerly assistant; W. S. Brown secretary. Chair ruled it unnecessary to adhere to the delegate system of voting at this informal conference. I. P. Baggerly, upon instruction of chair, formulated a resolution that there is a necessity of organizing Northeastern Texas and Indian Territory into a district, which was carried. Ellis Short was elected district president, Earl D. Bailey assistant, and E. A. Erwin secretary, their offices to hold one year. A committee of three, composed of I. P. Baggerly, Ellis Short, and Ambrose E. Elliott, being instructed by chair to retire to draw up boundary lines of district, returned with following report: District to comprise the Choctaw Nation, Indian Territory, and following counties in Texas: On the west, Montague, Decatur, Parker, and Hood; on south, Johnson, Waxahachia, Kaufman, Van Zant, Smith, Gregg, and Harrison; on east by State of Louisiana. The report was amended to reach and join on the the north the south boundary of Spring River district in Indian Territory. The district will be known by the name of Northeastern Texas and Choctaw district. As Ellis Short held office of Bishop's agent in Standley branch, he was recommended to Bishop as district Bishop's agent. A motion to adopt the delegate system of representation at conferences was lost. On motion a district record was purchased. A resolution was passed to hold next conference at Manchester, Texas, in light of moon in February, 1898. Preaching by Brn. George Montague, Ellis Short, W. B. Toney, I. P. Baggerly, and E. A. Erwin, others assisting. All services passed off smoothly, the good Spirit manifesting itself. We feel that even in our *babyhood* we are meeting with the approbation of God. One addition, making twenty-eight since General Conference.

#### DECATUR.

Conference of the Decatur district convened at Lone Rock, Missouri, October 9, ten a. m., President Robt. M. Elvin in the chair; B. M. Anderson secretary. Reports were received from the following branches: Lucas, Hiteman, Greenville, Davis City, Centerville, Wirt, Lamoni, Lone Rock, Alledale; also a communication from Elder Duncan Campbell, president of the Pleasanton branch. Ministry reporting: Elders A. H. Smith, R. M. Elvin, H. A. Stebbins, F.

M. Weld, C. H. Jones, R. S. Salyards, F. B. Blair, C. E. Willey, Eli Hayer, J. A. Gun-solley, D. W. Wight, H. N. Snively, S. V. Bailey, T. J. Bell, J. P. Johnson, P. McPeck; Priests C. W. Dillon, R. White, F. E. Cochran, J. H. Harp, D. E. Daniels, W. I. Murray, G. York, E. E. Marshall, N. Lovell, S. D. Shippy, J. Lovell, W. T. Shakespeare; Teachers A. K. Anderson, J. Bogue, T. Cole, J. Richardson, B. Bergerson; Deacon S. Sanders. The organ committee reported that nothing could be done in the way of purchasing an organ, and it was resolved to accept the report and discharge the committee. Report was received from the district Sunday school association. A request from the Bluff Park reunion committee was read and the chair authorized to appoint a committee of three to carry out the request, in consultation with Pres. A. H. Smith. The chair made appointment as follows: Robt. M. Elvin, John Lovell, David E. Daniels. By recommendation from the Wirt branch the conference authorized the ordination of Bro. Joseph A. Anderson to the office of priest, and that the president of the district provide for the ordination. The ordination of Bro. Morgan D. Lewis, to the office of elder, was also authorized, having been recommended by the Hiteman branch, and president of the district authorized to provide for the same. Other business of minor importance was transacted. The sessions throughout were harmonious and profitable. Preaching by Elders R. S. Salyards, A. H. Smith, and R. M. Elvin. Adjourned to meet at Lamoni, Iowa, Friday evening, February 4, 1898.

## Sunday School Associations.

### PHILADELPHIA.

Convention convened at Philadelphia, Pennsylvania, September 25; assistant superintendent, Ephraim Squire, presiding, George Robley associate, E. B. Hull clerk. Three schools reported with a membership as follows: Philadelphia, Pennsylvania, 61; Brooklyn, New York, 49; Broad River, Connecticut, 29. Treasurer reported: Receipts \$13.30; expenditures \$7; on hand \$6.30. The following officers were elected: Superintendent, Ephraim Squire; assistant superintendent, H. H. Bacon; secretary and treasurer, E. B. Hull. An interesting entertainment was given by the Philadelphia school in the evening, which was enjoyed by all present. Adjourned to meet at the call of the district superintendent.

### DECATUR.

Convention convened in the saints' chapel at Lone Rock, Missouri, Friday, October 8, at 10:30 a. m., in capacity of a prayer and testimony meeting, in charge of G. W. Blair and A. B. Hanson. A very enjoyable time was experienced. At two o'clock the convention met in regular business session, with Superintendent W. B. Paul in charge. The chair ruled that as no delegate convention had been called, all present were allowed to vote. A. B. Hanson was chosen secretary pro tem.,

and at once proceeded to read reports from superintendent, W. B. Paul; assistant superintendent, Oscar Anderson; secretary, E. B. Stafford; treasurer, I. A. Smith, and W. A. Blair, who had been assisting in missionary work. Reports were all accepted, also the resignation of E. B. Stafford as secretary. Reports were also read from the following schools: Greenville, Lone Rock, Andover, Leon, Pleasanton, Lucas, New Buda, Hiteman, Evergreen, Allendale, Davis City, and Lamoni. These reports were all accepted except the one from Lamoni, they reporting for only three months. Report referred back for correction. W. A. Blair was chosen to fill vacancy occasioned by resignation of E. B. Stafford. Resolved that when we adjourn we do so to meet at the call of the district officers. By motion the program committee was appointed as follows: The district superintendent and his associate were named with power to choose one or more to assist them. Instructive addresses were delivered by several superintendents who were present, Bro. Paul reporting for Hiteman and Lucas schools. The convention then discussed the Constitution and By-Laws and duties of officers. A very interesting and profitable time was had, much good instruction being obtained. The evening session convened at 7:30 in charge of Bro. Paul. The Lone Rock school rendered a pleasing program under the direction of Sister McPeak, and then followed "an experience meeting," in which many took part.

## Miscellaneous Department.

### NOTICE TO SUNDAY SCHOOLS.

There are complaints coming in to the Herald Office all the time that the *Quarterlies* are not sent out early enough so that the Sunday schools may receive and distribute them before the beginning of the quarter. We wish to notify the schools that the fault does not lie with the office; the trouble lies with the Sunday School association, by reason of them failing to get the copy for the *Quarterlies* in our hands soon enough to get them printed in time to send out any earlier than we are sending them. As soon as they correct this matter the schools will get *Quarterlies* on time. The *Quarterlies* are not under control of the Herald Publishing Company, but are issued by the Association. They are not edited at the Herald Office. The Herald Office prints and mails them, for the Association, when they are placed in its hands.

F. CRILEY, Business Manager  
42-2t Herald Publishing Company.

### CONFERENCE NOTICES.

Conference of the Northern Michigan district will convene October 30 at South Boardman. From what I learn we will have a large gathering. We hope to have full reports from all the officers as well as branches.

J. J. CORNISH.

The Northwestern Kansas district conference will convene with the Goshen branch, twelve miles northeast of Clay Center, Kan-

sas, November 6, 1897, at ten a. m. Branch officers and clerks will please forward their reports to Mrs. Ella Landers, secretary, Greenleaf, Kansas. A good attendance is desired. Let us endeavor to have a spiritual feast.

L. F. JOHNSON, Pres.

BEELEER, Kansas, Oct. 14.

### NOTICES.

Wanted, a home among some of the saints for a poor sister who is getting along in years, but who is smart and able and willing to work; also a good hand in any kind of sickness. Anyone wishing to give a home to the sister will be doing a deed of Christian charity. Address C. D. Gerrish, 129 Centre Street, Dorchester, Massachusetts. 42-2t

### BORN.

NOWLIN.—To Bro. John M. and Sr. Dalia M. Nowlin, August 29, 1894, a daughter, named Nina V. August 9, 1897, a daughter, named Jewel M. Both blessed October 7, 1897, by Elders George Montague and Ellis Short.

### MARRIED.

WILLIS—SCOTT.—At the residence of Bro. John and Sr. Sarah Scott, Lamoni, Iowa, on the evening of October 13, 1897, their third daughter, Carrie P., was joined in marriage to Bro. George T. Willis, Bro. H. A. Stebbins speaking the words by which the two were legally made one. Only the members of the two families and a few friends were present; but the occasion was a very pleasant one, and the evening was quietly and socially enjoyed by those assembled. Although retiring and unobtrusive, yet Sr. Carrie has the graces and virtues such as make happy homes for those who are fortunate to win the possessors of those characteristics.

LATTA—COOPER.—At noon on Sunday, October 10, 1897, Sr. Esther C., second daughter of Bro. I. N. W. Cooper, was united in marriage to Prof. John L. Latta, in Lamoni, Iowa, at the residence of Bro. Joseph and Sr. Anna May Mather (eldest sister of the bride), Bro. H. A. Stebbins officiating. A goodly company of young people were gathered, especially teachers from the schools and professors from the college. Prof. Latta has taught in Lamoni and now has charge of the schools at Grand River, Decatur County. Sr. Esther has also taught several terms in Lamoni. As one of the fair daughters of the saints she has many friends, who combine in wishing happiness and prosperity to herself and husband.

KOUPAL—BEECROFT.—Bro. Jacob Koupal and Sr. Mary Beecroft were united in marriage at the bride's home, Council Bluffs, Iowa, October 6, 1897, T. W. Williams officiating. The Holy Spirit confirmed the union, and if faithful will crown it with success.

DARRINGTON—CARLILE.—Bro. Alfred Darrington and Sr. Bertha Carlile were united in marriage at the bride's home, near Underwood, Iowa, October 6, 1897, T. W. Williams officiating. A large concourse of relatives and friends. They enter the marriage relation under propitious circumstances—the blessing of God and the favor of men.

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Continued from page two of cover.

and use, under which, through the suffering of death, life may be adapted to higher ends, and carried on to nobler uses. We observe, moreover, that an effect or working of nature which may seem to be disadvantageous when viewed in relation to one order of life, may be seen to be advantageous when judged in its relation to some higher order of life. 'Degeneracy of parts, or of types of life, has been necessary to the advance of other and better organs or forms.' The end of one kind of existence may be the birth of a new species. A method which works apparently wastefully in one sphere may be the beneficence of nature in which a superior kind of life is trained and perfected. Suffering in the lower kind may become gain in the higher; the death of the one may be the victory of the other. Thus the natural law of struggle for existence becomes a school of altruism in man's development. We cannot affirm, therefore, of any sufferings which men may have to endure in this lower existence, that they are needless or wasteful; we should know first their values in terms of the farther and future life.

"When the sufferings and pains to which man is subjected through the reign of death are thus brought under this conception of its utility—physical, moral, and spiritual—the present mystery of suffering is put in the way at least of its explanation, although now we are far from able to follow this way of its justification through all darkness into the full and perfect light. But when once fairly apprehended from this principle of use for life, although now seen but darkly, pain and sorrow are lifted up, and put in the course of a moral justification as entrusted with a vital mission, they await the final explanation in which all God's ways shall be seen to be the paths of life."—*Literary Digest.*

The Saints' Herald.

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

THE KEOKUK ROUTE.

K. & W. and D. M. & K. C. Railways.

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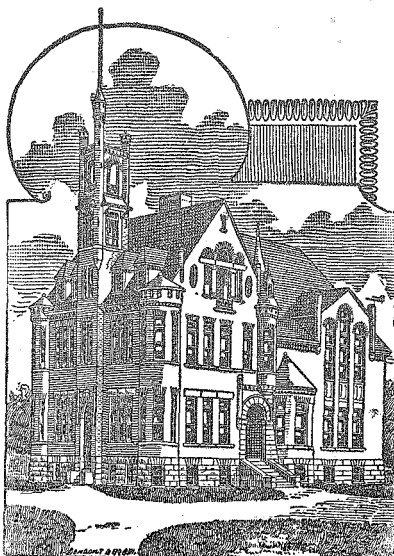
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# THE SAINTS' HERALD.

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

Vol. 44.

Lamoni, Iowa, October 27, 1897.

No. 43.

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## AGE OF THE GOSPELS.

### LIGHT OF RECENT DISCOVERIES ON THE CONTROVERSY.

At the beginning of this century the question of the authenticity of the Gospels was one which, if mooted at all, was reserved for scholars and theologians. People in general might believe or disbelieve, on philosophical grounds, the story contained in them, but they rarely troubled themselves to examine the historical evidence on either side; and if scholars discussed it their labors attracted as little public attention as if they were dealing with Homer or Tacitus. The present generation has seen a great change in this attitude. Articles in magazines, lectures in our public parks and halls, successful novels, such as "Robert Elsmere," popular handbook for and against Christianity, have familiarized most educated persons with the fact that there is, and for some time has been, an active controversy as to the historical character of the Gospels.

The life of Christ is the center alike of our history in the past and our hopes for the future; and our knowledge of it rests mainly upon the evidence of the four Gospels. If they can be shown to be unhistorical there is little left out of which the story of that life can be put together. It is upon this issue that the controversy of the present generation turns and with which we are now concerned. Let us see, then, upon what grounds we believe them to be historical and on what lines the attack upon their authenticity has been based.

### FOUNDER OF THE CONTROVERSY.

I propose therefore, to give some account of the most striking discoveries which have

been made during the last twenty years. In order however, to appreciate their importance, it is necessary to state briefly the form taken by the attack upon the Gospels. The controversy in its modern shape is now just fifty years old. Its founder was the great German scholar, Ferdinand Baur, a professor of Tubingen University, from whom the famous Tubingen school of criticism took its rise. It was in 1847 that he published a treatise on the origin of the Gospels; but this was only one among several works embodying a novel view of early Christian history. With German learning and German ingenuity he put together, out of the books of the New Testament, a quite different narrative of the origin and growth of Christianity from that which the books themselves tell. Regarding the life of Christ as a merely human life, he sees in the apostolic age a deadly struggle between the adherents of St. Peter and those of St. Paul, lasting far into the second century, and discerns in most of the New Testament books attempts to write the history of Christianity from the point of view of one or another of these parties. It was claimed that they were not histories in the true sense of the word, but partisan tracts, the value of which depends less on what they assert than on what we can read between the lines.

In this attack upon the historical character of the Gospels, a cardinal point is the late date assigned to their composition. It is clearly easier to regard them as historically false if they were written considerably later than the events which they profess to record.

### ASSIGNED TO SECOND CENTURY.

On all grounds therefore it was essential to Baur to put the composition of these books as late as possible; and accordingly he assigns them all to dates well within the second century. Later than the end of that century it was impossible to place them, since the evidence of Tertullian and Irenæus writing about A. D. 200, fully and explicitly demonstrated that their pre-eminence among all Christian writings was by that time firmly established; but no earlier date was granted them than such unimpeachable evidence rendered absolutely necessary. St. Matthew's Gospel was placed by Baur about A. D. 130, St. Luke's about 150, St. Mark's about 160, and St. John's between 160 and 170. The other books of the New Testament, with five exceptions, shared the same fate. None of them was allowed to be what it pro-

fessed to be, or to have been written when it professed to have been written, except the Epistles of St. Paul to the Romans, Corinthians, and Galatians, and the Apocalypse of St. John.

Such, then, is the theory of Baur, which forms the starting point and foundation of the modern criticism of the Gospels. It is not necessary now to consider the arguments by which he supported it. Good or bad, they were of necessity merely arguments from probability, which could not stand against any clear and decisive evidence of the existence of the Gospels before these dates. What, then, is the result of the new evidence which the last twenty years have brought to light?

Baur died in 1860; and now, a generation after his death, it is not too much to say that his theory is completely shattered. No competent critic can now maintain that any one of the dates assigned by him to the Gospels is tenable. Even the latest of them must have been written before the date which he allowed to the earliest. Nor is it difficult now to see where the fault of his method lies. No one can blame him for his fresh and fearless examination of the historical evidence bearing upon the origin of Christianity; but his results, like those of many of his followers, are vitiated by the habit, wherever absolutely convincing evidence is wanting, of adopting the position most unfavorable to the traditional view.

### DISCOVERY OF THE "DIATESSARON."

Of all the discoveries of the last twenty years the first, and, in some respects, the most important, is the "Diatessaron" of Tatian. As its Greek name indicates ("by" or "by means of four"), it is a harmonized Gospel, composed out of the four Gospels by dovetailing verses out of the different evangelists into a single narrative. This is a device which has often been practiced in the church down to the present day, but the importance to us of Tatian's harmony lies in the evidence which it affords not only of the existence but of the pre-eminent position of our four canonical Gospels at a very early date.

Tatian was born about A. D. 110, a native of Assyria. He was converted to Christianity by Justin Martyr, whose chief work, the "Apology for Christianity," was written about A. D. 150-155. After Justin's death, about A. D. 165, he fell into the error of the Encratites, an extremely ascetic sect, who regarded marriage, eating flesh, and drinking wine as unlawful, and he died about A. D. 180. Different views

have been held as to whether his harmony was written in the days of his orthodoxy or afterwards. On the one hand, it evidently passed current in the Syrian Church for many generations as an orthodox representation of the Gospel narrative; on the other, Mr. Rendel Harris has shown reason to believe that it exhibited traces of the special opinions of the Encratites. In the one case we should suppose it to have been written about 160; in the other, about 170. If, then, the "Diatessaron" was put together out of the four canonical Gospels, it is clear that they held, at this date, a position of marked and recognized superiority over all other narratives of our Lord's life, and since such a position could not be acquired except after the lapse of some considerable time, this would show that all four were composed at a date at least as early as that which Baur assigns to the earliest of them and much earlier than those which he allows to three out of the four.

SUPPOSED TO BE LOST.

Until twenty years ago, however, the "Diatessaron" was supposed to be lost, and all our knowledge of it was of an indirect kind, leaving much opening for controversy and for the display of critical ingenuity. The earliest mention of it was by Eusebius, the great church historian, about A. D. 325; and he does not seem to have seen the work himself, though he says that it was still circulating in some quarters down to his time. Epiphanius, in A. D. 374, briefly referred to it, but confused it with the Gospel according to the Hebrews. Theodoret, a Syrian Bishop, between 420 and 457, found more than 200 copies of it in use in his diocese, and replaced them by copies of the four Gospels. In 545 Bishop Victor of Capua found a Latin harmony of the Gospels which he guessed might be a translation of the "Diatessaron," of the existence of which he knew only from Eusebius, and published it, substituting, however, the words of the Vulgate for those of the original before him, and this work is still extant in a manuscript known as the Codex Fuldensis. One other notice of the "Diatessaron," much later, but of great importance, must be mentioned. It is that of Dionysius Bar-Salibi, an Armenian Bishop, at the end of the twelfth century, who (following an earlier Syrian author, Ishodad, about A. D. 850) states that Tatian put together "one Gospel out of the four"; that St. Ephrem of Syria wrote a commentary upon it; and that its first words were, "In the beginning was the word."

REFERENCES EXPLAINED AWAY.

[To the ordinary mind these notices might have seemed sufficient to establish the all-important fact that Tatian did actually compose a harmony of the four canonical Gospels, and, consequently, that these had established their paramount position in the church by the middle of the second century. But the ingenuity of the Tubingen critics was able to explain them

all away, and even to deny that Tatian ever wrote a harmony at all, or that, if he did, it was based upon our Gospels. An anonymous work published in England in 1875, entitled "Supernatural Religion," which, as embodying the as yet unfamiliar views of Baur, achieved a notoriety quite out of proportion to its merits affirmed boldly that there was no such thing as Tatian's harmony at all; that the work which Theodoret had found and ejected was now the lost Gospel according to the Hebrews; and that this was identical with the Gospel according to Peter. At the moment of their publication these assertions could not be met, as Bishop Lightfoot very ably met them, by a restatement of circumstantial evidence; but within a few years they have been signally refuted by proofs of a decisive character. Tatian's harmony and the gospel according to Peter have both been discovered, and it is obvious, first that they are absolutely distinct works; next, that neither of them is identical with the Gospel according to the Hebrews; and, finally, that the "Diatessaron" is, as common sense had always maintained, a harmony of the four canonical Gospels.

STORY OF THE RECOVERY.

The story of the recovery of the "Diatessaron" is curious, mainly for the reason that it was delayed so much longer than it need have been. Indeed, all the while that Baur was expounding his theories and his disciples were developing them evidence was staring them in the face which made their views untenable, at least so far as related to the dates of the Gospels. In 1836 the Armenian Mechitarist Fathers at Venice published an edition, in Armenian, of the works of St. Ephrem of Syria, and among them was the very commentary on the "Diatessaron" to which as mentioned above, Dionysius Bar-Salibi had made reference, but which had hitherto been supposed to be lost. Published in Armenian, however, and with no distinctive title to call attention to its character, it remained absolutely unknown for forty years, till in 1876, the Mechitarists employed Dr. George Moesinger to revise and publish a Latin version of it which had been made by the original editor of the Armenian, Dr. Aucher. Yet, even then, when edited in Latin by a German scholar, it attracted no notice for four years; and Lightfoot, when writing an answer to "Supernatural Religion," a year after the appearance of Moesinger's volume, was unaware of the discovery, which would at once have determined an important branch of the controversy in his favor. It is to America that the honor belongs of first bringing the discovery forward in its true light, since it was Dr. Ezra Abbot, in his "Authorship of the Fourth Gospel" (1880), who first directed general attention to it. Dr. Wace took it up in England, Dr. Harnack in Germany, and Dr. Zahn was led to devote a large monograph to the subject, in which he endeavored to reconstruct the "Diatessaron" from the quotations given by St. Ephrem.

ESTABLISHED AN IMPORTANT POINT.

The commentary of St. Ephrem established beyond all doubt the all-important fact that Tatian's "Diatessaron" was actually constructed out of the four canonical Gospels; and his very copious quotations enabled Zahn to make out the general structure and much of the actual text of

the work. Meanwhile, what purported to be an Arabic translation of the work itself was lying in the Vatican library, and had been briefly mentioned by J. Assemani, who brought it to the Vatican, so long ago as 1791, and by a few subsequent writers. No one, however, had made any detailed study of it, until Zahn, though unable to examine it himself, called attention to its existence, and so aroused the interest of Father Ciasca, one of the librarians of the Vatican. Ciasca, consequently, had the privilege of being the first modern scholar to make acquaintance with the complete "Diatessaron"—a fit reward for much good service to biblical criticism.

One more happy incident, however, had yet to intervene before the world at large was placed in possession of the recovered treasure. Circumstances delayed its publication until, in 1886, Ciasca chanced to show the manuscript to the Vicar-Apostolic of the Catholic Copts, then on a visit to Rome; and this gentleman at once remarked that he had seen another copy of the same work in private hands in Egypt and could undertake to procure it. He was as good as his word; and from this newly-acquired manuscript, which is superior to the copy in the Vatican, Ciasca edited the work in 1888, as a gift from the College of Writers of the Vatican Library to Pope Leo XIII., on the occasion of his jubilee. So, after many vicissitudes, was the world at last placed in possession of the long-lost "Diatessaron" of Tatian.

WORK OF GREAT IMPORTANCE.

The importance of this discovery for biblical criticism has been indicated above. It shows that, at a date at which Baur believed two at least of the Gospels to have been yet unwritten, all four not only were written, but occupied a position of pre-eminence and authority which could not be the growth of a few years. When closely examined it proves even more than this; for the Gospel text used by Tatian, so far as it can be ascertained with certainty, differs already in many respects from that which criticism shows to be the original one. Such divergences, which are due to the mistakes, the insertions, or the omissions of copyists, imply the multiplication of copies and some considerable lapse of time in which the variations may spread. It is true that the evidence on this point is still incomplete, because we have not recovered the "Diatessaron" in its original language. What we have is a copy (or rather two copies) of an Arabic translation, made early in the eleventh century, of a Syrian copy written about the year 900, together with two copies of an Armenian version of a Syriac commentary composed by a writer who died in 373.

Until recently it was always supposed that the "Diatessaron" was written in Greek, as its Greek title would seem to indicate: and in that case we are doubly removed from the original language. There is, however, good reason for doubting this opinion, and for holding the original language to have been Syriac. It was certainly in Syria that its use flourished; its text has strong affinities with that which is found in the oldest Syriac version of the Gospels; St. Ephrem, who commented upon it, was a Syrian father and wrote in Syriac; and there is evidence that the Old Testament quotations in it were in accordance

Continued on page three of cover.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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Lamoni, Iowa, October 27, 1897.

No. 43.

## The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.  
R. S. SALYARDS - - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, OCT. 27, 1897.

### THE CANADIAN PRESS ON PRESIDENT SMITH'S VISIT.

ITEMS in the Canadian press, written in connection with the visit of President Joseph Smith to the Dominion, have been so fair in spirit and so free from objectionable sensational features, that we publish the leading ones. These items with others were sent us for passing mention, but they contain so much of interest to the HERALD readers that we give them entire.

President Smith and the Canadian ministry and saints have succeeded in making an impression for good in behalf of the work, and are to be congratulated on the character of the statements they have drawn from the press. The items published will have widespread circulation in the Dominion and elsewhere, and be as seed sown that brings a harvest of continuing good. The brethren have sown liberally and the reaping has already begun:—

JOSEPH SMITH HERE.

#### BIOGRAPHICAL SKETCH OF THE PROPHET AND HEAD OF THE LATTER DAY SAINTS.

History and Doctrines of the Church Founded by His Father.

Brigham Young an Apostate—Polygamy No Part of the True Faith.

Joseph Smith, the president of the Reorganized Church of Jesus Christ of Latter Day Saints, came to the city on Wednesday evening from Toronto, where he was attending the annual conference of the London district, and since his arrival has been the guest of Elder R. C. Evans, of this city, the youngest of the twelve apostles of the church, and president of the Canada mission.

President Smith is the son of the martyred founder of the church, and is the prophet of the sect. He was born December [November] 6, 1832, at Kirtland, Lake County, Ohio, and went with his parents to Missouri, out of which State they were driven in 1838, when,

with from eight thousand to twelve thousand other believers, they crossed the Missouri River on the ice and settled in Illinois. In a few years followed the death of Joseph Smith, Sen., and the great pilgrimage to Salt Lake City, headed by Brigham Young. Young Joseph Smith was called to take his father's place, and in 1860 reorganized the church, of which, since that time, he has been the president and prophet. The church was started in 1830, in New York State, by a band of half a dozen people, one of whom was Joseph Smith the elder, who professed to have received a communication from God by the hands of an angel. Smith was an abolitionist, and opposed to what he called a hireling ministry; but despite the unpopularity of his views on these subjects, the church in fourteen years enrolled two hundred thousand members. His denunciation of slavery and paid ministry made him many enemies, however. He was tried forty-nine times before the tribunals of his country, and after being formally acquitted in 1844, was set upon by a mob of one hundred and fifty people and shot to death. After this the church was split into several factions. Brigham Young, an elder, led away some ten thousand people to Utah, and eight years and two months later proclaimed the doctrine at Salt Lake City. This was the first public statement made in justification of polygamy by the Mormon people. Regarding Joseph Smith's views as to polygamy, his disciples say there is not a line either in his sermons or his revelations that in any way countenances the practice or the doctrine. The Book of Mormon, they say, distinctly denounces it. Brigham Young claimed to be the successor of Joseph Smith, but was in reality an apostate.

When young Joseph Smith began the reorganization of the church in 1860, he met with opposition on the part of the United States authorities, who feared the spread of the practice of polygamy. On the invitation of President Grant and Vice President Colfax, he went before a committee of Congress and convinced the rulers at Washington that he had nothing to do with the Utah sect, and that Brigham Young had departed from the faith preached by his father. In 1872 the church was granted a charter of incorporation. The general executive consists of: The prophet, the second twelve apostles, a quorum of seventy, a high council, high priests, bishops, elders, teachers, and deacons. It is a doctrine of the church, declared upon scriptural authority, that God is unchangeable; therefore that his gospel, law, and church organization are the same as in Bible times.

Maitland Street church was crowded to the doors last night, when an address was delivered by President Smith. He spoke for about an hour and a half, and was listened to with the closest attention. After referring

to the curiosity manifested in the world at the present time about the existence of prophets, he said the Latter Day Saints believed that in every age in which God has had people upon the earth, he has spoken to them by the voice of revelation. Continuing, Mr. Smith dealt with the principles upon which the church is based—faith, repentance, and remission of sins, baptisms, laying on of hands, the resurrection of the dead, and eternal judgment.—*London Advertiser, October 8.*

### HEAD OF THE CHURCH.

PRESIDENT OF THE LATTER DAY SAINTS SPEAKS

To a Large Audience in the Maitland Street Edifice—He is the Son of the Martyred Prophet and Says Some Things of Interest to His Followers.

President Joseph Smith, of the Reorganized Church of Jesus Christ of Latter Day Saints, who styles himself the son of the martyred prophet of that body, Joseph Smith, delivered an address of an hour and a half in the Maitland Street church last night. He had a large audience, the edifice being filled to the doors. Mr. Smith, who hails from Lamoni, Iowa, has been at the head of the denomination for very many years, and he is highly revered by his many followers, both in Canada and the United States. Though well advanced in life, and continually called upon to perform arduous labors in connection with his church, he is remarkably well preserved, and speaks in a clear voice.

Last night he devoted himself principally to the doctrines of the church, and he was accorded a very close hearing. In his opening remarks he said considerable curiosity was manifested in the world at the present time in regard to the prophets. Doubtless a portion of it existed in the Dominion of Canada, and in the city of London. Personally, he was not very particular what might be the opinion of men touching himself as a man, but he confessed that as an individual he preferred to please, rather than displease, men. If there was any one subject, he continued, upon which men might differ, and differ honestly, and hold in their hearts a proper respect for each other, it was on the question of religion; and it was unfortunate for the cause of Christianity that some of the most outrageous atrocities committed have been the result of religious differences. As a people, the Latter Day Saints believed—and he represented the thought—that in every age in which God has had people upon the earth, he has spoken to them by the voice of revelation, and it had been one of the dearest things to believers' hearts that there has been no one between him and his God to prevent the incoming of that force of life by which men have been educated, ele-

vated in thought, and in belief, and have taken a wider and better view of humanity and man's relation to God. And, confessing as he did, that God had spoken to man in the past, he confessed that he did now.

Mr. Smith gave a number of reasons why the Latter Day Saints believed as they did, and he then touched upon the second coming of Christ. A great many who believed in the Savior's second coming had tried to fix a date for the event. Since May 12, 1843, when the Second Adventists fixed a time, every date set had proven a disappointment. Neither would the second coming take place until the prophesy contained in Matthew 24:14 was fulfilled.

"I have for many years," continued Mr. Smith, "been fighting the idea that any belief is good if a man is only sincere in it, and at the same time I have been a disputant of it, and it has been conceded that my argument is right."

The concluding portion of Mr. Smith's remarks was devoted to the church's views regarding baptisms, the laying on of hands, the resurrection, and the judgment.—*London Free Press, October 8.*

#### PROPHETS.

##### BROTHER JOSEPH SMITH DEFENDS HIS SECT.

##### Able Review of the Basis of the Belief of the Latter Day Saints.

The church of the Latter Day Saints, on Maitland Street, was crowded to its utmost capacity last evening by an interested audience, which assembled to hear Brother Joseph Smith, president of the Reorganized Church. The speaker was followed most attentively throughout his able address, and evidently made a great impression upon his hearers. He devoted his attention chiefly to a review of the grounds upon which the beliefs of the sect are based, and proceeded to outline in a clear, argumentative manner the reasons by which he claimed they were established.

There was, he said in opening, a considerable curiosity in the world at the present time regarding the existence of prophets. He proposed to discuss, partially at least, the proposition as to whether or not the belief in a prophet would be justified in this age and in this land. He was not, personally, very particular what opinion of himself as a man was held by those who did not know him nor the people with whom he worshiped. There were some people in London who had known him during the active period of his life, and who knew what manner of man he was.

The question of religion, he continued, was one upon which honest men are liable to disagree. Some of the greatest atrocities known to history had been committed because of differences of belief. In these days such intolerance ought not to be possible. The sect to which he belonged as a people believed that in every age God had spoken to his people by the voice of revelation. They believed that God so revealed himself to-day, and the belief was founded upon the Scriptures as they

are in the accepted (King James) version of the Bible.

Whatever conception of prophets be held, continued the speaker, all Bible readers would concede that of all the prophets in the history of the world, the one who could not be dispensed with was Jesus Christ; and upon his utterances the sect built its belief. The doctrine of the second coming of Christ was built upon his own words; but his coming was not to be looked for until the time referred to in Matthew 24:14, which said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." All prophecies regarding the end had failed because they overlooked the truth, "No man knoweth the day nor the hour when the Son of man cometh." The believer should be ever ready.

The sect had made an endeavor to discover what was meant by "the gospel," in the verse quoted. As a practical man, he believed that traces must have been left by which it could be identified. For years he had combated the idea that a man's religion was good if he were earnest. Each minister, if consistent, represented that his church was the church either by open statement or by inference. As a people they believed that the angel referred to in Revelation 14:6, as coming to proclaim the everlasting doctrine, had either come or was to come; but he did not intend to discuss that question at the moment. Was this gospel the same as that referred to in Matthew? If the question could not be answered there was nothing left but wild speculation. He believed that God had left means upon record in the Bible for men to discover what the gospel was, and thus judge of the truth of one coming and representing himself as the angel.

Faith, he said, was a first test. Christ had said, "Ye have faith in God, believe also in me." Faith, then, was one of the principles that the angel must teach. Repentance was another principle. So also was that of the second baptism, baptism of water and of the Spirit. So also that of laying on of hands, for which authority was to be found in Mark 16:18, so far as the imparting of spiritual blessings and healing of the sick were concerned. So also was the doctrine of the resurrection from the dead a means of identifying the angel. The sect believed in the literal resurrection as revealed in the Book of Mormon. The weaknesses of the flesh would be shaken off and their bodies would appear at their best. Finally, the mark of the eternal judgment was clear. The judgment did not, in the opinion of the sect, involve eternal suffering as described by some. The punishment would end when it had wrought its end in reformation. Every man was to be judged according to the deeds done in the body, and this ought to be one of the strongest incentives to the living of a correct life.

Devotional exercises brought the meeting to a close.

Elder Evans acted as chairman.—*London News, October 8.*

#### THE EDITOR ABROAD.

PRES. JOSEPH SMITH was at St. Thomas, Ontario, the 18th inst., whence he wrote of his labors and observations as follows:—

Returning from Wallaceburg, by the way of Chatham, held meeting on Tuesday evening, October 12, in hall in Scane's Block. The audience was a good one, and very attentive. Bro. James Tyrrell is in charge at Chatham, and is doing what he can to keep things going.

From Chatham to Blenheim is but a short ride. Here the little church was fairly well filled. Bro. Richard Coburn is presiding, and the saints are doing well. The editor of the local paper attended, and gave us a good report; albeit he became interested and forgot to note a good deal of the sermon—so he confessed at the close. He was generous in praise of effort, in the report sent to the paper.

From Blenheim to London, by way of St. Thomas on Thursday, October 14, and a social gathering at the house of good Sister Hunt, as a sort of a formal reception to the Editor, filled the time for a day and a night; for it was not until the "small hours aytant the twelve," that home and bed were reached, and then not to sleep, but to rest, think, and listen to the clock tell the hours and half hours as they passed.

Friday, the 15th, the two missionaries, the "boy preacher" and the Editor, spent in visiting a number of the saints at their homes, where the outer man was refreshed by wholesome food, and the inner man by the good food of social converse about the hope of life, and cheerful exchange of thought on the topics of the day.

Meeting at night, when the Editor again faced the house full of interested saints and their friends. The hope is that the result will be good. At all events, the saints showed the most friendly appreciation of the visit in London.

On Saturday, the 16th, we found our way to St. Thomas, where Bro. T. A. Phillips is in charge of a branch numbering over a hundred good souls, who are eagerly trying to keep the "unity of the Spirit" in the unity of the faith. The greeting on Sunday, the 17th, in the "little brick church round the corner," at the weekly morning prayer meeting was very cordial. The spirit prevailing was one of peaceful service, in which the testimony of both young, middle aged, and the old, was alike; and bore evidence of the Master's work.

St. Thomas is a railroad center, of about twelve thousand inhabitants—a busy, bustling city; almost a reflex of a western prairie town of equal size.

Among those met here, we noted a former neighbor of the Plano home, a Mr. Stearns; Bro. Thomas Bearss and wife whom we met at Corinth in 1878; also a Major Faulds, who won his pension in the ranks of the Republic, in the late civil war, and though a citizen of the Queen's dominion, still receives his stipend from the exchequer of the United States. He is a fine specimen of manhood,



though trembling with the weakness of age. Bro. Cole, known here as "Grandpa Cole," an aged veteran of eighty-seven years, who knew the family of Pattens, David and Ira, and Archibald; heard David Patten preach and speak in tongues in the far away past, but who from unrecognized reasons did not obey the truth until a few months ago. He himself says that he lived in semi-darkness for fifty-five years in the Baptist Church.

These with the host of the brothers and sisters whom we met gave us cheer and comfort. The meetings had been well advertised, and hence at eleven in the morning and at seven at night, the house was filled, and the Editor did the preaching with thankfulness for faith and liberty of the Spirit.

Bro. R. C. Evans will occupy the pulpit tonight, October 18, and from here we will go to Vanessa for Tuesday night, thence to Niagara Falls, Ontario, for the rest of the week and the 24th.

St. Thomas, Ontario, Oct. 19.—Bro. R. C. Evans and I concluded our services here last night, Bro. R. C. preaching the sermon and at its close baptizing one, who had been a believer for some time, and had concluded to wait no longer before putting on Christ. Bro. Evans gave a fine discourse on the nature of the Book of Mormon as one of the three witnesses to Christ and his mission; it was well received.

The people are willing to hear, and the saints seem to be pleased and are a happy people in their faith.

We will be at Niagara Falls, Ontario, till after the 24th.

#### WHAT DOES THIS PORTEND?

THE following, making the rounds of the press, taken by us from the Buffalo Express, for October 8, carries with it a shade of suspicion. Now that Utah has been enjoying the uses of statehood for a year or two, probably long enough to get accustomed to the ways of independent legislation, is it intended that the utterances of President Woodruff, upon the taking the lead of political affairs by the leading officers of the church, and again controlling the municipal and State governments as united and independent of the two political parties into which division was made so lately? If it is the intention of the presiding authorities to assume political direction, by assuming to dictate the policies of the people independently of the political influences hitherto obtaining in the Democratic and Republican parties, must the Gentiles in the State, and the people of the States outside of Utah, expect that legislation will be shaped to restore and foster what was so ostensibly abandoned with a view to secure statehood, so short a time

ago? We confess some curiosity in the premises:—

#### MORMONS AND POLITICS.

Salt Lake, Utah, Oct. 7.—President Wilford Woodruff, speaking at the Mormon conference, said: "The day has come when the mouths of Wilford Woodruff, George Q. Cannon, Joseph Smith and the twelve apostles should not be closed. God almighty requires you to unite in your Temple work and unite in your politics. You should unite to elect your city council and also all your State officials. You must put aside your Democracy and Republicanism and as Latter Day Saints unite and you will not be taxed to death."

Should such a condition of things be established what becomes of the protestations so lavishly made by leading men among the churchmen of Utah, emphasized by the attack made upon Mr. Moses Thatcher, the issuing of the manifesto, and all the long list of statements made to induce belief in the good faith of the Mormon people? There is ground for apprehension if the statements made in this slip are correct.

#### DEVELOPMENTS IN UTAH.

In addition to the editorial, "What does this portend?" in the present issue, we give the following items concerning the late General Conference of the Utah Church, which we take from the *Semi-Weekly Enquirer* of the 8th, published at Provo, Utah. The stars indicating omissions refer only to matter of a nonpolitical character:—

... President Cannon spoke before the sustaining of the authorities on the material welfare of the Latter Day Saints. Saints ought to devote their entire time, after placing themselves in proper condition, for the welfare of Zion. This can best be done by listening to the living oracles of God. Men who have taken counsel have always prospered in the land. The people have strayed from those paths and the result is enormous public debts and heavy taxes.

"How shall the wrong be rectified?" he continued. "How shall you be led? What shall we say as men of God to point out the dangers and show you the path? I tell you the only way we have is to listen to the voice of God and seek to know it. I believe in the principles of government, and I have no doubt but that parties will do as we do. I believe we should be good party men, and I advocated it when proposed in the church and have not changed my mind, but we need not set up party as an idol and worship it, and say, 'Great is Party!' From no party we should not go to the other extreme; we should act like wise people and do what is best for us."

"I am not saying anything about politics,

and want to clear myself of saying anything about politics."

"We should be party men sometimes, but not carry it to extremes."

Another item in the same issue of the *Enquirer*, headed "the closing day," is as follows:—

There was a political sensation at the closing moments of the General Conference Wednesday afternoon, caused by a short address by President Woodruff. President Cannon had just concluded a lengthy address and it was closing time, when the venerable, white-haired President arose and said:—

"I take the liberty as President of the Church of Jesus Christ of Latter Day Saints to say that I realize we are groaning under poverty, affliction, taxation, and expense, which would not be if we were united to do our duty. This idea of principle, of being afraid to do something because you are Democrats or Republicans is wrong. It is your duty to get together and appoint men for every capacity in the State and city. You should do what is right, and let the consequences follow."

The other speakers and exercises at conference were as follows:—

"... I have addressed you often, and I don't know that I shall ever address you again, and I want to say a few words on principle. I want the Latter Day Saints to take to heart the words of the apostles and elders that have been spoken here.

"The day has come when the mouths of Wilford Woodruff, George Q. Cannon, Joseph F. Smith, and the Twelve Apostles should not be closed. It is said we should say nothing about politics, but God Almighty requires you to unite together; to unite in your temple work and unite in your politics. If I say 'unite in your politics,' I mean for good men to govern the city, the State, and the nation, and when you don't you lose of the essence of your rights. You should unite together to elect your City Council and all the State organization. The day has come when you must put aside Democracy and Republicanism, and as Latter Day Saints unite and you will not be taxed to death.

The foregoing declarations, following the granting of statehood to Utah and the pledges of the Utah Mormon people — official and general — that church influences would not be brought to bear to control political matters, have created a stir among Gentiles in and out of Utah that can better be imagined than described. We insert it for the information of our readers without lengthy comment, as we near the hour of going to press. He who runs may read.

The *Deseret News* of the 8th makes claim that President Woodruff has been misrepresented. It prints what purports to be an "official" report of his speech, with lengthy explanations and pleas, in an effort to soften down

the rising indignation of the elements that are denouncing the so-called utterances of Elder Woodruff. We may be able to furnish the "official report" to our readers. We doubt, however, if even that report will conceal strong hints or suggestions of church rule in politics.

The course of the Utah Church authorities in the Moses Thatcher case and in numerous other matters has been so manifestly deceptive and dishonest that they have only themselves to blame if regarded as untrue and unworthy of confidence. Notwithstanding their many departures from right the people and government of the United States have shown a disposition to trust them and have put them upon honor in granting them statehood. Of their motives we may not be fully informed; of their acts enough has been brought to light upon which to render a correct verdict; by their fruits we have known them. If men deceive and make lies their refuge, the people should know it and hold them to a strict account, for humanity's sake. The day has come when men and their acts must be looked at in their real light.

#### CHEAPER SUNDAY SCHOOL RECORD.

In response to requests therefor the Herald Office has issued a cheaper edition of "the Sunday School Record," price 40 cents. It is essentially the same as the higher-priced "Record," except that it is ruled for but one year, and is bound in heavy paper covers. The amount of blank forms can be doubled, in the same covers, for larger schools, at 60 cents per copy.

Bro. T. A. Hougas, of the General Association, indorses the new Record as "just the thing." The low price places this needed "help" within the reach of each school, which should have one. Address orders to Business Department.

#### EXTRACTS FROM LETTERS.

BRO. W. H. KELLEY, Plymouth, Pennsylvania, October 16:—

I am booked at Scranton for to-morrow afternoon and evening; trying to get things in operation there. Will go to Boston next week via Philadelphia and Brooklyn, and likely on to Maine, if all goes well at home. The Brooklyn conference was an excellent one. Bro. Robley has gone, to Fagundus.

Bro. I. M. Smith will aid him there. Bro. A. Kent is with me and will remain awhile at Scranton. Bro. A. N. Bishop is put in the lead of matters in Scranton. They have secured a hall in the main part of the city and propose to go on with meetings. Some omens of success.

Bro. E. D. Bailey, Standley, Indian Territory, the 18th inst:—

Nineteen baptized here since the 14th inst.; forty-four in all since August 8.

Bro. T. W. Williams, Council Bluffs, Iowa, October 20:—

Just returned from Bartlett, where we held a very successful series of meetings. People came ten and twelve miles. Two school rooms were crowded; had excellent liberty; several "Christian" preachers in attendance. Though invited, they did not "storm the fort." I find in Bro. Henry Kemp a genial, unselfish, and kind fellow laborer; one whom to be associated with is a pleasure. The Bartlett saints were hospitable, generous, and kind. May the seed sown bring forth a creditable harvest.

#### EDITORIAL ITEMS.

BRO. J. W. WIGHT has been trying to correct certain statements made by Utah elders, through the *Deseret News*. The *News* refused him a hearing in answer to its comments. It believes in discussion—of its side of the question. Particulars later.

Bro. J. R. Lambert returned from missionary labor in the Fremont, Iowa, district, on the 19th.

Some good brother in Wales has sent us a copy of the *Llanelly Mercury*, of September 30, which contains a lengthy report of a lecture delivered in the Saints' chapel, Llanelly, by Bro. F. G. Pitt; subject, "What is Mormonism, so-called?" Bro. Pitt made good points, of which the *Mercury* gives a comprehensive report to its readers. Such articles will doubtless aid the church in Wales as the American press articles have helped and continue to help the work in America. Public sentiment concerning the faith will yet undergo radical changes, abroad as well as in this land. Persistent, faithful work by saints and ministry will, by the blessing of God, bring about great changes in its favor. The *Mercury* also contains a marked article entitled, "Y Gwrthgiliad Cyffredinol," whatever that may be; probably some good points from the pen of some of the Welsh brethren.

The *Herald*, of Grant County, Wisconsin, publishes an article on the

"Vicissitudes of the Church," written by Bro. M. T. Short, in its issue for September 23. The subject matter is a brief review of the apostasy of the early church, followed by a statement of the Reformation, and of the restoration in latter days. The article contains excellent subject matter and is so arranged as to entertain the reader.

Bro. N. C. Enge of Liberty, Washington, wrote, the 13th inst., of his labors in that vicinity. He had gained the respect and good will of some, had effected new openings, and baptized one, formerly a local minister, whom he thinks will be useful. Bro. H. L. Holt had aided in silencing opposition.

The *Daily Planet*, of Chatham, Ontario, in its issue of the 13th inst. also made friendly mention of President Smith's visit to and labors in Canada, hence deserves credit with other journals so mentioned.

Sr. M. M. Green writes encouragingly of the saints and the work they are doing in the branches at Appledore and Wallaceburg, Ontario. The Wallaceburg saints have provided themselves a chapel; the work moves and grows according to predictions made to that effect. Saints were pleased by the presence of Brn. Joseph Smith and R. C. Evans at their late conference.

The late Southern Missouri reunion held at Mountain Grove is reported by Bro. C. J. Spurlock, its secretary. It was much enjoyed by all present and regarded as "the best ever held" in that region of country. The meetings were spiritual, the ministry being greatly blessed in presenting the word. Many were present who had not previously heard the gospel. The saints rejoiced in social fellowship and in spiritual association. Brn. Keck and Sparling remained after its close to continue preaching.

A letter from Bro. J. H. Winn, which escaped earlier mention, rehearses the story of good things enjoyed by saints of Puryear, Tennessee, through the labors of Brn. Henson, Griffin, Warn; as a result of which thirteen were baptized, the saints being cheered and confirmed in the faith. They hope to see Bro. T. C. Kelley again among them, his labors being greatly appreciated.

The debate between Rev. J. W. Chism and Bro. I. N. White will be held at Kosoma, Indian Territory, November 8. Note the change: from Antlers to Kosoma. This we learn from Bro. Ellis Short.

Bro. J. W. Peterson, of the Eastern Iowa missionary force, reached Lamoni from Missouri on the 21st inst.

Universalists in general session in Chicago, voted on the 20th on the proposition to broaden their creed to require assent to the following proposition only: "A belief in the fatherhood of God; the spiritual authority and leadership of his son Jesus Christ; the trustworthiness of the Bible as containing a progressive revelation from God, and the final harmony of all souls with God." The vote stood 70 for, 32 against, but was lost, the rules requiring not a two-thirds majority of voting, but of reported delegates. The words "fatherhood" and "son" are given in lower case letters entire, as printed in the press report. It serves to show the spirit of the age which professes to revere, but which in practical act largely denies them.

A syndicate of New York capitalists composed of the Vanderbilts, Astors, and others has assumed control of the custom houses and banking institutions of the Republic of Honduras, and has begun the task of liquidating the indebtedness of that country. The Honduras congress has granted right to build lines of transportation, also tracts of land, and valuable colonization and mining privileges. The syndicate is restricted in its work to the management of financial affairs.

A hand to hand fight between the "Leftists" and the "Rightists" ended the session of the Austrian Unterhaus, on the 19th.

Yellow fever continues on the increase at New Orleans. Up to the 20th there had been a total of 981 cases with 110 deaths; 60 new cases on the 20th.

Serious divisions are reported to exist in the Autonomist party in Spain. The breach is said to be widening so rapidly as to endanger the success of the present cabinet.

Simla advices of the 19th report some minor losses to British troops. Tribes on the Indian frontiers are submitting to England's authority.

The city of Windsor, Nova Scotia,

was almost completely destroyed by fire on the 17th inst. Few houses are left standing. The condition of the inhabitants is deplorable. The loss is estimated at \$3,000,000. Halifax and other cities have provided relief for the distressed people.

A Russian-American syndicate is being formed for the promotion of trade between the United States and Russia. It is expected that reciprocal trade relations will be established by treaties between the two nations. Agencies will be established throughout the two countries; lines of steamers between New York and Black Sea and San Francisco and Asiatic ports. American manufactures will be exported, Russian raw material be imported. Russia expects also to profit by having a source of supplies in case of European war.

The Lower House of the Hungarian diet recently passed a bill prolonging for one year (!) the compact entered into in 1867 between Austria and Hungary, which was renewed in 1877 and again in 1887, and which was on the point of expiring. So Austro-Hungary is a one-year monarchy. However, it is by no means certain that the present compact will continue for that length of time. Emperor Francis Joseph is aged and liable to die at any time, and the Hungarians are restless under the present coalition. Discontent also exists and grows in Austria proper.

A recent cyclone in the Philippine Islands destroyed 400 lives, and property valued at \$1,447,500.

The Czar is to visit the German Emperor. The German army is to be largely increased in number. The maneuvers of 1898 are to be held in Alsace-Lorraine and on an "unprecedentedly large scale." Kings talk peace and increase their military forces. The maneuvers in Alsace-Lorraine will hardly be conducive to French tranquility.

Universalists in session at Chicago ratified the "Boston idea" for "broader fellowship lines." The statement "The certainty of just retribution for sin" should be added to those already reported to complete "the essential principles of the Universalist faith."

Large drafts of British soldiers for India on the 22d. Reports of British success are followed by renewed at-

tacks of native tribesmen. It looks as if trouble in India has come to stay.

Disciples and Friends (Quakers so-called) held a joint meeting at Indianapolis on the 22d, "which was eagerly entered into by both denominations. The friends spoke and prayed as the Spirit moved them. At times there were as many as half a dozen persons on their feet at the same time. . . . The Disciples were equally anxious to say a word for Christian unity." The Friends believe in the actual operation of the Spirit, the Disciples do not, hence the basis (?) of their unity. Discipleism with other forms of sectarianism is fluctuating. It is among the spiritual plants that are decaying and being rooted up, because not planted by the heavenly Father.

Spain has officially replied to the note of the United States which hinted at mediation in Cuban affairs. The communication is courteous in tone, but very determined in rejecting the substance of the American note. Spain resolutely asserts her determination to settle the Cuban question herself without foreign assistance or interference of any kind. She declines to fix any date for the pacification of Cuba, which she proposes to bring about as she sees fit by force of arms and by political reforms culminating in autonomy combined. Regretting the losses of foreign residents in Cuba, she argues that the insurrection would not have taken place if international law had been enforced by the United States.

## Mothers' Home Column.

EDITED BY FRANCES.

"Home's not merely roof and room;  
It needs something to endure it.  
Home is where the heart can bloom;  
Where there's some kind lip to cheer it.

"What is home with none to meet,  
None to welcome, none to greet us?  
Home is sweet—and only sweet—  
When there's one we love to meet us."

### SHUTTING UP THE FOLD.

The fire burns dimly on the hearth;  
The light is turned down low;  
The wintry winds through bare old trees  
In fitful gusts oft blow.  
The mother pulls the curtain down  
To keep away the cold;  
Tucks tightly in the children's beds—  
She's shutting up her fold.

She covers up the little hand  
 Thrown o'er the coverlet:  
 She wipes the place on baby's cheek  
 Which one stray tear has wet;  
 Kisses the little ones who sleep,  
 And smooths the hair of gold;  
 Then kneels and "prays the Lord to keep"—  
 She's shutting up her fold.

O little ones, fenced round secure  
 With mother's love and care,  
 What looks of peace and trust and joy  
 Your sleeping faces wear!  
 Outside to-night some children who  
 Are tall and large and old  
 Are wishing they could be once more  
 Sheltered in mother's fold.  
 —Susan Teall Perry, in *The Home-Maker*.

#### WHAT HAVE I DONE?

WHAT have I done? is a thought which often comes to my mind when contemplating the great work of God in which I, with many others, am engaged. And looking back over my past life since I have been in this work, I can see so little, comparatively speaking, that I must almost say with the poet,  
 "So little my life has accomplished,  
 My poor hands have wrought;  
 I have lived what has seemed to be ages  
 In feeling and thought."

If we are engaged in this work, how are we engaged, and what are we doing for the advancement of the same? These are questions which often come to my mind, and applying them to myself, I cannot answer them satisfactorily. We are all aware of the fact that this work must roll on till it fills the whole earth and the honest heart are gathered out; but, am I helping to roll it on, or am I sitting still, letting others do the work? If I am doing all I can to help, then all will be well; but if I am sitting still, letting others do it all, where shall I stand when the rewards are given? If I have been one of the faithful, willing workers in the vineyard of the Master, my reward will be cheerfully given by him who is "no respecter of persons," and who rewards every one according to what he has done. I know this work is true; but knowing and not doing will only add to my sorrow in the great day of final accounts, when I must stand before the Judge of all the earth, there to give an account of my stewardship here.

To me there is a beauty in the gospel work of Christ, and I am glad to be engaged in a work where there are so many noble, self-sacrificing workers. But their work will never add one star to my crown. So I hope to be able to do something for this work, and that I may be worthy the name of saint, though what little I can do may seem as nothing compared to what others are doing. Yet we each have a work to do no one else can do for us. And may I do the little things with willing heart and ready hands, so that my field for usefulness may be broadened and my life not spent in vain.

Help me, dear Lord, from day to day,  
 To nobly bear my part;  
 To help a brother on the way,  
 Or cheer a fainting heart.

Although I'm weak and erring, too,  
 Yet may I firmly stand

To help a brother in his need,  
 And lend a helping hand.

To those whose trials are so great  
 They almost faint and fall,  
 O, may I point them to the Lamb,  
 Where Christ is all in all.

And may I ever thus be found,  
 With patience kind and true,  
 Until my life work here is done,  
 And heaven's gates I view.

And may I have a home within  
 That city bright and fair;  
 When all earth's troubles here are done,  
 May I his glory share.

ADA ROBERTS.

OWEN'S HILL, Tennessee.

DURAND, Michigan.

*Dear Home Column:*—Being one of the scattered ones who has often been cheered by reading our dear paper, I felt drawn to contribute my mite. I often have a number of neighboring children in my home, as well as my own boys, who to me are only amateur men, with likes and dislikes of their own, and have learned by observation that we fail to realize that each one is possessed of an individuality distinct from all others. We are too apt to look at them as only children, and thus dismiss them from further thought. But as mothers, ought we to expect to bring them to our terms simply for our own gratification? Often I feel pained when I see mothers demanding certain acts just for their own convenience, and I believe it to be all wrong. Mould them we may; but how shall it be done? By studying their natural inclinations and letting them work out their own schemes as far as possible without harm to themselves or others. True, they are sometimes noisy and troublesome and we are tired; but, dear sisters, our boys are worth many times the annoyance. We gain their confidence and hold it when older in that way. How much more the boy realizes a parent's love if he can feel that he is on a level with that parent. Not, of course, in judgment, and hence we often have to be firm in denying them some things which they cannot see why we should.

I believe in children being obedient. That is one of the earliest lessons to be taught, but there is nothing gained by demanding obedience in such a way as to arouse all the perverseness in their little natures; and a child soon learns to feel a wrong. I know a mother who is so afraid her boys will soil her carpets or floors that they are never allowed to play in doors, and if called away from home the doors are all safely locked for fear Carl or Willie may go in the house, and of course being tempted by the strangeness of it all, go into the front room, or help themselves to something to eat. Sisters, I hope none of us are so careless. Let us remember that our home is the home of our boys; that we are somewhat responsible for their being there; but having been placed there, they have rights in that home. When it is real bitter cold, often those boys are compelled to come into my house for warmth and comfort. I want my boys to share the key with me and enter the home as one belonging there, and never yet have they presumed upon this confidence by taking liberties when I was away.

Above all, let us trust that word which says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not," believing that he will direct us as mothers, and let us not be forgetful to ask daily.

LAURA CARPENTER.

#### PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. HAHALA MCKINNEY, who had an operation performed upon her at Des Moines hospital last spring, feels that she needs divine aid, and requests the prayers of the Union in her behalf, that if it be the will of the Lord, she may be healed of her affliction. She lives at Runnells, Iowa, and is a member of that branch.

#### PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

Thursday, Oct. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Psalm 15; D. C. 102.

### Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

#### DUTIES OF LOCAL OFFICERS.

THE first thought that comes to me on this topic is that every one should know his place in the Sunday school, and how to most successfully do the work that is required of him. But aside from officers' duties, let us first notice some things whereby each of us may be helpful in the work.

It is necessary that we should feel an interest in our work. It is our

#### DUTY

as Christians to devote a part of our time to Christian work. In so doing we can benefit ourselves and hope to help others. We each have an influence that bears upon others, and whatever that influence may be we are responsible for it.

We all know that we must meet with annoying things. Our methods are criticised. One of the critics may think we are trying to shirk duty, while another thinks we are trying to do too much. But I have always found it best to think of these difficulties in meekness. "Be sure you are right, then go ahead." Considering the

#### DUTIES OF OFFICERS,

we have first in order those of the superintendent. "He shall preside at each session of the Sunday school, direct its general interests." He should visit each class a few minutes during the session, be an attentive listener, and if the teacher fails to make certain points plain to the pupils, and he can in any way throw new light on the subject, it is his duty, then and there, to do so. Or if he sees commendable features in her work, to not fail to make note of them and encourage

her by making mention of them to her privately. A wise superintendent will never speak criticisingly of one officer or teacher to another. If conditions are not right, he will labor prudently to correct them in the business meetings of the school.

#### HE SHOULD ATTEND

all the district conventions, read articles on Sunday school work, and if in them he finds progressive ideas, see that his teachers adopt those new methods. In schools where it is possible there should be a teacher's meeting during the week, under direction of the superintendent. If the officers and teachers are not acquainted with their duties, he should gather them together in business meetings, and there help them to learn the duties of their various offices.

In a school where there is material sufficient for teachers, the superintendent should not be one of that number. The duties in his office demand his entire time.

#### HE HAS THE POWER

to appoint visiting committees, lookout committees, and any committee that he may deem necessary. He should furnish a written report to each regular meeting of the association.

Of all offices, that of the assistant superintendent is the most neglected. In the majority of our schools you would scarcely know there exists such an officer, except in case of the superintendent's absence. Then he is generally timid because of inexperience. The assistant should be a coworker with the superintendent, and may be called on occasionally to preside while the superintendent is present, so that he may better know his duties when left alone.

He should be present every Sabbath on time, standing near the door to greet pupils and visitors, and invite the visitors to take part. Also showing them to the proper class. He should lead the school in responsive reading. Or if he is not a good reader, the superintendent should appoint one who has the faculty and voice for leading.

NELLIE EPPERLY,

For Kewanee District Convention.

LAST winter Bernard P. Grenfell and Arthur S. Hunt, while exploring in Egypt, discovered in a heap of refuse from an old city, the leaf of a book. Although somewhat decayed, most of the writing could be distinguished. It was written in Greek, and upon being translated it was found to be the words of Jesus. It seems to be a compilation of sayings gathered from the Christian writers, and while no date was given, it is thought it was compiled in the second century. It has been published and given to the world through the Oxford press. Great effort has been made to get further information on the matter, and this summer the labors of these two men were rewarded by finding about a dozen leaves more. In these the date is fixed as 93 A. D. Some of these sayings have a resemblance to some in the Bible, while others are entirely new.

This is especially interesting to Latter Day Saints, because it shows that not all the scriptures are in the Bible; and while the

professed Christian world hold the opposite view, they are being forced by their own discoveries to acknowledge the position of the Latter Day Saints as correct.

CHARLEY FRY,  
In Sunday school newspaper.

THE new Sunday School Secretary's Record is now ready to mail. In form of ruling it is the same as the old one. It contains blanks for one year. Is substantially bound in a limp manilla or heavy paper cover. Mailed to anyone at forty cents per copy. This record is just what every school in the association should have. It is now within the reach of all. Send all orders to the Herald Office.

#### A SUNDAY SCHOOL SUPERINTENDENT.

AN outline developed in the course of a normal lesson by the general superintendent at the late reunion at Woodbine, Iowa.

##### 1<sup>1</sup> Qualifications.

- 1<sup>2</sup> Should be a Latter Day Saint.
- 2<sup>2</sup> One who loves the work.
- 3<sup>2</sup> A natural leader.
- 4<sup>2</sup> Punctual.
- 5<sup>2</sup> A live energetic man.
- 6<sup>2</sup> Modern and progressive.
- 7<sup>2</sup> Cheerful and kind.
- 8<sup>2</sup> A praying man.
- 9<sup>2</sup> Temperate.
- 10<sup>2</sup> A lover of children.
- 11<sup>2</sup> One who attends conventions, etc.

##### 2<sup>1</sup> Duties.

- 1<sup>2</sup> To prepare for the work.
- 2<sup>2</sup> To study to improve both himself and school.
- 3<sup>2</sup> To move out and learn from other workers.
- 4<sup>2</sup> To counsel with his assistant.
- 5<sup>2</sup> To hold teacher's meetings.
- 6<sup>2</sup> To visit teachers and pupils at their homes.
- 7<sup>2</sup> To conduct the Sunday school.
- 8<sup>2</sup> To be punctual and always there.
- 9<sup>2</sup> To conduct the general review.
- 10<sup>2</sup> To see that other officers are in line of duty.

By looking carefully over these points you can see the necessity for them all. It may be difficult to find one who can pass for a superintendent under this criterion. There are those who can, but they are few. If you cannot fill your office with such an one, take the next best. In matters of Sunday school management as in all other fields of work, if you cannot do as you would like, do the best you can.

If you are selected for a superintendent do not hesitate to accept because you do not fill the measure. Go to work. "Study to show thyself approved." Hunt up your defects and try to remove them. Take your case to God in prayer. If you make an honest effort, and that is your work, you may depend upon it he will not suffer you to fail. But he has never promised to help those who do not manifest a willingness to help themselves.

#### IT IS A MISTAKE

to elect a person who is not in the least qualified for an office, simply because he is a good man, a good talker, a high officer in

church or branch, a popular man, or a favorite. Look for the qualification *first*.

It is a mistake, too, to elect some one just to get them to attend; or to keep peace in the Sunday school, or settlement. All distempers of the mind are contagious. Better keep the "head" free from them, that the body may remain healthy.

## Letter Department.

SYDNEY, N. S. W., Sept. 13.

*Editors Herald:*—In my last from New Castle, I referred to a report that elders of the Utah Church were in Sydney passing under our name. It is proper to state that I have upon investigation found there is nothing in the rumor. They are operating in another part of the city, and as far as I could ascertain, are doing no harm, and creating little if any interest. In the street where their meetings are held, and where two families belonging to that church reside, the people know practically nothing of the strange religion in their midst.

I went to their Sunday night preaching services; found about twenty in attendance (nearly all their own members, they said) and three elders from Utah to instruct them. The service closed with not even a hint of future meetings. I then had a private interview from the standpoint of an investigator, which lasted over one hour. Will not burden your pages with it, any further than to say they were somewhat annoyed at being asked whether or not they believed in polygamy, and if so, why they didn't practice what they believed. They believed in it "if" it was a commandment. I was not satisfied with such an equivocal answer. "Do you believe in baptism?" I asked. "Yes," was the prompt answer. "And you practice it?" "Yes." "Then why can't you give me as straightforward answer in regard to polygamy?" Well, he believed in polygamy "when" it was a commandment. When pressed further, he rather confidently stated they didn't believe in it or practice it. I cautioned him not to speak hastily, for I had been told by other "representatives" of his body that they did believe it though they didn't practice it.

Notwithstanding they affirmed in preaching that Brigham Young was the successor to Joseph Smith, they peremptorily refused to debate this or any other point. "We are here to preach the gospel," he said gravely; *our words are few.*" I see through it all since a little reflection. The affirmation above alluded to was their "testimony" being delivered—"a savor of life unto life or of death unto death"—and when "living oracles" get up before us and say "I testify," that shouldn't be questioned; and is not debatable.

Can the dictatorial priesthood of Rome beat this for assumption? Well, I didn't see any halo or sacred Shekinah around their heads, though I did detect in their voice a self-conscious assumed superiority and priestly dignity (?). In one of the three sermons we were told to "investigate."

I left them with mingled feelings of pity and disgust. Any way, I'm glad I don't represent a God who gave "celestial" commandments under pains and penalties with promise of exaltation; and with a prophecy that the principle would prosper and override all opposition; and who then *took it all back* and compromised with an earthly power. They have fancied they were being spoken to by the God of Abraham, who gave (?) that Patriarch his Hagar, but a "more sure word of prophecy" declares the God of Abraham, Isaac, and Jacob to be "unchangeable." Let those who assume that polygamy was a part of the eternal purpose fearlessly affirm it and defend it, rather than entrench themselves behind *prestige*, and priestly dignity and infallibility.

Mr. Editor, inasmuch as Utah propagandists have readopted the original epitome of faith, abandoned the practice of polygamy, and refuse to defend the utterances of "living oracles" now dead, and are declaring that they are not preaching the Utah doctrines of forty years ago, do they not virtually concede all we have affirmed? I see no use in debating a position practically and logically conceded by those whose claims we challenge. If they deny that anything is conceded, then we submit that they must maintain it. There's no playing fast and loose in this matter. That which isn't conceded must be defended or proved. *Where are they to be found, anyhow?* I, for one, demand to know. If they concede the main points in dispute, then I promise them I will not waste any more time worrying their representatives over here.

Four were baptized here yesterday, large audience at our chapel at night, and wonderful liberty. Late word from Elders Kaler and Butterworth up the country says four were added there. Letter from New Castle says two more there since I left.

GOMER WELLS.

OAKLAND, Cal., Oct. 5.

*Editors Herald:*—Immediately after the reunion I went to Merced County and got an opening in a couple of private houses, also in a schoolhouse, but on account of sickness among the people could hold but three meetings with only a few in attendance. Change of water, and food, and sleeping brought on my old complaint again, so I was forced to return home yesterday for repairs, and the Lord only knows when I shall be able to go into the field again. But I shall not be idle, as there is plenty to do here in Oakland, if I am only able to do it, where I can be at home most of the time. I ask the prayers of my brethren.

Yours in bonds,

A. HAWS.

MILLERSBURG, Ill., Oct. 12.

*Editors Herald:*—I left the dear old home the 8th of May, called on a few intervening points enroute, and soon brought up in the romantic State of Wisconsin. My endeavors were confined to the following counties: Racine, Walworth, Rock, Dane, Iowa, and Grant. I wrote considerably for the secular press, and obtained ready access to some of the papers at Madison. Three weeklies are

published at Lancaster, Grant County. Six distinct articles have been issued from there, and the seventh will soon appear when space will be available, and time and opportunity will permit.

I stayed by my work all through the heated term of this unusual hot summer. When I could not obtain large audiences I spoke to medium sized, and by times, rather small ones. I met with my brethren in two conferences, assisted some in tent work near, and especially in Madison; and elsewhere aided the missionary force, and the local laborers all I well could. This severing of family ties, with regular habits, and domestic tranquility, and the voice of conjugal love was made tolerable in duty's rugged pathway, as the light of God shone forth where the weary pilgrim's dusty aching feet were wont to go in city or the rural pathways.

While money matters were rather close, owing to hard times, hospitality at the home circle was all that could be expected of any people the wide world over. Many seemed anxious to keep pace with the work and were alive to its interests; but some were careless. The pleasure fields at the theater, and more so the dance, are extinguishing the love of some and bringing the cause into disrepute. An overly dressed person, with glittering jewelry and flashy rings, seldom ever prays or contributes to the support and spread of the work. Once in a while I hear of a scattered few that have grown cold, laid their armor down, and fallen away or turned back to the fleshpots and leeks of Egypt, but these are the rare exceptions.

In the capital city we had no church members when we pitched the cotton tabernacle, but twelve were baptized there by Brn. Wildermuth, myself, and Elder Robinson of Oregon, to which branch they will all belong till a local church is organized in the city famous for beautiful adjacent lakes and elegant scenery. The directing hand of God, and the blessed Spirit of light, love, and truth surely led us to that people. We sowed, in connection with our dear brethren of the holy ministry, with a liberal hand and a willing, cheerful, hopeful aggressive heart; but the planting and watering were in conjunction with the good Lord who evidently inspired the word of life, and gave a successful harvest.

In one family the housewife thereof, through a misunderstanding, and from her wrong traditions, abused me in the presence of several, and bolted away in a rage. I called on her that very afternoon, found her calm, reasonable, and clever, and now to cut the story brief, herself and husband, son and step-daughter are safe in the fold. They were most all active workers in one of the nominal churches, and her husband was director of the mission chapel. While the city pastor was away rustivating on a summer vacation I obtained the use of the aforesaid place of worship, and convened ten meetings. While I was in the western part of the State, the live pastor of the branch twelve miles south, followed up the work and reaped in the household.

The conference that met on the 25th and

26th ult., in the northwest part of Rock County, was a grand success all around. Bro. Lake was with us to counsel, preside, direct, preach, and ordain according to his office and calling; and, best of all, by the wisdom and inspiration of the Lord of hosts, a young man that is nearing his majority, named Francis Sanford, of Madison, was called and ordained to minister in the priest's office when he was only two weeks old in the gospel. Jephtha Wildermuth, the son of Dan and nephew of Eli M., of Loyd, was also set apart to a similar charge, and he too will be heard from by and by. A Bro. K. Gregory of Argyle, who is a live Scandinavian, was raised to the eldership, as also young F. Ball of East Delavan.

Elder W. A. McDowell baptized the sturdy Norwegian's consort and Sr. Eva Williams, nee Hare's, husband at conference. Elder H. Southwick also immersed a brother's wife recently in Grant, and thus these households are united and blessed of God.

Last Saturday and Sunday I attended the Northeastern Illinois district conference, at Sandwich, Illinois, where there was an immense gathering. It was a most excellent session, and unity and love did abound in all the proceedings. Brethren McDowell of Wisconsin, Lake, and Cooper did the preaching; whereas Bro. Henley inducted four female children through the water. Two elders, Henley and Earl, were ordained, and Brethren Frank Crum, Henry Atkins, and — Howard were set apart to be priests. I got in home all O. K. last night, so are all happy here now.

M. T. SHORT.

COLUMBUS, Neb., Oct. 13.

*Editors Herald:*—When last I wrote I was resting at home, preparing work for Woodbine reunion Sunday school exercises, with the anticipation of a pleasant visit with loved ones for a few days before having to enter into the work of the reunion; but behold a message calling for me to come and pray for the afflicted babe of Bro. D. W. Albertson, of Cedar County, Nebraska; but when I arrived it was to comfort bereaved ones, the spirit of the babe had taken its departure. September 1, I assisted in laying the casket of clay beneath the sod, awaiting the trump of God. Before I started on this sad trip I performed a burial, which to me was a source of joy, when were buried three precious souls with Christ by baptism, one of whom was my second daughter Alice. Her willingness and desire to be baptized to a large extent is credited to her Sunday school teachers. When she was about seven years of age she told me, when conversing with her about baptism, that she did not want to be baptized. I told her she need not be till she was willing and wanted to be. A short time before she was eight years of age, during one of my visits home, she came, and sitting on my knee, said, "Papa, I will be baptized now." I asked, "What has changed your mind? only a short time ago you did not think you would be baptized." She says, "I have learned that God wants me to be baptized, and I want to be because he wants me to

be." This lesson she had had impressed forcibly upon her mind by her Sunday school teachers. To such there is a great reward.

Upon my return from Cedar County I found family ready to start to Woodbine the next day, September 3, the opening day of the reunion. During the reunion I was busy, being assistant secretary, in charge of committee on administrations, assisted in looking after telephone, and assistant superintendent of the Sunday school exercises. I received spiritual encouragement through my associating with saints and in seeing and feeling the manifestations of God's power, which was witnessed to a marked degree in all the ministrations both in word and ordinances.

Saturday and Sunday, 18 and 19, I attended Sunday school convention of Pottawattamie district, where I enjoyed the association of many earnest school and church workers; and pardon the expression, I find the most earnest Sunday school workers to be among the most earnest and efficient church workers. Here we heard the voice of Brn. James Caffall and T. W. Williams, intellectually pleading for the upbuilding of this department of church work, and especially was it pleasing to hear the information given by Bro. Caffall concerning the work in England and Wales. Long may he live an efficient worker in the Redeemer's cause.

The 20th I came to Omaha, having the pleasure of seeing Brn. A. H. and F. A. Smith, and counseling with them.

The 21st I came to Norfolk, where I pitched the tent and began a series of meetings which closed the 4th inst., having preached seventeen discourses with excellent liberty, having an average attendance of about twenty-five. Many favorable expressions were made concerning the principles presented, some absents themselves from their own church services, preferring to hear the gospel. Two, a husband and wife, were baptized on the 4th, who were confirmed and gave expression to their joy the same evening in being children of God. I organized a Sunday school there and assisted them in making arrangements for Bible study and social meetings, there being only five members in this place. I was ably assisted by Bro. and Sr. J. H. Logeman in every way it was possible for them to assist. Mrs. Olin assisted at the organ the most of the time while I was there, for whom, and for all who so kindly assisted, there is a sure reward. The 5th I came to the home of Sr. Sarah J. Allen, where has been present the power of affliction to a very trying degree. While there administered to her son Joshua S. twice, and then assisted him to the water and baptized and confirmed him a member of the body of Christ, leaving him feeling better in body and in spirit.

I arrived on the evening of the 7th at Norfolk, where I met with the few saints in social service and gave them some words of instruction and comfort, leaving there next morning for Fremont to attend the convention and conference of Northern Nebraska district. At three and 7:30 p. m. presided over the convention. The reports from schools and teachers were encouraging.

Conference met the following day, continu-

ing two days, during which time an excellent season was enjoyed by all; two being ordained, and a committee appointed to secure a new district tent for use next year.

Came here the 10th, but on account of much sickness it was thought best that no meetings be held, and I appreciated a much desired rest for a couple of nights.

On the streets yesterday I saw for the first time the aged and somewhat bowed form of Guy C. Barnum, who at one time figured conspicuously at Preparation, Iowa, associated with Charles B. Thompson. He has just returned from the Insane Asylum at Norfolk, Nebraska, where he has been in confinement several months. He is released under the express restrictions that he does not study or lecture on hypnotism, into which he had previously indulged, and which was one of the causes of dethroning a—at one time—strong mind. He first drifted into spiritualism from Baneemyism, and then into hypnotism. He owns a large stock farm near here.

I go to Shelton to-day to begin labor in that part of the Lord's vineyard. The saints here are feeling well spiritually, but some are aged and afflicted physically.

With perfect confidence in the final triumph of this work, and the soon coming of Jesus Christ without sin unto salvation, I am your brother,  
J. F. MINTUN.

MADISON, Me., Oct. 12.

*Editors Herald:*—Since General Conference I have been quite diligently about the "Father's business." My first stop was at East Pharsalia, New York; five saints live there; found them alive and zealous in the work. They have a Sabbath school and prayer meetings. Opposition is quite strong; no place was found for preaching; after meeting with the saints a few times I went to Smithville; there I preached sixteen times, baptizing one. At Smithville Flats no preaching had been done before. We used the Universalist church; prejudice was high at first, but they gave us good audiences. This is a fine opening, and whoever next visits Chenango Creek should give it a call. The preacher will find a home with Mr. Bert Harris and others. We left several very interested there. We next called at Springvale, near Norwich; there we found some friends to the cause, made by Bro. Sheehy last fall. They have a very neat chapel where several churches worship with a unity unique and enviable. The M. E. minister from Norwich preaches for them every Thursday night. The prohibition sentiment is very strong there; Bro. D. H. Lewis is the most entertaining talker along that line we ever met. Though born in the "Pine Tree State," our temperance principles were *too temperate* to pass current there; but as fine milk was in evidence, and they were by no means temperate with that, we grew and flourished.

Bro. Sheehy joined me there, and we continued till June 12, baptizing some excellent people. We started east, Bro. Sheehy stopping a few days at West Pawlet, Vermont. Our trip in New York was a very pleasant one. Opportunities for preaching, where the

gospel has never been, are abundant. We hope some day to return.

We found Bro. U. W. Greene, our subordinate apostle, anxious to start the tent in Maine. I joined him in Millbridge. Our Maine seasons are short at best, and this year it has been uncommonly cold and wet. We worked hard in Millbridge; but succeeded in making an opening. We have a church to use when we return, and friends to care for the preachers. While tents are a decided success in some States, we are inclined to question the advisability of their use in Maine. We moved to South Gouldsboro; interest good. Remained about two weeks, then housed the tent and separated; Bro. Greene to attend Eastern Maine conference, while I crossed to Lamoine. There I found a fine interest created by those who have been there before. I made my home with Mr. and Mrs. (now Bro. and Sr.) Hamor. There are many who are "almost persuaded," and three decided to fully venture upon the realities of obedience. We saw here, as elsewhere, evidence of the influence for good upon the lives of others, exerted by those who live their religion. How the work will grow when saints attend to gospel duties, abiding the law of the new life, that they may be transformed by the spirit of life into children of God! "Living epistles" are known and read by all men. Many are so prejudiced they will not listen to a word in explanation of our positions; but they cannot fail to see the change which takes place in the lives of those who keep the "celestial law;" and usually God gets the glory.

On my way to conference I visited several branches in the interest of the financial department. Conference passed pleasantly. Several holding priesthood in our district have done nothing in the line of their office. A resolution was passed, which, if we understand its purport, will have a tendency to spur them to honor their office and calling, or cause their names to be dropped from the official list.

Bro. Green and I came here the 6th inst. Madison is a town of about two thousand inhabitants. Five saints live here. We have a fair sized hall for preaching; audiences fair. The town is well (?) churched; we find plenty to oppose and misrepresent.

We are confident of final victory; are cheerful in our warfare. Ever praying for the welfare of Zion, I am

Yours for the conflict,

W. W. BLANCHARD.

RUNNELLS, Iowa, Oct. 14.

*Editors Herald:*—The series of tent meetings at Sandyville numbered twenty-one. Bro. Kephart visited us and preached once—a good effort—during the time. The services were well attended, in the main, and splendid interest was manifested and continued to the end. About two hundred present at the closing service, the evening of the 6th. The people are investigating, and a number are now fighting for our side with much earnestness. The light of truth begins to shine at Sandyville. Bro. Joseph Knox and noble wife who have stood for the truth

there so long and earnestly, now have help there, at least so far as friendly aid goes, by those now friendly to the gospel restored. I tried to sow the seed of the kingdom frankly, plainly, and liberally. Some said they believed the preaching was by the inspiration of the Holy Spirit. I feel thankful for the divine aid granted me in my feeble efforts.

The Des Moines district Sunday school convention and conference were held with the saints of the Runnells branch, October 8-10, with a large attendance at all the sessions of both. Sr. Springer, superintendent of the district association, can get as much business done in as brief a time as most anyone, and do the work by rule. The children's session on Friday evening was just fine. The declamations were of a high order, appropriate, and well rendered, and the essays of Bro. J. F. McDowell and Sr. Davis are worthy a place on the records. The business of conference was transacted with a due degree of unity and dispatch. The testimony meetings gave evidence of prayerfulness, humility, and much earnestness. The preaching was spiritual, pointed, and attended by the Spirit's power. The preachers were Brn. C. E. Hand, W. Johnson, J. F. McDowell, and the writer. I was privileged to lead one soul into the waters of baptism on Sunday, Sr. Zula A. Knox; and on Monday Bro. and Sr. H. Nyswonger were baptized by Bro. J. S. Roth, and confirmed before returning to their home. Their accession to the faith will greatly encourage Brn. Cole and Westerly and families, who live near them.

The Bishop's agent's report showed plainly, notwithstanding the closeness of the times, the saints have not forgotten the financial needs of the work, or to sacrifice for its advancement. The agent, W. C. Nirk, reminded the saints that at no time had they ever seen in the *Herald* a censure of them by him for neglect on their part in respect to finances. I also observed that he was kept quite busy at times filling out receipts for the aid rendered by saints while at conference.

In our field, as elsewhere, is to be observed those who are not very active in the work, and some who are doing nothing at all. And I often wonder what account they will render when summoned to appear at the judgment for rewards! They are here, the gospel has found them; it insures eternal life, rewards of glory, everlasting joy, crowns and palms of victory over sin, doubt, and death, and against banishment from God, Christ, and the good and holy ones of all ages and worlds, *if lived up to!* Arouse, ye sleeping ones, from your stupor and gloom. "Arise, and Christ shall give thee light!" Walk out into the divine sunshine. Put on the armor anew—"the whole armor of God." Chase darkness from around you; pray much, work while you may. All that the gospel offers you may fail to attain to, may lose! But the account you must render; *the judgment we cannot escapell!* There is no way of escape. Lay this to heart; be warned while you may. Humility before God, continual prayer, faithful fulfillment of every known duty to God and fellow man is the *only* course to

pursue. "Knowing the terror of the Lord, we persuade men," says Apostle Paul.

Is the time of rewards drawing near? Are we now in the closing generation of Gentile times? See Doctrine and Covenants 45: 3, 4. Did the "this generation" of paragraph three begin with Jesus' birth? Did it extend beyond A. D. 72-75? Were the desolations there referred to fulfilled or completed by the year A. D. 75? Did the "that generation" of paragraph four begin as early as 1830, when "the fullness of the gospel" broke forth among them that sat in darkness? Does the word "generation" in both paragraphs have the same signification? And if the times of the Gentiles are to be fulfilled in "that" (this, our) "generation," will the times of the Gentiles extend beyond 1902-5? Luke 21: 24.

Saints, *Where are we?* "Then" what? Will Jewish captivity end? Will Gentile woe begin? Are we entering, *almost*, Luke, twenty-one and verse twenty-five? (Mic. 4: 1, 2; Joel 2: 23-25; 3: 7, 8; Zeph. 3: 8; Heb. 12: 25-27.) And God "now speaketh from heaven." We are living in verse seven of Revelation fourteen, and 16: 12, 13. What say astronomers and scientists about the times dating about 1901-5? Surely the times are growing interesting.

"The Gentile fullness now comes in,  
And Israel's blessings are at hand."

The angel has come with the everlasting gospel, the authoritative message is *now* going to the wicked nations, "Fear God, and give glory to him." Miracle working evil spirits are going to the nations; they are popular, kings are receiving them. Jews are again possessing their land, and Gentiles do them homage, as their servants. New elements are being incorporated into national policies. Political revolutions are increasing. And, grandest of all,

"Look ye nations, gaze and wonder,  
Lo! the Church of Christ appears,  
In the sun's majestic splendor,  
On her head a crown of stars."

While elements and forces are gathering that surely betoken the downfall of Mystery Babylon, crumbling, disintegrating, dividing, weakening influences are surely undermining the popular theologies of the age.

Saints, chronologically, where are we?

C. SCOTT.

MADISON, Maine, Oct. 13.

*Editors Herald:*—Amid the gorgeous scenery of Western Maine, mountain and dale being resplendent in autumnal tints, we are laboring for the Master. The beauty of our sea coast is proverbial; millions of dollars are annually spent by those who have it, in enjoying the same. October, however, assumes a beauty grander than any other part of the year. The summer has been a busy one all along the line. Our congenial brother from "blue nose" land, H. J. Davison, has caused the prejudices of Aroostook County to melt like frost before the sun. Bro. J. N. Ames is conquering difficulties and sounding the trump of battle in Washington County. Bro. S. O. Foss has erected a little home at Monsepec; though kept from the missionary field he has told the "sweet story of old" each Sabbath to his neighbors.

Attending conference at Jonesport in Sep-

tember; we were greatly blessed by the Holy Spirit. Two baptisms there and two more at South Addison the following Wednesday. Bro. J. S. Walker, with years of faithful effort to his credit, still holds the fort in Jonesport. Sr. Eliza, his efficient wife, superintendent of the Sunday school association, has been doing missionary work among the schools. In Indian River Bro. Uriah Kelley, the new Bishop's agent, is a hustler; under his energetic efforts we trust his department will show satisfactory returns. Western Maine conference at Green's Landing passed pleasantly; five baptisms during the meetings, four by Bro. Blanchard. Bro. J. H. Robbins, ably assisted by Bro. Hutchinson, presides. The branch is in a better spiritual condition than for some time. A notable feature there, is the number of young people who have obeyed the gospel of late, and entered the conflict in earnest. Brn. Pert, Eaton, and Cunningham brought encouraging news from their localities, and express the determination of pressing the fight.

The old ocean that sparkles so beautifully in the sunshine brings sorrow to many homes. How blessed the day when "it rolls back to its own place," and gives up the "dead that are in it." The beautiful three year old boy of Bro. and Sr. David Joy, of South Addison, strayed from the door a few moments; when search was instituted he could not be found. Through the day and night the hunt continued. Next day his body was found on an island, washed up by the tide. May the kind Father comfort them by his Holy Spirit. Thank God for the hope of the gospel; surely 'tis "an anchor to the soul."

The pioneer missionary of Maine, Bro. George W. Eaton, having been a great sufferer for about five years, found it necessary to visit the hospital. I was enabled to accompany him. The operation was successful and he is now improving. Many fervent prayers ascend for him. God grant he may yet spend years in the gospel work. Bro. Blanchard, my colatorer, whose aspirations are greater than the State of Maine, and who, like Alexander of old, seeks other worlds to conquer, having described our summer's work somewhat, I forbear. The State isn't captured for Christ yet, nor are saints all alive to their duties, but we trust the clouds that have obscured our work and impeded our progress are lifting—the dawning of a brighter day being at hand.

In pleasant bonds,

U. W. GREENE.

NEVADA, Mo., Oct. 11.

*Editors Herald:*—Will you please announce through the *Herald* that I would like to hear from some of the saints in Colorado or some of the western country. I am a teacher and am thinking some of going west, and do not want to land among strangers.

As I depend on teaching I would like to go where wages are as good as possible. Whatever I obtain for my work though, whether it be much or little, I expect to tithe. This I consider a *law* as binding as *any* commandment. I wish it were preached more.

Respectfully,

LUCY WRIGHT.



## Original Articles.

## DECEPTION'S REIGN.—PART 2. NO. 1.

BY ELDER COLUMBUS SCOTT.

## TRUTH vs. ERROR.

A STRANGE condition in religious matters confronts us all in these latter days. It is not a theory merely, an uncertain and an indefinite theory, it is a Babylonish jargon of a multitude of contradictory theories; and each is clamoring for special recognition and the chief attention of the world. All are pressing their respective claims with all the logic, human wisdom, sophistry, or the admixture of truth and error that their respective advocates are capable of bringing to bear on the minds of men.

Such a condition as is now prevalent never was known to the race before, where Christianity was in the least concerned. The present religious condition is without a precedent in the past history of the world. Well may the attention of all be aroused to the momentousness of the situation, as is truly the case as never before. Well may the question, What is the truth in the premises? rouse inquiry as seldom roused before, with the humble, honest inquirer. And, Whence and what the cause of the uncertainty and division that now exists with us in relation to the things that "concern our hope" in the endless hereafter? All cannot be right and yet so much involved in the question be so contradictory and unreasonable.

"Can we not appeal to the religious 'standard' and settle the difficulties once for all?"

What is the standard?

"What a question!" says one. The spontaneous answer reverberates along mountains, hills, vales, and plains with a mighty roar, as the voice of many waters, "The Bible, the holy Bible is the infallible standard of faith and doctrine for Christians!" We listen, we gaze, and wonder as we look, with great admiration! What is the Bible? we ask. And the reply in thunder tones rolls up from all quarters, "The word of the Lord God of hosts!" And to emphasize the answer, all join in grand chorus:—

Holy Bible, book divine,  
Precious treasure, thou art mine!

See the throngs gathered to worship! Behold their devotions! What a mighty chorus of prayer! They are *reading* those prayers. Are those prayers read from the Bible? See there. That minister takes that little babe, right in the church, and puts a few drops of water on its bright, innocent, sinless forehead; he reads some words of direction from that little book and lays it down on the Bible. The little book seems to be the guide or director in this case. At that grand marriage the other evening,—all in the midst of dazzling splendor, beauty, and reverent happiness,—the officiating minister read the solemn ceremony from that little book, and then laid it on the old family Bible that lay *closed* on the stand. When that merchant was buried last week the preacher consoled the bereaved, mourning family and friends from another book, and it was not the Bible! I inquire, What does all that mean?

"O, my dear friend, do not be irreverent. That little book is our 'discipline.'"

"What?"

"Our discipline. It is the book we are guided by in our worship."

Is it the Bible?

"No; it contains the articles of our holy religion!"

And you are guided in your *faith* and forms of worship by these little books?

"Yes; to us they are sacred; and our grand church was *founded* upon and built; that is, was organized, and established, and built up in strict accord with the teachings of those books. And were it not for the 'discipline,' or the 'confession of faith,' we could not clearly determine how to build the church, or just what our faith might be."

Do these "books" contain the same as the Bible?

"They contain extracts, passages of scripture taken from the Bible; but their contents are more particularly the interpretations of or the 'decisions' as to what those Scriptures mean."

Did God give these "interpretations" or "decisions," as to the meaning of his word to those men, by revelation, to those ministers or councils?

"No; God has given no revelation to man since he revealed himself to John the Revelator, on the island of Patmos, about the year ninety-six of the Christian era."

The decisions or interpretations found in the confessions of faith then are not divinely inspired?

"No; they are the decisions of our most learned theologians as to *what they think God meant or should have said* when he gave us the Bible."

Later synods and councils may decide that the decisions *now* in the confessions are *wrong*, and give new and different decisions and interpretations.

"Yes; that is done sometimes."

The change in the decisions would bring about a *change* in the faith and doctrines of the membership of the churches.

"Yes."

How, then, can we determine which is the infallibly correct faith, the new or the old?

"We cannot know, *infallibly* know, just what the faith and doctrine is. It may be one thing in one generation, and differ in many essentials from this in other and later ages."

There is *no way*, then, to determine with *absolute* certainty what the Bible teaches?

"The Lord was not able to give a revelation of his will to man, concerning what he should do to be saved, sufficiently plain for him to understand, without learned ministers should give him the *meaning* of it? These learned ministers have 'decided' that he cannot."

Then recurring once more to the original proposition, "The Bible is the *infallible standard* of faith and practice for all Christians;" it, for its infallibility or certainty, depends altogether on the truth or falsity of judgment, interpretations, or "decisions" of the poor, fallible council of preachers, after all?

"That would be the legitimate logic of our position."

Might it not be wisest after all to drop the confession as only the *opinions* of men, and make a direct appeal to the Bible and the revelations of God for direction in matters of duty, rather than to so jeopardize the Bible in trying to save the confession?

"Perhaps it would; as I now see

that our position regarding our confession renders both it and the Bible as uncertain as the mind of mortal man and his judgment."

Reader, the few foregoing questions and their answers, if followed understandingly, will enable us to see the ground and *cause* of the religious divisions that to-day exist in the world. The word of God is an infallible standard of faith and duty to all who take him at his word; nor need we be in doubt or uncertainty regarding what we must do to be saved.

"But," says the defender of the confession, "when we drop that, the foundation of our church or churches is gone!"

If the confession is the "decision" of men as to what God's word means, and these "decisions" differ at different times, thus causing changes in faiths and church organizations, is that not *prima facie* evidence that they are not reliable, and cannot be depended on for eternal life? What function do they perform then save to divide and confuse and discourage honest seekers after truth? Hence they are a hindrance to the gospel conversion and salvation of men. Human creeds are the cause of the division and present confusion in the religious world. By them man's salvation is made dependent on human judgment! By them the Bible is made to vary and contradict itself in its teachings; and its reliability in teaching is made dependent upon the shortsighted, erring "decisions" of man. Either that is true, or the "confession" is not what it purports to be. Which is it?

But this point forces the inquiry: If we entirely let go of the human "decisions" of the councils, as found in the confessions, creeds, articles and disciplines, and each individual becomes his own individual interpreter of God's word, what better will the condition of the Christian world be? Answer: Each person will then see that every other person will have equal rights with himself; and it will do away with religious dictatoralism, and one not seeking to exercise undue influence over the other to get his neighbor to see as he does will enhance the peace and good will of all. Men will make a direct appeal to the holy word untrammelled by the precon-

ceived ideas born of the creed from childhood.

"O, but the divisions are here," exclaims the apologist for the confession.

Yes; and division is an *evil*,—an evil the world over, either in the family, the State, or in religion; and the *evil* will remain as an effect of the creed as long as the cause of the evil remains. This cannot in truth be denied.

"Well, we will just cover up the cause of this evil, and be kind and liberal; and in order not to *disturb* society too greatly, just state plainly what all the different disciplines or confessions together teach, impliedly. It makes no material difference what a man believes, just so he is sincere."

This proposition is one of the most deceptive deceptions that could be advocated. It implies either that God has given no definite rule of faith, and cares not whether we believe any definite system of truth, or that if he has given positive commands, it matters not to him whether we obey him or not! If a man be *only sincere* in his religious faith, however greatly he may be in error, he will be saved, according to this care-destroying proposition. This proposition is a deduction from the creeds; is their apology. It is a precept of men, not of God. Jesus found such as this when he was here. He rebuked it, saying:—

Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men. . . . And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.—Mark 7: 7-9.

This human, deceptive dogma, that man can be saved by sincerity only, if ever so deeply overwhelmed in error, is doing duty for all the false doctrines in Christendom, and unsettling the minds of multitudes as to the propriety of proving all things and holding fast to that which is good. And with very many that we meet it is stronger than many Bible passages that enjoin obedience to God's positive commandments. Man has found excuses for departing from the way pointed out, from time immemorial; and this false sentiment is one of the latest. God's word is designed to point out man's mistakes and correct his errors; and one of the leading

sins of man, from the beginning of the world has been to change the meaning of God's law, either by misapplication or putting special interpretations of his own upon it; and then instead of doing just what God commanded, doing what *he thought* God ought to have said. Cain did that way when he "brought of the fruit of the ground" instead of the lamb as "an offering." So many, with the same disposition, will resort to all sorts of expedients to excuse themselves from obeying Jesus' command in the gospel mission, when he, by virtue of all the authority given him of his Father, said:—

Go ye therefore, and *teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28: 19.

Or as the Holy Ghost through the Apostle Peter said on Pentecost day:—

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

In contrast with this positive command of God reënjoined, juxtapose the statement:—

It matters not what we believe, just so we are sincere in our religious belief.

Men will usually act—do—as they believe; and so with a logical dash, we conclude that it matters not what a man does, as religious duty, so he is sincere!

That is just the way Cain thought and did. (Gen. 4: 5-7.) King Saul was an exalted example of those who think it matters but little what one believes and does, if he is only sincere. When God told him to go and destroy utterly the Amelekites, both man and beast, he, like Cain, took the liberty to vary a little from the strictness of the command, and so Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them.—1 Sam. 15: 9.

God said, "Utterly destroy all," but after failing to do so, Saul told the prophet Samuel:—

Blessed be thou of the Lord: I have performed the commandment of the Lord.—v. 13.

God's rebuke of Saul was:—

Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst *evil* in the sight of the Lord?—v. 19.

Saul persisted like a modern defender of creeds and perversions of the truth:—

I have obeyed the voice of the Lord, and have gone the way which the Lord hath sent me. . . . But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.—v. 20, 21.

What a confession and excuse! This language contains both. The sheep and oxen "should have been utterly destroyed;" "but the people" desired to sacrifice! Saul yielded to the *people*, and obeying God only in part, rebelled against God, disobeyed his command, and finally confessed:—

And Saul said unto Samuel, *I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.*—v. 24.

Reader; stop right here and seriously think for awhile. Contemplate this disposition in King Saul in trying to "buy the Lord off" and corrupt God to overlook his "sin," his transgression of God's "commandment;" his having "rejected the word of the Lord," and his "rebellion" against him. Yes; Saul, the leader and chief exemplar of Israel tried to take the Lord in and arrange a compromise with the Almighty with sheep and oxen! No doubt Saul thought, It will be all right with the Lord if we vary just *a little* from the command given. We'll be excused if we spare just a few of the oxen and sheep, and those beautiful little tender lambs, for an offering (mind you, an "offering") to God. We will be *liberal, generous*, and withal we are so honest about it and *so sincere!* And all the dear *people* are so willing in the good work, I would not displease the people. No! I'll slightly slide around God and his command, to please the people. I yield to their opinion. God's command is plain and emphatic; but the opinions and good sincere desires of the people in this matter must not be ignored. We are all *so "sincere!"*

What is God's answer to all this sincere generosity?

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. . . . And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou. And also the

Strength of Israel will not lie nor repent: for he is not a man that he should repent. Then he said, I have sinned.—1 Sam. 15: 22, 23, 28-30.

And "the Spirit of the Lord departed from Saul," and an evil spirit took possession of him—a spirit not from God. Even the people discerned that "an evil spirit" troubled king Saul.

Poor Saul! Now rejected of God; divested of his kingdom. Led by "an evil spirit." His generous sincerity, —aside from keeping the divine law, God's command,—did not save him. Saul was rejected of God because he obeyed not God's command; a fallen man—a fallen king.

Under the law given to Israel, God ordained that Aaron and his sons, the priests, so constituted and divinely authorized, should offer

Upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.—1 Chron. 6:49.

Now on one occasion King Uzziah, of Judah, being chosen king at sixteen years of age, and who sought unto the Lord for divine directions in the things pertaining to his reign and the welfare of the kingdom, and "did that which was right in the sight of the Lord;" and the Lord was with him, and he was blessed with a long and very prosperous reign; and God helped him to subdue the enemies of Israel round about. He strengthened greatly and fortified his kingdom with increased armies, and built strong, great walls about the cities for defense. All was well equipped for service. Neighboring kingdoms did him honor and service, so that he became very great. In his greatness and the splendor and glory of his kingdom he became careless, even somewhat unscrupulous regarding the law of the Lord. He was *sincere*, however; but like a great many nowadays, thought it did not matter much what one believed or did so they were sincere in it! So he tried the experiment. And feeling strong,

His heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.—2 Chron. 26:16.

Eighty-one priests followed him into the temple; and all these valiant priests

Withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar.—2 Chron. 26:18, 19.

And the priests, after looking on him, and becoming satisfied that he was smitten with the leprosy, a very loathsome and incurable disease, thrust him out of the house of the Lord; the king also hastened to leave the sanctuary, because the Lord had smitten him with leprosy.

The narrative further states that Uzziah the king was a leper unto the day of his death, and dwelt in a several [separate] house, being a leper; for he was cut off from the house of the Lord; and Jotham his son was over the king's house, judging the people of the land.—2 Chron. 26:21.

A sad fate this! His transgression and trespass was assuming to act in an office to which God had not called him. When his presumption was rebuked by the one authorized to act in the office, the king became angry, and was going to officiate at all hazards; but he failed. God honored his law and punished the transgressor. The law under which these illustrations of Saul and Uzziah transpired was but temporary; only to be binding on Israel from Sinai till Christ should come. It was a teacher, a "school-master," to lead Israel up to Christ. (Gal. 3:24, 25.) That law was but the "shadow" of that developed in the gospel of Christ. (Heb. 10:1.) This law was ratified by the blood of animals. (Heb. 9:19-21.) If God dealt so promptly and so severely with the breakers of or trespassers against that law, against those who assumed to officiate under it without authority—will God be more lenient with those who seek to evade, trespass against, or fail to honor the substance—law of God—the gospel, that law ratified by the blood of Christ?

What of those who claim to find nonessentials in the law ratified with the blood of God? (Acts 20:28.) How blasphemous and heinous is the assumption of those who take this holy covenant into their unhallowed hands to administer its holy ordinances

without being divinely called and authorized to do so? Will not their souls be smitten with the leprosy of divine wrath at the great judgment? How severe indeed will be the chastisement of those who cast contempt upon that law and upon the sacred blood that ratified it, by teaching, in the name of God pretendedly, that some of its provisions, as baptism for the remission of sins (Acts 2:38), and the principle of laying on of hands for the baptism or gift of the Holy Ghost, are nonessentials, and that we can be saved in spite of God, and refuse obedience thereto? Such give way to a delusive spirit of some kind, and quite defy the Master, who said:—

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3:5. (Acts 19:1-6; Heb. 6:1, 2.)

“O, the ‘water’ does not *mean water* there; it means ‘word.’ And some say it means ‘Spirit.’”

Let us read it that way and see: “Except a man be born of the ‘word,’ or ‘Spirit,’ and of the ‘Spirit,’ etc.

“Well, but—but—it makes no difference what we believe, just so we are sincere!”

If so, what right had the Savior to teach at all? If it really makes no difference what we believe, if sincere, what is the great eternal judgment for? Even the hypocrite is frequently sincere in his hypocrisy, otherwise he would not stand by it when it costs him so much. No, kind reader, it does make a “difference what we believe and do,” for “he that believeth” the gospel when preached by the authorized minister of Christ, “and is baptized, shall be saved; but he that believeth not,” and consequently is not baptized, “shall be damned.” (Mark 16:16.)

There is a way which *seemeth* right unto a man; but the end thereof are the ways of death.—Prov. 14:12.

He that keepeth the commandment keepeth his own soul; but he that despiseth his [God's] ways shall die.—Prov. 19:16.

The man that wandereth out of the way of understanding [being indifferent as to what one believes, depends on sincerity alone to save him] shall remain in the congregation of the dead.—Prov. 21:16.

There is eternal life and liberty from condemnation and sin in God's commandment, his eternal law. Hence we read:—

Thy righteousness is an everlasting right-

eousness, and thy law is the truth.—Ps. 119:142.

Here is the answer to Pilate's question (John 18:38).

I made haste, and delayed not to keep thy commandments.—Ps. 119:60.

Let my heart be sound in thy statutes; that I be not ashamed.—V. 80.

They are sound at heart who not only believe, and repent, but who are also baptized, and receive the laying on of hands for the gift of the Holy Ghost. Ponder that, reader; listen not to the deceptive pleadings of nonessentialists.

It is time for thee, Lord, to work: for they have made *void thy law*.—V. 126.

They have made it void by teaching that it matters not what we believe, our sincerity, whether we are right or wrong, will save us.

Depart from me, ye evil doers: for I will keep the commandments of God.—V. 115.

And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12:50.

Again:—

As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8:30-32.

Disciples indeed—if we keep his word. And “shall know the truth.” And be made free! Free from past sins, free from error, free from doubt—uncertainty; that is, shall come to “the knowledge of the truth,” and be not in uncertainty all our lifelong about our standing before God.

If we abide not in God's law,—Christ's words, God's commandments, the truth,—then are we disciples of Christ in empty profession only—not in deed, and cannot know the truth, and are not free,—but in bondage. Keeping but a portion of the law, and leaving a part unobserved, renders us like Saul, sinners, and rebellious to God. Death is in error, is as true as God.

Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—Jas. 5:19, 20.

The errorist is a great sinner, a multitudinous sinner; and unless he turns therefrom, will die! Eternal consequences, therefore, are suspended on what we believe and do. “Sanctify them through thy truth;” that is, God's commandments.

## Conference Minutes.

### SPRING RIVER.

Conference convened in the saints' chapel at Webb City, Missouri, September 10, 1897, at eight p. m.; O. P. Sutherland in the chair, J. C. Chrestensen secretary, assisted by W. C. Cather. The following elders reported: J. A. Davis, T. S. Hayton, W. France, J. W. Thorp, W. C. Cather, J. C. Chrestensen, F. C. Keck, O. P. Sutherland, E. E. Bradley, J. M. Richards, E. W. Depue, A. H. Herke, S. Maloney, W. S. Taylor, Z. Decker, G. W. Hobart; Priests G. W. Beebe, Jr., G. A. Hiser, J. L. Lancaster, and R. H. Davis; Teachers L. McCall, G. M. Hinkle, and A. Free; Deacon E. Richards. Branch reports: Weir City 95, Webb City 203, Maysville 58, Columbus 51, Angola 81, Tiff City 20, Blendsville 108. Bishop's agent, J. M. Richards, reported: On hand last report \$5.30; collected since \$86.55; total amount paid out \$77.50; on hand \$9.05. Treasurer, J. C. Chrestensen, reported: On hand last report \$3.26; collected since \$3.25; expended \$3.60; on hand \$2.91. He also reported as having \$4.78 in the tent fund. District secretary, J. C. Chrestensen, reported. A communication from T. C. Turpen of the Keighley branch was read, after which W. S. Taylor, W. France, and A. H. Herke were chosen as a committee to investigate the legality of the procedure of disorganizing the Keighley branch, by branch vote. The committee reported that branches were organized by superiors, hence subject to superiors. On motion the Keighly branch was disorganized, and the one in charge of the records of said branch requested to turn them over to the district secretary. A communication from Ira B. Mullen was read, after which F. C. Keck, E. E. Bradley, and J. W. Thorp were appointed as a committee to make further investigations into the Mullen and Ross difficulties. Levi J. Hisle, Scammon, Kansas, was recommended for ordination to the office of priest and same provided for. A motion to petition General Conference to grant the privilege of dividing the Spring River district prevailed. The election of district officers for the ensuing six months resulted in the reelection of the old officers. On motion the secretary and treasurer's expense bill was allowed. Preaching by W. C. Cather, A. H. Herke, J. M. Richards, and F. C. Keck, each effort being able and instructive, and the prayer service spiritual. Conference adjourned to meet with the Blendsville branch, December 3, 1897.

## Sunday School Associations.

### GALLAND'S GROVE.

Association convened at Galland's Grove, October 8, 1897, at ten a. m.; assistant superintendent R. Wight in chair, Fred B. Shumate secretary. Eight schools reported with good results. No reports from Galland's Grove and Coalville. On motion C. J. Hunt was allowed to act as delegate for Pilot Rock

and Auburn schools. Verbal reports from superintendent, assistant superintendent, chorister, local officers, and teachers were given, manifesting good interest. Voted that the Pilot Rock school be allowed to join the district association as per request. It was decided to hold a two days' institute before the setting of the next convention, presidency to appoint the time and place. A model Sunday school was held at four p. m., and a good entertainment given in the evening. In session October 9, at 8:30 a. m., convention ordered that district officers, and local officers and teachers submit their reports in writing to the secretary, hereafter. Papers read by J. O. Booth and Clara McCord, ordered sent to editor Sunday School Department *Saints' Herald* for publication. Adjourned to meet at Dow City, Friday preceding district conference.

**SOUTHEASTERN ILLINOIS.**

Convention convened at Arrington, Illinois, October 8, 1897. Officers of the association all present. The day was spent in discussing various subjects which had been arranged previously and speakers assigned. Brn. M. H. Bond, V. D. Baggerly, I. A. Morris, J. D. Stead, F. M. Slover, W. H. Brewer, Charles Barmore, A. H. Burroughs, and Sr. Heppie Morris were speakers on the program, also Bro. Carter. The program was interspersed with singing and a very touching recitation by Bro. Barmore. The closing hour was taken for hearing reports of officers and of schools. The district has only three schools in active condition, with a total membership of 146. Secretary and treasurer's report read and adopted; amount in treasury \$2.04. Superintendent's report was also read. The following officers were then elected for the ensuing year: Superintendent, J. D. Stead; assistant, I. A. Morris; secretary and treasurer, Arthur H. Burroughs. Adjourned to meet the day previous to convening of conference, at the same place.

**Miscellaneous Department.**

**NOTICE TO SUNDAY SCHOOLS.**

There are complaints coming in to the Herald Office all the time that the *Quarterlies* are not sent out early enough so that the Sunday schools may receive and distribute them before the beginning of the quarter. We wish to notify the schools that the fault does not lie with the office; the trouble lies with the Sunday School association, by reason of them failing to get the copy for the *Quarterlies* in our hands soon enough to get them printed in time to send out any earlier than we are sending them. As soon as they correct this matter the schools will get *Quarterlies* on time. The *Quarterlies* are not under control of the Herald Publishing Company, but are issued by the Association. They are not edited at the Herald Office. The Herald Office prints and mails them, for the Association, when they are placed in its hands.

F. CRILEY, Business Manager

42-2t

Herald Publishing Company.

**CHURCH RECORDER'S REQUEST.**

No reports have arrived from any of the branches in England during 1897 excepting one of Zion's Hope (London) in March. The latest received from the branches in the Manchester district were those dated December 31, 1895, and a still longer time has elapsed since any came from those in the Birmingham and the Sheffield districts. I would now ask that full statistical reports be sent in. Even if some of the branches are now inactive, or even disorganized, a persistent effort should be made to learn and to report the names of all who have died, or who have otherwise been lost to the church since last reported, with the dates thereof, as nearly as can be found. Thus the Church Records may be cleared of the names of those who are either physically or spiritually dead, who have been legally dealt with.

Since the reports for December, 1896, no reports have been received from the Australian branches, but doubtless they will arrive.

From the following portions of the United States reports are now due: Those from the Fremont district for June; Spring River for September; Kewanee for September; Western Maine for May and September; Minnesota for June; Far West for June and September; Independence for September; Central Nebraska for August; Nevada for June; Kirtland for July; Southeastern Ohio for September; Pittsburg for June and September; Montana for June; Western Texas for August, and Southern Wisconsin for September.

It should be remembered (or notice of the fact be now taken) that on pages 152 to 156 of the Rules of Order, which the church has adopted as a law to govern its organized bodies and conferences, that district officers (or branch officers where there is no district organized) should send the original reports of the branches directly to the General Church Recorder, not simply a transcript of said reports, as the manner of some has been.

And it is evidently provided and intended, both in the Doctrine and Covenants and in the Rules of Order, that all presidents and clerks of branches and districts should make it a part of their work to see that an account is given of all members of the church, so far as they may be able to obtain the facts concerning baptisms and membership, and about the death or other losses of members, whether it be as to present existing branches, or broken organizations, or scattering members, everything that may properly come under their notice or charge. This in order that exact accounts may be sent up to this office, and the facts be placed upon the General Record, all gains, losses, ordinations, marriages, etc.

October conferences are advertised to be held in the districts of Chatham and London, Ontario; in the Florida, Alabama, and the Mobile districts; also in Northern and Southern California; Northeastern, Southeastern, and Nauvoo districts, Illinois; Decatur, Des Moines, Fremont, Galland's Grove, Little Sioux, Iowa; Northeastern Kansas; Massachusetts; Northern, Southern, and Eastern Michigan; Minnesota; Nodaway and North-

eastern Missouri; Northern and Southern Nebraska; New York; also in other districts in November and December. As far as possible let the reports of the branches that are presented at the above conferences be forwarded early, to be placed on record before those crowd in from the January, February, and March conferences.

Scores of letters, perhaps hundreds, in which I have asked for corrections or for additional items as to births, baptisms, ordinations, etc., remain unanswered. To make the General Record perfect, and also to bring harmony between it and the branch and district records, as to each name and its complete items, it is needful that work should be done by all concerned, and that I should receive answers as to the real facts and figures. If letters are neglected then the Church Records are left in an imperfect condition, and not as reliable as they ought to be. This part of the labor takes ten fold more time than does the mere copying of names and items from correct reports at first; for the reason that thorough investigation is made necessary, as well as much correspondence with branch and district clerks. If branch clerks make their replies to the district clerks then the latter can send copies or the originals to me for use and to be filed for reference.

I would again respectfully ask the missionaries and local ministry to send in full reports of all whom they (or others) baptize who may not be placed on branch records, that such may be recorded in the book kept for that purpose. I will send blank forms to all who may request such.

Your brother,

H. A. STEBBINS,  
General Church Recorder.

LAMONI, Iowa, October 6, 1897.

41-2t

**WANTED.**

The post office address of Elder George W. Roberts, who is a member of the branch at Allendale, Missouri, but last known residence was at Davis City, Iowa.

ROBT. M. ELVIN, Dist. Pres.

LAMONI, Iowa, Oct. 20, 1897.

**NOTICES.**

Notice is hereby given to the saints of the Spring River district, and to whom this may concern, that the records of the one time Galesburg and Arcada branches (and perhaps other branches) have been mislaid or lost to the district, and that any information that will lead to their whereabouts will be thankfully received, or if sent to the district secretary, transportation expenses will be refunded. Will the one having the Keighley branch records in charge please forward said records to my address.

J. C. CHRESTENSEN, Sec.

JASPER CITY, Missouri.

Wanted, a home among some of the saints for a poor sister who is getting along in years, but who is smart and able and willing to work; also a good hand in any kind of sickness. Anyone wishing to give a home to the sister will be doing a deed of Christian

charity. Address C. D. Gerrish, 129 Centre Street, Dorchester, Massachusetts. 42-2t

#### CONFERENCE NOTICES.

Conference of the Kentucky and Tennessee district will convene on Saturday, November 13, 1897, ten a. m., at the new Bethel church, near Sedalia, Kentucky. A full representation is greatly desired; business of importance to transact. Those not attending whose duty it is to report, will please do so by letter to J. D. Myers or T. W. Chatburn, Sedalia, Kentucky. Come up, brethren, bringing the Spirit of the Lord with you, and assist in having a grand conference.

T. W. CHATBURN, Pres.  
J. D. MYERS, Sec.

The Nevada district conference will convene November 20 and 21 at the Fairview schoolhouse, Carson Valley. All are earnestly requested to be present. Presidents of branches, please bring or send the reports of the same.

T. R. HAWKINS, Pres.

#### DIED.

SHULTZ.—Sr. Martha, wife of David J. Shultz, at Santa Ana, California, September 2, 1897. Sr. Shultz was born February 12, 1811; came West in 1860. Sr. Shultz was a member of the M. E. Church for thirty years. Hearing the gospel in its fullness, accepted it some three years before her death, and died in hope of a glorious resurrection. Funeral sermon by Elder D. L. Harris.

BAILEY.—Bro. Oliver J. Bailey was born at Adrian, Michigan, May 7, 1835; was baptized at Concord, Minnesota, by Elder E. C. Briggs, April, 1862; ordained an elder August 29, 1863, at Fox, Kendall County, Illinois, by Elder John Shippy and others; died at Davis City, Iowa, September 1, 1897. Funeral services were conducted by Elder Asa S. Cochran; buried in Rose Hill cemetery, Lamoni, Iowa. His faithfulness until death assures him a crown of life.

CORNETT.—Near Davis City, Iowa, August 23, 1897, Maud, oldest child of Aaron and Rosa Cornett, grandchild of Sr. Carter, aged 7 years, 4 months, and 7 days. She was a dutiful child, and kind and loving in disposition. The parents, three little sisters, and many friends mourn her departure. Funeral services by Elder H. A. Stebbins, at Davis City, on September 19.

HUDELSON.—At Cincinnati Landing, Pike County, Illinois, September 12, 1897, Bro. Eugene Hudelson, son of Bro. O. C. and Sr. Fannie E. Hudelson. Said brother was born February 14, 1887, and baptized by Elder F. M. Weld, June 16, 1896, and was a good and active little saint. When he was first taken sick he said he was not going to get well, nor did he want to; said he had promised the Lord he would come and live with him. At the very last moment he bade his people all good-bye, and told them not to mourn him, and said if they could only see what a nice place he was going to they would want to follow.

JOHNSON.—Sr. Emma Johnson was born November 15, 1867; died September 27, 1897. She was baptized a member of the church

October 13, 1878. Mother, two sisters, brother, foster brother, and a host of relatives and friends mourn. Sister Johnson was buried from the Mission chapel, Lasalle County, Illinois, September 29. Hundreds of people were in attendance. Sermon by Elder F. M. Cooper, assisted by Elder Thomas Hougas.

ARCHIBALD.—Catharine Ruth, daughter of Bro. Coventry and Sr. Charlotte Archibald, passed peacefully away September 23, 1897, at her home in St. Joseph, Missouri, aged 2 months and 17 days, after a very brief illness. The darling babe was laid away on Sunday, September 26, services at the church in charge of Bro. G. W. Best, sermon by Elder J. M. Terry from Genesis 1: 1 with Revelation 22: 20, 21.

KUYKENDALL.—At the home of his parents in Atascosa County, Texas, August 23, 1897, David E., son of Absalom and Drusilla Kuykendall, aged 35 years, 4 months, and 17 days. He was baptized July 15, 1894, by Elder T. J. Sheppard, and lived a consistent saint, bearing with commendable fortitude the five long weary years of suffering that only ended in his final release in death. A large circle of relatives and friends mourn. To his aged parents the loss is especially severe, he being their chief support. May the hope and comfort of the gospel come to them as a cheering benediction from him that doeth all things well. Funeral services by Elder George Montague in the saints' place of meeting, San Antonio, Texas, Sunday, September 26, 1897.

PIERCE.—At Baltimore, Maryland, September 18, 1897, Sr. Lettie S. Pierce, wife of Captain Isaac D. Pierce, of Dennisport, Massachusetts. She was accidentally drowned from her husband's vessel. Not a living person has been found who saw her fall into her watery grave. It is a sad and severe blow to husband, relatives, church, and neighbors. She was of a kind heart and gentle disposition, and in her church life "did what she could" for the gospel. By her life in Christ, death had no terrors for her, and she resteth where there is "no more pain." The expressions of sympathy in the gift of flowers were many and varied. Her body was brought home and funeral services were held September 22 by Elders John Smith and George W. Robley. Music was furnished by Baptist friends. "Blessed in the sight of the Lord is the death of his saints."

BIERLINE.—Sister Minnie, wife of Mr. Samuel Bierline, and daughter of Sr. Mary Ode, of Clarksdale, Missouri, was killed in a runaway accident near her home at Oakdale, Dunn County, North Dakota, on September 12, 1897. Her age was 29 years and 8 months. She leaves husband and two little boys in great bereavement, while the hearts of the mother and three sisters are greatly saddened by the sudden death of daughter and sister. Sr. Ode writes that she is comforted in the assurance that ere long she will meet the loved one in the paradise of God. The funeral was held at Dickenson, in Stark County, Mr. Strohmeier of the Presbyterian Church officiating, and there she was buried.

H. A. S.

YEATMAN.—Sr. Rebecca K., wife of Bro. Jeremiah Yeatman, at Freehold, Monmouth County, New Jersey, October 5, 1897, after two years of painful suffering, passing away firm in the faith and hope in the first resurrection. Husband and one daughter mourn. Funeral sermon the 8th, by Elder A. H. Parsons.

KAY.—Sr. Betsy Kay was born June 11, 1825, at Little Bolton, Lancashire, England, and died September 21, 1897, aged 72 years, 3 months, and 10 days. She married Edmund Kay, December 26, 1850, and united with the church in 1847; came to Council Bluffs, May 2, 1851, where she has since resided. Three children and one brother mourn. She was a kind and affectionate mother and exemplary saint. Funeral sermon by Elder T. W. Williams at the residence, Council Bluffs, Iowa.

WIKLUND.—Bro. Carl Wiklund died at his home in Logan, Utah, October 3, 1897, after an illness of four months or more, the last few weeks having suffered a great deal, but he sank quietly to rest at the last. Bro. Wiklund was born March 2, 1827, at Faland, Sweden. He emigrated to Utah in 1864, and has resided in Logan ever since. He and his companion (who survives him) were baptized into the Reorganized Church in 1891 by Elder Peter Anderson. Funeral services were held at his house conducted by S. D. Condit, assisted by Elders Hansen and Ballif, of the Utah Church, who spoke in very commendatory terms of his upright and orderly life.

BROWN.—At Ladd, Illinois, October 2, 1897, George Dorrow Brown, son of Mr. and Mrs. George Brown, aged 7 months and 4 days. Blessed May 30, 1897, by Elder Frank Izatt. The funeral services were conducted by Bro. Adam Fletcher, with good effect, to many attentive hearers.

BEIRLEIN.—At her home, near Kidder, Marshall County, South Dakota, September 29, 1897, Sr. Elizabeth S. Beirlein, daughter of Bro. John P. Beirlein. Deceased was born at North Freedom, Wisconsin, February 28, 1876. She was baptized November 17, 1895, by Elder Joshua Hackett. She was young in the work of the gospel, but advanced in godliness. Was faithful and zealous in the Master's work, and had the esteem and respect of those who knew her, both in and out of the church. Father, mother, two brothers, and three sisters mourn her departure. Funeral services were held at the house. Her remains were laid to rest in the cemetery near Britton, there to await the sounding of the trump on the morn of the first resurrection. Sermon by Elder Swen Swenson.

PROVOST.—Sr. Elizabeth, wife of Bro. Richard Provost, died suddenly, while seated in a chair at the home of Mr. Ruben Golden, near Rodney, Iowa, on the 6th of October, 1897, where she had gone in company with her daughter-in-law for the purpose of calling on a sick woman; aged 59 years, 1 month, and 15 days. Funeral services were conducted at the home of her son-in-law, Mr. Grant Updyke, near Charter Oak, Iowa, October 8, by Elder C. E. Butterworth. The remains were laid to rest in the cemetery near Charter Oak to wait the resurrection of the pure and good.

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Continued from page two of cover.

with the Syriac version of the scriptures. If this opinion be true, then we have the "Diatessaron" at second hand only; and competent scholars declare that our Arabic text has the appearance of being a faithful rendering of the Syriac from which it is translated. If, then, the variations which we find in it from the Gospel text, as this appears in other early authorities, date from Tatian himself, it follows that the original composition of even the latest of the Gospels must be put at a point very considerably anterior to the middle of the second century in order to allow time for these divergencies to be propagated.

DEMOLISHES BAUR'S VIEWS.

Thus, along two lines of argument we find that the reappearance of the "Diatessaron," though it does not enable us to fix absolutely the date of the composition of the Gospels, yet demolishes the extreme views of Baur and his followers, and pushes back the origin of the Gospels to a period when the friends and companions of the apostles were still alive and could have testified whether the narratives which passed under their names were indeed their work or not.

If the Gospels were not written later than A. D. 120, and this the evidence of the "Diatessaron" seems to establish, then it is very difficult to argue with any plausibility that they fall outside the apostolic age at all. More than this we must not expect to be able to prove by evidence of this class. We can hardly hope to discover any ancient work which will authoritatively fix for us the exact years in which each of the four Gospels was written. It is enough for us to know that they belong, even the latest of them, to the age of the apostles, and that there is no reason, so far as external evidence is concerned, to doubt the traditional belief that they were written either by the apostles themselves or by their companions.

One discovery has thus served to ruin the structure which Baur and his followers reared upon their own imaginings and to render any similar theory much more difficult and less plausible.—*F. G. Kenyon, assistant in the Department of Manuscripts in the British Museum, in McClure's Magazine.*

The Saints' Herald.

(Established 1860.)

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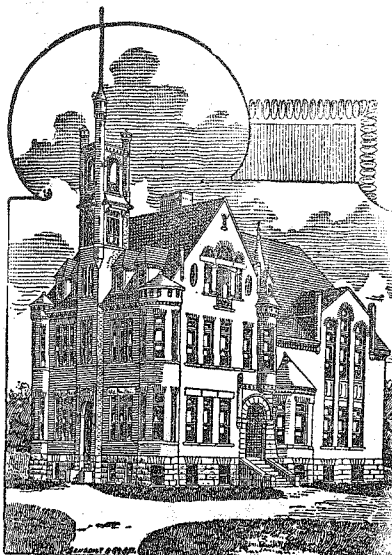
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# THE SAINTS' HERALD.

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

Vol. 44.

Lamoni, Iowa, November 3, 1897.

No. 44.

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## OF THE BASEL CONGRESS.

### THE VASTNESS OF THE PROPOSED PLAN NOW ON FOOT TO COLONIZE THE JEWS.

THE Rev. Dr. Schepsebel Schaffer, rabbi of the Shearith-Israel congregation of Baltimore, delegate to the congress of Zionists, held at Basel, Switzerland, on August 29, 30 and 31, arrived home yesterday on the Umbria. Dr. Schaffer was sent to the Jewish congress by the unanimous vote of the Zionist associations of Baltimore and Boston, and was the only representative of the American Jews at the great international gathering, the first ever held by the Zionists, who have been working for forty years on the scheme of colonizing their race in Palestine.

The magnitude of the colonization scheme is not generally appreciated in this country, where the Jews have equal rights with the Gentiles, and consequently nothing to gain by emigrating. In Europe, however, the matter has been secretly agitated in some countries, openly in others, and the congress was the first step toward a realization of the planning of years. Dr. Max Nordau, the author of "De-

generation," is vice president of the Zionists. Dr. Theodore Hertzfel, editor of the Neue Freie Presse of Vienna, is the president.

The congress was conducted very quietly on account of the opposition of certain countries to anything like organization among the Jews. Only the most meager information about the work of the congress has reached this country. Dr. Schaffer told a Sun reporter some of the details. He said:—

"It is, perhaps, easier to explain the object of the congress in the words of our vice president, Dr. Max Nordau, than in any other way. Addressing the congress on the first day he said: 'There exists in every part of the world a specific condition of Jewish disaster. In the countries of Europe the Jews, in great part, are suffering from the oppression of potentates. In other countries they suffer from the mockery and ridicule of the anti-Semites. There is no friend to the Jews to rise up and protest against the cruelty and ridicule to which our race is subjected. We are friendless among the races of the world, and that fact leaves us but one course. We must stand together and help each other by all legal and loyal means. It is the prevailing sentiment of the race, I believe, that the best course to be pursued is to colonize Palestine so that those who have been driven from their homes by the cruelty and persecution of tyrannical rulers can find there the land to build houses on and the implements with which to till the soil. It is to start this work well on its way that you delegates have been called from every corner of the globe to assemble here in convention.'

"The colonization of Palestine is no new thing, as you probably know, but the present advanced condition of the work is not appreciated at all in America or England. Recent events, continued persecutions in countries like Russia, where millions of Jews are forced to lead lives like hogs in a gutter, have made it wise to push the work as fast as possible. It cannot be accomplished in one year, probably not in two, for there are tremendous

prejudices and obstacles that seem almost insurmountable to be overcome. But the Zionists came to one conclusion, the effect of which will be felt all over the civilized world. That was to go ahead steadily from now on never stopping until Palestine is colonized with millions of Jews or it becomes apparent that the consummation of the work is impossible.

"There were 204 delegates from all parts of the world at the congress. Russia had the largest representation, sixty delegates being present from that country. There were thirty from Austria, and ten or fifteen from each of the other European countries. The Russian delegates came to Basel very quietly and as tourists. They could not come as representatives from Jewish organizations in Russia, because our race is not allowed to organize in that country. It would be scarcely wise for them to publish their intentions of going to Switzerland, so they came as ordinary travelers to Basel and took their seats in the congress without any announcement. There were three delegates from England and myself from America. The Rev. Adam Rosenberg, formerly a rabbi in this city, but for the last two years a worker in Palestine, was also a delegate and a representative of America, but I was the only delegate to go direct from this country to the congress.

"I must say that rarely has a body of men so distinguished in letters and the sciences been brought together in Europe. The delegates were men high up in the various walks of life, men of intelligence and courage, who can scarcely fail in the work they have undertaken. There were professors, doctors of medicine, lawyers, engineers, clergymen and men of literature, all met together for one purpose, the rescuing of the race from the oppression it has suffered for so many years.

"The reason for the small representation from England and America is the satisfaction of the Jews in these countries with their present condition. They are in sympathy with the Zionist

movement, however, as the sending of their delegates indicates.

“Of course the money necessary for the colonization of Palestine, how to get it, and the best means of using it after it is raised, were among the important questions taken up by the congress. It will take nearly \$100,000,000 to carry out the work, and the money is to be raised from the Jews themselves. Every Jew in the world is asked to contribute twenty-five cents a year at least. Of course others will give more, but with that as a minimum it will not take a great while to raise the fund necessary for the work. This vast sum may seem a deal more than necessary for the carrying out of our scheme, but it is not. It must be remembered that there may be 5,000,000 people thrown into Palestine if we are successful. Each family has to be supplied with land, a horse, a cow and implements with which to till the soil. The colonists will all have to be started in life, and the expense of doing this will be enormous.

“A committee of twenty-one delegates was appointed to lay out the work and to take charge of it for the present. The committee will have its principal headquarters in Vienna. Neither England nor America is represented in this committee.

“Sixty thousand petitions pledging support were presented to the congress, and 550 telegrams indorsing the work were received on the first day. Probably the most interesting thing about the congress, however, was the reading of papers by the various delegates on the condition of the race in their respective countries. The worst reports came of course, from Russia. No papers on the subject of the Jews in Russia were read. It would not be a safe proceeding. But the matter was discussed, and it can be said that the Jews are worse off there to-day than they have been in years. Up to the time of his death the late czar, Alexander III., grew harsher every day in his treatment of the Jews. His son, Nicholas II., the present czar, is following in his footsteps.

“The Jews in Roumania are almost as badly off as those in Russia. There are 720,000 of them. They are looked on as interlopers and have absolutely no rights. Their children cannot go to the schools, and they are a poverty-

stricken and friendless lot. They are suffering greatly, and there seems little prospect for any relief for them. A paper on the Jews in Galicia, in Austria, told of frightful poverty and great persecution from the anti-Semites. A million of them live in one small quarter, and although they have rights under the law, none are granted to them. In Austria and Germany the Jews do not seem to be so badly off. The poverty is not so great, but they are excluded from all offices and have few privileges. There were no complaints from this country or England, and it was the sentiment of the congress that the race is better treated here than anywhere else in the world.

“Dr. Nordau, in an address on the growth of anti-Semitism, said that when France, under Napoleon, granted the Jews equal rights, other European countries followed suit. They did it in the same way that they would imitate a French fashion, because they thought it the proper thing, he said. In England, though, he declared, it was just the opposite, the statutes giving the Jews equal rights there being the result of the wish of the people. In the other European countries where there are laws giving the Jews the same rights as other people, they are simply dead letters on the statute book.

“I feel sure that our work will be successful. I am heart and soul with it. While I was away I spent two or three days in Russia and got some idea of what the Jews have to undergo there. They are looked upon as animals, not human beings. There are 5,000,000 of them, and they are so jammed into one little district of the nation that life is almost unbearable. They have scarcely enough air to breathe. They have no rights and only five per cent of the children are allowed in the schools. Every effort is made to keep down the cultivation of their natural intelligence and they are persecuted in one way and another the whole time. The latest outrage was a government edict forbidding any of them to indulge in the wine or liquor business. These are now destitute and unable to turn their hands to anything.

“We think it very probable that the sultan of Turkey will grant us the concessions we want in Palestine.

He has never persecuted the Jews. There are thirty Jewish colonies in Palestine now, with a total of about 3,000 persons. That is the result of forty years' work, which will give you an idea of what we've got ahead of us. The last thing the congress did before adjourning was to send a telegram of thanks to Turkey's ruler for his generous treatment of his Hebrew subjects.”—*New York Sun*.

Among the topics discussed by the editor of the *American Monthly Review of Reviews* in the November number of that periodical are the Greater New York political campaign, other municipal elections, the “Referendum” in American elections, the foreclosure of the Union Pacific, the crisis in Spain, recent events in Cuba, England's attitude towards bimetalism, the proposed international sealing conferences, politics in Eastern Europe, Australian federation, and the careers of Charles A. Dana, George M. Pullman, and Neal Dow.

#### CARING FOR THE TEETH.

Do not eat, or do not feed your children on, white bread, which is deficient in phosphates, and causes the teeth to crumble. A little hard food requiring thorough mastication should be taken at every meal. The teeth should be brushed both night and morning. Avoid sweets. Drink at least two quarts of water a day—a glass the first thing in the morning, another the last thing before going to bed, the remaining quantity between meals. Consult a good dentist about every six months.—*October Ladies' Home Journal*.

#### ADDRESSES.

Peter Anderson, Stanberry, Missouri.  
 W. T. Bozarth, 3205 Adams Street, Denver, Colorado.  
 R. E. Grant, No. 848 Home Avenue, Grand Rapids, Michigan.  
 Richard Bullard, Arlington Heights, Massachusetts.  
 E. F. Shupe, No. 3600 Cook Street, Denver, Colorado.  
 M. H. Bond, No. 2512 Slatery Street, St. Louis, Missouri.  
 E. C. Briggs, No. 773 Sixty-Sixth Street, Englewood, Illinois.  
 Alma Kent, No. 2925 Rose Hill Street, Philadelphia, Pennsylvania.  
 T. A. Hougas, Supt. Gen. S. S. Association, Henderson, Iowa.  
 W. N. Robinson, Sec. Gen. S. S. Association, Independence, Missouri.  
 W. R. Armstrong, secretary, 14 Council Street, H., Manchester, England.  
 S. F. Mather, assistant secretary, 15 February Street, C. on M., Manchester, England.  
 Henry Kemp, Box 659, Shenandoah, Iowa.  
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 J. W. Wight, 528 East Second South St., Salt Lake City, Utah.  
 T. W. Williams, No. 206 Harmony Street, Council Bluffs, Iowa.

# THE SAINTS' HERALD.

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

Book of Mormon, page 116.

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, NOV. 3, 1897.

### CONVERSION.—NO. 2.

IN common acceptation and use the word conversion means a "change of heart," and is associated with the idea of "getting religion." In the broader sense it means change from one state, thing or religion, to another; a transformation or turning.

From the several standpoints of religious vision various views are entertained as to the fact and evidences of conversion. We once knew a young man who cited in proof of his conversion that he had been confirmed and formally received into the church under the theoretical tuition of which he had been raised from infancy. His life, so far as was noticeable, revealed no change. His habits, conversation, and preferences were such as characterized those who made no religious pretense; yet he seemed to believe, solemnly, that there had been wrought for him by his formal church reception all that was required to insure eternal safety.

We heard another advertise his conversion and give the day and hour when he experienced the change by which he became a saved man. To judge from his word one would at first incline to the thought that he had, in faith, compassed the great redemption plan. Upon questioning him, however, as to his attitude in relation to the ordinances enjoined by Christ, he not only declared against them, but became angry at our suggestion that their observance was comprehended in absolute conversion to Christ.

Still another man, who stands within what we are pleased to call the "true fold," was recently engaged in conversation with an enthusiastic member of another church, and took occasion to ridicule the claimed con-

version of the latter, because neither baptism nor the laying on of hands had figured in it. This brother, in his effort (as he viewed it) to set forth the true gospel order, used coarse and unbecoming language and became boisterous and vehement in his demeanor. A few minutes later he was in company with a godless throng and was found gloating over the fact of having "cleaned the other fellow up," and said that he liked to talk "this doctrine" because with it he could "smash every other creed in Christendom," and it delighted him to "see his antagonists squirm." Still later he was seen and heard vieing with the rest of the company to see which could relate the most vulgar and obscene story in the direction in which the conversation had drifted. Had we been a stranger to him and been told that there was one "converted," man in that company, and had we been requested to pick him out, we would certainly have passed this brother many times before selecting him as a possibility.

We happen to know a very few exemplary members, in all that goes to give moral standing in the church, and who are enthusiastic in advocating the "principles of the gospel," and are exceedingly careful to guard their personal influence, so that the church shall not be reproached; but who can scarcely bear to hear an earnest sermon on tithing without becoming annoyed, not to say angry. They frequently testify of miraculous exhibitions of divine power by which they were converted and which led to their acceptance of the doctrine and by which they were subsequently confirmed in the faith; but to them the gospel is "free as air" and money does not enter into the count in their conversation. They acknowledge no obligation other than their own volition in contributing. In all other respects Christ is their lawgiver, but in financial matters they are "a law unto themselves."

Here is variety—not infinite—but sufficient to provoke within us an in-

quiry regarding the conversion claimed in each case. Our inquiry is: "From what and unto what or whom have they been converted?" If we shall be answered: "From self and sin, to Christ," then we are justified in expecting a *transformation*. Have we found it? If the old characteristics of self are still conspicuous, where is Christ revealed therein? How much of Christ have they been converted to? How nearly complete has been the abandonment of self and sin?

In dealing with this subject the Apostle Paul embodied such sentiments as these in his writings: "Ye are not your own, for ye are bought with a price, therefore glorify God;" "baptized *into* Christ;" "put on Christ;" "Christ in you;" "be ye transformed by the renewing of your mind;" "reconciled to God;" "your life is hid with Christ in God," together with many others equally significant.

Does an emotional acceptance of religion, on the one hand, or a ritualistic observance or compliance with mere ceremonial requirements; on the other, meet the intent of these utterances? Does entrance into the church and securing the Spirit in certificate of our adoption end our obligation to "observe all things" commanded of Christ? Surely not.

The writings from which the above lines are selected come to us as the voicing of divine inspiration, and imply that the truly converted man is one who has forever abandoned the idea of formulating his own policy of salvation in any part or degree, and has adopted Christ's plan throughout. He has become completely reconciled to God's way of doing and has submerged himself into Christ, so that he himself is thereafter to be "hid"—his will and self are to be lost or buried out of sight, and his life is henceforth to be but a reflection of the divine purpose. His tongue is to express God's revealed thoughts on subjects comprehended in the saying process and his character is to remain on the altar of

consecration to God, to be "transformed" by divine methods, while all his movements are to be directed in harmony therewith. He is henceforth not his own, and he is not to be heard from, but Christ is to be heard through him.

If, therefore, faith, repentance, baptism, the laying on of hands, tithing, temperance, meekness, honesty, charity, and all that is included in them as factors operating toward that "holiness, without which no man shall see the Lord," are included in God's opinion of what is necessary, it is evident that conversion to Christ on our part means an absolute surrender of any opinions we may have had to the contrary, and an unreserved consecration of our powers to observe and execute the will of Him to whom we have been reconciled—to whom we belong. It means that we retain no lingering hope to yet convert Christ or his church to the ideas that were "our own." It means that those ideas are dead and buried in Christ. It means that God and Christ are to have preëminence in *all things* in our future course, without reservation in us. It means that hereafter Christ is to be heard from when we speak or act regarding his work. It means that our conversation shall be pure, our dealings honorable, our word reliable, our bodies clean, our intercourse lawful, our love unstinted, and that our powers and possessions shall be on the altar, subject to Christ's word and will in their direction and employment. It means that every man or woman's reputation shall be safe as our own on our tongues. It means, in fine, that God shall be manifest in us. It *does not* mean "getting religion," but Christ getting us and all we have and are, and his law having free course in us.

This is all implied in genuine "conversion to Christ," and high as this pinnacle of excellence is—far as it may now seem above some of us—we are obligated to aim towards it, and to earnestly seek to crucify all within us which opposes our growth in that direction, whether the obstacles be found in our heads, our hearts, our pockets, or elsewhere. Such absolute conversion as this, if occurring now, will save us from mortification of spirit and meagerness of "treasure in heaven" hereafter.

#### NOTES FROM ENGLAND.

WE are still busy on this side of the wave, but have been getting a little more experience and becoming better acquainted before having much to say. We have visited Manchester, Wigan, London, Sheffield, and Clay Cross since landing on England's shores. In each of these places we found an earnest band of saints, and a local ministry wide-awake and ready to meet every call for labor. These brethren surely are not much given to blowing their own horns, for the church in America has but little idea of the talent and zeal found among her local force in the British Isles. There are several young and progressive elders developing finely, and we see no reason why a ministry cannot be developed here in a short time who can take care of the work without much difficulty. We heard two of these young men the other night, and were both surprised and pleased. We could but ask ourselves: What are we here for, when here are men competent to tell the gospel story, and aggressive enough to occupy every inch of ground open to us?

Our colaborer, Elder F. G. Pitt, has labored in Manchester, Wigan, Warrington, Bristol, and London, England; and for the last few weeks has been in South Wales. So far as we have heard he has been cheerfully active and his labors have been well received.

We have not as yet heard from the willing, anxious debater, Elder Bradshaw, of the Utah faction, and we shall be very much surprised if we do.

We learn that at the last conference of the Western Wales district, Elder Ernest Dewsnup resigned the presidency, and Elder Reese Jenkins was chosen to succeed him. We sincerely trust that Bro. Jenkins will succeed to the satisfaction of his brethren, and secure the approval of the Divine Master; while Bro. Dewsnup will not be less useful because of change of position. Bro. Gibbs, of Morrision, Wales, expected to sail, in company with his two daughters, for America yesterday. We suppose they are now on the deep. From information received we conclude that his loss to Morrision and South Wales will be a serious one, so we regret to chronicle his departure; but trust that

Wales' loss will be America's gain, and that Bro. Gibbs and daughters will find a comfortable and happy home in the choice land.

We have been wielding the pen to some extent in defense of the cause, but were made to appear in a ridiculous light in *Reynolds' Newspaper*, of London. We had written in reply to some one who had published a rehash of the Spalding story, and the Editor undertook to condense, and such a condensing! Where we quoted from the article we were replying to, he left out the quotation, but published our comments thereon, so there seemed to be no basis to our argument. We felt chagrined and vexed, and have made up our mind to let Mr. Reynolds entirely alone. So should anything else appear in his paper derogatory to our cause, and no response follow, our friends will please to take note of the reason and make it as public as the occasion may demand.

Through the kindness of Bro. Thomas Bradshaw we were permitted to see some of the wonderful sights and historic places of London. The old "London Tower," around which some of the darkest chapters of English history cluster, were of peculiar interest. The weapons, armor, and cruel instruments of torture kept here as relics of past ages, brought vividly to memory scenes of blood and tyranny, of which we had read years ago. We climbed the stairs beneath which the bones of the murdered princes were found, and where the dark frowning walls of historic buildings surrounded us. We looked upon the spot where Anne Boleyn, Catharine Howard, Lady Jane Grey, and others were decapitated by the headsman's ax. In Westminster Hall we stood upon the spot (now marked by a small brass plate in the stone floor) where stood King Charles I. when the sentence of death was passed upon him by the self-constituted court in the days of the commonwealth. The visit to Westminster Abbey, where we stood beside the tombs, or walked over the ashes of royalty; St. Paul's Cathedral; Buckingham Palace; Houses of Parliament; Cleopatra's Needle; London Tower; and other places seemed like the recalling to the memory some half-forgotten dream; and we could hardly

realize that we were really upon the spots where were enacted some of the greatest as well as some of the darkest deeds of the world's history.

The country scenery in England, in many places, surpasses our expectation. It is not so wild, rugged, and romantic as that found in our western mountains; but the gently rolling wood-crowned hills, with green well-cultivated valleys between, are pleasant to look upon.

Any words of cheer from the homeland would be gladly received at No. 17 Dawson Street, Manchester, England. Bro. Pitt also has a keen appreciation of such things, and they will find him at No. 14 Gloucester Road, Bishopston, Bristol, England. But don't always expect an answer, for manifest reasons.

#### "WHO ARE THE DECEIVERS?"

WE give place in this issue of the HERALD to some correspondence between Bro. J. W. Wight, president of the Utah mission, and the editor of the *Deseret News*, official organ of the Utah Church. "Deceivers" are given to the habit of distorting facts, or of partly or completely suppressing them. The *News* has refused to give Bro. Wight's second communication to its readers. That the HERALD readers and others may have opportunity to measure, to some extent, the spirit and policy of the Utah organization, including that of the *Deseret News*, with a view to passing intelligently upon the question at issue, we publish both sides of the controversy:—

#### WHO ARE THE "DECEIVERS"?

To the Editor:—Your correspondent writing from Society Islands in your daily issue of the 2d inst., makes some statements which I trust you will grant me the space to correct. By numerical comparison the "Josephites" have rather the advantage of the Latter Day Saints Utah Church in those islands. Your correspondent claims 1,056 adherents, while by the report of our Recorder at our Annual Conference of current year we have 1,946. That certainly gives us "a sufficient number of listeners to encourage" us. As to deceiving the natives, no such effort has ever been made. Our first missionaries landed there in 1873, since when we have kept up the mission. We could not call ourselves other than Latter Day Saint elders without deceiving, for we have never gone under any other name, and our right thereto has been favorably decided in the courts. But we have never stooped to the subterfuge of passing ourselves off as elders of the Mor-

mon Church of which W. Woodruff is president, as implied by your correspondent.

With the desire for the elicitation of truth alone, I am yours respectfully,

J. W. WIGHT.

528 East Second South Street, SALT LAKE CITY, October 2, 1897.

We give place to the foregoing because we do not desire, either willfully or unintentionally, to publish misstatements without correction, or to deny a hearing to any person or organization that may consider himself or itself aggrieved by anything that may have appeared in our columns. At the same time there are insinuations in Mr. Wight's letter that cannot properly be passed by without notice. So far as concerns the figures given by him as to the membership of the Josephites in the Society Islands, the *News* raises no question. But in relation to the "deceiving the natives" proposition, by which Mr. Wight adroitly seeks to make it appear that the *News* correspondent made an implied misstatement, we most emphatically dissent. The "deceiving the natives" referred to by our Society Islands correspondent is the claim of Josephites that they are elders of the Church of Jesus Christ of Latter Day Saints—the church whose first Prophet and President in this dispensation was Joseph Smith, who was martyred in 1844, which church was organized by command of the Lord and never has been disorganized, but remains intact and is now presided over by President Wilford Woodruff; whereas the Josephites referred to are not elders of that church, but by the very name of their society are shown to belong to a "Reorganized" association which is not and cannot be the successor of the church which has no successor, but continues in existence fully organized. As to the alleged "favorable decision" of the courts, the one judge who gave the decision referred to, in a suit for property, was overruled by a higher court on a vital point, so that the Josephite suit failed. But no matter which way a district or State court should have given its opinion, it is the fundamental law in this country, and the principle of right, that a church itself is the exclusive adjudicator as to who are and who are not its officers and members. And all those who claim membership in the Church of Jesus Christ of Latter Day Saints, or who assert title to any part of the name or calling that belongs to such membership, without having the right thereto confirmed by the authority that is in the church, are pretenders or deceivers. Upon this point Mr. Wight may well consider the statement of the truth which his cunning assertion invited and has elicited.—*Deseret News*, October 8.

To the foregoing Bro. Wight wrote a reply, but which the *News* declined to publish. We append Bro. Wight's reply, together with the *News*' declination:—

#### "WHO ARE THE 'DECEIVERS'?"

Editor *Deseret Evening News*, Sir:—Not being at home I saw neither the publication of my letter nor your strictures thereon until Sunday night. Will you kindly permit me the following reply:—

I have no desire to act or write other than a gentleman should, and if there were a "cunning assertion," let me assure you it was not intentional on my part. In looking over the letter, however, as it appears in print, I confess that I see no "insinuation," neither "cunning assertion," but a simple denial of what appeared to me to be an implication. Of course, I know it makes a material difference as to the kind of theological lens we use as to how we see a thing.

As to court decisions, we had a "favorable decision" in gaining possession of the Kirtland Temple, as well as such a decision from Judge Philips relative to the "Temple Lot," the latter of which was in one sense only overruled; Judge Caldwell, of the appellate court, deciding against us on the question of *laches*—the sleeping on our rights, or not beginning suit soon enough; all of which implied two very vital facts: Had we not so "slept" the decision would have been ours by right; and that in all other points the decision had been just.

Both Judge Philips, as well as Judge Sherman, of the court of common pleas, Lake County, Ohio, decided that the church in Utah had gone astray from the teachings of the original church under Joseph Smith, Jr., in the introduction of polygamy, "Adam-God," blood atonement, etc., and had, therefore, lost the title to both the property and *name* of the said original church; such decision being based upon the *law* and the *testimony* in the case; President Woodruff being one of the witnesses in the latter suit.

We have never denied you the right to say "as to who are and who are not" your "officers and members," either by inference or otherwise; and it appears to me that this is a mere begging of the question, but the whole controversy has been on the ground of legal succession. Suppose it be true, as we claim, that you, as a church, have gone astray, who are to be the arbiters in the case? Not you as a church, certainly, for no church would ever convict itself!

Isaiah says: "To the law and to the testimony: if they speak not according to this word, it is because *there is no light in them.*"—8:20. The italics are just as they occur in the Bible, and not to call special attention. "The law and the testimony" in the Doctrine and Covenants, section 42, is: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her *and none else.*"—Emphasis mine. And section 49, says: "Wherefore it is *lawful* that he should have *one* wife, and they *twain* shall be one flesh, and all this that the earth might answer the *end* of its *creation*; and that it might be filled with the *measure of man, according to his creation before the world was made.*" I have emphasized as a means of comment. Have you, as a church, complied with "the law and . . . the testimony" in this direction? If earthly courts have no jurisdiction in ecclesiastical matters, why don't you, as a church, take possession of the Kirtland Temple? And why did God tell us in the revelation of 1833, that we were to "importune at the feet of the judge?" Why, sir, it is commonly recognized as a principle of jurisprudence that when an

ecclesiastical body disintegrates our courts have the right, legally, to step in as arbiters to determine which portion, if any, of such original body maintains its integrity in the direction of the original tenets and, therefore, has a right and title to the property and name of said original church.

But you may tell me that *you* are the original church without any question whatever, but you have no right to *decide*, as you are an interested party.

It is a further principle in law that the minority has the same right to be heard as the majority. Thousands never accepted the leadership of Brigham Young, and whether they were in the majority or minority, it matters not, they have the same right to be heard that you have.

If you maintain that the right is inherent in your church to decide the legality of your succession, you thereby advance an argument that acts as a boomerang to the vitality of your own existence; or, in other words, you put into the hands of the Catholics a club with which they can batter out your theological brains, for they have long since decided, both by Papal bulls and council edicts, that they are the only true and legal successor to the church as established by Jesus and the apostles.

I admit that the earthly courts may make wrong decisions, but so may ecclesiastical courts; so that all the argument attaching is as broad as it is long.

As to your statement touching "pretenders or deceivers," there is no more argument in it than when it is made by Catholics pertaining to you and other Protestant churches. Upon the question of "authority" both you and we must appeal "to the law and to the testimony." In that direction the "Reorganized" Church claims to have maintained a true integrity, both as to ecclesiastical and earthly law; and that God recognized the necessity of our allegiance to the latter is shown in the revelations given February, 1831, sec. 42; August, 1831; August, 1833, and December, 1833.

If, as a church, you have continued "in existence fully organized" (emphasis mine), what did Mr. Young mean when he said, "and we now, having it in contemplation soon to reorganize the church according to the original pattern?"—Italics mine. Had it gone away from the original pattern? From General Epistle written in Winter Quarters, December 23, 1847. *Millennial Star*, vol. 10, p. 86.

You may tell me that he had reference to the First Presidency, and that only, when he used the term "reorganize." Very well, there is little use for me to tell you that "re" means over. I do it rather to make the point clear. If, according to Mr. Young, you had to organize any portion or constituent part of the church over, to that extent you are a reorganized church, hence your "Reorganized" insinuation falls flat.

In an Epistle of the Twelve, of December 13, 1841, and to which is attached the names of nine of the apostles, the names of Brigham Young, John Taylor, and Wilford Woodruff among them, the very first paragraph reads:

"The building of the Temple of the Lord in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the saints at the present time, knowing as they do, that if this building is not completed speedily, *'we shall be rejected as a church with our dead;'* for the Lord our God has spoken it."—*Millennial Star*, vol. 18, p. 807. The italics are not mine this time.

Where had the "Lord our God" so spoken? In the revelation of January 19, 1841. Was the "house" ever finished? Let Mr. Young answer: "The saints, through hunger, and thirst, and weariness, and prayers, so far completed the Temple, despite the devices of the mob, that many received a small portion of their endowment, but we know of no one who has received it in its fullness."—*Journal of Discourses*, vol. 2, p. 32.

The Twelve say, "if this building is not completed;" Mr. Young says, "so far completed;" the Lord says, "I grant you a sufficient time to build a house." Until the last part was finished the house was not "built," and as such was never the fact the church must have been "rejected," hence the necessity to reorganize out of those elements that remained true and loyal to the counsel of God.

One request, Mr. Editor, in closing: Will you kindly inform me as to the names of those who ordained Mr. Young as *president of the church?* and when, and where it was done? Many times I have asked for "bread" on this point and have been given a "stone."

Still with a desire for the elicitation of truth,

I am, yours,

J. W. WIGHT.

No. 528 East Second South Street, Salt Lake City, October 12, 1897.

RESPECTFULLY DECLINED.

The *News* published the other day a letter from Mr. J. W. Wight, in which the gentleman took exception to a correspondent's statement as to the number of "Josephites" in the Society Islands, and also to a remark of the correspondent concerning a deception of the natives by the "Josephites," in calling themselves Latter Day Saint elders. To the statistics of the "Josephite" or Reorganized Church membership we made no objection, since they should know their own numbers. But to Mr. Wight's insinuation that our correspondent had misstated the case when he referred to the deception named, we made reply that the correspondent was right; that there was the effect of deceiving in the "Josephite" claim to the name Latter Day Saints, which belongs to the church organized under the presidency of Joseph Smith the Prophet, April 6, 1830. This church has continued in organized existence, and is referred to by Mr. Wight as the Mormon Church—the name commonly applied to it by its enemies prior to the martyrdom of the Prophet. To this name there now is no more special objection by its members than there appears to have been by the members of the church anciently to the name Christians which was first applied to the saints in former days at Antioch. The real and official name is not Mormon at all, however, and never has been. That title comes from the Book of Mormon, which the Latter Day Saints believe to be a divinely inspired record pertaining to the

American continent, as the Bible is of the part of the earth it relates to. The true name of the church held forth in all its records and public and private transactions, is the Church of Jesus Christ of Latter Day Saints.

Now comes another letter from Mr. Wight, in which he reasserts his former position, to which our former response stands as a reply. But he goes farther this time, and brings in new matter, alleging the "introduction" of certain doctrines into the church since the death of the Prophet, and he endeavors to argue thereon. As we are possessed of the knowledge that this alleged subsequent "introduction" of doctrines is untrue, there having been no incorporation by the church of new doctrines under the circumstances alleged, we decline, in the interest of truth and justice to our readers to give place to the communication. It would be as consistent for us to admit an article denying and arguing against the divinity of Christ and the facts of his crucifixion and resurrection, merely for the sake of providing both hall and audience for one who desired to promulgate such views, as to give place to these of an equally erroneous character on this other church subject. We make no complaint of discourtesy of Mr. Wight's manner of communication, but have endeavored to state pointedly our respectful declination of his letter for these columns, and the reason therefor, that there may be no misunderstanding or irritation in the matter.

We beg leave to respectfully repeat the substance of Bro. Wight's query, "Who ordained Brigham Young as president of the church? and when and where" was it done? Utah elders passing through the State of Iowa have invariably replied, "We do not know;" to these questions. It would aid those interested in the question of "succession" to have an official answer to these questions from the Utah Church. If such ordination took place it certainly was of sufficient importance to be made a matter of record. Have the church authorities any objection to a statement from said record? The Reorganized Church has long since published the facts connected with the ordination of its President. Let the facts be brought to light from Utah records that all may be able to learn if they have not learned, "who are the deceivers."

#### PRINCIPLE, NOT POLICY.

BRO. ISAAC RICHARDSON, of Cleveland, writes of the labors of Bro. A. H. D. Edwards, of Irondale, Ohio:—

I inclose from the Irondale, Ohio, *Courier* clippings of an article written by Adolphus H. D. Edwards in defense of the church, which has been misrepresented at that place. Bro. Edwards, with the assistance of Bro.

Lewis' family, is about to rent a hall and open up the work at Irondale. There is a very extensive tin mill located there, which affords employment to large numbers of people; and since Bro. Edwards (who works in the mill) preached Sr. Lizzie Lewis' funeral sermon, and has written an article for the Irondale *Courier*, there has been considerable inquiry concerning our faith, and we hope and pray that many there may find the truth.

The *Courier* article, written by Bro. Edwards, is a well-arranged statement of some leading facts of church history and doctrine. Bro. Edwards argues logically and in a spirit of fairness and candor worthy the subject of which he treats. His article is quite lengthy and contains matter that should correct wrong impressions and make friends to the church. One passage in it is striking, and worthy of repetition. We republish it as strikingly in harmony with the spirit of our work:—

We but aspire to rights in common, with no desire to war against flesh and blood, not stultifying our manhood or becoming cringing sycophants; rather evincing a purpose in life by a straightforward procedure, adopting principle as a guiding star through life, in preference to an hypocritical, wretched policy to obtain present advantage, which a legitimate course would not warrant.

The man who knows he is right is conscious of the power and force of the right, hence is content to abide the outcome when contending for it. He need not resort to policy, but acts from principle. "Principle" is indeed a guiding star that leads in straight paths. One knows where to find a man who acts strictly from principle. He can be located at any time and be depended upon to accept truth in any of its phases; he gives it support, hence is reliable and progressive. The man who acts from "policy" is unreliable, fluctuating, changeable, and cannot always be counted upon for good. He is liable to weaken both himself and his cause and to endanger the triumph of truth (for a time at least, for it finally prevails) by "compromise," through acting from policy. Jesus Christ, the great Leader and Teacher, acted from principle, not from policy. His example stands prominent and preëminent above the policy of the wily scribes, Pharisees, and minions of the Romans, who opposed him. Like his Father, "his paths are straight and his course is one eternal round." Policy is indeed a "hypocritical, wretched" course "to

obtain present advantage, which a legitimate course would not warrant." It darkens counsel and skulks in the dark, under pretense. Jesus taught men that their works should be in the light, that they might be seen and known—be made "manifest." "He that doeth truth cometh to the light." God's "wisdom is greater than the cunning of the Devil," or of men. The true course is to seek it and to work by it, openly and truly.

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Send the HERALD to relatives and friends in and out of the church. It will open the eyes of the unfriendly, dissolve their prejudices, and may convert them.

Work for the HERALD and help the cause.

#### EXTRACTS FROM LETTERS.

BRO. J. W. WIGHT, Sandy, Utah, the 20th:—

Am preaching nightly here with splendid interest. Have continuous work mapped out down to end of year. Am feeling well and *much* more hopeful. Feel almost as though an "awakening" has reached here.

Bro. J. J. Cornish, Farwell, Michigan, October 25:—

We took down the tent to-day and put it away for the winter; baptized one more, making ten persons baptized in all during our stay here of four weeks and two days. I start for home to-night, if nothing hinders. Am getting better of my cough and cold.

Bro. J. C. Foss, Conneautville, Pennsylvania, October 25:—

I leave to-day for Rockland, Maine, to move my family to their home at Independence, Missouri.

A letter from Bro. Isaac Richardson of Cleveland, Ohio, the 12th inst. reports the status of the work in that city:—

Our numbers are not increasing here in Cleveland, but good interest is manifested at the very instructive sermons which are being delivered by Bro. Willard J. Smith, who is laboring with us for a little season. I am priest of the branch here, and feel like working faithfully to move the glorious cause along, and hope yet to see the time when I can give my whole time to the latter-day work, for it has always been my desire so to do.

#### EDITORIAL ITEMS.

THE brethren at Beardstown, Illinois, have secured the services of Bro. M. H. Bond, who is billed to preach the word in Library Hall beginning October 24.

Bro. W. J. Vaughan, of Huntsville, Missouri, writes, adding his testimony to that of many who have written of the "gifts of healings" bestowed in answer to prayer.

Bro. F. M. Williams reports a branch of over fifty members at Wheatland, Missouri, where two years ago there were but one or two baptized. Bro. Sawley, Mannering, White, and others had been diligent, hence the growth which has resulted. Bro. F. L. Sawley was to begin a discussion with a Missionary Baptist at Hermitage, county seat of Hickory County, October 25; large attendance expected.

Bro. J. E. Ritter writing from San Antonio, Texas, October 20, commends to the saints a study of the parable of the man without the wedding garment. He thinks all should be prayerfully and studiously active in the interests of the cause. He commends to all the study of the Book of Covenants that understanding of duty may obtain among the laity with the ministry. Saints there were blessed in social and preaching services.

Some one sends us an unsigned letter on the subject of "secret societies," also a clipping on the same subject and from the same writer, we suppose, which the editor heads, "Very bitter." We do not publish unsigned articles. Personally we do

not believe in secret societies; neither do we believe in such extreme views that bitterness toward those who do not see as we do results. If the preaching of the gospel does not affect man for good, denunciation will not do it. "The wrath of man worketh not the righteousness of God."

Bro. F. R. Tubb wrote, late date, from London, England, of the status of the work in that metropolis of the world. He expresses himself as being highly pleased with the labors of Brn. Caffall, Pitt, and Smith, from America. The local brethren and others have been diligent, but their labors have simply reached a mere fringe of London's extensive area and population. Could such places as Exeter Hall, which seats five thousand, be secured for Bro. Smith and meetings be advertised in the London dailies, he believes many of the middle and other classes could be reached with the gospel. The brethren are in moderate circumstances, hence unable to make such moves. He hopes, however, to see the time when the London public can be made to see the character of the latter-day message. He regards it as a mistake to conclude that none but the poorer classes will heed the truth.

We omit the usual "communication" or doctrinal article from present number of HERALD, in order to give our many correspondents a hearing. There are so many more letters in sight that some must be content to be "boiled down"—not the correspondents, but their letters—for the present.

Bro. D. B. Alvord, of Muscotah, Kansas, wishes brethren in that field to call on him.

Some one sends us a page of *Boyce's Monthly* (where published not stated), in which appears a "short history of the Mormons," by one Frederic Weymouth, who writes plausibly and in a way to pervert the truth. He mentions the Reorganized Church in such manner as to make it appear a part of the Utah faction. This writer has surely belied his name; he has failed to weigh the words of his mouth or pen. He knows not whereof he affirms.

Bro. J. D. Wiltfong, Mound City, Missouri, requests prayer that he be restored to health. The preaching of

Brn. M. F. Gowell and Peter Anderson had resulted in the baptism of some, others investigating, the saints strengthened. Saints all united; never has been any jarring or strife among them; all at peace and in unity. A good record for a branch, sure, and worthy of commendation.

The Kansas City *Journal* of the 19th sent us by Bro. D. J. Krahl, of St. Joseph, contains a lengthy account of a purported interview with one Elder Kelsch of the Utah Church; also of the late local conference of that church held at Independence. The account includes statements attributed to Elder Kelsch that might appropriately be designated "rich, racy, and rare;" but whether or not the elder is correctly reported, we are unable to state. The item includes a statement to the effect that the influence of the Reorganized Church is dreaded by the Utah elders.

Bro. I. N. White, of the Twelve, reports good progress being made in his field. Reports from twenty-one of the laborers show the following items from July 10 to October 10: Sermons preached 954; baptisms 86; elders ordained 4; priests 2; teachers 2; deacons 1; branches organized 1; oral debates 1. There had been about the same number of local baptisms; the outlook is hopeful.

Sr. Emma Volz, of Minden City, Michigan, writes pleasantly of a trip with saints to attend a conference of the Northern Michigan district, in which all joined together in the spirit of unity and saintlike fellowship. We have not space for the letter, but commend its spirit. Saints who love one another and the cause are happy in the spiritual and social privileges of their gatherings.

Pres. A. H. Smith has been confined to his home, afflicted with rheumatism, for the past week or ten days. He is slowly recovering.

Bro. J. R. Lambert has been very ill of late. He is now sufficiently recovered to be up and about his home.

Of the work in Virginia, Bro. Erwin Dickey writes from Roxbury, that State, that opposition was quite pronounced in that region. The few saints there were doing what they could to press the truth upon the attention of the people. A hall, one opened for preaching, had been closed

because of threats against the owner. No doubt the gospel would be received in many other portions of the Old Dominion were the laborers sent sufficient for the harvest.

A letter from Bro. J. A. Dowker, Bayport, Michigan, reports a number baptized at the late Eastern Michigan conference. All were blessed of the Lord.

Sr. Maria Worwood, of Bozeman, Montana, aged eighty-four, writes desiring to bear testimony to the divinity of the work and the goodness of the Lord to her personally. She speaks from an experience of fifty-four years in the church. To her it is good to be in fellowship with the latter-day work.

Late arrivals include Bro. F. A. Smith, of the Nebraska missionary force; departures, Bro. J. W. Peterson to the Eastern Iowa district; Bro. H. A. Stebbins to the Northwestern Kansas district to labor at several points.

Even the Quakers (Friends) are awakening to the spirit of change and new departures in church life. It has been decided to confer legislative authority on the conference of the society. The plan now only needs the approval of the yearly meetings to become a law of the church.

Eighty-seven war vessels are being built in England alone. Thirty-four are for foreign governments. European declarations of peace are on a par with the story of the sick man who said to his enemy: "If I die, I forgive; if I get well, look out!"

Twenty-five persons were drowned in a train on the New York Central road, near Garrison, New York, October 24. The road bed washed out and the engine and several cars plunged into the Hudson River.

The worst blizzard known for years prevailed throughout the Dakotas, Colorado, and other portions of the Northwest on the 26th. Railroads and other traffic were interrupted by heavy sleet and snow.

French advices report a clash of interests between British and French commercial companies in West Africa. The trouble has arisen out of a question of disputed territory.

Bombay advices report reappearance of the bubonic plague at several points in British India, with forty-two



deaths at Hardwar. The disease is spreading at Poonah and Surat.

Continuing reports from the Indian frontier indicate that the rebellion of insurgent tribesmen against British authority is by no means quelled. The troops in a late engagement were hotly followed by the enemy to within a mile of the British camp. The confidence of insurgent tribesmen is increasing and they are offering a determined front in all directions. The British officers say the tribesmen excel in guerrilla warfare and are wonderful skirmishers. The enemy is fully supplied with ammunition, and large reinforcements are joining the insurgent camps."

Doctor Kathrein, President of the House, has resigned the presidency, from causes growing out of recent disorderly scenes in the Austrian Reichsrath.

The King of Siam has condemned a member of his suite to death because of a breach of etiquette committed at Lisbon, Portugal.

A disastrous storm throughout Japan, September 30; great damage caused by floods; 65,000 houses flooded at Nagoya; 42 villages with 10,000 houses submerged in the Kaito, Kaisai, Nakashima, and Haguri districts, with 66,100 peasants dependent on rations of food issued by the government; similar damage in other districts; the late rice crop destroyed in some sections; twenty lives lost in Arima.

Fifty-four persons killed, eighty injured in a church panic at Khnieleff, Russia.

Floods in Italy, eight persons drowned near Ascoli.

Yellow fever worse at New Orleans; 59 cases, 7 deaths on the 26th.

Advices from Spitzbergen via Christiana, Norway, state that a rumor prevails in effect that news has been brought by a ship, of Professor Andree, the Swedish explorer, who left Dane's Island, Spitzbergen, in a balloon in an attempt to reach the north pole.

Further particulars in regard to the reply of the Spanish government are that it is conciliatory and not likely to cause an issue. The new departures of the Spanish ministry are regarded by some as an earnest of its intentions

to carry out a satisfactory reform program, with a view to alleviating the sufferings of the Cubans gathered in the towns under the concentration order of General Weyler. The following named reforms have been passed upon, it is said: The Cuban Chamber of Deputies is to consist of between forty and fifty members, a deputy for each 40,000 inhabitants. The Governor General is to choose from that chamber five members to form an executive committee consisting of a president and ministers of the interior, finance, justice, and public works. The Governor General of Cuba is to have the right to veto legislation.

The 27th; replying to the proclamation of the British commander on the frontier, the Mazozais protest against the occupation of Khyber Pass, Samana Range, and Swat Valley by the British forces and declare their intention of opposing the British advance.

Henry George, the celebrated political economist, and of late a candidate for the office of Mayor of greater New York, died suddenly on the 29th inst.

"Berlin, Oct. 30.—Dispatches received here from Graslitz, a town of Bohemia, say that earthquake shocks, accompanied by thunder-like rumblings, have been terrifying the inhabitants of that place and its vicinity. These subterranean disturbances have prevailed almost uninterruptedly since Friday evening. Eight of the shocks were especially violent. Many families are leaving the place."

Bro. T. W. Williams, of Council Bluffs, wrote under date of the 30th, "on board a Kansas City train," as follows: "Am on my way from Carson, where I have been holding meetings, to Bartlett. Got telegram yesterday that John McClure (Campbellite) is 'photographing the Mormon carcass.' Shall be present to hear the closing funeral effort. All goes well."

General Blanco, the newly appointed Captain General of Cuba, arrived at Havana on the 31st and, after a consultation with General Weyler, assumed command. General Weyler, it is said, will return to Spain and head the party opposed to Cuban autonomy.

## Mothers' Home Column.

EDITED BY FRANCES.

"Whatever is a cruel wrong,  
Whatever is unjust,  
The honest years that speed along  
Will trample in the dust.  
In restless youth I railed at fate  
With all my puny might;  
But now I know if I but wait  
It all will come out right."

### UNITS.

"Only a blade of grass!—

In a world of getting and giving,  
If all that I am, alas!

And all that shall come to pass,  
Is no more than a blade of grass,  
Oh! what is the use of living?"

But with the sun and the rain

The soft, sweet shower, and the shining,  
Green things are growing amain,  
And the breeze that sweeps the plain  
Comes whispering, "See how vain,  
How needless, is your ripening!"

"Behold the joy of the grass,

The opulent use and beauty  
Of the wonderful waving mass!  
And all of it comes to pass  
Through each little blade of grass  
Just doing its daily duty."

—Mary Bradley.

### THE REASON WHY.

DURING the last winter many have been afflicted in our vicinity with the disease so prevalent throughout our land, and many have been laid away in consequence; and more have been left in a feeble state than the number that have regained their original health. The saints have suffered as much in consequence of the malady, according to their number, as have others, but all have survived it. The writer was one of the victims; she sought not a physician, took no medicine except simple home remedies, after which she received the ordinance of administration by the hand of Bro. W. G. Pert. The disease was rebuked; that is, grew no worse, and wore off in a few weeks, yet she was badly prostrated, and the throat and bronchial tubes were a source of annoyance at times. She could not bear much air without suffering thereby, and staggered from weakness more or less every day, yet was desirous to go to conference, notwithstanding the apparent impossibility of the case.

The how to go was one source of doubt, but on taking it to God in prayer the still small voice spoke gently to her spirit in tones unmistakable, "The way shall be opened up." The distance to travel was one and a half miles to ride and about two in a little boat, and besides, there was quite a little walking to do after getting onto the island (Little Deer Isle). The way was opened up wonderfully from leaving home to the return, and yet there was much wet weather to brave and only a little strength with which to meet it.

The first day, after resting a little, she went out a few steps from the house and

was feasting the eye and the imagination on the beautiful scenery—sparkling waters dotted here and there, as far as the view can be taken in, with beautiful green islands. Not carefully noticing a small substance in the path, the toe came in contact, and quicker than thought she was going, and kept going till she lay perfectly prostrate on the ground. Did she lie there and cry for some one to come and pick her up? No, she is not used to such things, but gathered herself up as best she could, and went into the house, still rejoicing at the thought she was once more so near the conference. Six years before she was at the same place to conference, and three years later was at Bray's Mountain, Great Deer Isle. Went to meeting Saturday evening, but had much difficulty in walking the distance, one third of a mile, and more in sitting on the seat during services, although the desire to be there was great and the sermon most excellent. Had it not been for Sr. Laura Hendrick's kindness, or some other sister's, she could not have walked back to Bro. Hendrick's hospitable home. The brethren, J. C. and S. O. Foss, reached there some little time before the former. Twenty-six years ago J. C. Foss baptized her at the shore a little above; the other brother was a new one to her.

We must remark right here, how very pleasant it must have been to those two brothers to meet at conference after having been separated so much, and to have the privilege of lodging together. To return: She sank into a chair nearly exhausted, yet somewhat excited in consequence of meeting the dear brothers and sisters, and of once more hearing a good sermon. She requested administration by the brothers in the presence of the family and another lodger. Bro. J. C. offered the audible prayer, and every word was to the point, was sweet, gave the assurance of God's loving care and protection in the past, and also encouraging words of prophecy concerning the future. Her soul was filled with raptures inexpressible, so unlike the effect of words spoken by mortals without the aid of the Holy Spirit.

She had hoped before leaving home to receive a physical blessing, as well as a spiritual, at conference, and now the evidence seemed to be unmistakable. A good night's rest followed, which was something unusual when excited, and an improved appetite in the morning. Several days elapsed and no increase of strength, as was greatly desired, and what was the reason? No reason whatever in regard to the elders or on the part of the dear Father. She did not have perfect faith in the promises that were given; did not feel sure that they were from God; felt little and unworthy in his sight, and then the tempter suggested, "It was not of God; it was only your good Bro. Foss' opinion." That was the reason why the strength, so much needed and so much desired, was not given then. Could not have gone to services Sunday, had not Bro. and Sr. Hendrick taken her there.

Conference was over, good-byes were said, and O, how sorry we were that some of our old familiar brothers and sisters were not

there! Some of them are sitting in the conference beyond, waiting to welcome us, but not to say good-bye; others were not in a state of health to comfortably endure the fatigue. Shortly we were separated by distance, and when shall we meet again?

Once more after several days she tried to look to the Lord for strength. Requested Bro. John Blastow to make the request in her behalf. Forty-one years ago he was her pupil; neither had forgotten the other. The first words he spoke were, "The Lord loveth thee." Every idea in his prayer harmonized perfectly with those given in the prayer referred to. O how good, how condescending was the Father to repeat the promises and conditions to such an unworthy child! Such is his great love, and from that hour an emotion of strength was made manifest, and it increased each day for more than a week, then overexertion and a slight cold retarded the work for a few days.

Another reason why the body is not stronger is worryment of mind. The habit of sometimes letting vexing things vex us. An indulgence in gloomy or fretful feelings always affects the body, and those who have weak nerves feel it to their hurt. Pray that with the help of God I may be able to speedily overcome this my greatest weakness. It has not been a constant habit, but an occasional one. 'Tis a fearful hindrance to health and happiness when we suffer it to come. That is another reason why. Cherishing our infirmities after asking God to take them away is similar to indulging in other evil propensities after asking him to take them away.

"Oh for a strong, a lasting faith,  
To credit what th' Almighty saith!  
T' embrace the message of his Son,  
And call the joys of heaven our own.

"Then should the earth's foundation shake,  
And all the wheels of nature break,  
Our steady souls shall fear no more  
Than solid rocks when billows roar."

SR. ALMIRA.

## Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor  
Address minutes and notices of conventions, etc.,  
to "Editors Herald, Lamoni, Iowa.")

BRO. T. W. CHATBURN is now laboring in Tennessee—a new field, especially for Sunday school work. He recently organized the first Latter Day Saint Sunday school in the State or mission at Foundry Hill branch. It was a school of about thirty-five members, with Bro. E. P. Cook as superintendent. May it continue and prosper. Bro. T. W. is a resolute worker in all departments of church work, and the mission that has his help is one of the fortunate ones. We trust that he will in time be able to establish Sunday schools in all branches, and other places too, in the district or mission.

THE *Ensign* of October 14 says of Bro. W. S. McCrea: "In company with Bro. Butler and Sr. McCrea he visited the Oklahoma branch, near Mathewson, and organized a Sunday

school October 3, largely the result of reunion effort." Thus little by little we may see springing up the fruits from our planting. In our planting for the Lord we can never know fully what the harvest will be. We sow the seed, we gather some fruit, but we cannot see it all. Some of the results eternity alone will reveal. Let us do well our part and God will take care of the rest.

### REVIEW OF A SUNDAY SCHOOL'S HISTORY.

AS THIS is the first opportunity our school has had of representation through the Sunday school newspaper, we thought it not out of place to give a brief account of its history, for so small a thing as a Sunday school has a history which might be recorded for the benefit of others.

Nearly all great things have small beginnings. The mighty oak was once but a germ in the heart of a seed; and while the winds may rage through its branches and some be broken off, others shoot forth to take their place and the tree lives; and while the fierce lightning may rend asunder its trunk, in time the wound heals, the marks are effaced, and the tree stands a living monument of strength and endurance. So with our Sunday school. Not that it is to be compared to a full grown oak, but to one that has met the storms of adversity and has endured through all, and in time may become mighty and strong.

About eleven years ago there were in this neighborhood only about three families of saints. These, having purchased a building for church purposes, soon after organized a Sunday school. But there were many obstacles in the way of its success. There were no *Quarterlies*, no association, no conventions; to instruct teachers and officers. Their number was small, few or no young people to give life and enthusiasm to the work; so the result was, after struggling along for some time, it was abandoned. But it was not to remain so. In 1893, the few saints uniting with the Christians, organized a union Sunday school at the schoolhouse, the church having been sold. Large numbers turned out, the school prospered and seemed to have bright prospects; but after all, there were some obstacles to its progress. Truth and error could not dwell together. Truth sought to uproot the error and error sought to uproot the truth, and as a consequence there came a division,—the saints holding the morning hour, and the Christians meeting in the afternoon. But what a contrast! A saints Sunday school with only a few members meeting to study God's word. They were laughed at, ridiculed, and spoken evil of; and still they persisted in meeting together, quietly but earnestly, gleaning new truths, which enabled them to do unto others as they would have others do unto them. The others filled the house with their numbers in the afternoon; but in a few months the interest died away, and like the house built upon the sand, soon was dissolved.

Especial credit is due some of the brethren and sisters, too, for their untiring zeal and earnest work in keeping up the school every Sabbath. At times there were only three or

four present, but school was held just the same. It was not long until, by the blessing of God, others were united to the church, and the school increased in number. Then again saints moved into the neighborhood so as to be where the children could go to Sunday school, and thus the numbers were swelled still larger. The permanency of the school was now an established fact. All were diligent in doing their part of the work, and prosperity attended them. Such was the condition of the school when the writer came to the neighborhood three years ago. The school has continued to grow; others have come because we "had a Sunday school," and now the little schoolhouse is scarcely large enough to contain the band of earnest workers who meet every Sunday to study the way of eternal life. The future is bright. We believe others will yet be gathered in as a result of the influence of the Sunday school, and we pray that our heavenly Father's watchcare may be over them, that their influence may ever be for good, and that they may continue to grow in numbers, in interest, and influence. What a

#### LESSON OF ENDURANCE

we may learn from this! Faithful persistence under trying circumstances is sure to bring success. Think of it you who are discouraged, if there be such. If obstacles stand in your way and all seems dark, if friends neglect you and refuse to give their aid, remember if you are faithful and enduring, God will not let your efforts go unrewarded, and sometime you will see the result of your labors.

CHARLEY FRY,

In Sunday School Newspaper.

[Some years ago we visited this school. It then numbered but about a dozen. They had missed but two sessions in one and one half years.—ED.]

#### ZION'S HOPE SUNDAY SCHOOL.

THE Harvest Festival and sermons were again held this year in the saints' meeting room, Sheffield, England, on Sunday, September 19 and Monday the 20th. This annual gathering with its display of fruit, vegetables, etc., promises well to be an annual institution. The first of these festivals, held in 1896, was a success in every way, so much so that the branch not only favored its repetition, but this year joined in helping to make it again a great success.

Our missionary in charge, Apostle Heman C. Smith, was present and took part in the proceedings from beginning to close. The superintendent of the district Sunday school association, Elder S. F. Mather, was also by invitation present.

Fruit and vegetables of almost every species used here were represented in the show, and were spread upon a long table in front of the stand. These, together with the children who were arranged in gallery behind this fruit-bedecked table, presented an altogether beautiful picture. The vocal exercises of the children were very efficiently rendered. Thanks being specially due to the voluntary services of Mr. Hutchinson, who conducted the singing, and his son who presided at the harmonium.

The Sunday morning service was in charge of Elder H. Hoole. Elder Heman C. Smith was the speaker. The afternoon service was in charge of Bro. Joseph Arber, superintendent of the Sheffield branch school. Addresses were delivered by Elders S. F. Mather, Heman C. Smith, and H. Hoole.

The evening service was in charge of Elder John Austin, and Bro. Heman C. Smith was the preacher. He read for a lesson the parable of the sower and very suitably illustrated in his remarks the development and maturity of the fruit from the seed as evinced in the display on the table.

The festival was continued on the Monday evening, the service then consisting of recitations, songs, etc., and an address from Bro. Heman C. Smith, after which the fruit and vegetables, which had been voluntarily contributed by members of the branch and friends, were sold. The funds so obtained, after expenses are paid, being jointly shared between the Sunday school and the branch. The festival was in every sense a success, and it is believed will prove an impetus, particularly to the work of the Sheffield branch as well as to its Sunday school. God grant that it may be so.

## Letter Department.

INDEPENDENCE, Mo., Oct. 19.

*Editors Herald:*—Say to those in the Eastern Iowa district that I have been unavoidably delayed here, but expect to be in the field in a few days. Will commence work in the extreme southern part of the district. Will Bro. J. W. Adams look up some places in his neighborhood for preaching? Do not announce the meetings till I get there, and thus give the enemy no chance to spike our guns or discover our plans.

The Brighamites have been holding their State conference here the past three days. Seventeen of their elders were present. I attended three of their five public services, and must say that the greatest and plainest point against them is the absence of the Spirit of God. At no service, which lasted usually about an hour, was there less than two speakers, and sometimes four and five. As to the men, I have nothing to say. As to their doctrine, I do not know of a single principle that is in harmony with the pure doctrine of Christ. Their faith is not genuine when, if their leader told the truth, he said, "Adam is our God, and the *only God* with whom we have to do." Their repentance is not deep enough to include the abomination of polygamy, which in the Book of Mormon is called whoredoms. That is a grave crime—singular number—which Jacob continues to inform them was polygamy. Their baptism is certainly not genuine unless administered three, four, or more times, as they are compelled to admit. Their resurrection is based too much on a belief in "celestial (?) marriage." What blasphemy! Their idea of the judgment brings them hope of reward for practicing abomination. Their idea of present revelation is wrong, inasmuch as they put as much dependence in a man's

own words as when influenced by the Spirit, thus dishonoring God and making man his equal. I refer to the sayings of Joseph Smith and their doctrine of "obey-council-or-be-damned." And thus we might trace their doctrine, principle by principle. Since hearing what I have, both from themselves and others who lived there, together with the experience of my own father, I hope never to hear any of our folks say, "There is not much difference between us, aside from polygamy."

Nothing can equal the zeal they exhibit when opposed on the doctrine of polygamy. It certainly is not a dead issue, as B. H. Roberts can testify, if the statement be true, that one of his spiritual wives has recently presented him with twins. It seems to me that they could see that the United States government is more powerful than the God that gave their celestial law (?) on marriage. If salvation depends on keeping the celestial law, what of their new converts who have been recently baptized, and who may die before they are privileged to practice polygamy without breaking the law of the land? To practice polygamy now is to break one of God's commands—that to observe the law of the land also. If Wilford Woodruff's manifesto was of God, they break another if they do not practice it. Then according to their celestial law they fail of their exaltation, and must be servants to those who have practiced it. Brigham was about right when he said, "Hell is when you want to, and can't." They want to practice polygamy and can't. I wonder how about the Nephites, who were commanded to have but one wife? Will they be only servants to our illustrious Brighamites?

I had about an hour's conversation, privately, with Elder Brigham F. Duffin, and I asked him the following questions:—

If God gave one law to you, which he forbade the Nephites to observe, is he not a respecter of persons?

He answered, "No; they obeyed the law given to them, and we obey the law given to us. To obey God is to receive eternal life," or words to that effect.

I said, "Then you believe that one people can be saved by one law and another people by another law; or in other words, do you believe God is changeable?"

He then referred to the law of Moses, and sought to prove that God did change his law.

I called his attention to the fact that the law of Moses was not a plan of salvation, but a civil law. Then I called his attention to the following from the Book of Mormon: "And my words shall hiss forth unto the ends of the earth, for a *standard unto my people*, which are of the house of Israel."—2 Nephi 12:6. The italics are mine. Also the following: "Wherefore I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever."—2 Nephi 12:7.

But in the face of this, he still contended that God changed. I called his attention to the fact that God's words, that should "hiss

forth," were to be the "standard" to those to whom they should come; but they were not doing that. I have since noticed that they do not accept the word for two reasons. First, their doctrine of "obey counsel" forbids their acceptance of it. Second, they make it a standard to the house of Israel, and not to themselves.

Mr. Dixon said, last night, that the Twelve were more especially to look after the saints at home—were for the perfecting of the saints according to this passage (Ephesians 4). I wonder why the Twelve were sent out away from home in Joseph's day? I wonder if they ever read anything about some of the Twelve in Europe, in Joseph's day? And why did the Twelve leave for a permanent home in the west. In the same twenty minutes' speech, he sought to prove that Peter was the head of the church and an apostle, for the reason that he opened up the work in different places and at different times. Consistency, isn't it? In referring to the Reorganization he said, "Cut off the head of a man, and he is dead. It is fair to presume that the apostles and prophets are the head, then there was a time that certain factions had no head." I presume he never read where the scriptures say that Christ is the head of the church. He stated that the church in fourteen years baptized over 150,000, and that 22,000 lived in Nauvoo, and 80 per cent of them went to Utah. Then again he said common consent is at least consent of a majority of the whole. "What a tangled web." J. W. PETERSON.

SHERIDAN, Nev., Oct. 11.

*Editors Herald:*—We have no great things to boast of, but we have done the best we could under the conditions that are in this western country. I have done missionary work in other States, and can say from knowledge that the West, or this part at least, is a great deal harder than many places; and to judge the work of the elders by the numbers baptized would not be just. Care is needed in baptizing here, more so than in some other places. The drink and card habits are so common, and in fact the rule of the country, that the greater part of those who come into the church go back to their old ways. Some years ago one of our good men baptized forty or more; to-day if you find ten who pretend to live right you are doing well. They believed at the time they were baptized that the preaching was good; but the good book tells us to "Repent ye therefore, and be converted."—Acts 3: 19. If "every man's works are to be tried as by fire," your writer believes in the end it will be better for elder and the one baptized to use great care. We could have baptized some this year if we had talked going into the water, and worked to that end regardless of some other things. It has been said by one of our staunch men, "When they cannot live out of the church it is the right time to come in."

Bro. R. W. Davis and I have had some stalwart experiences this year. We paid out the last cent we had for hall and place to stay at one point. With hard times, and so

many tramps in the country, it was out of the question for us to get the people to keep us. We had most wonderful light and liberty in preaching; after which we had to walk thirty-five miles through a dry, sandy sage brush county. Scarcity of water and the burning sun of July, made it very trying without food. We need a tent in this mission. We can go to towns and live in the same, which would cut down expenses. The saints in the northeastern part of State are willing to do their part in the matter; I haven't talked it with those of the west.

We have just closed a good meeting in the courthouse at Markleeville, Alpine County, California, just over the line. Congregation large; the Judge and lady were out, they expressed themselves as well pleased with our preaching. I hope good was done.

Sr. R. W. Davis is doing good work in the Sunday school department. If the young people can be got to take hold, in a few years the work will look different. It is not a question of a year to build the work up in this mission. I can see that our work is telling, and look for returns in God's time. We are in the faith and never had better light and liberty than this year.

J. ARTHUR DAVIS.

HAMILTON, N. S. W., Sept. 6.

*Editors Herald:*—Nearly fourteen years since I was buried in the waters of baptism with my dear Savior; all praise to his name. I was led from the Salvation Army through dreams on two successive nights. The gospel was not brought to me, but I was sent after it. And like Nathaniel of old, thought, Can any good thing come out of Nazareth? O how wonderful are the works of the Lord, and his ways past finding out.

How our hearts rejoice in the truth when we go to with all our mights. We labored on through wonderful obstacles, and in May, 1884, Bro. Burton organized a branch of eleven saints. The Lord opened my way so I was able to give the church a lot and a carpenter shop 24x30, and by a united effort it was converted into a saints' chapel.

The work is moving along nicely. Last year, on August 21, Bro. Wells led eleven souls into the waters of baptism; and August 15, this year, I had the pleasure of leading thirteen into the waters, and Bro. Wells two more the following Wednesday.

Sunday, September 5, two more have been baptized, making twenty-eight last year and eighteen this year so far, and the end not yet.

A letter from Bro. Butterworth tells how the work is looking up all over New South Wales. He baptized seven of late. A letter from Bro. Richard Ellis of Sydney, tells of a great day in Balmain branch, August 15; and of the glory of the Lord that surrounded him while preaching at night, and also of the visitation of an angel seen to sit on the second seat from the stand. So you see the Lord is with his people here as well as in Zion. At the confirmation of the thirteen at Hamilton, the Spirit of the Master was present in the gift of prophecy; the power of darkness also made his appearance, and one brother was so bound of him that he could not sit upright.

Dear brethren, we need more laborers in this part of the Lord's vineyard. I have baptized sixteen so far myself, and others are near the kingdom. Our chapel was full the last two Sundays, and I had good liberty in presenting the gospel. A Seventh Day Adventist was out to hear. When asked if they had apostles and prophets in their church he said, "Yes." I asked who the prophet was. He said it was not right to tell me; and after I insisted to know, he said, "White." I said was it Ellen G. White. He said, "Yes." I asked when the Lord had changed and set a woman at the head of God's government on earth, and called her a prophet, and in the face of what Paul said in Corinthians fourteenth chapter. It came just like a clap of thunder to him; and he said he had not thought of that part of it, and he became like a lamb. I said if the foundation is badly laid, how was the house to stand. He says he will come again.

HENRY BROADWAY.

STANDLEY, I. T., Oct. 19.

*Editors Herald:*—October 6, I started from Manchester, Texas, for this place, at the call of Elder George Montague, to consider the propriety of organizing the branches in the northeast part of Texas and the Choctaw Nation into a district. To say the least, we had a spiritual feast on the 10th. Bro. E. A. Erwin, W. B. Toney, and Ellis Short did the preaching. One was baptized by Elder Earl D. Bailey at the close of the conference.

While here I received an invitation to come to Tushkahomma; I preached five times while there, and baptized a Bro. Sterling Price Cox. Others there are near the kingdom. Since my return to Standley, I learn that Elder W. B. Toney has baptized seven, and Elder A. E. Elliott ten, and Elder Earl D. Bailey one more, making in all since the 10th of this month twenty souls added to the Standley branch, which numbers now 160 members, and many more are near the door. The brethren at Standley are doing a great work. The calls are numerous for preachers everywhere. I am glad the "hastening time" has come. The Psalmist says "Thy people shall be willing in the day of thy power." The cause is onward in this land.

ISAAC PERRY BAGGERLY.

MOUNTAIN GROVE, Mo., Oct. 18.

*Editors Herald:*—South Missouri district reunion was held at Mt. Grove, October 8, with Elder Henry Sparling president, Elder C. J. Spurlock secretary. The weather was fine all through. The Spirit of God was present throughout the session, making glad the hearts of all. It has been far the best reunion I ever attended in South Missouri. Eldorado, Midway, or Nevada was not to be compared with this one in spirituality; the power of God was with us in prophecy and healing, and many were the testimonies of God's blessing to his people. Some of the expressions I heard from the young saints were as follows: "I am so glad I came seventy miles;" another, "I would not have missed this for fifty dollars;" another, "I have belonged to another church for many

years, but this week's experience has been a blessing to my soul, such as I never felt in my life," and so we might continue.

The bulk of the preaching was by F. C. Keck and Henry Sparling, assisted by J. R. Wedlock, J. B. Graham, Elder Williams, C. P. Carron and the writer. The preaching was good, and was well received by the people; as a proof, the tent would not hold the crowds which came night after night to hear the "little fat man," as they named Bro. Keck, and that Englishman. Surely the Spirit of God was with the speakers. Bro. P. Carron was ordained an Elder, and Bro. E. Edwards was ordained a teacher. A branch was organized here with Elder James McDuffit president, Don Schofield priest, Emanuel Edwards teacher, W. H. Schofield deacon, and Don Schofield clerk. This branch has a bright prospect ahead, good solid officers, and some as noble saints as ever lived are members of this branch. We hope to see the work move here.

Amongst the prophecies given, one by Sr. Bootman to Bro. Sparling was encouraging to our brother regarding his work in the past and future; and the one given by Bro. Sparling to the saints, but more especially to Bro. W. H. Schofield—it brought tears of joy to our noble brother, who has so long stood in the breach at this point, and his noble wife who has made the heart of many an elder rejoice with her deeds of kindness. The heart of every saint present was filled with gratitude to our heavenly Father for his loving remembrance of these kind saints, who stood alone for twenty years or more, always true to the cause; their honest trade and fair dealing with their fellow man have gained them the best trade in town. The reunion closed Sunday night by a sermon from Bro. Wedlock; it was well received. Monday morning, bade adieu to all leaving the town. Brn. Keck and Sparling to continue the meetings another week. Saints who missed this meeting missed a treat indeed.

C. J. SPURLOCK.

MCPAUL, Iowa, Oct. 20.

*Editors Herald:*—Our work in this mission field is on the move for good, steadily increasing in numbers and growing in spiritual strength. The reports of our brethren at district conference were truly cheering and gave general satisfaction; nearly all had something of interest to report. We think we are up to date in written reports, for all the officers of the district—elders, priests, teachers, and deacons, so reported. Our local force are doing nobly; we are glad to state this for their encouragement. The outlook for their future is bright and consoling. We have calls for preaching the word from all parts of the district, and pray continually: Lord, open the hearts and minds of the people, to the necessity of contributing of their means that more laborers may be sent into the great harvest field. We exhort the saints of this district not to forget or neglect this all important matter; lay up for yourselves "treasures in heaven." Come, help the grandest and noblest work which mortals can engage in—a work that deeply moved

the "eternal God" in sympathy and "infinite love" for the human race, as revealed in the divine work of our "Lord and Savior Jesus Christ"—a work in which all the "holy angels" are engaged, and the good and virtuous of every dispensation of God's mercy to man.

Dear brethren and sisters, you cannot afford to neglect such an important duty, and come short of so great a salvation. Then let us be cohelpers and faithful laborers with God in our own eternal interest.

We were glad indeed to meet with our much esteemed and worthy minister, J. R. Lambert; his presence comforted the saints. His advice and counsel in our business transactions were to the point. The word of life as spoken through him to us was opportune and timely; all hearts were made to rejoice in God. Long may he live to do his Master's will.

The Sunday school work of the convention was praiseworthy indeed. We have some splendid workers in this department. Praying for the prosperity of the work, I am still in the faith.

HENRY KEMP.

SEMINOLE, Ala., Oct. 13.

*Editors Herald:*—We had good meetings on the 10th, at a place called Beulah, where there are two churches and a schoolhouse; but like Bro. R. E. Grant, we had to occupy the outside of them. A commodious room was arranged in Bro. N. Reeder's large barn near by, and we hung up our chart and went to work. The meeting had been advertised for a month, so we had a very good time. When the afternoon services were half through, the Baptist minister and part of his congregation came in, and remained till services were over; then they went to the water with us, and waited until three were baptized; then he started on his way to his appointment. Nine were baptized altogether; two of them were sons of Mr. A. M. Maylan. Hope a branch may be organized here ere long. There is already talk of building a church house. Bro. J. Reeder has been traveling with me the past month or so, and has rendered good aid. Yellow fever still progressing, and Baldwin County now quarantined. This makes twenty-seven baptized here of late.

D. E. TUCKER.

BRIDGEPORT, Conn., Oct. 18.

*Editors Herald:*—I am out on the frontier, where none of our ministers have been before. Some have been in Bridgeport, but I am preaching about eight miles from there in a union church. Last night the house was nearly full, and the audience gave me the best of attention. After preaching, one man hitched up and brought me to the trolley car, a distance of three miles. I am favorably impressed with this community, and have felt the directing hand of God. If possible I intend to get our people at Broad River branch to follow up the work that I have started, for we can get the church two or three Sundays in every month. Am still hopeful for the triumph of Zion's cause.

A. M. BAKER.

ADEL, Iowa, Oct. 18.

*Editors Herald:*—I boxed the tent a few days ago for the winter. I was alone all summer, except one week. Bro. C. B. Morgan acted Sankey for me, and he filled the place well at Perry and Oskaloosa. The local brethren aided much by opening and closing the meeting for me. At Nevada I had a very remarkable meeting. Began with a goodly number, and the crowd kept increasing; so that on the last night I was told not over the half could get in the tent. Good interest from the start. I baptized two of the foremost Christian (Campbellite) ladies in that part of the country, the organist and alto singer in their choir, Mrs. Nellie L'Hommedeu and Mrs. Martha Belt. A Christian (Campbellite) lady said to me the day I left there, "Elder Roth, you ought to stay a few days longer, for you have all the Advents turned upside down and all the Christians inside out." A man said to me that he knew of about twenty who were on the fence ready to jump on one side or the other. The Dunkard and Baptist brethren were very kind to us, the former gave us lodging and the latter gave me the use of their church font to baptize in free of charge. The mayor helped us to fill the tank with city water free of charge.

The Presbyterian minister warned his flock to keep away, but he hurt himself more than he did me; his own members told me so. One man (a sanctified one) volunteered to have me tarred and feathered; but he was promptly notified by one standing by that if there was any tarring done he would get it; for said he, "This is the first time the gospel was ever preached in this town, and now you can't stand it." Many friends were made for the cause. May God bless the honest in heart.

I began meetings here in a country schoolhouse last Saturday night; but the prospects look unfavorable so far. It has rained every day since I came here, so the people could not come out very well; congregations small. It still looks like rain to-day. May God bless his people and Zion prosper.

J. S. ROTH.

CASTLE ROCK, Wash., Oct. 19.

*Editors Herald:*—I finished my series of meetings at Little Falls, where I began September 22 and closed October 4, preaching sixteen times. I made some warm friends, and discovered some very bitter if not outspoken enemies to the work. The last Sunday, as I was about to sit down to dinner, one of these friends came and asked for the key to the hall. Knowing that it would be safe, I surrendered it to him. When I went back to service at three p. m. I noticed what seemed to be a mail box with quite a supply of letters or envelopes therein. At the close of the service a gentleman arose and stated that as they thought there were some who might wish to contribute to help Mr. Chase in his work, they had put up the box with the envelopes. Those who wished could take an envelope home, and at the evening service return it to the box with their offering. The result was a little over ten dollars to help the work along.

Closing services here Monday night with a full house, and many invitations to "come back again," and feeling that the Lord had many there who were very near the kingdom, I came back to Castle Rock the day following, and the evening of the 6th commenced meetings again, preaching alternately here and at Jackson schoolhouse until the evening of the 17th, when I closed this series, having preached nine times at Castle Rock and six times at Jackson schoolhouse. The interest was very good at both places, although the attendance was not as large as I could have wished. There are several at Castle Rock who are believing the work, and will, I trust, before long unite with the work.

Last evening I commenced a series of meetings that I expect will continue until over Sunday next, at what is known as the Lank schoolhouse. I came here by invitation, and am being entertained by one Mr. Myers—a man not of the faith, but who is anxious to learn of the truth. I find both he and his wife very kind. I was greeted by a well-filled house; all seemed to enjoy the singing and listened attentively to the sermon. As to how they enjoyed that part of the exercise, I cannot say. This is about four miles west and north of Castle Rock. A Mr. Vanderford, of the Seventh Day Adventist faith, very kindly came with his team, so that I could ride and bring my organ and the large lamp that we use with the tent. He has been very kind. It was he who furnished the team for me to haul the lumber to seat the tent on the hop grounds. He attended the meetings there and also at the Jackson schoolhouse since coming back, and has aided me in every way that he could. Surely the Lord will reward him and show him the light. I parted company with Bro. Holt the 1st of September; am looking for him here soon now. Think he is somewhere on the Sound. Have been very busy since the parting, and shall welcome him back. I feel that the Master has blessed me very greatly in my ministry in the past month. To him be all the honor.

Rejoicing in the work, your brother,  
A. M. CHASE.

WILBURTON, I. T., Oct. 23.

*Editors Herald:*—Since June my labors have been chiefly in Arkansas; six were added to the church through the labors of Bro. Jackson and myself. I came to the Indian Territory in September, and went to Standley to represent the Wilburton branch, which I did to the best of my ability. I also held meetings for a week eight miles from Standley, where seventeen were added to the church, Brn. Toney and Elliott doing the watering. I have been laid up with cold for several days, but through the kindness of Bro. and Sr. Adamson am better, and was able yesterday to preach a double funeral sermon, the two funerals meeting at the graveyard; one of the dead being some eighty years old, the other a little child of two summers. I am still in the work of the Master, and hope to remain as long as he desires me.

Ever praying for the welfare of Zion, I am,  
Your brother,  
J. W. KENT.

SYDNEY, N. S. W., Sept. 20.

*Editors Herald:*—I have just received and read with pleasure "Talmagean Criticism, No. 1." I can heartily approve of all it contains except the statement concerning religious liberty. I, too, "thank God for American freedom, where the serfs of European dynasties can come and think; and thinking, worship God according to conscience' dictation, with no fear of molestation." But I cannot go so far as to say: "It is in America alone where mind may soar, and the intellect delve, and return with disclosing light from realms above or speaking stones from earth below, and none can say it nay." (Italics mine.) I believe and know this to be too exclusive a statement. I think the brother will pardon my pointing it out; and also recognize that my opportunity to observe justifies this criticism (or rather, this correction). I enjoy the superior advantage of four years' residence under the bright ægis of the British crown and flag; and though I am a bred and born citizen of the United States of America, I have never felt freer, in every sense, under my own flag than here in these British colonies. I am in a position to say that America is not the only country in the world where mind may soar, intellect delve, and serfs worship Almighty God according to the dictates of conscience. The oppressed of European dynasties find as welcome asylum in the lands known as the British Empire, as they do in the United States.

Only yesterday, the organist of the Sunday school here, in Sydney, selected as a closing hymn, No. 1001 in Harp, 247 in Hymnal—"America." I was accompanying with my clarinet, and as we played the prelude, I was thinking, "Wonder if the organist hasn't made a mistake. Can Britains sing this American sentiment? We'll see." I did see. As they joined heartily in the hymn, the last vestige of narrowness was banished from my mind. Why could they not sing:—

"My country, 'tis of Thee,  
Sweet land of liberty," etc.?

Does liberty belong exclusively to the land of the stars and stripes? The last verse answers:—

"Our father's God! to Thee,  
Author of liberty,  
To Thee we sing:  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God, our King."

(The tune "America" is the national hymn tune of England and called "God save the Queen." Every boy and girl knew it.)

I speak the truth when I say that I have enjoyed better police protection here than at home, when the same was needed, in the propagation of truth. I say that protection has been prompter than in like experiences in my own land. This I think is due to a better system. At home a local constable is elected by the people, and is not free from partisan politics or local prejudices. Not so here.

Elder J. W. Wight can bear me witness that when we were holding open air meetings in Balmain, Sydney, a blatant and abusive man by the name of Foran (said to

be an ex-Jesuit priest, known to be a Romanist) interrupted, and sought a discussion. The next evening was set as the time, and we had a warm discussion, too, with signs of unfairness from the Romanist and his "push." His language became obscene, and a constable stepped up at once and said: "See here, sir, if you don't guard your utterances I'll take you in charge." This cooled him a lot; but at last Elder Wight had to refuse further discussion. I learn since that this man came with his "push" with the avowed purpose of working up a sentiment against us, and then to actually run us off the ground and out of the suburb. The police knew this (though we did not), and the above mentioned constable had several "specials" within easy call, if needed—and this without one hint from the Americans that we wished protection. The same Romanist has since served a sentence in gaol, for some other cause.

And were I a prisoner charged with some heinous crime, I would feel surer of a trial here in New South Wales than in the State of Texas, or even in Indiana, where, a late cable informs us, a lynching and hanging took place by an unauthorized mob. (Was this liberty or license, or what?)

Yours for a broad and fair patriotism,  
GOMER WELLS.

COALGATE, I. T., Oct. 23.

*Editors Herald:*—Last March I was booked for a debate with a Christian minister of Texas by the name of Woslick. Owing to unavoidable circumstances I could not meet him then; hence asked them to meet Bro. Joseph Ward. They refused. Woslick went and blowed around a day or two and left, and gave notice of the same in their papers. Whereupon the Campelites tantalized our people very much all over this country, which has brought letters of inquiry from the saints. This same Woslick was notified by his people to meet me the first of August; he failed to come. They asked for time. We again set it for October 18. I went, and Woslick failed to show up. This makes two failures on his part to one on mine. I have signed eight sets of propositions for these bold lions since I came into this church, which lacks three days of being one year, and they have failed to show up in any single instance. The good cause goes on, and I baptize them, from one to seven at a time. I have been wonderfully blessed of the Lord during the past year, and rejoice that the restored gospel has saved me from my former delusions.

Yours for the truth,  
W. B. TONEY.

NEW HARMONY, Ind., Oct. 23.

*Editors Herald:*—I came here yesterday, after doing gospel work at Leavenworth, preaching and organizing the saints into a branch, October 16, with Bro. Peter A. Flinn priest and president, Bro. Liman Pleasant clerk. The branch numbers twenty-eight members, and meet on the first Sunday in each month for sacrament meeting. They give a cordial invitation to the saints to meet

with them in these meetings. There are so many calls and so much to do, sometimes we are puzzled to know just where to move. Bro. Briggs paid us a flying visit in September, but was off so soon, many did not know he was here until he was gone; but he left a promise to return soon. We hope he will, and get things in a better condition than they are in at present. We are doing all we can. I am striving to get the saints to come up higher. I do not see any use in anyone coming into this church and living anyway. Why not live right, or go out and stay out until we can do so? Then come in and live right. We are not benefited any by coming in and not living right when we get in. This is God's work; we should honor his cause by letting our light shine by the good deeds we do. Let us improve our time each day, by trying to live better. All will not be saved in the highest degree of glory. We cannot attain to that condition if we do not live for it. I have learned that it is easier to get members in the church than it is to get them to live right after they come in. I would say to the elders, Be very careful who you baptize into the church. If you want a good building, you must use good material. May the Lord help us to walk worthy of the name we bear.

In the faith and laboring for the welfare of Zion's cause,  
G. JENKINS.

CALIFORNIA, Mich., Oct. 28.

*Editors Herald:*—The series of two-day meetings closed, for our district, with splendid spirit and interest at South Scott and Flint, Indiana, and was followed by the largest conference gathering ever held in Southern Michigan and Northern Indiana, under the auspices of Latter Day Saints. Conference opened with the Clear Lake branch in due manner, and the business was dispatched with brevity and kindly feelings. Preaching services good, and the social meetings were seasons of light, spiritual joy, peace, and edification. Each face bore the index of the Christ within, and we feel that the influence of the latter-day message was stamped deeper in the lines of society's countenance, as a result of the gathering. We do know that the work is solidified and on splendid bases, with face fronting the hosts of sin, throughout our district. And while "the nations are mad" (Rev. 11: 18), and clouds of perplexity lower, threatening the peace, and Gentile times are closing in, we plead: the harvest is ripe, "the laborers are few."

After delivering three discourses at Clear Lake, over last Sunday, we are located as per heading of letter, with appointments ahead. Bro. H. H. Robinson in the west, Bro. Baggerly at Grand Rapids, and Bro. Briggs at Valparaiso (at last accounts), leaves only one, in all these parts.

Cheerfully and hopefully,  
S. W. L. SCOTT.

"There are in France 1,302,400 unmarried women between the ages of 25 and 50, and 1,376,600 unmarried men aged over 30 years."

## Conference Minutes.

### NORTHEASTERN MISSOURI.

Conference convened at Bevier, Missouri, October 9 and 10, 1897; Joseph A. Tanner president, J. F. Petre vice president, George A. Tryon secretary. Statistical reports of branches were accepted as follows: Higbee 106; 14 baptized. Bevier 171; 3 baptized, 7 removed. Pollock 20; 2 baptized. Carrollton 10. Huntsville 15; 4 received. Salt River, lately reorganized, 24. Ministry reporting: Elders M. M. Turpen, W. E. Summerfield, J. A. Tanner, J. F. Petre, W. H. Vincent, G. Thorburn, F. Evans, M. A. Trotter, C. Perry, J. T. Williams; Priests Jacob Waltenbaugh, F. T. Mussel, W. Kelso, M. Surrige, F. M. Burch, and P. Pement (of Clinton district); Teachers J. J. Jones, J. F. Richards, E. E. Petre; Deacon T. Lilly. Bishop's agent's report: On hand last report \$13.61; received since \$153.65, disbursements to date \$79.45; on hand \$87.81. The financial interest of the district was taken up, and it was recommended that branch clerks take a quarterly collection and forward amounts to district treasurer. Also a ten cent assessment on all adult members to defray district president's expenses on visit to Hannibal branch, is to be made. Preaching by Brn. Petre, Pement, and Turpen. Conference business was transacted without a jar and the conference will be remembered as a very peaceful one. Adjourned to meet at Bevier, Missouri, in four months.

### LITTLE SIOUX.

Conference met at Moorhead, Iowa, October 16, 10:45 a. m.; J. C. Crabb, H. O. Smith, and D. R. Chambers presiding; Lenna Strand and S. B. Kibler clerks. Branch reports: Woodbine, Persia, Magnolia, Union Center, Little Sioux. Spiritual report of above generally good. Bishop's agent, A. M. Fyrando, reported from June 4 to October 11, 1897: On hand last report \$35.37; received \$536.32; paid out \$537.35; on hand \$34.34, which was reported correct by auditing committee. Bill of district secretary for \$2.45 was presented, and collection taken of \$3.69. Elders reporting were J. C. Crabb, C. Derry, H. O. Smith, S. B. Kibler, A. M. Fyrando, F. E. Cohrt, D. W. Palmer, M. Jensen, O. Case, R. Farmer, A. Johnson, F. Hansen, J. Lane, L. Gamet, R. Gunsolley, W. Cowlshaw, D. R. Chambers; Priests R. Chambers, J. Emerson, R. A. Ballantyne, J. N. Mann; Teachers E. C. Outhouse, J. Case. The recommendation of Little Sioux branch for ordination of Thomas Worsencroft to office of priest, by his request deferred from last session, was taken up, and as the brother now expressed his satisfaction, it was decided to ordain. Magnolia branch also recommended ordination of James Emmerson to office of elder, which was accepted by conference. The action of the last mentioned branch in selecting Asa Hight as teacher was confirmed. The committee in case of W. F. Donaldson reported nothing done. They were continued with D. R. Chambers as chairman. A petition was presented from T. H. Parker, rela-

tive to rehearing. After inquiring as to certain facts it was decided by motion that the request as set forth in petition be not granted, and that A. M. Fyrando and D. R. Chambers act as committee to furnish J. M. Terry facts relative to case. On Sunday, the 17th, James Emmerson was ordained an elder, Thomas Worsencroft priest, Asa Hight teacher. Preaching during session by D. R. Chambers, J. C. Crabb, and H. O. Smith. Adjourned to meet in Woodbine first Saturday, and Sunday following, in March, 1898.

### DES MOINES.

Conference convened October 9, at ten a. m.; W. C. Nirk president, W. Johnson secretary. Eight branches reported; viz., Angus, Des Moines, Richland, Newton, Boonesboro, What Cheer, Oskaloosa, and Valley. Elders reporting: C. Scott, J. S. Roth, E. B. Morgan, W. H. Kephart, W. C. Nirk, W. Johnson, J. W. Morgan, J. F. McDowell, M. H. Cook, W. S. Barbee, P. P. Batten, N. Stamm; Priests J. Barnes, G. M. Jamison, J. Park; Teacher A. Freil; Deacon J. Young. The reports of the missionaries were very encouraging, many new places being opened and the general interest increasing, with many calls to come and preach. This was the largest conference that we have had in the district. The business was executed with promptness and precision, the spirit of peace attended the different sessions, and especially the prayer and preaching meetings. A committee was appointed to solicit funds to liquidate tent debt. Sr. Eli Hayer, Brn. George Johnson, John Barnes, Bro. Pence, J. W. Morgan, H. A. McCoy, Henry Pratt, James Prosser, P. P. Batten, Frank Russell, and J. M. Cole are requested to act as said committee. Will the above-named please observe and act accordingly. Three were baptized during conference. Preaching by Elders W. Johnson, J. F. McDowell, and C. Scott. Conference adjourned to meet with the Grinnell saints in February, 1898, at the call of the district officers.

### NORTHEASTERN KANSAS.

District convened in conference at Centralia, October 9, 1897, at 10:30 a. m.; W. S. Pender was chosen chairman, James W. Burns clerk. Reports of branches: Topeka 17; no change. Fanning 75; 1 baptized, 1 removed. Scranton 98; 2 removed. Baker 28; 7 baptized. Netawaka 61; 5 removed, 1 baptized. Atchison 82; 9 baptized, 1 expelled. Centralia 16; no change. Elders reporting, P. Cadwell, W. S. Pender, W. C. Cadwell, J. B. Jarvis, W. Gurwell; Priest N. S. Dunnington; Teacher H. Boston; Deacon J. W. Burns. Bishop's agent reported from February 13 to October 6: On hand last report \$9.90; tithing and offering \$152.40; expended \$150.15; on hand \$12.15. Treasurer's report for eight months ending October 4, 1897: Total expended \$6.24; total receipts \$6.10; liabilities \$0.14. The reunion committee reported, the portion of expenses of Blue Rapids reunion for this district being \$15.35. It was ordered paid and the clerk authorized to notify each branch of their portion. Tent fund soliciting committee reported as follows;

W. S. Pender \$0.50; Lizzie Wolfe \$3.50; total received \$4.00. A recommendation from the Aitchison branch recommending Samuel Twombly to be ordained an elder and Norval Johnston a priest was granted and Evan A. Davis was authorized to ordain the brethren, or provided for the same. N. S. Dunnington was granted a certificate of appointment as traveling missionary for the district. The Scranton branch was authorized to select one from that branch to act as one of the tent fund soliciting committee in the place of Sr. Wolfe. Preaching by Brn. Henry Green, W. S. Pender, and James W. Hudgens.

#### SOUTHERN MICHIGAN AND NORTHERN INDIANA.

District met in conference with the Clear Lake branch, October 9-11; S. W. L. Scott president. E. C. Briggs was chosen chairman, S. W. L. Scott associate; O. H. Storey secretary, Francis Granger assistant. Branch reports: Coldwater 123; loss 1, absent 19. Buchanan 37; loss 2. Clear Lake 151; gain 4, absent 19. Galien 118; absent 76. Knox 40; loss 1, absent 3. Marcellus 15. Lansing reported 45, but was sent back to be approved by the branch. Elders reporting: E. C. Briggs, S. W. L. Scott baptized 1, H. Rathbun baptized 3, H. Rathbun, Jr., baptized 6, A. Smith baptized 2; Priests G. F. Weston, J. Kiefer, J. M. Baggerly, S. Bruce. Bishop's agent's report: On hand last report \$56.67; received since \$188.86; paid out \$224.77; on hand October 4, 1897, \$20.76. Samuel Stroh, Bishop's agent. The standing auditing committee found the report correct. Officers were elected for the ensuing term as follows: S. W. L. Scott president, O. H. Storey secretary, Samuel Stroh sustained Bishop's agent. District president was to provide for two days' meetings throughout the district. Preaching by Brn. E. C. Briggs, S. W. L. Scott, and J. M. Baggerly. Adjourned to meet with the Coldwater saints at call of president. This was the largest conference held in district.

#### NORTHERN MINNESOTA.

Conference convened at Audubon, Minnesota, October 9, at two p. m.; I. N. Roberts president, G. L. Jones secretary. Branch reports: Oak Lake 70; no change. Audubon 38; gain 1. Union 100; gain 12. Minneapolis 49; gain 1. Elders reporting: T. J. Martin, E. A. Stedman, H. Way, and I. N. Roberts; Priests F. Y. Barnes and C. Pierce; Teacher J. Harpster; Deacon M. L. Hawley. A petition from Minneapolis branch asking that J. F. Hilton be ordained an elder was granted, and President Roberts was instructed to attend to the matter on his return to Minneapolis. Voted that Central branch be disorganized. Preaching by Elders T. J. Martin and I. N. Roberts.

#### NEW YORK.

Conference was held at Brooklyn, in the saints' church, 199 Saratoga Avenue, October 2, 1897, at 7:30 p. m.; Joseph Squire president. W. H. Kelley was made president of the conference, Joseph Squire associate;

Ephraim Squire secretary pro tem. W. H. Kelley then addressed the conference. Reports of district and branch officers were read; verbal report being accepted from James Cocks. Voted that the privileges of conference be extended to all visiting saints. Report of Thomas Lester, Bishop's agent: Receipts \$205.10; expenditures \$110; on hand \$95.10. Auditing committee reported account correct. Election of officers: The president and Bishop's agent were retained in office; Samuel Guilfooy was chosen secretary and treasurer. Voted that next conference be held at Brooklyn, date to be selected by the district president. Conference upheld and sustained the church authorities by a vote of confidence. Preaching by Elders Kelley and Baker.

The following expression of sympathy was passed by the conference: Whereas Bro. John H. Pope, secretary of the New York district, and an elder in the church, has been taken from our midst, Resolved, that in his death we lose a fellow laborer who has rendered acceptable service to the cause of truth. He was a zealous defender of the faith, and we hereby express our appreciation of his services, and extend our sympathy to Sister Pope and family in their bereavement, praying that our heavenly Father may grant his special favor in their behalf, to comfort them in this hour of trial.

#### LONDON.

Conference held in Toronto, October 2 to 4, 1897, opened at 10:10 a. m., October 2. President Joseph Smith being present was requested to preside, but declined. R. C. Evans, president of mission, with R. C. Longhurst and Joseph Smith, presidents of district and church associated with him, was chosen to preside. The secretaries were Maggie MacGregor and Daniel MacGregor. Branch reports: St. Thomas 114; 5 baptized. Toronto 70; 11 baptized, 17 removed. Humber Bay, organized 8 July, 1897, present number 19; 4 baptized, 15 received. Monmouth 63; 4 baptized. St. Marys 53; 1 baptized. Proton 126; 3 baptized. Masonville 126; 5 baptized, 1 received. Windham 59; 1 baptized. Egremont 82; 2 baptized, 2 removed. Garafraxa 99; 1 baptized, 1 died. Stratford 20; 1 baptized. Cedar Valley 46; 12 baptized, 5 received, 1 died. London 252; 4 baptized, 1 died. London district report from October, 1896, to June, 1897: Last report 1,519; present 1,601. Baptized 96, received 16, removed 15, expelled 2, died 13. Of the ministry: Apostles 1, high priests 1, seventies 1, elders 29, priests 33, teachers 20, deacons 17. Ordinations 5, marriages 13. Ministry reporting: Elders G. Virgin, G. Whitworth, T. A. Phillips, G. C. Tomlinson, J. McLean, S. W. Tomlinson, A. F. Davis, W. Flegg, W. Place, J. McKenzie, R. W. Tarzwell, F. Gregory, R. Whitehead, D. MacGregor, J. E. Taylor; Priests E. Whitworth, H. Dickhout, C. H. Neal, J. Taylor, K. Cooper. Joseph Smith then gave a very interesting talk on the work in general and on the marked increase in Canada since his last visit, nearly twenty years ago. Officers for the ensuing year are as follows: R. C. Longhurst dis-

trict president, J. H. Taylor vice president, Maggie MacGregor secretary and treasurer, R. C. Evans was sustained as Bishop's agent. Preaching by Elders D. MacGregor, R. C. Evans, and Joseph Smith. Conference adjourned to meet with the Windham branch, the time of conference to be decided by presidents of mission and district. Reports of branches and ministry show a decided increase and improvement. Every branch reporting had new baptisms to report, while reports of the ministry show that numbers have been baptized that are not yet connected with any branch.

#### GALLAND'S GROVE.

Conference convened at Galland's Grove, Iowa, October 9, 1897; C. E. Butterworth and J. M. Baker presidents, Nellie Rudd secretary. Branches reporting as follows: Salem 67; no change. Harlan 71; no change. Coalville 43; no change. Dow City 105; gain 2, loss 2. Deloit 162; gain 7. Pilot Rock 23; gain 1. Auburn 50; gain 1. Galland's Grove 295; gain 9. Union 62; gain 7. No report from Benan. Elders reporting: C. E. Butterworth baptized 7, J. M. Baker, W. W. Whiting, J. F. McDowell baptized 2, I. N. Roberts, J. T. Turner baptized 4, C. J. Hunt, A. R. Crippen, D. Brewster, W. A. Carroll baptized 1, D. M. Rudd, W. D. Bullard, A. Jackson, W. McKim, J. H. Young, J. Hawley, J. Pett; Priests R. Wight, J. Carlson baptized 4, J. Greenwood, N. V. Sheldon, T. N. Franklin; Teachers G. A. Hoisington, T. B. Shumate, T. Bell, J. O. Booth. Bishop's agent's report: On hand and received since last report \$734.60; paid out \$635.45; balance \$99.15. Tent purchasing committee reported they had purchased a tent and had a balance of about \$15 left which was used in repairing the old district tent. R. Wight was ordained to the office of elder and Thomas Jones teacher. A motion was presented and adopted requesting the different branches of the district to ordain their own branch officers so far as practicable. Preaching by Elders D. M. Rudd, C. J. Hunt, W. W. Whiting, C. E. Butterworth. Adjourned to meet at Dow City, Iowa, the last Saturday in February, 1898, at ten a. m.

#### WESTERN MAINE.

Conference convened with the Green's Landing branch, September 11, 1897, at two p. m.; W. W. Blanchard in the chair, U. W. Greene clerk pro tem. Elders reporting: W. W. Blanchard, U. W. Greene, W. G. Pert, S. G. Cunningham, O. C. Eaton, S. S. Eaton; Priests J. E. Eaton, L. C. Grey; Teachers A. Hutchinson, J. H. Robbins, J. H. Eaton; Deacons H. Eaton, H. B. Eaton. Branches reporting: Brooksville 36; 1 died. Greens Landing 75; no change. Deer Isle 52; 1 died. Dixfield 30; no change. Bray's Mountain 33; no change. Bishop's agent's report audited and approved. Resolved that all district officials report to conference, and said reports be in writing. Whereas there are district officials who do not honor their calling by laboring as the law directs, therefore be it resolved, that the conference grant them until next session



of conference to magnify their calling. If at said session they fail to report required labor done, conference will demand their license. S. G. Cunningham chosen president of district, E. H. Pert sustained clerk. Preaching by Elders S. G. Cunningham, W. W. Blanchard, W. G. Pert, and U. W. Greene. Adjourned to meet at Mountainville, December 4 and 5, 1897.

#### FLORIDA.

Conference met with the Eadendale branch, October 2, 1897; S. D. Allen presiding, B. L. Jernigan secretary. The following branches reported: Calhoun, Greenwood, Eadendale, Mt. Olivet, Pleasant View. Ministry reporting: Elders S. D. Allen, C. I. Carpenter, and D. E. Tucker; Priests V. S. Jernigan, J. P. Calhoun, and C. Dixon; Teachers J. L. Rice and W. Dixon; Deacons B. L. Jernigan and J. N. Jernigan. Bishop's agent's report: On hand last report \$12.44; received since \$50.50; paid out \$10; on hand \$52.94. Audited and found correct. The following committee was appointed to receive and receipt for donations and contributions, to raise funds for the purpose of buying a tent: S. D. Allen, C. I. Carpenter, D. E. Tucker. Preaching by Brn. C. I. Carpenter and E. Powell. Adjourned to meet in February with the Pleasant View branch. The meetings were good, and well attended by members and outsiders.

#### ALABAMA.

Conference met with the Pleasant Hill branch, October 9 and 10, 1897, at ten a. m.; J. G. Vickery president, J. R. Harper secretary. Branches reporting: Flat Rock, no change; Pleasant Hill, report referred back for correction. Elders reporting: J. G. Vickery and W. S. McPherson; Priests J. E. Miller, W. A. Odom, and W. D. Clark; Teachers G. O. Sellers and G. E. Wiggins; Deacon J. R. Parker. Bishop's agent's report: On hand last report \$38.60; received since \$23.60; paid out \$40; on hand \$22.20. J. G. Vickery was sustained as president of the district, M. K. Harp was elected vice president, G. O. Sellers was sustained Bishop's agent, J. R. Harper secretary. Flat Rock branch asked that a court of elders be appointed to try some cases in that branch. J. G. Vickery and W. S. McPherson were appointed to act as said court. The general authorities of the church were sustained in righteousness. Preaching by Brn. J. G. Vickery and J. E. Miller. Adjourned to meet with the Lone Star branch on Saturday before the full moon in May. The conference was pronounced a good one, though all were disappointed to learn that Bro. T. C. Kelley was not able to be there.

#### SOUTHERN CALIFORNIA.

Conference convened in Los Angeles, at ten a. m., October 15, 1897; Albert Carmichael was chosen to preside, N. Vanfleet to assist, W. P. Pickering secretary. Officials reporting: Elders N. Vanfleet, D. L. Harris, A. Carmichael, W. M. Gibson, R. R. Dana, C. W. Earle, A. E. Jones, C. Baly, and W. P. Pickering;

Priests J. Morris and C. E. Crumley; Teachers S. Penfold and J. Scott. Bishop's agent, C. Baly, reported: Receipts \$1,419.04; expended \$1,337.15; on hand \$81.89. Branches reporting: San Bernardino, gain 19. Los Angeles, gain 10. Newport, loss 2. Net gain in the district, 27. The district Sunday school association reported. The reports showed some improvement. The business sessions were marked by a spirit of peace and unity. The preaching, prayer, and testimony meetings were spiritual and edifying. A Carmichael was reelected district president for the ensuing year, R. R. Dana assistant, and W. P. Pickering secretary and treasurer. Joseph Luff and D. L. Harris were elected delegates to the General Conference of 1898. All the authorities of the church, general, district, and local, were sustained by vote. Conference adjourned to meet with the Newport branch, the third Friday in October, 1898.

## Sunday School Associations.

#### LITTLE SIOUX.

Association convened at Moorhead, Iowa, October 15, 1897, S. B. Kibler in charge. Received reports from the following schools: Pleasant Valley (Woodbine), Little Sioux, Pleasant Valley (Smithland), Mondamin, Woodbine, Magnolia, East Union Center, Missouri Valley, Union Center, Persia, Lone Star, and Meadow Brook. No report from Logan school. Received reports from the following officers and teachers of schools: Superintendents, F. E. Cohrt, R. A. Ballantyne, S. B. Kibler, and C. A. Stuart; Secretaries, Fannie Ballantyne, Lenna Strand, Annie Stuart, Lillie Atkinson, and Ida Bonnell; Teachers, Henry Purcell, Anna Binnall, Agnes Binnall, Victoria Farnsworth, Herbert Lytle, Bertha Beecham, Ida Bonnell, N. E. Belkham, Aggie Outhouse, Sarah Hoffman, N. E. Ballantyne, Foster Coberly, O. Ballantyne, O. Amundson, N. Amundson, Hattie Fallon, Elizabeth Kilts, J. E. Chambers, Rose Williams, L. McDowell, Anna Stuart, Thomas Chapman, U. F. Landingham, S. C. Diggle, Julia A. Swain, Elsie Landingham, Lillie Atkinson, and Jessie Case. The following questions were discussed: 1. How can I increase my own interest in the Sunday school? 2. Shall a superintendent teach a class? 3. How can I gain the attention of a listless child in class work? 4. Where does the benefit derive from a superintendent visiting classes when the assistant superintendent does the reviewing and also teaches a class? 5. What effect will the irregular attendance of a teacher have upon a class? Saturday morning prayer service, Brn. S. B. Kibler and Robert Chambers in charge. Adjourned to meet at Woodbine first Friday in March, 1898.

#### PREMONT.

Convention convened at Thurman, Iowa, Thursday, October 7, 1897, at 7: 30 p. m. The program consisted of one paper on the subject of temperance and two on the subjects of Sunday school matters, interspersed with

appropriate music, the Thurman band being present and rendering good music. Friday at ten a. m., the time was devoted to reading and discussion of, 1. paper, "Christmas offerings," by M. E. Pace, read by Emma Hougas; 2. essay, "Is our life what we make it?" by Roy Epperson, read by Ida Skank. The remaining time was profitably spent in normal work by General Superintendent, T. A. Hougas, on the "Profitable and unprofitable servant," accompanied by a blackboard outline. At 2: 30 p. m., business was taken up. The reports of superintendents, teachers, and schools were read. Charles Fry, T. A. Hougas, and Ethel Skank gave oral reports. It was decided by vote that the next session of convention be held at the same place and just prior to the next district conference; also that the district superintendent, assistant superintendent, and secretary constitute the program committee for the next convention. The following bills were presented and allowed: Superintendent, \$0.30; assistant superintendent, \$0.80; and secretary, \$0.60. The remaining time was given to, 1. paper, "Christmas entertainments," by Emma Hougas; 2. the Sunday School Newspaper, in charge of Joseph Roberts; 3. Normal work by Charles Fry. At 7: 30 p. m., the following program was rendered: Essay, "What the home can do for the Sunday school," by Blanche Andrews, read by Emma Hougas. Essay, "What the Sunday school can do for the home," by Ida Skank. Paper, "Methods of teaching a temperance lesson," by Ethel Skank. Original poem, "Wrong versus Right," by E. Eleanor Groves. The above interspersed with appropriate music.

ETHEL SKANK, Sec'y.

#### EASTERN MICHIGAN.

Meeting called to order by Bro. Hartnell, district superintendent, George Hicks secretary pro tem. Schools reporting: Olive Leaf, of Juniata, Buel Center, of Buel. Report of treasurer read and accepted. Addie Grant sent in her resignation, which was accepted. Wm. Hartnell was sustained superintendent, T. H. O'Brien elected assistant, Grace McInnis elected secretary. The association tendered a vote of thanks to Addie Grant for past services rendered as district secretary. Appropriate remarks made by Bro. Hartnell and Elders Etzenhouser and Kier. Adjourned to meet at the place conference convenes, on Friday preceding, at seven p. m.

## Miscellaneous Department.

ARTHUR, Ont., Oct. 28.

*Saints' Herald*.—The inclosed letter from the Sons of England Benefit Society was sent me in acknowledgment of a vote of thanks tendered them by our late conference held in Toronto for their kindness in permitting their decorations to remain in St. Andrews' Hall during our conference.

MAGGIE MACGREGOR,  
Sec. London Dist.

TORONTO, Oct. 19, 1897.

*Madam*.—At the last lodge meeting I was

directed to acknowledge your kind letter of thanks re the decorations. Kindly convey the same to the members of your church.

Yours truly,  
W. H. SYMS, Sec.

#### SCATTERED MEMBERS.

Notice is hereby given to the following named members of the Angola branch of the Reorganized Church of Jesus Christ of Latter Day Saints, whose whereabouts are unknown to the branch officers. If you fail to report to the branch before December 1, 1897, your names will be dropped from the branch record and placed on the church scattered list. Fallie A. Russell, Jennie White, John Lumly, Ezella F. Hart.

OLA OLSON, Pres.  
C. K. RYAN, Clerk.

ANGOLA, Kansas, Oct. 16, 1897.

#### BORN.

IVIE.—To Thomas and Lettie Ivie, of Bedison, Missouri, July 9, 1897, a daughter, named Minnie Fern. Blessed September 5 by Elders H. Kemp and Ed Fannon.

GOODE.—To William and Emma Goode, of Tabor, Iowa, a daughter, August 25, 1897, named Pearl Gladys. Blessed October 15, 1897, by Elders T. W. Williams and H. Kemp.

DURFEY.—To H. F. and Minta Durfey, of Thurman, Iowa, a son, August 29, 1897, named Horace Franklin. Blessed October 10 by Elders J. R. Lambert and H. Kemp.

PERRY.—At Oskaloosa, Iowa, March 18, 1897, to Mr. Ed and Sr. Anna Perry, a son, and named Lyle. Blessed August 15, 1897, by Elders J. S. Roth and W. H. Kephart.

MAITLAND.—To William T. and Carrie E. Maitland, Des Moines, Iowa, October 16, 1897, a daughter, named Marilla Juanita.

SNOOK.—To Wm. and Sr. Clara Snook, a daughter, June 4, 1897, named Effie Alberta. Blessed September 26, 1897, by Elder M. L. Schmid.

FREEL.—To Bro. Benona and Sr. Eva Freel, January 25, 1897, at Pleasantville, Iowa, a son, and named Loran Dwight. Blessed October 10, 1897, at Runnells, Iowa, by Elders C. Scott and N. Stamm.

YOST.—On March 25, 1897, near St. Paul, Howard County, Nebraska, to Mr. Charles and Adrelia Yost, a son; named George Curtis, and blessed October 15, 1897, at Lamoni, Iowa, by Elders H. A. Stebbins and Frank Criley.

#### DIED.

KENNISON.—At Catlin, Colorado, August 2, 1896, Sr. Mary J., wife of Bro. A. J. Kennison, in her seventy-eighth year. She was born in Danville, Caledonia County, Vermont, October 31, 1818. She was married in Franklin County, New York, September 7, 1844. Baptized July 28, 1878, by G. W. Shute, at Gaylord, Kansas. She was a devoted wife and mother and a faithful saint.

SUDDITH.—At Rushville, Illinois, September 21, 1897, Sr. Josephine Suddith nee Irwin. Deceased was born September 13, 1860, in Schuyler County, Illinois; baptized November 2, 1874, by C. Mills. She was married about a year and a half ago to Frank Suddith.

She leaves a babe three months old. Many friends mourn.

WIFFEN.—George Wiffen was born September 29, 1819, at Finchfield, Essex, England, and passed away into rest at his home, Drysdale, Victoria, Australia, August 28, 1897. Deceased was for many years connected with the Wesleyan Methodist Church in the town where he lived, but when past seventy years of age he first heard of the restored gospel and gladly obeyed, being baptized by Elder J. W. Wight, October 7, 1890. His life, both before and after joining with the saints, has been one of consistent Christian usefulness. Widow, four sons, and three daughters mourn. Funeral sermon was preached to a good audience by Elder W. J. Trembath on Sunday, September 12.

OLSON.—Sr. Johanne Olson, at her home in Pleasant Grove, Utah, October 17, 1897. Said sister was born June 14, 1823, in Thors, Hjoring, Denmark. With husband and family came to this country in 1868, being members of the church in Utah. On May 20, 1885, she was baptized at Pleasant Grove, Utah, by Oliver Johnson, and united with the Reorganized Church. Her husband died about six years ago. The funeral services were conducted at the Josephite chapel, October 20, Elder H. N. Hansen in charge. Elder James McKiernan preached the sermon, and Bishop Thorn followed with remarks. Interment at the Pleasant Grove cemetery. That the sister was highly respected, and that the relatives have the sympathy of a large circle of friends, was attested by the numerous attendants at the funeral.

HULSE.—Herman B. Hulse, at his residence, near Decatur, Michigan, October 18, 1897, aged 77 years and 3 months.

BEVENS.—Near Stewartsville, Missouri, August 14, 1897, in his twenty-first year, David Emmett, youngest son of Sister Bevens, from the effects of a fall from a horse the 12th of August. He was a member of the Christian Church and had a host of friends. Services held at the Baptist church, six miles south of Stewartsville, in charge of Elder William Lewis.

HARDAKER.—In Stewartsville, Missouri, October 10, 1897, John Hardaker, aged 56 years, 5 months, 17 days. Wife and daughter mourn. He was a faithful member and held the office of priest. The funeral was in charge of Elders William Lewis and T. T. Hinderks. Services held at the church in Stewartsville, at which nearly every family in town was represented, a general expression by all that he was a faithful, honest man.

STOREY.—At Myrtle Point, Oregon, August 17, 1897, Elder Luke Storey. He was born in Cambridgeshire, England, April 27, 1833; emigrated with his parents to South Australia in 1846, where he united with the Utah Church in 1854. In August, 1855, he married Elizabeth Collins, with whom he moved to Utah in 1880. There he became dissatisfied with church procedure and left for Montana and from thence moved into Washington, where he chanced to meet Elder C. A. Bishop, from whom he learned of the Reorganization. He was baptized by Elder A.

Haws, February 5, 1890, and on July 20, 1890, was ordained an elder by J. C. Clapp. He was faithful to the end and died in full hope of triumph through the gospel, leaving a wife and one son and daughter to mourn. His last speech was a testimony of the truth of the latter-day work.

POPE.—Elder John Hall Pope, August 23, 1897, at Brooklyn, New York. He was born at Cutcombe, Somersetshire, England, May 23, 1851; was baptized September 29, 1872, at New Tredegar, Wales. He was ordained an elder, February 21, 1875, and has labored in that office since. He has labored as a branch officer for some years as circumstances would permit, and died in the harness. Widow and four young children mourn. May the good Father watch and care for them along the rugged road of life.

MORRIS.—At Lamoni, Iowa, October 20, 1897, Mrs. Phebe M. Morris, daughter of Bro. Charles E. and Sr. Rebecca Potter, aged 25 years, 5 months, and 16 days. After 7 months and 16 days of much suffering her spirit left its mortal tabernacle. She had never obeyed the gospel. Funeral sermon by Bro. H. A. Stebbins, assisted by Bro. R. M. Elvin.

BALL.—At Quincy, Michigan, October 14, 1897, Bro. Thaddeus Ball, aged 83 years, 11 months, and 15 days. Born in New York, he emigrated to Branch County, Michigan, where he passed fifty-seven years of his life. He was baptized July 24, 1876, by Apostle E. C. Briggs, and was a loyal member when, "as a shock of corn cometh in in his season,"—in full age,—he was gathered to that "rest which remaineth for the people of God." Funeral obsequies from the saints' chapel. Remarks by Elder S. W. L. Scott to a large concourse of people. "Rest! sweetly rest!"

PRATT.—At Council Bluffs, Iowa, October 18, 1897, Floyd, son of C. F. and Marie D. Pratt, aged 8 months and 15 days. Funeral services at Crescent, Iowa, conducted by Bro. C. L. Carstensen.

SCOFIELD.—Sr. Emma L., wife of Bro. Charles Scofield, died at her home in Cass Township, Harrison County, Iowa, October 25, 1897, aged 39 years, 2 months, and 11 days. Husband, four boys, and one girl mourn. She received the gospel message when she was twenty-one years old, and continued in the faith until the last. The interment was at Six Mile Grove cemetery. Funeral sermon by Elder Frederick Hansen.

#### THE MODERN PARENT REBUKED.

The duties of Dr. Brown as rector of one of our largest churches are necessarily very great, as are those also of his wife, says the *New York World*. Consequently the small Browns are turned over to nurse and governess.

Last week Dr. Brown ran down into the country to see his children. The visit ended, he arose to go. The youngest of them all, a girl of six, stepped forward, shook hands primly, and said, "Good evening, Doctor. When did you say we may expect a call from Mrs. Brown?"

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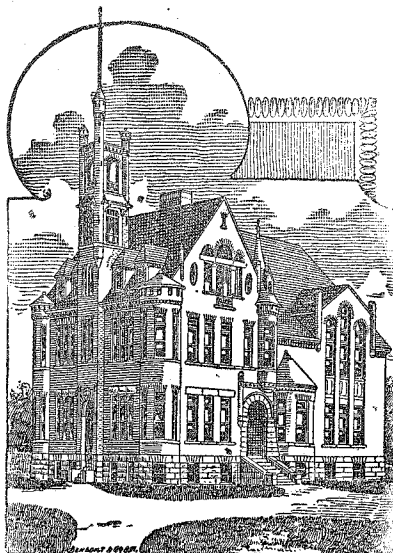
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# THE SAINTS' HERALD.

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

Vol. 44.

Lamoni, Iowa, November 10, 1897.

No. 45.

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**RED MEN OF ASIATIC ORIGIN.**

**EXPLORATIONS IN BRITISH COLUMBIA TEND TO PROVE THIS THEORY.**

AFTER spending upward of four months among the native tribes of Northern British Columbia Dr. Franz Boaz and Dr. Farrand, the experts of the British association and the American Museum of Natural History, are more than ever convinced that all the redmen of the American Pacific coast are of Asiatic origin.

The investigation upon which this important conclusion is based have extended over a very large area of rough and little traveled territory in the course of which all the tribes along the Fraser in the Hope mountains, at Kamloops and along the Thompson River, living on the Chilcotin plains or inhabiting the Naas and Skeena were interviewed and made the object of serious study.

The physical characteristics of each were carefully noted, measurements and photographs were taken, and innumerable casts were made. At the same time the customs and traditions of the several dusky nations were searched for their unwritten history, and their artistic efforts in paintings and rude sculpture were looked to for the key to the riddle of their existence.

All these sources of information ta-

ken together lead to but one important fact—confirming but the one theory as to the origin of all the coast races. They are all, so far as scientists can determine, children of the Orient.

The work done in the British Columbia interior this summer has been a continuation of the scientific exploration of the British association subsequent to 1887, while that along the coast has been prosecuted for the American Museum of Natural History of New York at the expense of Morris K. Jessup, the president of that institution. The present season will not suffice to complete the work, and next year the history of the Indians from the Columbia River to Behring Straits will receive consideration, as well as that of the tribes on the Asiatic side as far as Lower Siberia.

Much new and interesting information in regard to the native tribes of this province has been obtained as a result of the work in the field by Dr. Boaz and his associates. These included, besides Dr. Farrand, Mr. Harlin I. Smith and Mr. James Tait of Spencer's Bridge, both enthusiasts in research and deep students of the characteristics of native races. Dr. Farrand and Dr. Boaz have just returned to Victoria and announce themselves well satisfied with their season's operations—ample testimony that they have accomplished much.

There is indeed no distinctive tribe, modern or extinct, within the boundaries of this province that has escaped attention, the investigations of the savants having extended over both mainland and islands. Their work from beginning to end has been in connection with the grand and comprehensive scheme of the British association and the fraternal American institute for the classification of the native races of the West, in connection with which Prof. Boaz has been earnestly engaged during ten years past.

Reaching Victoria in early May last the party of three went first to Spencer's Bridge where rare fossil treasures are found in abundance, and where the resident tribes, as well as the Kamloops Indians, received

thoughtful consideration. Mr. Smith detached himself from the party at Kamloops to pursue his archæological work, and also secured an interesting condensation of the history of the primal tribes of the interior.

Drs. Boaz and Farrand, with Mr. Tait and an Indian guide, in the meanwhile crossed the mountains to the Fraser River, giving scientific attention to all the Indian inhabitants en route. The information which they sought and obtained deals chiefly with the physical and historical characteristics of the various tribes, their customs, and their relationships. After making the acquaintance of all the tribes along the great southern waterway of British Columbia, and noting the peculiarities of the Harrison Lake tribe, the party turned their course northward to Soda Creek, and there crossed into the country of the Chilcotins, with whom Dr. Farrand remained as an honored guest until mid-August. Dr. Boaz continued to the coast, pursuing his investigations at Bella Coola and Port Essington and picking up the thread of his researches where it was dropped last year at Rivers inlet. —*Victoria, B. C., Dispatch in the San Francisco Examiner.*

**HUMAN RACE DYING OUT.**

**IMPORTANT SUBJECTS DISCUSSED AT THE CIVIC-PHILANTHROPIC CONFERENCE.**

BATTLE CREEK, Mich., Oct. 13.—At to-day's session of the Civic Philanthropic conference Dr. Baker, secretary of the Michigan Board of Health, read a paper on the duty of national, State, and municipal governments in relation to public health. He said that the causes of disease must first be known before it became possible to guard against them. Coöperation of all classes is needed for the restriction of diseases. Purity of water supply is a necessity and of supreme importance, and all water should be boiled.

Professor O'Malley of Notre Dame University read a paper on the prevention of contagious diseases in the city. Many cases called diphtheria

he asserted, were unjustly quarantined. He held that physicians should be appointed to examine throats of children in schools periodically, and gave instructions for the care of patients and modes of disinfection. The steam disinfectant plants, though expensive, were effective for cities. Coins should be boiled and all paper money disinfected with carbolic acid.

Dr. J. H. Kellogg of Battle Creek read a paper entitled "Are We a Dying Race?" He said in part: "Notwithstanding our marvelous accumulations of wealth and wisdom we are certainly going down physically toward race extinction. Sanitarians pride themselves on having saved millions of lives, thus doubling the average length of human existence, and the credit claimed for sanitary science is justly its due. Nevertheless, we must not see in this great increase in the average length of human life an indication that by a continuation of the same method human longevity may be indefinitely or even greatly increased. The man who has a sound stomach is able to digest cholera germs as well as other vegetables; thus they are rendered incapable of doing him harm. The gastric juice of a healthy man readily destroys typhoid fever germs, and, in fact, germs of every description. The man whose liver is sound is able to combat successfully the poison generated within the body by the invading microbes; whereas the man whose liver has been spoiled by whiskey, tobacco, gormandizing, excessive consumption of effete meats, or blistering condiments, succumbs to the onslaught of these diseased germs.

"It is high time that society gave more serious attention to the great class of bankrupts by heredity, from which springs the greater share of crimes and criminals, cranks, lunatics, fanatics, and imbeciles.

"The remedy is to be found not in the abolition of public hygiene but in the cultivation of private hygiene. More attention must be given to the training of the individual. Men and women must be made to see that the prevalent conditions of our modern civilization are anti-natural, and tend to the deterioration of the vital powers and the development of disease."

At the afternoon session Dr. Kress of the Sanitarium, this city, made some bold charges. His paper was on the relation of habits of life to chronic diseases. Both acute and chronic diseases, he claimed, are due to evil habits, and, owing to bad living of people, are on the increase in this country. People are becoming degenerate, and one of the chief means of producing this national condition is the universal practice of beer drinking. Tobacco, he asserted, is also a national curse, and a majority of the patent medicines and many drugs in common use are deleterious. Meat eating also produces disease.

Dr. MacGuigan of the Kalamazoo Insane Asylum urged isolation of epileptics, chronic inebriates, imbeciles, insane, and other defectives. He advocated a colony system.—*Press Dispatch.*

#### JEW'S PLAN TO COLONIZE.

A mass-meeting of the Hebrews of Chicago was held yesterday afternoon in Porgas' Hall, Jefferson and Maxwell streets. B. Howitz, President of the Zion association, an organization formed for the purpose of establishing a colony for persecuted Jews in Palestine presided. Speeches were made by Dr. Felzenthal, rabbi of the Zion Congregation, by L. Zolotoff, H. Horowitz, and W. Shur.

The day being the second of the feast of the tabernacle, was a holiday, and the hall was filled to its utmost capacity, nearly a thousand persons being present. The object of the meeting was to present the matter of colonization to the people and to urge their coöperation. No definite action will be taken until the association learns from Dr. Harzel and Max Nordau, who are the originators of the colonization scheme, what action was taken in regard to colonization in the great convention held last month in Basel, Austria. The speakers urged the necessity of the movement, declaring that the time for such an action was now ripe.—*Tribune.*

#### ASSISTED BY SATAN.

Niles, Mich., Aug. 5.—Dr. Doane Wigent of Watervliet, this county, has created quite a sensation by his wonderful magnetic healing power. He is a spiritualist, a radical free thinker, hater of orthodoxy and is an enemy to God and the Bible. Nevertheless he is visited daily by hundreds of Christian people, and he has performed some miraculous cures. He effects his cures simply by placing his hands on the afflicted parts and, unlike other faith healers, who claim the assistance of divine power, Wigent claims that he is assisted by Satan.—*Ex.*

## SPECIAL PREMIUM OFFER.

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THE Herald Office has decided to offer its patrons an excellent opportunity to secure a useful and valuable premium — the celebrated "Self-Pronouncing Sunday School Teachers' Bible," the same as the "Oxford Bible," with "helps" and "maps," in good large print, bourgeois type, with marginal references; printed on thin paper, flexible binding; size 8½ x 6¼.



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# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

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No. 45.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, NOV. 10, 1897.

### THE EDITOR ABROAD.

THE meetings at St. Thomas were a success; Bro. R. C. Evans occupying on Monday night, October 18, on the witness—the Book of Mormon. The Editor had occupied the day before at eleven a. m. and seven p. m., on the subjects of the probability of prophetic visitation and the means of identifying the angel's message when it came, in the morning; and the necessity for more than one witness—the Bible being one, to be strengthened by one or more others—the Book of Mormon and the Revelations of our own day being the added witnesses. The preached word was well received. One, long satisfied of the gospel claims, was baptized on Monday evening and confirmed.

A reception was accorded to Bro. R. C. Evans and the Editor, at the house of Bro. Samuel Johnson; where a social occasion left memories of pleasant faces, and pleasant converse, with which to remember the visit to St. Thomas.

From St. Thomas to Windham, by rail, thence to Vanessa by way of Bro. R. C. Longhurst's good team, was but a three hours' pleasant trip. The meeting at Vanessa was well attended, the house filled with attentive people. We here met with Bro. Frederick Gregory again; it being in his field for labor. He is a genial, pleasant co-worker, and destined to make a mark in the work.

In taking train for Niagara Falls at Waterford, we visited Bro. John Smith, an old resident and early acceptor of the faith. He and Sr. Smith, his wife, are but waiting the call of the pale reaper to call them into the life beyond, in the patience of hope.

Niagara Falls, Ontario, was the next vantage ground sought for.

Here in the Town Hall, a spacious and pleasant place to meet in, granted the saints by the council of the town, we held four meetings, beginning Thursday evening and holding again Friday night, and twice on Sunday, October 21, 22, and 24, closing Monday night, in the saints' own hall, near by. The audiences in the Town Hall were good; so said the local brethren. They were not large, but they were made up of very attentive listeners. The Editor opened and closed the series, Bro. R. C. Evans sharing in the efforts to declare the way of life.

Bro. William Place presides over the little branch at the Falls, Canada side, and is one of the coming men. The branch has good working membership, and it is probable a further increase will result from further labor there.

As an American citizen, the Editor could not resist the opportunity to see the celebrated Falls of the Niagara. So, with Bro. R. C. Evans, a good citizen of her majesty, Queen Victoria's dominion, as a chaperon, we made the usual visitation to the Falls, both sides of the river, under the protection of both flags, the Union Jack of Britain, and the Stars and Stripes, "Old Glory," of the United States.

Of the Falls, little need be written in this paper. The Horse Shoe, the larger fall, on the Canadian side, is the grander, showing the majesty of force, the grandeur of power; but the American, the smaller, is the more attractive, more beautiful to look at. Descriptive faculty cannot put into words just conceptions of this display of nature's beauties and forces. For miles above the falls and miles below, it is one continuous scene of display, a constant crash of elements in motion and at rest, force and resistance. Captain Webb, of swimming feats fame, was foolish enough to think he could brave these elements; and so donning his swimming suit, he essayed it. He started well, but his body battered and bruised was found below the Rapids,

a silent but eloquent witness to the failure of human audacity. Thousands of busy feet have worn the paths about the Falls, and ours did but fall where others have trodden, and thousands more will traverse the same paths; but the Falls, or their successors the rapids, will still be left to sing their tremendous, earth and sky shaking song, anthem, psalm of praise to God, in the diapason of thunderous roar, until the Master comes.

It is a good place here to note impressions; and it may be time for the Editor to record some.

Nineteen years ago we visited a few points in Ontario; Bothwell, St. Thomas, London, Ontario, Louisville, Blenheim, and Corinth, etc. The general appearance of the people of the province to us was English and Scotch. Whether the change is in us or the people, the appearance now is much more American, decidedly of a United States type. Especially so in the cities. There are some striking peculiarities. For instance, Niagara Falls, Ontario, on the west bank of the Niagara River, at the falls, is quite a different place from Niagara Falls, New York, on the eastern bank of the same river, a few hundred feet apart. The town on the west side is comparatively small; appears to be slow in enterprise, dull and lacking in business thrift and push. One line of street railway, horsepower, poorly provided streets, and a partial electric system for lighting, show badly against the city on the east bank, where a very efficient system of electric lighting and street railways show long lines of pushing, enterprising business houses and manufacturing plants. It is stated in the Ontario Falls that the syndicate of business men that has lately tackled the power of the falls of Niagara, and harnessed it to machinery, has paralyzed the industry of the Dominion side by the paid agreement of a subsidy of \$25,000 per year, for the privilege of the Canadian side of the forces made ready to the hand of man by nature. This agreement

run for a term of years, and has lately been renewed. By it these shrewd United States Yankee tradesmen have stifled the enterprise on the Canadian side, and will keep on developing on their own side until it will be too late for the creation of a successful rival on the side where the business of the government is done under the signet of V. R. (Victoria Regina.) This condition of things seems to be understood by the workmen at the Falls, Ontario, and was told to us by two of them, moving in quite different fields of labor. If true, it is particularly striking, and must have resulted from the suspicion of the Provincial Parliament, that the Yankees could not harness Niagara Falls, and hence might as well be made to pay a money penalty for their folly in conceiving that they could. But, the harnessing has been done, and the agreement stands.

A tunnel seven thousand feet long has been cut through the rocky foundations on which Niagara Falls, New York, stands, some two hundred feet below the surface, and now almost unlimited power is at the disposal of these syndicate men. It is said that the Niagara Falls Park Commission has either obtained an injunction restraining these men from again drawing on the resources of the lake, upon the plea that it is taking from the flow of water over the falls, and thus lessening their beauty and attractiveness, and damaging the business of sight-seeing; or if they have not yet succeeded in getting such injunction they are moving for it. The idea seems to be that if these men are left to go on, it would result in such repeated tapping of the river above the falls that it would reduce the streams flowing over the rocky cliffs forming the falls, until they would be merely babbling brooks, and portions of the rocks at the falls be left bare. To one looking on this would seem to be an impossibility; but if there are seven millions cubic feet of water plunging over the concealed rocks of the Horse Shoe falls every minute; if seven syndicate tunnels should deflect a million feet each from such flow, where would the water be that should make the falls? This is the supposed reasoning, whether good or bad. The water

is not taken from the falls in passing over the ledges, nor after it has passed, as the first seems impossible to do; and the water in the river below the falls being some two hundred or more feet too low would be of no avail; so it is taken from the river above the falls, and so takes part of that which would help form the cataract, if left to flow in the original channels. Great is nature; great is science. But the latter seems to despoil nature of both beauty and grandeur, when reducing its forces to the humdrum uses of man. The lightning is an element of beauty and awful grandeur seen in the storm, but as seen in man's telephone, telegraphic, and railway systems, it is but a common scrub of a servant, grown familiar with which man grows careless and disrespectful. The Falls of Niagara as found by man, have been and are elevating, chastening, satisfying, and awe inspiring in their rude simplicity and grandeur; but seen surrounded by the money getting environments devised of man, and harnessed to serve man, like Sampson at the mill, it makes the man who is the lover of nature sick at heart, and disgusts him. Nature raises lavishly for man's sustenance in her wild and undisturbed conditions; but, put in the plow and the hoe, and nature's pleasanter moods pass; she grows stern, and remembers the fiat of her God, and thorns and thistles, weeds and briars follow and man eats his bread "in the sweat of his face."

Man sold the waters of Jordan (?) in the streets of Chicago, during the World's Fair, in 1893; and boxes and trinkets carved from the olive trees of the Mount of Olives are hawked about the streets of nearly every city by swarthy sons of the desert; and it may be that in time children may play in the crevices of the caverns hewn in the rocks by the ages of Niagara's toil, whence the waters by which the carving was done are elsewhere moving in channels dug by human hands, turning the wheels and belts of busy machines doing work for the uses of man. Shades of the rainbows rising with the mists of the Horseshoe and the American Falls, can it ever be!

One noticeable feature of the meetings we have been holding in the Dominion is worth recording. There

has been from the first most respectful attention. Those coming into the meeting houses, or halls, come in quietly, sit down quietly, are quiet and still in their seats while the service lasts; and only on one or two occasions has there been any leaving until the benediction was said. The contrast with some of our American audiences in this regard is very striking and very gratifying indeed. Whence comes this respect for an adverse faith?

There is another thing observable in the conduct of municipal affairs under the rule of good Queen Victoria, in the Province of Ontario. There is a recognition of personal rights, but a stringent enforcement of law. Punishment for breach of the law is much more certain to follow the lawbreaker here than in the United States. Respect for the law is demanded and enforced. It seems that the motto, "Every man for himself and the Devil take the hindmost," does not prevail so much over here as in the land of the Republic. Whether it be fair to contrast the forms of government in this way, it is just to give the impressions that casual acquaintance makes on the visitor. And while the sensation of being in a land where one is not altogether certain whether he is on his own ground or trespassing on another's rights rests upon him, as he moves to and fro under the knowledge that he is a foreigner, may haunt the citizen of the great Republic, he ought to be fair-minded enough to give the credit due to the institutions whence the elements of the Republic came; the honest Briton's love of fair play.

There are many interesting things at Niagara Falls. Near by, within the classic domain of Drummondville, lies Lundy's Lane, on and across which one of the battles of 1812-14 was fought. A spot where on March 25, 1814, a fight between the French and English and the American forces took place, in which Captain Hull, on the part of the Americans, with others fell. And where the then Lieutenant, afterwards General W. Scott, distinguished himself, as per legendary teaching. Captain Hull lies in a grave separate and alone, out of the symmetry of the general plan of the cemetery, almost in the pathway,



with a stone at the head stating who lies there, and when he fell; being buried on the spot where he was found after the battle. Across the lane there now stands a large church; and it is said to have been built on the spot where the British soldiery built a funeral pyre of alternate layers of Continental Rebel soldiers and fence rails, and burnt them.

This spot was the first historic ground shown us by Bro. R. C. Evans, who said, "This is the place where we Britons whipped you Yankees. Thought maybe you would like to see it."

We acknowledged the shot, and promised him that if he would but come over some day, we would take him to similar places where the same British hosts did a similar business of whipping the Yankees, Bunker Hill, Saratoga, Yorktown, and the like.

This retort tickled Elder Evans, and all was serene again. However, it moved us both to silence to stand on the ground where eighty-three years ago, long before either of us was in existence, men had fought with deadly intent to kill, and shed each other's blood for the maintenance of principles dear to either contending hosts, differ as they might; and where after the battle was fought, kind hearts and tender hands entombed friend and foe alike, commemorating the places where they fell. And we, two, out of a handful, contending on spiritual fields for the imperishable fame of the Great Exponent of Truth divine, stood where men had fought for human rights as they understood them, alone and could we fail to feel how immeasurably greater the interests at stake, how infinitely grander the final result must be. Why then should we hesitate, or why be careless in our allegiance to the Master of Life?

Bro. R. C. Evans is a pleasant and noble companion to travel with. Quick of comprehension; he both sees and feels the peculiarities of the situations as they change in this kaleidoscopic life men lead; and sympathizing with the needy, temporal or spiritual, is ready with word or means to relieve. Unlike Niagara he is small in stature; but, like Niagara, he "grows upon one" through acquaintance. May his usefulness never grow less, but his shadow increase as the years come and go.

#### CONVERSION.—NO. 3.

IN a former article we canvassed the question of conversion, as to its meaning. We herein touch upon our responsibility in relation to the subject—our obligation as professors thereunder.

The apostle to the Gentiles, when writing to the Colossians, said that in preaching Christ he was committed to the work of "warning every man and teaching every man" that he might "present every man perfect in Christ." He also exhorted the believers to present their bodies a *living sacrifice* unto God, and declared this to be their reasonable service.

The thought that we are "coworkers with God" suggests that we have the same objects in view and are operating along the same lines with God. This admitted, it is easy to conclude that all our faith and works are pledged in concert with the apostle's aim—to "present every man perfect in Christ," including ourselves, for such was the order of the work of God. Jesus said, "My Father worketh hitherto, and I work." Again, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." This establishes the oneness of operations with God and Christ, so that when we read the sermon on the mount, we learn the lines, along which they wrought and which they intended should be honored by our observance. They declare the same object as did Paul; viz., that we should be "perfect, even as our Father which is in heaven is perfect." The process of perfecting is plainly set forth in the sermon, and the necessity for it all is announced in the concluding words, wherein is shown the final loss that must accrue to all who "hear these sayings of mine and do them not."

Extremes follow one another naturally in this world. In their eagerness to supplant or uproot an obnoxious principle, practice, or growth, men have often blindly destroyed the good with the bad. Protestantism, so-called, has not only denounced the claimed authority of Romish popes and priests, but has gone to the extreme of asserting that priesthood by divine conferment is absolutely unnecessary. In its intemperate zeal to destroy the

priest-enriching practice of saying masses and praying for the deliverance of departed friends from purgatorial fires, it has denounced the doctrine of future probation entire, and has made death the end of human opportunity to find grace unto salvation. In its determination to stamp out the superstitious mummery of human ceremonies, it has abolished God's ordinances as well in some instances; and in its hatred for the Popish practice of granting absolution from sin to confessing penitents, it has ruthlessly swept out of its religion the necessity for priestly intervention at all, and is publicly proclaiming remission of sins without either priest or ordinance as necessary factors.

From the one extreme of blind submission to priests and bishops, and the wearying observance of the details of a despotic ritualism, men have rushed to the other extreme of religious anarchy. The stupid assumption that to man belongs the right to formulate a religion for himself and to tincture it with just as much of Bible as suits him, is confronting us everywhere, and the stupendous folly is being committed of persuading millions of people to believe that God and Christ will "reconcile" themselves to whatever is done in this line, if their names are only printed or engraved on the title page of the published medley. Wild religious fervor here, and æsthetical prudishness there, are our daily greetings. Emotionalism, born of magnetic presence and touching appeal, answers as satisfactory experience on the one hand, and cold intellectual calculation, with no heart references, on the other. Modifications and variations abound to suit the rise or fall of the popular religious barometer. Jesus is a flexible commodity, adaptable to any formulation of wild, weird, or winsome fancy, if he is really to be seen in all that peddles his name. Truly it is astounding.

But, returning to the diverging point, let us ask: "Has the tendency to extremes colored our work in any degree? In our anxiety to exhibit the striking contrast between the doctrine of Christ and the theories of men, do we not give prominence to baptism, the laying on of hands, the resurrection, eternal judgment, and

present revelation, to the neglect of themes of temperance, meekness, truthfulness, honesty, industry, and charity. Do not the missionaries too often leave the latter principles to be taught by local authorities, if there are any, and do not the local authorities too often depend upon the traveling brethren to do the educating along these lines? If but three or four sermons are preached in a locality, what proportion, as a rule, of the time is devoted to the former and what to the latter features of the faith? In other words, do we teach *conversion to Christ*, in the sense set forth in our former article as persistently as we should?

These questions are not propounded in a spirit of fault finding, or as a reflection upon any man's work. They are simply in keeping with the counsel of the Spirit to "come up higher," which can only be honored by self-examination. The church is growing, numerically, at a very gratifying pace, and if care be taken to impress men and women, before admitting them into it, with the fact that heart cleansing and character forming are paramount among the essentials, it will not only enhance the estimate of our work in those already well up the ladder of morality and Christian virtue, but will indicate to those whom we find on lower ground, that baptism and the laying on of hands are not the Alpha and Omega of obedience. It will help them to start right and stimulate them to continue the great work of moral progress from the first step that leads them into our fellowship.

We know a very few members who are quite prolific and boisterous in argument in behalf of the church doctrine; but whose *silence* in some places would bless the church more than their speech. Their claim for the divinity of their religion is not supported in them anywhere except on their lips, and even those lips are defiled to a degree. Morally they stand just where the church found them. If, as a result of proper education and the use of helps found within the body, they had allowed the saving processes to operate within them they would now be exhibiting a practical guarantee of what they proclaim. It is better that a man's life shall advertise his conversion than that the world should only have his word for it.

Occasionally we hear from a missionary abroad that he can make but little impression in certain localities because a few members there have lived so far below the gospel standard that their neighbors, attributing their condition to their belief, are resolved to give no audience to such a doctrine. This is the exception, but is grievous, nevertheless.

In the gospel, faith and repentance precede admission into the church. They are the legitimate approaches to the baptismal door, and we should be found jealous guardians of the entrance, being as anxious to point out those approaches and require applicants to come thereby as we are to swing the door. Failing in this we are at least partially responsible for the reproach suffered by the church through their admission, should they prove to be vile. We should preach the need of conversion by a change of heart, as well as conversion by a process of initiation into the organization.

The fact that other churches teach faith and repentance, together with moral development, should not make us relax our efforts in that line. Our commission is to preach the whole gospel and not merely those features of it which others discard. The work of absolute conversion to Christ which is to be perfected within the church, should be begun before entry. While we do not believe in keeping applicants in a kind of vestibule probation for several months before receiving them into full membership, we do require, as did John the Baptist, that they shall "bring forth fruits meet for repentance" before baptizing them. Ignoring this we do not, in fact, preach the gospel.

#### A CARD TO THE PUBLIC.

THE brethren of the Southern California district show a commendable zeal in their efforts to make plain distinctions in the interests of truth and for the information of the general public, as witness the advertisement given below, taken from a leading Los Angeles journal. Such items are sermons in themselves:—

The general district conference of the Reorganized Church of Latter Day Saints for Southern California will assemble in Panorama hall, 320½ South Main Street, this city, Friday morning, October 15, and continue over Sunday, the 17th. Friends and strangers

will be welcomed. Immediately following, beginning on Monday evening, the 18th, there will be a course of lectures delivered at the same place, by elders of the above-named church. The subject matter of said lectures will be to show by numerous indisputable evidences that the Mormon Church of Utah has no legal right to the name of Latter Day Saints, but are simply apostates from the Latter Day Saints' Church. The lectures will necessarily be of a sensational character, as the evidences used by the speakers will be mostly extracts from the various publications of the Utah Mormon Church, showing very conclusively that the teachings of Brigham Young and the chief elders connected with him were both idolatrous and adulterous. The Reorganized Church not only invite, but ask the people of the city to come and hear the lectures, not excepting, but especially inviting the missionaries of the Utah Mormon Church, who are quartered in this city, and will let them use our hall to review, if they wish to do so. More, we hereby publicly challenge them to an open discussion of the above statements.

R. R. DANA.

In behalf of Reorganized Church of Latter Day Saints.

LOS ANGELES, Oct. 14, 1897.

#### THE FIRST; WHO NEXT?

BRO. EARL D. BAILEY, of Standley, Indian Territory, is the first one to secure a copy of our brand new edition of the Self-Pronouncing premium Bible; having secured and forwarded the Herald Office fifteen dollars for ten new subscribers to the Herald at \$1.50 each.

Who will be the next? Try the canvass and get a brand new up-to-date Bible.

See advertisement on HERALD cover for particulars.

#### THE SAINTS' HOME.

THE Lamoni brethren, including some of the Herald Office force, have been devoting several days to the work of grading about the buildings and grounds of the Saints' Home. The work is not yet completed, but what has been done has very greatly improved the condition and appearance both of the building and grounds. The brethren and friends who so labored deserve credit and honorable mention. They toiled zealously and in a good cause. The work will be continued and completed at an early date.

The Home is plastered and hard finished on the walls, the basement floors cemented, in keeping with the general excellence and substantial character of the structure. Work on

the "finishing" will be continued until the building is completed and ready for occupancy. It will be heated by a hot water plant, which will shortly be placed in position on the lower floor.

A large pond has been provided for watering the stock of the "Home farm." Good barns and other out-buildings have also been erected.

A LARGE, well-printed, and attractive looking handbill from Selkirk, Ontario, announces the labors of Brn. Evans and Gregory in that city. We publish it because it shows how well the brethren are trying to let the people know of the faith and to get them interested in it. May such good work go on. It is our work to reach the people, to prevail against obstacles, and to get the faith before them. We can do it, too, if we go at it aright and keep at it. It requires tact, wisdom, and energy; but all these are at our disposal and much more, if disposed to use them. We are to expect difficulties; we are also promised help to surmount them:—

The Latter Day Saints of Selkirk will begin their series of autumn meetings in Derby's hall on Sunday, October 31, at the following hours: 10:30 a. m., 2:30 and 7:30 p. m.

Elders R. C. Evans, of London, and Fred Gregory, of St. Mary's, will be the principal speakers.

A cordial invitation is extended to all lovers of the truth. Bring your Bibles and note books. An opportunity will be given at each meeting, for anyone taking exception to the things taught, to address the people and show the error.

We court investigation, and would suggest to those who have been so industrious in opposing our claims in the past, that this will be an excellent opportunity to expose us if there be anything to expose.

Another interesting feature of the meetings will be the answering of questions, which may be placed by anybody in the question box, or sent through the postoffice, addressed to M. F. Derby, branch president.

#### EXTRACTS FROM LETTERS.

**BRO. D. L. HARRIS, Los Angeles, California, October 21:—**

I am here, looking after the work, trying to tell the people the difference between ourselves and the Utah people and will probably remain this week. Meetings not as well attended as would like, but saints say it is the best interest ever had here. But the Utah elders steer clear of us. Their conference closed on Monday night with a grand ball; ours closed Sunday night with the preaching of the word of God. We had one of the most

peaceful conferences ever held in this district. The good Spirit was here in its comforting influence. May it continue.

**Bro. James McKiernan, Pleasant Grove, Utah, October 22:—**

Bro. Hansen and I have been here holding meetings at Provo for three weeks; two weeks of the time with tent, with fair interest, considering the bad weather; then it grew so cold at nights we had to close tent work and continue at Bro. S. A. Waunberg's residence. I am in fair health, as also Bro. Hansen.

**Bro. F. T. Baker, Lebeck, Missouri, October 30:—**

I wish to ask Bro. J. F. Mintun to hunt up one O. S. Gossard, in Antelope County, Nebraska; post office Oakdale. If Bro. Mintun can't make it convenient, will some other elder take the trouble to do so and present the gospel to him? Whoever it is that goes to him with the gospel message, tell him that his old friend Baker requested it. I would like, if it is not asking too much, that I might receive a letter from the one visiting him, telling of the results.

**Bro. T. C. Kelley, Higdon, Alabama, October 16:—**

I am at last out of quarantine and rejoicing in the liberty and freedom to move out in the endeavor to get the work before the people. I shall try to make up lost time. This is a mountain region and the people are backward in taking hold of the work. Have three worthy members here however, baptized some time ago.

**Bro. F. C. Warnky, Argentine, Kansas, late date:—**

I am again actively engaged in the ministry and God is blessing my efforts; baptized two last week. Remember me in your prayer.

**Bro. C. J. Hunt, Dow City, Iowa, November 1:—**

Closed a two-weeks' meeting here last evening. Four baptized, all young people, belonging to families of the saints. Elder J. M. Baker is in charge of the branch and is an earnest worker. I go to a place near Dedham next.

**Bro. J. J. Cornish, Reed City, Michigan, November 2:—**

Our conference is over; we had a grand good one, Brn. Briggs, Durand, and J. A. Grant outside of the district were with us. Bro. G. D. Washburn baptized six persons, and the large gathering of saints enjoyed themselves much; also some outsiders felt glad to see and hear, some of whom testified and declared their belief in the faith, etc. Those who attended were well cared for, and all went home rejoicing.

**Bro. R. Etzenhouser, Toledo, Ohio, November 5:—**

Still surviving after four months in Detroit, where my lot was cast, and where sunshine predominates over the shadows with those who have sufficient faith in God, as it always has and will. I turn my face for new fields in Pennsylvania. Of Detroit experiences

more later. My address is again, "In care of Box 28, Cleveland, Ohio."

**Bro. J. M. Baggerly, Fremont, Indiana, late date:—**

I am preaching here. We had an excellent conference; large attendance of Saints and friends. All enjoyed themselves. The prayer meetings were especially grand and impressive; great good was done.

#### EDITORIAL ITEMS.

**BRO. T. C. KELLEY, in charge of the Southeastern mission, reports conditions and progress for the quarter ending September 30. We summarize such features as are of interest to the HERALD readers, as follows: The outlook is not flattering in the mission as a whole, but of some portions there is no need to complain, as the work seems to be moving along as well as could be expected. There has been a "boom" of baptisms in Tennessee and Kentucky, and quite a good showing in Florida; also a few from South Mississippi. Had it not been for the yellow fever scare and quarantine regulations, a better report would have been made from Alabama and Mississippi. Taken as a whole the report is as near satisfactory as any he has been permitted to make, if not more so. The total number of baptisms by mission and local forces is from ninety to one hundred; reports not all in. Considerable labor had been done in entirely new fields. Missionaries had been active in prosecuting the work.**

**Mrs. Philander Hinkley, of Cedar Grove, Carroll County, Tennessee, requests information, to secure a pension, concerning the death of her husband's first wife, "Mrs. Philander Hinkley," which occurred near Mooresville, Caldwell County, Missouri, March 15, 1878, she thinks.**

**Bro. H. C. Bronson stopped off at Lamoni from the 4th to the 6th, enroute from Michigan and Ohio to St. Joseph, his former home. He labored at Hiteman, Iowa, about one week, while visiting his daughter, and baptized two. He is enjoying good health and is in fine spirits. Expects to return to his former field of labor.**

**President A. H. Smith has again been quite ill during the past week or ten days. We learn as we go to press that he is decidedly better.**

**Bro. L. F. Daniel, formerly of**

Whitestown, Indiana, has removed to No. 11,925 Union Avenue, West Pullman, Illinois. He reports the work at Pullman moving nicely; the saints meeting twice a week for services.

The Baptists will meet in their fifteenth annual session in Chicago, November 16-18. The principal questions to be discussed are: "Is baptism a prerequisite to the Lord's supper?" "Are the teachings of the apostles of equal authority with those of Christ?" "What limitations should denominational belief impose upon religious teachers, whether ministers or professors?" "What is the duty of our government toward the oppressed of other nations in the suppression of wrongs and the encouragement of liberty." Some of the questions to be discussed "will undoubtedly provoke vigorous controversy."

The summary of the season's football calamities thus far is as follows: Killed, 2; probably fatally injured, 3; severely injured, 88. No record of those slightly injured. "This is the intellectual, mind-improving game which its advocates claim is characterized by 'the absence of brutality and ungentlemanly conduct.' This is the game which is said to have been freed from all its objectionable features by prominent college authorities. Compared with it pugilism is the mildest sort of pastime," etc. The foregoing is from a late Chicago *Tribune* editorial. A bill is now pending in the Georgia legislature which provides that football be prohibited in colleges and universities in the State.

The Ameer of Afghanistan has assured the English viceroy of India that he will aid the suppression of the Indian insurrection by preventing the insurgent tribes from taking refuge in his territory. British troops have occupied in the "Maidan Valley" which the Afridis boasted no invader could penetrate.

A project is reported by which Cherokees, Creeks, Seminoles, and other Indians in Oklahoma are moving to secure the admission of a part of Oklahoma as an Indian State in the Union. It contemplates the union of five tribes, who, it is stated, are discussing the movement and are favorable to it. While such a step would probably fail to obtain indorsement necessary to its success, the action

shows the increasing development of the Indian tribes.

The Bechuanaland Railroad, from Cape Town to Buluwayo, has been completed and will be opened in November. This is part of a system of railway by which it is proposed to bisect the continent of Africa from the Mediterranean to its southern extremity. Some idea of the progress being made in Africa may be obtained by noting the statement that in 1896 Buluwayo was the home of Lobengula, a powerful African chief. Other lines of railway are in operation in Belgian, Dutch, and other territory. Railroad building is being pushed rapidly forward.

The London *Times* has a dispatch from Corea in effect that the Russian minister has forced the Corean government to dismiss its English financial adviser and chief of customs to put a Russian in his place.

A political crisis has arisen in Peru. The cabinet has resigned and a new ministry is being formed.

The London *Mail* states that Austria is seeking the consent of Italy to her annexation of Bosnia and Herzegovina.

Captain General Blanco has offered clemency to all who submit to the authority of Spain in Cuba. He also promises to push the war relentlessly. Spain is unable to obtain war ships in Great Britain without making cash payments. The Spanish cabinet is considering the impeachment of General Weyler because of his offensive utterances against the government. It is said that owing to irritation caused by ex-United States Minister Taylor's late article in the *North American Review*, the Spanish cabinet has decided to reply to the United States Minister's acknowledgment of receipt of the Spanish note in reply to representations of the United States on the subject of Cuba, declaring in guarded terms that in reference to granting autonomy to Cuba Spain will do what she deems fit. The Minister of Colonies will gazette decrees establishing the extension of suffrage in Cuba and Puerto Rico, assimilating the rights of the inhabitants of the colonies and the mother country and determining the mode of carrying out autonomy. General Blanco is giving attention to the

starving concentrados. He will give the pacificos every facility to return to their respective districts. The owners of estates will be induced to again start cultivation. Both Cuban and Spanish successes are reported. Cuban leaders repeat their determination not to accept autonomy.

Sir Julian Pauncefote and Secretary Sherman are to confer with a view to reopening discussion upon the subject of a treaty of arbitration between America and Great Britain. The President of the United States and the British Premier are both reported as in favor of reopening the question with a view to concluding such treaty with the development of public opinion on the subject. A prominent representative of British trades union,—a former member of Parliament,—also a prominent English clergyman, will visit the United States for the purpose of creating greater interest in the question.

Yellow fever continues with but slight abatement at New Orleans, notwithstanding prevailing cooler weather.

A dispatch reports Bulgarian threats of independence unless demands upon Turkey are complied with.

National feuds and conflicts continue between German and Czech students arising out of the question of union between Austria and Hungary. Great disorder continues in the sessions of the Reichsrath between rival factions. Two unruly members have been expelled.

Natives in the Congo district defeated a detachment of the French expeditionary force. French troops have evacuated Saki, to which point a force of British troops had been sent, on the appearance of the latter. European dispatches predict trouble between England and France over disputed African territory.

Professor Elmer Gates, a Washington scientist, claims to have made an extraordinary invention—the "telemicroscope," by which, assisted by "photomicrography," "the power of the microscope has been so increased that it extends as far beyond the scope of the instrument at present as the microscope now exceeds the visual power of the eye." Briefly stated the inventor claims that by the use of

some telescopes in connection with his invention, "the moon would be brought within a distance of from twenty to fifty miles. If the same microscopic attachment be applied to a large telescope we may expect to see objects about thirty feet wide," etc.

General Blanco has instructed the Spanish army to treat prisoners of war and noncombatants with clemency. The Spanish government has decided to try General Weyler by court-martial for his utterances against its present policy. Hannis Taylor, ex-United States Minister, predicts an early ending of the war, and victory for the Cubans. Spanish officers in revolt in the Philippine Islands, where discontent is spreading, have been warned by the government that they may be executed.

A soldier attempted to kill President Moraes of Brazil, who escaped unhurt.

From late report of Commissioner of Pensions for the year: 50,101 new pensioners added; 3,971 dropped pensioners restored; losses by death and other causes 41,122; whole number on rolls June 30, 1897, 976,014; net gain in year 5,336. Seven widows and nine daughters of Revolutionary soldiers still on the rolls. Total amount disbursed, \$139,949,717.35. The report recommends publication of complete list of names of all pensioners, and the passage of a law that no pension be granted to the widow of a soldier that remarries.

Austria's internal troubles threaten serious disorders, if not the dismemberment of the empire. The Hungarian parliament has ratified the Austro-Hungarian union for another year. This the Germans in Moravia and Bohemia conditionally refuse to accede to; the Bohemians and Moravians are now practically defiant; any concessions to them would rouse the Poles and Czechs to the verge of revolution. Martial law may be necessary to quell disorders and preserve peace. The throne is imperiled; Austro-Hungary seems to be on the verge of dissolution.

Bro. G. H. Hilliard, of the Bishopric, came to Lamoni from Independence, on the 6th inst., to remain for a time in the interest of church business.

## Mothers' Home Column.

EDITED BY FRANCES.

"How I admire the man who speaks his mind,  
And panders to no party, scheme, or sect;  
Who unto all is generous and kind,  
Yet fraud and error ever doth reject.  
Who holds no false, deceptive views of life,  
Nor preaches what in practice he forgets;  
Who would not wage a war of petty strife,  
Nor yet express unmeaning, vain regrets;  
Who is too proud to act a servile part,  
Or lend himself a tool in others' hands;  
Who fears no foe nor deep designing art,  
But by himself alone undaunted stands;  
Who shuns deceit as he would pestilence,  
And thrives and triumphs by his own good sense."

### SELECT READING FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION.

OCCUPATIONS.—CONTINUED.

[WE wish most earnestly that we had space to quote and you had time to read the entire chapter on Occupations. But we have not, and must content ourself with giving you instances of the beauty of labor. The one taken from high life the other from lowly, but both beautiful and sublime in the lesson they teach.]

What can children do? All children should be trained in the use of common tools—hammer, nails, and saw; needles, scissors, etc., boys and girls alike. Scarcely a week passes in the household in which it would not be a great convenience for a woman to be able to "hit the nail on the head" literally, as well as metaphorically; to tighten or loosen a screw, or to saw a board. It takes but little time to learn to do these things properly, for there is a right and a wrong way of doing such simple things. How much strength women, myself among the number, have wasted opening fruit cans, trying to unscrew the lid, first one way and then the other, before we learn that all screws turn one way from right to left—and if we would unscrew them we must turn them from left to right. Modern housekeeping involves so much machinery—washing machines, sewing machines, and patent everything, even to potato mashers, that a lady needs to be quite a machinist to keep them in order.

Men often find it very convenient to be able to sew on a button, to mend a torn garment, and to handle scissors dextrously. They laugh at women's awkwardness in driving a nail; this is only because they have never seen themselves as others see them threading a needle. Often, too, they would find it something more than a convenience to be able to prepare a plain, palatable meal, or perform well other household tasks. So let the boys learn these things by helping mother. They will learn another valuable lesson at the same time, that of not despising or undervaluing woman's work, a lesson which a score of years hence will make their wives happier and better. Little boys and girls can both be taught to knit and sew, finding pleasant occupation therein for rainy days and evenings which otherwise would hang heavily upon their hands. Supply them with bright, pretty material to work

upon, and encourage them in weaving into their work as many bright fancies as their imagination can devise. . . .

The result of Queen Victoria's sensible training of her daughters is beautifully shown in the Princess Alice, whose premature death not only England, but all Christendom mourned. Of her when a young girl, Queen Victoria writes: "Alice is very good, sensible, amiable, and a real comfort to me. I shall not let her marry as long as I can reasonably delay her doing so." But she could not delay forever the unwelcome event, and Alice, like her mother, made a love match, marrying Prince Louis of Hesse, and removed at once to her husband's German home. Here she found full scope for all her executive ability, and the exercise of the industrious habits learned in her royal home. No work was too menial for her to do if by it she could benefit another. Accompanied by her maid she personally sought out cases of suffering and relieved them with her own hand. Writing to her mother of one such visit, she says: "I sent Christana down with the children, then, with the husband's aid, cooked something for his sick wife, arranged her bed, took the baby and bathed its eyes—they were so bad, poor little thing—and did odds and ends for her. I went twice." And this is told incidentally, as though cooking for poor, sick women, washing their babies, and doing "odds and ends" for them, was the natural work for royal hands. During the Austro-Prussian war of 1866, she worked far beyond her strength in the hospitals, thanking God "for good nerves," and "putting all her trust in one Friend who in time of need never forsakes us."

The Franco-German war of 1870 brought her sad, busy times; she constantly visited the hospitals, attended personally to sending nurses and supplies to the front, and had several wounded in her own house to whom she gave devoted attention. When chided with working too hard for others she answered, "Life is meant for work, not for pleasure." She seemed to find her highest pleasure in service for others; her life was a beautiful realization of the old Saxon motto, "*Ich dien*" (I serve). As a writer in the *Woman's Magazine* says of her: "In the best and highest sense was Alice of Hesse a lady,—'a loaf giver.' Of her might it truly be said, 'She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.' When she had nothing else to give she gave love; as in one of her hospital visits she notes a severe operation on a soldier, and adds, 'I held his hand.'"

If every home in Christendom showed the same training to industry and loving service for others seen in Windsor Castle, the millennium would soon come. . . .

We cannot leave the beautiful Crescent City without telling you the story of Margaret, to whom New Orleans has erected a statue in one of her parks. She was a poor orphan child, brought up by the Sisters of Charity. Faithful in all things from her childhood up, whatever work came to her hand she did it thoroughly and well. As she grew to womanhood she bought some cows,

and for years her familiar form was seen each day in the quaint little milk cart peculiar to that city, going from door to door selling the milk, and never lacking for customers, as all knew that the milk in her cans was always pure and good. Later, a bakery was added to her possessions. She made good bread and sold it. Money flowed in upon her, but it made no change in her simple mode of life. She used it all to feed the hungry and to care for the orphan children. Always doing the duty that lay next to her, never dreaming that fame waited on the doing, this humble, simple-minded woman not only gained the encomium of her Lord, but received the honor of being the first woman in the world to whom a monument in a public park was erected. It is to the honor of mankind, the glory of womanhood, that this first monument was erected not to some idle queen, some brilliant woman of exceptional gifts, but to one of the common folk, doing the common work of life, but doing it in a spirit which glorified all service and won respectful homage for the homely arts of life. When she died the dignitaries of the city and of the State followed her coffin as mourners. She is enthroned in the hearts of the people, who erected this monument to her, and with a fine sense of propriety made it to perpetuate the simple service of her daily life. It is of beautiful white marble. In it she sits in the marble semblance of a splint-bottom chair such as she always rested in after her day's work. She wears no Greek or Roman drapery, but the humble garb so familiar to all. Her arm is around a little child, whose upturned face, as it looks into her own beaming with love, expresses the loving veneration that all children felt for her. Around the statue's base bloom the flowers she loved, and just back of it towers the monument dearer to her than any marble memorial could ever be—the orphan asylum which she founded and loved while living and provided for in dying, so that it shall ever stand a memorial of her and of her love for children.—*Childhood: Its Care and Culture.*

#### PROGRAM FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION LOCALS.

Opening hymn, No. 168. Prayer. Scripture reading, Psalms 4. Study and discussion of select reading for Home Column. Study of supplementary reading on economy of strength by M. J. Garner. Question box. General remarks on mothers' work. Roll call. Business. Hymn, No. 221. Benediction.

### Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE General Sunday School Association is again preparing a Christmas program for the Sunday schools. They are adapted to small as well as large schools. Will be ready to mail early in November. Look for further notice next issue.

"Keep pushing! 'Tis wiser  
Than sitting aside,  
And sighing and watching,  
And waiting the tide.

"In life's earnest battle,  
They only prevail,  
Who daily march onward,  
And never say fail."

#### TEACHERS AS FACTORS IN SUSTAINING SUCCESSFUL SUNDAY SCHOOLS.

BY WILL S. PENDER.

MY subject will include a consideration of the importance and work of teachers of all grades—the entire corps of teachers in the school.

##### THE ATTENDANCE

of the children and people in the neighborhood where the school is conducted, and in the vicinity of it, is a necessity in sustaining successful Sunday school work. Whether a satisfactory attendance shall be maintained in the school depends materially upon the interest each teacher has in his own class and its work, and the ability he has, and the methods he employs to incite and sustain a similar interest in each member of his class. In secular and Sunday schools alike, a general and continued

##### LOSS IN ATTENDANCE

may usually, if not invariably, be traced to one underlying, contributing cause, viz., a loss of interest on the part of the pupils in the work being done in the school. So long as a lively interest is sustained by the students, in the work of each class, so long will the attendance be sustained by such class. So soon as interest in the work of the class begins to subside, you may expect the attendance to begin to dwindle away. Let all interest in class work be lost, and the probabilities are that the class itself, or a large part of it, will be lost to the school. The interest the students have in the work of the school is the

##### INCENTIVE

that impels them to be in attendance. All that we do in life which requires any effort, we are prompted to do by some incentive; the greater the incentive the stronger effort we make to accomplish a purpose sought; the less the incentive is, the weaker the effort will be which it induces.

Assuming that interest in class work may be made the chief incentive to attend the school, and it follows that the attendance of each class, and hence of the entire school, will be in general terms, in proportion to the interest maintained in such class work. Mathematically arranged in the form of

##### A PROPORTION

the terms would be: 1. Great interest in class work; a full attendance. 2. Little interest in class work; small attendance. 3. No interest in work of class; no attendance. The first and last of these propositions, the two extremes, would be modified by actual experience. Let the interest in the work be ever so great and circumstances would arise of an insurmountable kind, which would prevent some, occasionally, from attending. In such an instance, however, no small hindrance or trivial matter would keep pupils away

from this class and school. Even then their return could be depended upon as soon as the barrier was removed. On the other hand, let the interest be practically lost in class work and some might still attend the school, thinking thus to harmlessly pass a part of Lord's day. In such case the most trivial matter would keep them away from the school.

Acting upon the hypothesis that keeping up the attendance of the school depends largely upon keeping up an interest in class work, we may well inquire how teachers may sustain such interest. What you yourself do not possess you cannot bestow upon another. What you do not have, you cannot give. From the above axiom we deduce two necessary

##### CHARACTERISTICS

of every successful teacher. First, He only who has a real interest in each member of his class—in the line of study they are engaged in and in the progress each is making—can incite interest in class work, or even sustain the interest another may have created. A loving regard for every pupil is the best certificate of recommendation a teacher can present to his class. No matter how many and commendable other qualifications he may possess, without an intuitive love for those who look to him for instruction, his work will be routine, dull, and lifeless. The possession of this inborn and life-giving characteristic, so refreshing to us all, will not only condone for the lack of many other needed qualifications, but it will stimulate its possessor to thought, study, and prayer, until, lo! he is clothed upon with every necessary qualification. From the axiom already quoted: "What one himself does not possess he cannot bestow upon another," we infer, first, that he who would incite interest must himself possess it; Second, he who would impart information must himself first secure it.

Second, It is, therefore, essential that a teacher should be very familiar with what he undertakes to teach. He should be so thoroughly acquainted with the subject matter of the lesson as to be able to conduct the recitation without access to text book of any kind. A teacher ought never to attempt to conduct a recitation without

##### PREVIOUS PREPARATION.

Preparation before attempting to recite is equally, but no more imperatively demanded of the pupils. In this respect, the inspiration of the example of the teacher will go a long way, and with many students will be all sufficient to lead him to properly prepare for recitation. To insure a careful preparation of the lesson by all, questions should be directed to every member of the class, at each recitation. This will make them all feel that their knowledge of the lesson will be tested. If they know nothing about it, the questions asked them will develop that fact. The humiliation of advertising their ignorance of the lesson will not likely be repeated. Hence, the teacher should be persistent in asking questions of the diffident, and those who make the least preparation of the lesson. Let him ask as though he expected an answer, too, and his expectations will not long be disappointed. Absolute con-

confidence reposed will be amply rewarded. The practice of

#### ASKING QUESTIONS

to the class at large, and not directing them to any particular member of it, is very objectionable. A few informed and zealous pupils will answer all the questions. The diffident and uninformed will remain so. Nothing is required of them; nothing is received from them. The plan of

#### LECTURING

to the class, adopted by some teachers, is also subject to the same objections as the above. It does not give the pupils who have studied the lesson an opportunity to tell what they know, and hence will discourage similar preparation for future recitation. Nor does this plan develop the lack of information of those who have not studied it.

We briefly recapitulate thus: The attendance at the Sunday school will be in proportion to the attendance in the several classes. The attendance in the various classes will depend on the interest created and kept up in class work. To establish and maintain the desired interest the teacher himself must be brim full of interest in his work, and must prepare himself by a careful study of the lesson. He must adopt methods that will lead his class to thoroughly study the lesson before attempting to recite it. To aid in this he should impose individual responsibility upon every member of his class and at each recitation.

Prepared for the special day at the Blue Rapids, Kansas, reunion, 1897.

## Letter Department.

LOS ANGELES, Cal., Oct. 21.

*Editors Herald.*—Conference for Southern California district assembled in this city the 15th and continued over Sunday. Quite a fair turnout of saints from the various branches attended, bringing with them a goodly degree of that Spirit which is always conducive to peace, joy, and happiness. Not a wry face, not a single contentious spirit was manifest to disturb or mar our peace. The entire sessions were marked by the presence of a spirit of union and brotherly love. Our young brother, Albert Carmichael, ably presided, assisted by Bro. D. L. Harris; the business matters were disposed of with a dispatch seldom if ever witnessed in this district; though before conference convened some feared that in the selection of district officers there might occur some unpleasantness; but the matter was made a subject of prayer by many, and some fasted and prayed for the presence of the good Spirit; and their prayers appeared to have been heard and answered, as the election of officers was accomplished without even a jar.

On Sunday, the 17th, the conference of the "polygamous theocracy" assembled in this city, using the day in preaching, and on the day following transacted their business, and at night had a kind of jubilee sociable, winding up on Tuesday night with a dance, in which I am told that the twenty or twenty-five missionaries present joined, and possibly

did their best by trying to make lasting impressions upon the minds of the sisters present, favorable to their pet doctrine; so that if the advice of President Wilford Woodruff, at their late semiannual conference, "to unite in their politics" should succeed, they (the sisters) may be ready to become one of the helps toward enthroning these polygamous gods. Well (like the story of the boys and the frogs) it may create bright hopes in the minds of those who expect to be gods; but rather cold comfort to those women, who can only hope to become one of the dim stars in the crown of their liege lord, when he passes by the angels and the gods to create a world of his own, and people it by the same means as this world has been peopled, thereby continuing the sorrow and conception of woman. (See Gen. 3: 22, Inspired Translation.)

Well, Messrs. Editors, in harmony with the editorial found in *Saints' Herald* of September 29, some of the elders of the Reorganized Church have "buckled on their armor," and have been pressing our mountain cousins for an investigation of the issues between us and them. First, we tried to get them to exchange addresses of membership, that we might visit their members and they ours; but they refused to do so. Then we invited them to exchange pulpits or halls with us and each bring their membership to hear both sides; this they also declined to do. We also challenged them to discussion, which they of course declined. Then we determined to make an effort to secure some popular hall, and have Bro. D. L. Harris make as thorough an exposition of their pernicious teachings as possible to be made in three lectures, and by extensively advertising in the newspapers; but times being hard, hall rent and advertising expensive, we could not raise sufficient funds, but succeeded in collecting enough to advertise in two papers (a clipping of which I will inclose), and to pay for the printing of one thousand large handbills; also to rent a sufficient number of chairs for our own place of meeting to seat quite a large number of people. Thus we have done, and Bro. Harris has already delivered three lectures this week, in which he has hewn to the line, and will continue indefinitely. Congregations so far have been largely of our own people, possibly not more than ten to twenty-five outsiders present either night. People nowadays are too much engrossed in popular theocracies and delving for their daily bread to pay much attention to the all-important angel message; at the same time I believe that our efforts to get the message before them will stand as "a witness" against them in the day of judgment. However, some few are investigating and seem near the door of the kingdom. One, a Mr. Fisher, a German, who by the way is a fine Bible student, also well versed in ancient and modern history, has concluded that we have the truth, after hearing one sermon and two lectures, says he intends uniting with us; although until a few days past, opposed us, believing there was no difference between us and the Utah Mormons.

We were all made happy last evening by the announcement through a letter from Bro.

Luff, that Pres. Joseph Smith intends making an extended visit to this coast, and will remain in Southern California some three months. Come on, Bro. Joseph, and all will give you a hearty welcome and a warm reception. The same will be extended to our missionary in charge, Bro. Joseph Luff.

Hoping to see error and falsehood annihilated, and truth prevail o'er land and sea, I shall try to await that time as patiently as I can.

Yours in bonds,

R. R. DANA.

SPRING HILL, Nova Scotia, Sept. 29.

*Editors Herald.*—Soon after returning from Maine I was joined by F. M. Sheehy, and with others spent an enjoyable time at South Rawdon, where the district conference convened. While the conference was not largely attended, those who did attend, who were in the line of duty, spoke of it as being good, and of a cheering nature. When will we all learn that the path of duty is the way of happiness? Elder Sheehy did the preaching, which, if judging by the demand for more, was very acceptable. One fine feature of the conference was the concert of the Sunday school. It being in so many respects like other successful Sunday school concerts, we will not burden your pages with details, suffice it to say that the subject matter selected was of a high order, and in harmony with the subject—harvest; the chapel being finely decorated for the occasion. The school deserves credit for the effort made. And the bright, joyous faces, mingling with fruits and flowers, tend greatly to the enlivening of those who are called to pass through the darker and more stern realities of life.

The following Sunday we crossed Minas Basin in the Steamer Hiawatha, to Cumberland County, and after some ten days of preaching in different places and preparation, we found ourselves at Williamsdale, where the new chapel was about ready for dedication. Sunday the 26th, was a glorious day from sunrise to midnight, and many will long remember the event of the dedication with pleasure—nothing occurring to mar the success of the whole affair. The chapel was beautifully and profusely decorated with autumn leaves, evergreen vines, and flowers potted and cut. The appearance of the interior was pronounced very beautiful, of course on a modest scale. The morning service was in charge of the writer, Elder F. M. Sheehy preaching the dedicatory discourse, from the text—"I will build my church," which was pronounced simply grand by a crowded audience.

In the afternoon I gave a talk, in which occurred the synoptic history of the work in the community. Beginning at the visit of Sr. Mary Page of California, who first began to tell the story of the latter-day work among them, and who encouraged me, and paid my fare to visit and preach to them. Since that time they have been visited by Elders Sheehy, W. H. Kelley, M. T. Short, U. W. Greene, and George W. Robley, each doing a good work and establishing the faith. The report concerning the building shows that a

small number, with a good deal of courage and backbone, but not much ready cash, began to build; others seeing the matter going steadily forward, dropped into line and generously aided. And without an entertainment, pin social, tea meeting, or anything of the kind, a chapel has been erected, and stands paid for, which reflects credit upon the community, and the saints and friends from a distance who generously contributed. Space forbids that I should mention all the names who did nobly; but perhaps I should notice one, Bro. Hazen Johnson, who is not a man of wealth, who gave the land and exceeded all others over fifty dollars. The best of it all was that no dissensions, cross voting, or anything of the kind occurred to cause a ripple or mar the good feeling of any. A collection was taken of about nine dollars for giving the building another coat of paint in a few months.

Elder Sheehy discoursed again in the evening. Two were baptized during the week, Bro. and Sr. James Ripley. Now may the members rise to the demands of the occasion, shake off the old habits that retard the work, and be diligent in keeping the law, and give the world a lesson in spiritual things equal to the one they have given in temporal affairs.

Since I began this letter it has been mislaid. Elder Sheehy has returned to Boston, and I am left alone again. I have been at North Alton, trying to awaken an interest among a good, intelligent people, who have been "preached to death" by about all denominations; each has become a law to himself, but does not try to live that. They give me a good hearing, however, every time I go there.

Yours hopefully,

H. J. DAVISON.

SCRANTON, Pa., Oct. 27.

*Editors Herald.*—I came to this place September 30, in company with Bro. Robley, who remained here ten or twelve days. A week later were joined by Bro. W. H. Kelley, who stayed a week preaching, visiting, and giving much needed advice and council. The work has been neglected here; only now and then some elder passing would drop in and preach a few discourses, and then away to more inviting places. Bro. A. N. Bishop having located here it is hoped the work may be permanently established; his excellent family are earnest workers, and will be a help to the work by their example and Christian devotion. All who are called saints do not deserve this good name; and those whom we expected the greatest help from are the ones who do the least towards the encouraging of the work and building up of the kingdom of God. I am satisfied there will have to be some pruning done before the work will move forward. At the same time wisdom should be used and the pruning done with care. Experience has taught me that to neglect pruning at the proper time destroys the vine, dwarfs the fruit, and lessens the harvest. Elder Kelley did not deem it wise to organize a branch while here, though the majority of the members desired it. However he appointed Bro. A. N. Bishop to take charge of the work, and left the writer to

skirmish for awhile in the regions round about. I have no doubt that the chief Apostle in charge of this mission discerned that there should be some kind of sacrifice made on behalf of the work in this place, and not being in a position to make a big one, thought that a small one would be better than none. Well, I am here, and I shall make the best of the situation. The saints are very kind to me; they have procured a very commodious hall in the heart of the city, where we hold forth every Sabbath: Sunday school at two o'clock, prayer service at three, and preaching in the evening. While here I have preached in Providence, Dunmore, and Petersburg. Congregations are small, but attentive. Some interest is manifested, and with care some will be added to the church, when people see and can feel there is permanence to the work.

One hindrance to the progress of the work here as elsewhere is that cursed blight of polygamy and Utah Mormonism. The Utah missionaries are here in gangs of seven to twelve, and while they do no public preaching, they do a systematical canvass from house to house, and distribute tracts until every family is supplied with reading matter. These fellows are well supplied with tracts, and scatter them with a liberal hand. They are also supplied with money from home to sustain them. They take up no collections, and it is said they will not receive money from sinners to carry on the Lord's work, etc.

We have appointments for the week, and will endeavor by the help of the Lord and the saints to push the work out into new places. There are over three hundred thousand souls in this valley that are dying daily without the hope of eternal life, and how little we are doing to rescue the perishing ones! My soul grows sick at the thought. Times are hard and money is so scarce that it seems almost impossible to move forward and do anything to save poor humanity from the blighting curse of sin. If I had the five millions spent by the Christian Endeavor Society recently I am sure I could accomplish more good with it than they. But alas! the poor cannot and the rich will not. So the world moves on until the times come and God cuts short his work in righteousness, then who will be able to abide his coming and stand when he appeareth?

In gospel bonds,

ALMA KENT.

LEBECK, Mo., Oct. 31.

*Editors Herald.*—I write to request that Bro. W. S. Pender will call upon the family of J. M. Peet, Meredith, Kansas, if possible, and show them the "one blessed way."

A glorious time was enjoyed by the saints here to-day at the chapel. God's Spirit was present in power to the edifying and comforting of his children.

Would like to hear from Bro. Pender if he makes that part of Kansas a visit. Bro. C. R. Duncan has been there and some are interested. I am much interested in the Peet family hearing the gospel more fully, as Mrs. Peet is the only sister of my mother.

F. T. BAKER.

McGraw, Pa., Oct. 28.

*Editors Herald.*—After the reunion in Massachusetts Bro. R. Bullard and the writer set the district tent at West Dennis; held services a week, had fair attendance and some interest. One baptized by the writer; and we trust others were nearer to God because of our efforts. Bro. Bullard was compelled to return to Boston. After packing the tent away I came to Providence and preached several nights in the new chapel to small audiences, but some interest I think. Continued preaching in Rhode Island until September 23, then left for Philadelphia to attend conference. I was kindly received at the hospitable home of Bro. O. Christy, and enjoyed my brief stay in the city renewing old acquaintances. The conference was enjoyable and spiritual. In company with Bro. Alma Kent I went to Scranton; remained until October 14, preaching as opportunity offered. Bro. Kent assisted at Scranton, and is still there. Bro. W. H. Kelley preached some nine discourses in Scranton and at Providence, Pennsylvania, while we were there. Bro. Bishop is actively engaged in the work at Scranton, and is doing all he can. May the good Lord be with them all.

I found Bro. I. M. Smith at East Aurora. Bro. Philip Fisher is the only church member in town, but he is a good man and respected by the people. I went to East Elma with Bro. Smith and preached once there. Tuesday October 19 found Mr. Bert Manross waiting to take us to Fagundus; and by the way "Bert" has always stood right by us, and you always know where to find him. We received a kind welcome at Bro. G. Parker's. Began meetings Wednesday night and held over Sunday, preaching to small but increasing audiences. Monday night began preaching at McGraw, in the Union church, and have had good interest and good audiences thus far. The local preacher, Mr. Bedow, kindly announced our services and told the people to come out and hear. This same gentleman assisted me in some of my services last summer when I was here alone. Calls begin to come in for preaching and the prospects are encouraging.

GEO. W. ROBLEY.

FAIRBURY, Neb., Nov. 1.

*Editors Herald.*—I came here October 18 and began a series of meetings. Our attendance has been on the increase; the little church is well filled each evening. Two of our Utah friends came in one evening, Robinson and Jones. We had previously promised to read some of the Book of Mormon teachings. We read Jacob 2:6; we called the attention of those in attendance to the fact that there were others that had a misunderstanding of the Scriptures. Last evening we treated on the question of latter-day apostasy. Mr. Jones claims that Bro. F. A. Smith misrepresented one of his relatives last spring at Omaha, concerning baptism for the dead. I asked the gentleman why he did not correct the brother at the time, and informed him that Bro. F. A. would be the man to talk to on this matter, and not go around backbiting in this way. The city



papers have agreed to publish an article for us, which will be the means of illuminating the minds of the people relative to our position.

The saints are doing all they can for the work. The Lord has been with us. The Baptists are strongly opposing us. One good Baptist sister said she liked Baptist pie, and that she would continue to eat it till she died; but I notice she has an ear for investigating. May the Lord bless her.

Our people have a very nice Sunday school here; the little church is well filled every Sunday; good prospects for future work. May the Lord add his blessing.

In gospel bonds,

H. W. BELVILLE.

SANTA ANA, Cal., Oct. 25.

*Editors Herald:*—Having seen in the *Herald* of October 13, that a sister in Lee County, Illinois, desires the prayers and fasting of the saints for her husband to quit drink, so I write this, for I don't know her address. I know by self experience that when I have that craving for liquor, if I go and take a drink of water it will stop the craving; and I believe will do so by every one that will try it. It may take a long time to cure without the help of God, but I feel sure that one can keep away from strong drink if they would only do so. It is so simple that perhaps no one will try it.

Hoping this will reach some poor unfortunate, I remain yours respectfully, in bonds,

X. Y. Z.

SPENCER, W. Va., Nov. 2.

*Editors Herald:*—The work is onward in West Virginia, and Satan rages. October 27, 28, and 29, Bro. J. L. Goodrich and I held meetings at Mount Nebo schoolhouse; on the 28th a mob attacked the house with rocks, almost breaking up the meeting. The attack was renewed next evening; and after meeting they attacked the saints, while on their way home, with eggs, rocks, and revolvers; but no one was hurt. I am here to obtain warrants for the offenders. Pray for us that God may give us favor with the people, and that the officers of the law may do their duty in preserving law and order, and protect citizens in their rights.

Your brother in bonds,

G. H. GODBEY.

SAN FRANCISCO, Cal., Nov. 1.

*Editors Herald:*—I thank all saints in San Francisco and also wherever the *Herald* has carried my request, who have kindly remembered me before the throne of grace. My health has improved very rapidly in the past month, and I know that many faithful saints have been praying for me, for I was shown in a vision that in this particular case my own prayers were of no avail. I was administered to by Brn. Hilliard and Parkin. Bro. Parkin is our branch president, and I have never known him to shrink from duty's call.

Our branch is in a very healthy condition; no quarreling, backbiting, or contentions among the members that I am aware of. A

few of our members are sick, and I do want every faithful one to pray for Sr. Case. She is in a most pitiful condition; has had a white swelling on her foot for, I think, eighteen years. The effects of it have spread until now she has four running sores between her hip and ankle. Her husband is at work in this city and would like to have her here with him, but she cannot be moved from Ukiah, where she and her four little children are staying with her mother. I wish all saints who feel impressed would fast and pray for her on the first Sunday in December. Pray in secret that if it is the Lord's will she may in some way be relieved from the terrible pain of that decaying limb.

Yours in bonds,

MARY HAWLEY.

## Original Articles.

### DECEPTION'S REIGN.—PART 2. NO. 2.

BY ELDER COLUMBUS SCOTT.

“LOOKING BACKWARD.”

THE past as it is reviewed, its doctrinal plains present to the view of the beholder numerous wrecks, wastes, and fossilized thought-remains. A full survey of the realm of past human belief creates feelings of mingled solemnity, regret, astonishment, with the silver lining of hope and admiration. The courage of the heroic advocates of many of the doctrinal *ideas*, then fought for, but now *dead*, is admirable.

That multitudes of *sincere* people believed in doctrines with all the powers of their being, and that their hope of eternal life was builded on them, and yet those doctrines are now known and proven to be false, delusive, and deceptive,—admitted so to be,—is astonishing, and touches our sympathy.

Entire churches or denominations have builded on those false doctrines; but time, the infallible corrector of human mistakes, and history, leave them but wrecks, fossilized remains, testimonies of man's weakness and follies. It is not the heathen world now here referred to, but Christendom. What a reign deception has had! Its sway has been almost universal; and, with what degree of intolerance!

Our summary includes not *all* the past. The task would be too arduous. Let us therefore look backward but a brief period, and recapitulate only in part. It will help us in making an estimate of man's ability in forming

plans of salvation independently of God and his directions. The doctrine of man's infallibility, as illustrated in the official pretenses of the popes of the Roman Catholic Church, so devotedly and religiously accepted by multitudes unnumbered in the past, is now almost entirely discarded by all, both Catholic and Protestant, as a slavish deception. Common sense and reason both declaring that to be really infallible,—that is, *not liable to make mistakes*,—one must be able to the most infinite degree to determine absolutely the difference between right and wrong; and to this even the angels in heaven dare not pretend, even officially, save where the to them *superior*, infallible law of God directs plainly, without falling; in which case should they so pretend, they become devils—angels of the Devil. (Ezek. 28: 14, 15; Jude 6; 1 John 1: 8-10.)

Where to-day is the doctrine of “Unconditional Predestination and Foreordination,” as found in the books and sermons of John Calvin and John Knox, Jonathan Edwards, and others of two to three hundred years ago? That God, before he created man, preordained a portion of the race—the elect—to salvation, and he will save them at all hazards. The rest he passes by—the nonelect—having foreordained them to eternal damnation “to the praise of his glory,” as the old creed read? It was a logical deduction from the foregoing premises, that if some of the nonelect died in infancy, they too would be sent to “eternal woe,” and good devoted mothers and fathers used to sing in the services:—

And hell is crammed,

With infants damned,

Without a day of grace!

not knowing but that they were praising God for the condemnation of their own sweet, innocent offspring! These ideas grew out of the false belief, that because Adam sinned in the garden of Eden, that *his sin*, preordained of God, would cause all the nonelect to be eternally lost. So all the good they might be able to do availed nothing in their behalf. There is a tinge of this false doctrine decorating so-called evangelism of the present day. It is the idea that God does not attach any merit whatever to

good deeds, such as attached to the "nations" represented as "sheep," outside of uniting with "our church!" (Matt. 25: 34-40; 10: 40, 41.) So that if there is one place hotter than another in the lower world, the upright, moral, nonprofessor will catch it! As a result of this false doctrine, practical Christianity, the daily doing of good deeds, is virtually laid aside; while the making of the high profession, joining the church, is extolled as the principal thing. The result is, to the onlooker, the latter is looked upon as an empty profession, because the former is neglected, under the plea of, "You can do nothing of merit to save yourself. God must do it *all!*" The fact is, the good works, the Christian fruit, must go with obeying the gospel—or joining the church. "Cease to do evil; learn to *do well.*"—Isaiah. "Save yourselves from this untoward generation."—Peter. "Work out your own salvation with fear and trembling."—Paul. Out of the doctrine of unconditional predestination it was logical to deny that man was free to do as he chose. Had no agency, could act only as God moved on him. Consequently man was not responsible for his acts. God forced them to act badly, and then puts them in woe eternally for doing so! But this very unreasonable, inconsistent, and deceptive doctrine, with all its logical and absurd deductions has about died out, and is only looked upon as among the unenlightened traditions of the past; and having its origin from among men and devils. And the divine truth that man was designed and created a free and intelligent agent in his sphere of action, and possessed with reason, prescience, and the ability of deciding, and with volition, and is therefore a responsible being, has quite taken the place of the old fancy—predestination unconditional. The old "twin relics" of physical penance, and the infliction of physical punishment for sin here and hereafter, are going rapidly; both are of heathen origin, and neither are even hinted in God's revelations to man. The strange idea, putting the spirits of condemned sinners in a literal lake of literal fire to punish them for sin, is rapidly fading from the theologies. And it ought to. Its origin is the *human* theologies. It is not mentioned in Christian revelation.

The ordinance of "baby sprinkling," as found taught in modern creeds to save the babies *from the imaginary* fire, is a wondrous and far reaching stride of improvement on the old custom of making the little innocents "to pass *through* the fire!" (Deut. 18: 10.) It greatly misrepresents the Infinite Justice, implying as it does, either the sinfulness of the innocent babes, or the imputation of sin to them, though they are incapable of recognizing the law. But where law does not apply, God does not impute sin. (Rom. 5: 13.) It is evident therefore, that subjecting babies to moral law, or to positive religious law, such as the law of baptism, never originated with God. For the same reason that moral evil is not punishable in literal fire and, brimstone, physical literal death would not be inflicted on the finally impenitent.

If the wicked *sow what they reap*, or *vice versa*, what ought little children to reap? (Gal. 6: 7, 8.) Let us right at this point hear Paul's admonition, "Be not deceived." Will not the atoning blood of Christ reach to and include in its infinite bounds the sinless little ones? Those who die in infancy as well? Is not infant sprinkling, therefore, casting contempt on the atonement? That baptism is a saving ordinance we believe; but those who sprinkle infants attach a far greater efficacy to it than we! For it means, if it means anything at all, that children who are not sprinkled will be lost! Either that, or nothing. In either case it is "error," sin, "mockery." But it is fading away where God's word is studied. Let us be thankful, and labor to its banishment from among men. (See Book of Mormon, Moroni, 8: 2.)

Is there anything strange then, in view of what we have just been noting, that some even dare to look into the creeds with a view to casting overboard the grievous errors and deceptive doctrines that have held sway so long? The souls of men are seeking light and liberty. There is hope on the behalf of many that they will forsake error, be delivered from deceptions, and receive the light of the truth and its fruits,—life, light, and salvation.

How great, black, and heavy have hung the clouds of error and decep-

tion over the human mind through the influence of false, delusive doctrines. But of these we have noted but a few as illustrations of our subject.

But the wily foe of man has not been content to advocate, through man, false and deceptive doctrines, to blind him; he has gone further—has called to his aid the power of deceptive,

#### EVIL INVISIBLE SPIRITS,

whose mission is to attend false doctrines and Scripture perversions, and advocate them with strong delusive power. (See 1 Sam. 16: 14; 2 Thess. 2: 9-12.) So that man has not only erred in doctrine, but in spirit likewise. The prophet Isaiah, who delivered so many notable prophecies now being fulfilled, when speaking of God's great latter-day work and its corrective power on the people blessed with a knowledge of it, says:—

They also that *erred in spirit* shall come to understanding, and they that murmured shall learn doctrine.—Isa. 29: 24.

So many whom we meet in this age of divisions will remark, "We differ in our doctrinal beliefs, but we are one in spirit." This idea is itself a delusion. Every distinct form of doctrine has its own, an adapted spirit to accompany and operate with it. The truth of this will demonstrate itself to the close observer. Try it.

The spirit that actuates the Spiritualists, for instance, does not move in any other religious society in the manner it does there. That spirit acting among the Quakers does not move on any others as it does among them. The "falling down" spirit, as manifested among Primitive and Free Methodists, is not the same in its operation as that among the M. E.'s.

The spirit that actuates the Christian Scientists differs quite radically to that manifested among the Christian Alliance people. Most any onlooker can see this if they but notice closely. The spirit in most any *one* of these, if stirred by a little opposition, will accuse any of the others of being of the Devil! These spirits will not unite or let those they respectively control unite. Now if these spirits, respectively, were the Holy Ghost, would they not all work together to answer the prayer of the Savior which says:—

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, *that they also may be one in us*: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; *that they may be ONE, AS we are one*: I in them, and thou in me, that they may be *made perfect in one*; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—John 17: 20-23.

Is it essential to man's salvation that they *believe* that God sent *his Son, the Messiah, Savior* into the world? Is not the unity of believers in faith, belief, and spirit here by Christ made the evidence to the world that he is *the Messiah, the sent of God*? Jesus labored and prayed that believers in the word, which he gave to the apostles, might be united in faith and spirit. Will not the Holy Ghost, where permitted to operate, work to the same end? Or is Christ working and praying in the direction of unity, while the Holy Spirit leads in the opposite direction; viz., to division? If the spirit that actuates divided, contentious Christendom now be the Holy Ghost, then is the Godhead in heaven divided! They will not unite, let them try ever so heroically. But there is a secret here. Let us tell it. The *words* of men, in creeds, disciplines, and confessions are sought to be made the *basis* of their unity, not the "WORD" (not words) which Christ gave to the apostles! Christ prayed that all believers be one in *belief*!

The basis of faith is testimony. Christ gave to the apostles the word—the testimony. Testimony is *unalterably* the same, identically the same, in all places and ages. Testimony in fact is unequivocal. It conveys the *same identical idea* to all capable of conceiving the idea. The idea of "*adding*" is identically the same in operation in all minds able to conceive the idea. It is the operation of a principle. Unity on "*principle*" is what Jesus prayed for. The idea of the principles on which this unity is to be effected is conveyed to the minds of men by the "*word of God*." It is living and powerful. It "*lives and abides*." It increases to men in amount; it never decreases. One trouble among men is, in their *opinion*, some of "*the word of truth, the gospel*," (Eph. 1:13), does not apply

nowadays; and they *assume* to separate that part which they *think* applies now from that part which they think *does not* apply! They are partial with God's evidence. They would hardly think it right to thus deal with court records on earth; but more license is assumed with the word of God than men's records. But this mode of dealing with Holy Writ is a deep deception. They take great pleasure in limiting the organic development of the kingdom of God to ancient times. (See Eph. 4: 8-14; 1 Cor. 12: 28-31.) Also some of the *promises* of note likewise, as see Mark chapter 16:16-20; Eph. 1:13-18; with 1 Cor. 12:1-13. Though the commissioned servants of God, and the witnesses of those days, took no such license with God's evidence, men without divine call or commission scruple not to thus handle the word of God deceitfully.

*What thing soever I command you, observe to do it*: thou shalt not add thereto, nor diminish from it.—Deut. 12: 32, involves the principle upon which God commands that his word shall be dealt with.

Though it be but a man's covenant, yet if it be confirmed, no man *dismantleth* [takes from], or addeth thereto.—Gal. 3: 15.

All the promises of the gospel covenant ratified, confirmed by the blood of Christ, with all the commands, are as essential now as in any past age. That "*word*" all goes unbroken, all goes together; together it stands or falls.

Hear another *witness*:—

We are of God; he that knoweth God *heareth us*; he that is not of God heareth not us. *Hereby know we the spirit of truth, and the spirit of error*.—1 John 4: 6.

The doctrine of applying the word of God partially is prompted by "the spirit of error."

Beloved, believe not every spirit, but try the spirits whether they are of God: *because many false prophets are gone out into the world*.—1 John 4: 1.

False prophets seek to deceive us and sustain their deceptive doctrines by perversions and misapplications of God's word, not only by applying the laws of one dispensation to another, contrary to God's own expressed arrangement; but also by making special application of the law of a given dispensation, to one period in that dispensation instead of applying to all parts of the dispensation alike. No

divinely called and inspired servant of God ever did that way.

What authorized and divinely inspired minister of God ever taught that the law of baptism for the remission of sins, could be rejected by man, and yet he could be justified of God and saved? Or, that it was all right in the apostolic age, but would not be essential *after* that age? Which of them ever stated, and where is the statement recorded, that the ordinance and "*principle*" of the "laying on of hands" for "the gift of the Holy Ghost" (Acts 19:4, 5; Heb. 6: 2) was designed of God to apply and operate during the days of the early apostles, and then cease to be practiced and become obsolete? These ordinances, like faith or repentance, are "*principles*,"—terms of the everlasting covenant. Failing to practice these, we fail to keep our part of that covenant, and God is under no obligation to bestow the grace and blessings he designed to flow out of their observance. Under the shadowy Mosaic law, to break or fail to observe *one* of the terms of the law or covenant, was to *break the covenant*, and incur the full penalty. What are the consequences of a like course pursued under the *substance*, the gospel covenant? Of the former law James says:—

For whosoever shall keep the *whole law*, and yet offend in *one point*, he is guilty of all.—James 2: 10.

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the *covenant*, wherewith he was sanctified, an unholy thing, and done despite to the Spirit of grace?—Heb. 10: 29.

So the great apostle reasons regarding the latter law, and those who in any wise reject, disregard, or deceptively pervert it. It seems to be the special mission and work of deceptive evil spirits to veil with darkness the human mind to the light of the truth. This is confirmed by all past history from the day of Cain, the son of Adam, till now; and that too whether it be among nations blessed with the light of revelation from God, or those enrobed in heathenism. To the enlightening power of the Holy Ghost in John, superstitiously religious, idolatrous Babylon and Rome were dragons,—"that old serpent," "the Devil and Satan" "which deceived the whole world" (Rev. 12: 9),—because he and

his aids, angels, are the spirit that works "in the children of disobedience." (Eph. 2: 2, 3.) As also to the revelations of the same Spirit, these spirits are "as a roaring lion seeking whom," in the kingdom, among the children of God by gospel adoption, they may devour. (1 Peter 5: 8.) He began his work on earth in Eden. He scrupled not to *pervert* God's word. God said to Adam and Eve:—

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.—Gen. 2: 17.

Satan added the word "not" to the last member of the above sentence, quoting it, "Ye shall *not* surely die." (Gen. 3: 4.)

Our first parents accepted the word as perverted and quoted by Satan; they were blinded, chained, deceived, and fell! A curse as a penalty was placed on all creation below. Their disobedience to God, through Satan's deception, was *sin*; and death came by sin. (Rom. 5: 12-19.) What a mighty consequence followed heeding *one* little word God never spoke!

If such be the result following *adding* one word to what God says, what will be the consequences of *taking away* one or more of God's words from what he says? Who can tell? God says of his word:—

Neither shall ye diminish aught from it.—Deut. 4: 2. (12: 32.)

But, notwithstanding this clear and positive statement of God, it is a lamentable fact that in theology, as accepted by a large proportion of the professed Christian world, some of the plain words of our Lord are to all practical intents and purposes *taken away* from what he has said, and are treated as though he never uttered them. Take for example John 3: 5, where the three words "*of water and*" are passed over as silently as though they were not there; while others leave out of their faith, except in an historical sense merely, and as not essential to their faith or salvation in this age, the words of the same passage of God's word, "And of the Spirit,"—four words!

Saying nothing for or against the honesty or sincerity of those who so treat God's word, by what power or influence are they led to do this? Not the Holy Ghost, for surely it was by it those words were originally spoken

and enjoined as essential to our salvation. Not by their love to God are they led to so treat his fatherly counsel. It seems with them, as with Adam and Eve, so much *easier* to believe what God did not say, than what he does say. Why is this? Other words of God bearing directly on the same subject—regeneration—are similarly treated by the same theologies; as, "for the remission of sins." (Mark 1: 4; Luke 3: 2, 3; Acts 2: 38; 22: 16; Rom. 6: 17, 18.) John the Baptist, filled with the Holy Ghost from his mother's womb, preached the baptism of repentance *for the remission of sins*. And also the Apostle Peter, when filled with the Holy Ghost, did the same; and since such was the case, it cannot be that the same Holy Ghost would now inspire men to contradict so positively its former teaching, by absolutely ignoring its former conditions on which sins were remitted, and ordaining an entirely different and new way to procure the remission of our sins! Besides, baptism is a "principle" of the doctrine of Christ (Matt. 28: 19), and was enjoined upon *all nations*, by the resurrected, immortalized Jesus; by the Holy Ghost (Acts 1: 2), through which he gave "commandments unto the apostles whom he had chosen."

A "principle" of the doctrine of Christ, or of any other science, is a very *arbitrary* thing to deal with. The principle of gravity does not down, and away to nonentity, just because some human freak waves his hand. Addition or multiplication, principles of the science of mathematics, are foundational, fundamental,—all essential to their science as necessary parts thereof. The laying on of hands as a gospel ordinance, is a *principle* of the doctrine of Christ, administered among other purposes, for the gift of the Holy Ghost. (Heb. 5: 12, 13; 6: 1, 2; Acts 8: 17, 18; 19: 1-6; 9: 17), and with the other principles of Christ's doctrine is essential to salvation.

This principle of the doctrine is omitted from the human theologies of this age. Why is this so? Who is the cause of it? Would God, who claims to be the author of those principles, now rearrange his plan and by omitting *now*, confess that he made a *mistake before* when he included them in it? Or has man, by his superior

wisdom, been able to arrange a better way of saving man, and leave some of the principles of the original plan out, especially baptism for remission of sins, and the laying on of hands of God's authorized ministers for the gift of the Holy God?

If such infinite consequences as did followed the adding of just *one* little word by Satan to what God said to Adam, who will describe the great and stupendous results which follows the taking away of so many of God's words from his plan of human salvation by human theologies? What infinite loss will be suffered by those who are so led by such deception? What of the deceivers?

Remove from me the way of lying: and grant me thy law graciously. I have chosen the way of truth: thy judgments have I laid before me. I have *stuck unto thy testimonies*: O Lord, put me not to shame. I will run the way of thy commandments, when thou shalt enlarge my heart.—Ps. 119: 29-32.

It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning *all things* to be right; and I hate every false way.—Vrs. 126-128.

## Conference Minutes.

### NORTHEASTERN ILLINOIS.

Conference convened at Sandwich, Illinois, October 9; John H. Lake and F. M. Cooper were elected to preside, W. Vickery secretary, Elmer E. Johnson assistant. Branch reports: Sandwich 83; 8 baptized, 1 removed. Braidwood 65; 1 baptized, 1 died. Chicago 133; 2 baptized, 2 removed. Mission 135; 3 received, 6 removed, 1 died. Plano 198; 4 baptized, 1 received. Piper City 25; no change from last report. West Pullman 26; 4 received, 2 expelled. Bishop's agent reported: Received from former agent \$37.05; receipts \$281.75; expenditures \$206.23; on hand \$112.57. Ministry reporting: Elders W. Vickery, C. G. Lanphear, J. S. Patterson, A. J. Keck, and F. M. Cooper; Priests G. H. Henley, F. J. D. Earl, and L. Houghton. F. M. Cooper was sustained district president, W. Vickery vice president, Elmer E. Johnson was elected secretary, and F. M. Cooper was sustained Bishop's agent. Two were ordained elders and three priests. Preaching by Elders W. A. McDowell, F. M. Cooper, and J. H. Lake. Adjourned to meet at Chicago, February 26, 1898.

### SOUTHERN NEBRASKA.

Conference was held with Palmyra branch, October 10, 11, 1897. Reports were received from presidents of district, missionary in charge, sub-missionary in charge and missionary in district, Elders J. W. Waldsmith, W. M. Self, J. Caffall, and W. E. Peak, bap-

tized 1; Priests M. J. Schafer, J. H. Drury, D. Mather, J. Ferguson, F. L. Tucker, H. C. Fremming, R. O. Self, E. D. Briggs. Bishop's agent reported: Balance due agent last report 85 cts.; received since \$136.50; paid out \$115.55; due church \$20.95. Branch reports: Palmyra 38; Nebraska City 135; 2 baptized, 1 removed, 1 died. The resolution to elect officers once a year was lost. The following officers were elected for ensuing four months: President and Bishop's agent, J. W. Waldsmith; secretary, E. D. Briggs; assistant secretary, Chas. F. Woods. The president was instructed to call a meeting of the camp meeting association to convene during conference in Nebraska City, in February, 1898.

#### CHATHAM.

Conference convened with the Wallaceburg branch, October 9 and 10, 1897. President Joseph Smith was requested to preside but declined. R. C. Evans was then chosen as president, President Smith and George Green associates: R. Coburn and John Shields clerks. J. H. Tyrrell, bishop's agent, reported: Total receipts \$453.93; disbursements \$219.84; on hand \$234.09. Audited and found correct. George Hampshire, district treasurer, reported: Paid out \$18.22; now on hand 49 cents. Audited and found correct. Branch reports: Wabash 39, Lindsley 50, Blenheim 51, Buxton 18, Chatham 86, Ridgetown 56, Petrolea 59, Wallaceburg 53, Longwood 28, Battlehill 27, Zone 54, Tilbury 49. Ministry reporting: Elders G. Green, A. Leverton baptized 2, J. Shields, G. Hampshire, J. Dent, Sr., B. St. John baptized 8, L. Annett, J. A. Blackemore baptized 2, J. H. Tyrrell, and R. Coburn; Priests W. H. Taylor, A. Miller, and J. Williamson. An account of \$3.05, president's expenses, and \$1.66, secretary's, was presented, and on motion was ordered paid. The appeal case of the Petrolea branch was left in the hands of the presidents of the conference, and they appointed Brn. Leverton and Shields to attend to it, provided it could not be settled between the parties themselves. Bro. Leverton said it was necessary for the branches to supply themselves with registers to register births, marriages, and deaths in. Said registers could be had on application to the Crown attorney free. The adjustment of affairs in the Tilbury branch was left in the hands of the presidency of the district to attend to. Joseph Smith was selected as delegate to the General Conference of 1898. George Green was selected as district president, A. Leverton vice president, J. H. Tyrrell was sustained Bishop's agent, George Hampshire district treasurer, and Richard Coburn district secretary. Preaching Saturday evening by A. Leverton. A collection was taken up at the close amounting to \$8.30, and it was turned over to President Joseph Smith to assist him on his journey. Preaching Sunday morning by R. C. Evans, and in the afternoon and evening by President Joseph Smith. Monday morning it was resolved that the balance of collections in the district treasury be handed over to the Wallaceburg branch. President Smith then

gave a short address and the conference adjourned to meet in Ridgetown, in June, 1898, date to be fixed by president of district.

## Sunday School Associations.

#### SPRING RIVER.

Convention was held at Webb City, Missouri, September 13, 1897, beginning at ten a. m.; A. H. Herke superintendent, E. E. Gilbert clerk. Short talks were made by W. D. McKnight, F. L. English, Alice Davis, J. C. Chrestensen, and F. C. Keck. Schools reporting: Angola, Weir City, Seligman, Columbus, Blendsville, and Webb City. The afternoon was mostly occupied by reading reports of district officers, and other routine work. The district banner was discontinued by unanimous vote. The time for holding convention was changed from Monday following district conference, to Friday preceding it. In the evening the convention was entertained by a temperance sermon from F. C. Keck. Adjourned to meet with the Blendsville school, December 3, at 9:30 a. m.

Secretaries of schools, take notice, and make out your reports to include the session of November 28, and forward the report, with credentials of your delegates, to me at Weir City, Kansas, as soon as your schools pass on them. I would like them all in so as to arrange them before going to convention.

E. E. GILBERT.

#### INDEPENDENCE.

Association convened at Second Kansas City branch, Kansas City, Missouri, at ten a. m., September 10, 1897; W. N. Robinson, superintendent, Dorothea M. Berg, secretary. One-minute suggestions of the "needs and improvements in schools and with workers," by the brethren and sisters present, was followed by "Blackboard work in Sunday schools," (a) in general review, in charge of Fred Koehler; (b) in classes in charge of W. N. Robinson. At afternoon session, reports of superintendent, assistant superintendent, treasurer, and secretary of the literary exchange were read, also of the Holden Sunday school literary exchange. In the superintendent's report he requested the superintendents of each school in the district to report at each convention as required by the Constitution and By-Laws. Treasurer's report: On hand last report \$6.59; received \$1.28; no disbursements; on hand \$7.87. Literary exchange: Total literature sent out: 107 *Heralds*, 304 *Ensigns*, 281 *Hopes*, 1 *Patriot*, 2 *Quarterlies*, and 16 *Banners*. Due secretary last report 25 cents; paid for postage and stationery \$3; total \$3.25; received from association \$3.25. Holden literary exchange: Literature sent out: 112 *Heralds*, 169 *Ensigns*, 51 *Autumn Leaves*, 86 *Hopes*, 10 tracts; total 428. The reports of schools being read, were ordered spread upon the minutes. Mt. Zion, enrollment 455; average attendance 263. Armstrong 105; attendance 75. First Kansas City 50; attendance 34. Second Kansas City 32; attendance 24. Holden 36; attendance 31. Knobnoster 15; attendance 7. Pleasant View 23; attendance 22. Harrisonville (or-

ganized April 16, 1897, 30; attendance 22. Voted that orders be drawn on the treasurer as follows: \$1.25 for printing programs, \$3 for literary exchange, mailing literature for the next six months, and 18 cents expended by the secretary for postage and stationery. An interesting discussion on mission school was had. After an informal talk on "How can we secure the interest of adults in Sunday school work?" by most of those present, Bro. Robinson took charge of the blackboard and those present developed an outline for the work of visiting committees. The evening's entertainment was as follows: Address by Mark H. Forscutt. Vocal trio, "I waited for the Lord," by Mrs. Robinson, Mrs. James, and Miss Amy James. Recitation, "The church and the world," by M. Eunice Winn. Vocal solo, "When the heart is young," by Mrs. Robinson. Sunday school newspaper by Mrs. A. A. Horton. Saturday morning from 8:30 to 9:30 was devoted to Sunday school prayer meeting, and convention adjourned to meet the Friday preceding and at the same place of the next conference of the Independence district.

#### NORTHEASTERN MISSOURI.

Convention convened at Bevier, Missouri, October 8, 1897, at ten a. m. Louise Palfrey, superintendent; M. J. Richards, secretary. The superintendent read a part of the first four chapters of "Trumbull's Teachers and Teaching." A motion prevailed that all Sunday school workers and visitors and the traveling ministry be allowed to take an active part in our conventions. Higbee, Pollock, Salt River, and Bevier schools reported, showing progress. Treasurer's report: June 20, balance on hand \$10.68; received during term, \$3.19; on hand, \$13.87. Three bills of expense, for superintendent, secretary, and program committee, were read, and the treasurer authorized to pay them. The question of a district newspaper was brought up, whereupon it was voted that Bro. Burch, of Pollock, Bro. Tanner, of Bevier, Sr. Thorburn, of Higbee, Sr. Susie Stoddard, of Salt River, and Bro. George Tryon, of Huntsville, act as editors for the different schools, with Sr. Thorburn as general editor. The motion that was tabled till this convention in regard to having a book of rules outlining program committee's work framed, was discussed, and a motion prevailed that our superintendent, Bro. Thorburn, W. J. Richards, S. A. Tanner, and Sr. Thorburn constitute the committee for the purpose of framing a book of rules. It was voted that when the superintendent sees fit to visit any school in the district that she be authorized to draw on the treasury forthwith to defray her expenses. The Salt River school sent in a petition asking for the privilege of joining the association, and they were cordially admitted. The business being done, program was taken up: Normal class drill by superintendent. Paper on Sunday school work by Sr. C. F. Lankford. Blackboard use in Sunday school by Sr. L. Palfrey, and purpose of review by F. T. Mussell and Lydia Edmonds. The evening's program was of a literary nature. Sunday morning a good

school was held, being divided into nine classes. Review by Sr. Palfrey. Collection amounted to \$2.89. Adjourned to meet at Bevier, the Friday prior to our next conference. A peaceful influence prevailed throughout the entire sessions.

#### NAUVOO.

Association convened at Rock Creek, Illinois, October 1, 1897, at 10:30 a. m.; Hattie McKiernan superintendent, Marjorie Wright secretary. Report of treasurer read. The following schools reported: Rock Creek, total enrollment 28; classes 3. Bright Prospect 56; classes 7. New Canton 40; classes 5. Superintendent, Hattie McKiernan, gave a verbal report of her work and condition of the schools visited. The treasurer was authorized to pay the expenses of the superintendent and secretary to and from the regular convention of the association. Voted that Hattie McKiernan, Sr. Birchell, George P. Lambert, and F. M. Weld compose program committee. Resolved that hereafter we perform all business of the convention in the forenoon, and any reports and business coming in too late to be acted on be deferred until next regular convention. The afternoon was occupied by three class drills occupying twenty minutes for lesson and ten minutes for criticisms. Wm. Lambert acted as teacher for senior class, Marjorie Wright intermediate, and George Lambert infant class. In evening two essays were read, written by Sr. Birchell, of Ottumwa, and Sr. Callie Stebbins, of Lamoni, after which was a discussion on the subjects of essays. Report of program committee read. Adjourned to meet the day previous to the district conference at Burlington, Iowa.

#### SOUTHERN NEBRASKA.

Convention met at the Palmyra branch, October 8 and 9, 1897. Four sessions were held. Reports were received from three schools and officers of the district. One session was devoted to business and teachers' meeting, one session for general review and business, one session for literary and musical exercises, and one session was set apart for preaching services, occupied by Bro. James Caffall. A very profitable meeting.

E. D. BRIGGS, Sec.

### Miscellaneous Department.

#### APPOINTMENT OF BISHOP'S AGENTS.

To the Saints of the Southern Illinois District of the Reorganized Church of Jesus Christ of Latter Day Saints:—

Please take notice that Bro. W. A. Kelley, Bishop's agent of said district, has resigned, and at the recommendation of the district conference, held October 13, 1897, I have appointed Bro. F. M. Slover, of Orchardville, Illinois, as agent of said district.

Bro. Kelley's resignation was made on the ground of his inability to travel and teach the duties of the saints touching this part of the gospel as much as he thought proper to be done. Bro. F. M. Slover will doubtless be

able to present the matters to all parts of the district, and we hope and trust every lover of the truth will aid to the extent of his ability as the Lord has blessed him so that the gospel may be preached in Southern Illinois. The gospel is without price to those to whom it is sent; "without money and without price." But it takes means to aid in the sending of the same, and it is the membership and friends of the gospel who make it "without money and without price" to others as they work in the interest of the Redeemer. In this way as by the minister in the performance of his duty in preaching the word we become "workers together with God." Let it not be said of any that he or she has fallen short of the great privilege granted of each bearing a part. Every saint and friend should have his or her name enrolled upon the record of the workers.

We extend special thanks to Bro. W. A. Kelley for the faithful manner which he has discharged the duties of the office and trust that instead of lessening his efforts they may be redoubled in the interest of the cause of Christ.

Very respectfully in the truth,

E. L. KELLEY,  
Presiding Bishop.

#### IMPORTANT NOTICE.

I respectfully request that all general missionaries, district presidents, and general officers of other church organizations, also presidents of branches not in districts, will, as soon after January 1, 1898, as practicable, send me at the address below a *brief statement* of labor done during the year 1897, with statement of the general condition of the work in their several fields or departments. *No details are wanted in this statement, but just the names of countries, states, counties, and so forth where labor has been done, the extent of labor done, sermons preached, debates held, results in additions, and on the public mind, etc., with just a sentence or two about how your work has been received, the general conditions, prospects, etc. Remember that to reach me here the letter must not weigh over one half ounce, and must be fully prepaid with five-cent stamp.* I only want these items in order to make a historical report, in a general way to the Annual Conference, hence the details would be cumbersome and entirely useless here. However, all details which would be of interest in the history when published, you are earnestly solicited to send to the Assistant Historian, Bro. Frederick Madison Smith, Lamoni, Iowa, that they may be kept on file in the office for examination and use when required. If any have old books or documents, of any kind, which are of historic importance which they are willing to donate to this department, please send them also to Bro. Frederick.

Respectfully,

HEMAN C. SMITH, Church Historian.  
17 Dawson St., MANCHESTER, ENG., Oct. 19.

#### BISHOP'S AGENTS' NOTICES.

To the Saints in Oklahoma:—The church in this mission is behind financially with the missionaries here, and I would like every one

that possibly can to send in tithing at once, for it is badly needed here. It is just as much one of God's laws as laying on of hands, and let us observe his whole law.

Your brother in Christ,

S. J. HINKLE, Bishop's Agent.

STILLWATER, Oklahoma, Nov. 1, 1897.

To the Saints in Minnesota:—I will hardly be able to visit some of the branches this fall, as I contemplated, by reason of injuries received recently. While unhitching my team I forgot to unhitch one tug. Starting off rapidly, with halters in hand, I was thrown under horses' feet and trampled upon, receiving injuries which anyone might expect.

I am glad to report that the saints are doing well in paying their tithes, the best of any previous year. To those who yet intend to pay, remember that the last day of December, 1897, closes the account for this year. Be on time, saints, that credits will appear in annual report, 1898. My post office address is as it has been for twenty years, Cormorant, Becker County, Minnesota. I need not give any other directions than, Do not put off sending your tithes. Remember, "The Lord loveth a cheerful giver." As ever for the welfare of the cause we so much love,

W. W. McLEOD, Bishop's Agent.

#### NOTICES.

TO NAUVOO DISTRICT.

To those branches and members that have expected a visit from me this fall, will say I have been at home sick some four weeks, and have been very much disappointed in not being able to fill my appointments and prosecute the work more effectually in the district. I am thankful to state, however, that I now think I will be able to be in the field again this coming week. Ever praying for the success of the work, I am,

Your brother in bonds,

F. M. WELD.

#### BORN.

NICKSON. — To Bro. Ebenezer and Sr. Emma Nickson, at Pawnee, Missouri, September 22, 1897, a son; blessed at Lone Rock, Missouri, October 31, 1897, by Elders H. N. Snively and Price McPeck, and named Gomer William.

#### DIED.

OFFICER.—At Kansas City, Kansas, October 28, 1897, Mrs. Anna A. Officer, 22 years of age. She was a true wife, a faithful mother, and a noble woman; not a member of any church, though a firm believer in Jesus Christ and the Bible, she greatly rejoiced in the gospel as preached by us. Husband, one little daughter, and a devoted mother mourn, also a very large circle of dear friends. Funeral preached at the residence, October 30, by Elder F. C. Warnky.

WOLF.—Mrs. Georgie Wolf nee Elizabeth Donavin, died at Spring Meadows, Wisconsin, October 27, 1897. She was born at New Haven, Connecticut, August 8, 1848. Her remains were brought to Omaha, Nebraska, where lives her aged mother, Sr. Starkey, with brothers and sisters. Funeral services conducted at the home of her mother by Elder J. F. Mintun, using Romans 8: 18-28 with Ecclesiastes 7: 2-4. Remains laid to rest in Omaha cemetery.

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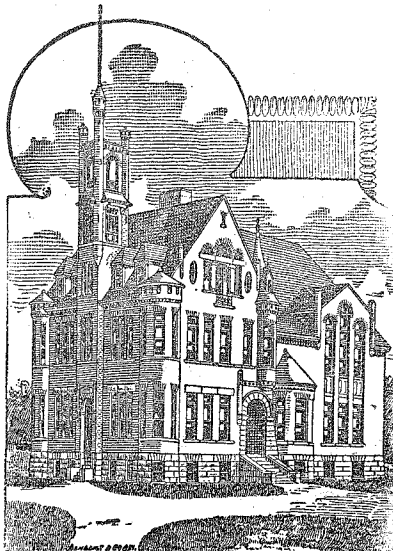
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SA

O. Haver, Jr. 1598

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**PROF. GATES' WONDERFUL DISCOVERY.**

THE Chicago *Tribune* printed yesterday the details of Professor Elmer Gates' extraordinary invention of the telemicroscope, by which assisted by what he calls "photomicrography," the power of the microscope has been so increased that it extends as far beyond the scope of the instrument at present as the microscope now exceeds the visual power of the eye. . . .

The scientific details of the professor's inventions are clearly and concisely stated. . . . It is more to the point to indicate briefly the results of this discovery, assuming the professor is correct in his estimate of what he has accomplished. The great point in his discovery is his ability to utilize light better than it can now be done in the working of the microscope. He explains how by his invention he can not only save but multiply light. He says: "I can, judging from some former experiments, put at least 100 times more than the usual amount of light through the microscope." And again he says:—

"With the lowest and cheapest of microscopic objectives and with a toy telescope the power of the instrument has been augmented at least twenty-five times. If no further improvement could be expected by the new method this would mean that a ten-inch telescope can be made to magnify twenty-five thousand diameters, which

is by far beyond the range of the best existing instruments. If the new method be applied to the best existing instruments and if we expect only such results as we have already obtained it will augment their power twenty-five times.

"This means that we can see an object upon the moon, through a ten-inch telescope, with a width of one-twenty-fifth of a half mile—that is, we have reached the startling conclusion that objects 100 feet wide can be seen upon the moon through a ten-inch telescope with a microscope attachment having a one-inch ocular and a two-third-inch objective. The moon, by this instrument, would be brought within a distance of from twenty to fifty miles. If the same microscopic attachment be applied to a large telescope we may expect to see objects about thirty feet wide."

When it is considered what this means as applied to astronomy it will be seen that if the professor accomplishes all he now estimates as practical we are on the eve of the greatest and most far-reaching scientific results the world has ever known. It means that an object thirty feet wide on the moon may be seen; that the secrets of Mars and Jupiter and Venus and new information from far distant stars out on the very limits of our system may be revealed, that we may learn definitely of the composition of the sun's surface and of numerous other mysteries of the solar system hitherto considered as shut out from scientific research.

But the wonders of this discovery will not be confined to astronomy. It can be applied in the direction of the smallest imaginable object. It may solve the secret of the microbe, reveal all the unknown functions of digestion, open the realm of psychology and show the formation of impressions, and, in a word, reveal all the operations of nature, within the limits even of its smallest dimensions. The new discovery reaches from the stars to the infinitesimal microbes. If Professor Gates is correct in his statement his discovery is of the highest impor-

tance, not only to those engaged in scientific pursuits but to the whole human race. It will prove the greatest discovery of the nineteenth century and one full of the greatest possibilities, an immense stride forward in the field of human knowledge. —*Tribune*.

**CHURCH LOSS AND GAIN.**

STARTLING REPORT IS MADE TO THE CONFERENCE OF METHODISTS.

"WHILE the city churches of the Rock River conference are growing, its rural churches are rapidly declining, both in membership and in financial strength. There are no young people in their congregations. The older people cannot be got to give a testimony and a revival has become almost an impossibility. Unless strenuous exertions are put forth by the conference these churches will become absolutely extinct."

These discouraging and exciting statements were made yesterday afternoon at the anniversary of the Conference Domestic Missionary Society, by its corresponding secretary, Rev. Dr. G. R. Vanhorne. The congregation was the thinnest that had attended any meeting of the conference; but when Dr. Vanhorne, who was evidently greatly depressed and deeply in earnest, made these remarks, they created a decided sensation.

The Domestic Missionary Society is only a year old. It was organized with a view of promoting revival work in rural churches which are too poor to employ an evangelist. That the conference regarded the condition of these churches as critical is shown by the fact that Dr. Vanhorne, one of the most prominent Methodists in Illinois, was appointed as corresponding secretary. But the conference was not at all prepared to hear the result of his first year's travels, labors, and observation.

REVIEW OF DR. VANHORNE'S WORK.

Rev. J. B. MacGuffin presided at the anniversary meeting, and after brief devotional exercises introduced Dr. Vanhorne as the speaker of the

occasion. Dr. Vanhorne began with a brief statistical review of his year's work. He had traveled 3,207 miles, assisted twenty-three churches, visited 458 families, and witnessed 120 conversions. He made also a financial statement, showing that the year's work had cost the conference only \$345. He then addressed himself to the matter that lay nearer to his heart and gave him more trouble.

Explaining that he meant by rural churches those that were located a few miles from the railroads, he said he was probably the best qualified of any man in the conference to report on their condition, and his report was that their rapid decline in membership, financial strength and spiritual life was a palpable fact.

He said there were many reasons for this, and he gave a few of them. The first of these was the well-known fact that the population of the United States was rushing to the cities. Fifty years ago the cities of 8,000 population and over contained only 8 per cent, and now they contained 29 per cent of the population. But those young people of these churches who did not come to the city went west to buy cheaper lands and left the churches almost destitute of such members.

#### GROWING AVERSION TO FARM LIFE.

Another reason was the growing aversion to farm life, and especially to dairy farming. Getting up at four in the morning and spending four hours in the stables and then repeating these labors in the evening was something so terrible that the young people were scattering in every direction to escape it. Soon after they left their parents, if they had accumulated anything, went to some nice town to reside. Then, though the owner could not not make a living on the farm, a tenant takes it in hope of making both the rent and a living. Such a tenant had nothing to give the church.

Another cause was labor-saving machinery, which had thrown thousands of farm laborers out of employment. Then by the concentration of capital and the establishment of large business houses convenient to shipping facilities the small towns had been depleted of their merchants and tradesmen. Another cause was the

multiplication of lodges and clubs, which now absorbed all the time and savings of the people who once gave both to the support of the church.

The worst cause of all, Dr. Vanhorne said, was the Sunday creamery. Near the Sunday creamery the Sabbath had almost been abolished. The morning service was delayed until eleven o'clock, and the farmers, after spending hours in racing their wagons to the creamery with their milk, came to church so tired they could hardly sit up. Meantime nothing could be heard but the rattle of milk wagons.

#### REVIVAL ALMOST IMPOSSIBLE.

Dr. Vanhorne said the rural pastors are noble men and cooperated with him splendidly. But he was compelled to say that a revival was almost a matter of impossibility. He sometimes held a ten days' meeting without seeing a single conversion. The men who attended sat like statues, and could not be got on their feet to speak or on their knees to pray. In short, he said, the conference must give a hearty support to the Domestic Missionary Society and sustain an evangelist for this work, or it must be prepared to see these rural churches go out of existence.

He made an appeal for financial help, and based it on the fact that the strength of the city churches was all derived from these same rural churches. His remarks made a deep impression, and a liberal collection was taken up.—*Chicago Times Herald.*

#### LACK OF CONVERSIONS IN CHURCHES.

"I KNOW of a church in the great metropolis of Chicago, a Methodist Church, too, with a membership of 900 persons, and not a single soul brought to the altar in three years. If the church of John Wesley, of Whitfield, of Edwards, had attended to its business there would be no need of the Salvation Army. Shall not God avenge his own elect speedily? Shall there not be a day of reckoning?"

Thus said the Rev. C. J. Fowler, President of the National Holiness Association at Desplaines yesterday. He was talking about the need of greater work in the conversion of sinners, and deprecating the attitude of the churches in the large cities to-

wards active efforts along the old-time lines.

The day was ushered in at the holiness camp-meeting by a revival service at daybreak, and the meeting was characterized by many conversions, several being converted whose appearance attested that they had almost reached the allotted age of three score and ten.—*Chicago Tribune, August 6.*

#### CONTRIBUTIONS FALLING OFF.

GALESBURG, Ill., October 20.—Much time was spent by the Illinois Presbyterian Synod to-day over a recommendation by the Sunday school committee that the Rev. C. K. Powell be appointed synodical missionary. Schuyler Presbytery objected because of expense, and the matter is not yet ended.

The various reports submitted show that during the year twenty-one Sunday schools, with 875 pupils and twenty-two foreign missionary societies, have been organized, and five new churches erected in the synod. There has been a marked falling off in the synod's contributions to home mission work, not one half of the churches contributing the last year. The reports on the colleges ended with a long statement by Dr. Herrick Johnson, explaining the defalcation of the treasurer of the Board of Aid to Colleges. To partly cover the remaining shortage of \$3,000 the synod raised \$1,000. Changes were recommended in Sunday school work, the committee favoring the use of the board's publications.—*Chicago Tribune.*

#### IMPORTANT CHANGE IN TIME.

VIA NICKEL PLATE ROUTE.

Commencing Sunday, November 14, the New York & Boston Express will leave Chicago at 10:25 a. m., instead of 10:35 a. m., as formerly. The New York & Eastern Express which formerly left Chicago at 3:05 p. m. will leave at 2:00 p. m. The evening train will leave at 10:15 p. m., as heretofore.

The same high standard of through train service will be maintained as prior to November 14, with the advantage to passengers leaving Chicago on our 2:00 p. m. train, which will afford through sleeping car accommodations to Boston, reaching that city at 10:30 the following evening. All the delicacies of the season will be served on Dining Car.

For full information in regard to train service, call on or address J. Y. Calahan, General Agent, 111 Adams Street, Chicago, Illinois. H. Thorne, C. P. & T. A. No. 33

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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## The Saints' Herald.

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LAMONI, IOWA, NOV. 17, 1897.

### CONVERSION.—NO. 4.

A PREACHER once said that he did not consider a man soundly converted whose horses and cattle and dog and cat did not feel the beneficial effects of it. This was the practical side, and his idea was correct on general principles, though all men are not cruel or abusive to their quadrupeds before conversion.

The announcement of the conversion of a godless man justifies in the mind of the world an expectation entirely different from that of former time. He is thereafter to be gauged by a different standard. Not only is this a fact, but it is presumed that the converted man intends it shall be so and is figuring to meet the new exactions, not for the purpose of disarming critical observers who watch suspiciously, but because the course they assign him is the right one. Their espionage is not the prompting cause of his moral rectitude. The cause lies in his change from nature to grace—his honest adoption of Christ as his life regulator.

This means, in most cases, a severe struggle; for not only do old habits haunt the convert, but the Adversary seems often to take special pains to spread new nets for his feet, and to multiply vexatious conditions and occurrences until the almost despairing soul is made to feel himself at times unequal to the task of subduing his passions and maintaining his ground. But right here comes the assurance of divine aid. "Helps and governments," are vouchsafed to the needy when earnestly sought, and the struggler, availing himself of these, triumphs, and in his triumph learns that his victory was due to a power superior his own, hence learns his dependence.

We have seen men naturally per-

verse and obstinate become gentle and easy of persuasion, and men who seemed to be unapproachably austere become as humble and communicative as children, as a result of giving themselves to God in the gospel. We know of a home or two where the return of the husband and father was formerly a cause of nervous agitation and fear to the wife and children, because of uncertainty as to the mood he might happen to be in. Those homes are now the abodes of joy and peace, and the approach of that same father is the signal for a rush to see who shall first receive his greeting, no apprehension being felt as to what the character of the greeting shall be. The only explanation of the change is found in the fact that his heart has become the residence of Christ, through the Spirit. The gospel is doing its work.

We have seen drunkards and idlers made sober and industrious men by the magic influence of the power that wrought their conversion. Men who have been noted for unreliability in word and dealing, and whose profane and vulgar speech has been an offense to decency, have, under the transforming grace of Christ, conveyed through the gospel, become worthy of place and confidence anywhere among good people, and have become as noteworthy for the purity of their entire deportment now as they once were for the opposite.

The touch of the gospel power has not only relaxed hard hearts but close fists also, and the penurious have become generous; the purse has been laid upon the altar with the head and hand and heart, with the intention that the law of Christ should direct the employment of them all. We have, in fact, never known of a case where *entire* consecration to God has failed to effect a transformation of head and heart, or has been barren of splendid results.

We have thought, however, as a result of observation, that some persons had consecrated only their heads to God, others only their hearts, and

still others only their means. Peculiar as this may sound, it is, nevertheless, our way of accounting for anomalies we meet. When we see a person of inferior mental quality changed, after entrance into the church, into a capable and shrewd reasoner, yet whose habits of contracting debts and evading creditors, whose methods of dealing and whose treatment of his family (formerly bad) are in no sense improved, we fail to see where God has been given much room in the heart. When we see a man abandon the saloon for the church meetings, becoming kind in his family and employing his means to give comfort to those dependent upon him instead of squandering them as before, yet who cannot read a word nor write his name, and is compelled to call on others to make an intelligent scriptural defense of his faith, though he is but in the prime of life and has been several years in the church, we wonder if a little more active *head* consecration would not round out his character development and make his conversion more complete.

When we hear a man regularly bearing testimony that God has certified the divinity of the church doctrine and organization to him; who cites even the later revelations in evidence that God is supplementing and indorsing the methods of the body; yet who will not tithe himself under the law as defined and in execution and thus approved, we are led to wonder if he had not left his purse behind when he gave himself to God, or if there is not just that much lacking to make his conversion complete. When we see another who pays tithes according to the law and is liberal at every appeal for financial help, yet who is sadly deficient in regard to moral requirements, we again wonder if there was not a partial reservation at least of head and heart when the purse was put under the law.

Like the Galatians of old some still cling to customs and traditions of their former estate and yet expect the gospel to bring to them its full meas-

ure of possibility; but like those Galatians, they must also learn that the kingdom of God is perfect in itself, without foreign support, and that its wealth of spiritual treasure is only placed at the feet of those who surrender all else at its shrine. Perfection by the gospel law cannot be attained by us while we have mental or other reservations in placing ourselves under it. We cannot expect any part or possession to be sanctified by the law until it is subjected unreservedly thereto. True faith acknowledges the right and the wisdom of God to direct our giving as well as our doing—our means as well as our morals. In Christ was exemplified entire consecration, and his life corresponded with his word: "It is more blessed to give than to receive." He is not really "in us," nor are our lives really "hid" in his until his given law receives complete and unquestioned observance at our hands. All his laws are spiritual, we are told; hence that part which bears upon our temporal concerns aims at the development of some part of our spiritual nature, and the principle we apply when preaching "first principles," holds with equal force here, for only he that doeth "shall know" what blissful assurance follows obedience.

Perfection lies at the end, not at the beginning of the saints' career; but it is guaranteed to all who abide the conditions of purging, renewing, and sanctification; nor has anyone advantage over his fellow. Those who enter the church from a former high plane of morality and social standing will find occasion for self-abnegation and self-crucifixion in the task of stooping very low and very often to encircle with their arms of affection and sympathy those who, less fortunate than themselves, are finding it hard to conquer old habits, and are occasionally stumbling almost to their fall. True conversion to Christ does not lead us at such times to stand off and refuse to stoop so low. It means that we shall do exactly as Christ would were he there in person. Who shall help them if those stronger and and on higher ground refuse?

Some of those so far beneath our moral level have traveled farther than we, even though they have not yet reached our altitude. Our perfecting

will depend as much upon our stooping to lift and support such, as theirs will depend upon their continuing to struggle. A few of them may never reach and occupy, in this life, as high spiritual ground as some others; but if they made their start leagues behind or below those others, and are making a noble fight against the odds that threaten to crush them, and which the others are strangers to, are they not as striking evidences of God's power and mercy as are those others? If they are doing what seems to be their best, and are persistently trying, are they not demonstrating conversion? If the help that others above them might furnish and that would make the struggle less torturous and more successful, is withheld, are those withholding giving as clear evidence of conversion to Christ as even the despised ones? Would Christ ignore a struggling one? Is it not a fact that we are here to act in Christ's stead to the extent of our power? Where will the unfortunate ones look for a Christ exhibit if not in those above them?

We love to cherish the belief that what is lacking at the end of the race in the soul that has made a valiant fight will be supplied by the generosity of Him who witnessed the struggle and has the gift of life in his hands. But will what is lacking in others because they refused to stoop and help—refused to do that part of the Christ work intrusted to them—be supplied at the end? The Christ likeness is developed by doing Christlike work in a Christlike spirit. Will he supply a deficiency that results from our unwillingness to act "in his stead" when opportunity was afforded?

Conversion to Christ, as a theory, is everywhere discussed; but its practical revelation is in greater demand. If introduced and applied throughout it would make a living Jesus discernible among us always. It would indeed make us "one."

As a church we are on higher ground than we were, but there is still room above, and experience as well as divine promise assures us that as we climb the atmosphere will become clearer and the area of our spiritual vision will become wider. As it gets into more direct line with the "Sun of Righteousness," the church will more

clearly and brilliantly reflect the rays of that Sun, and thus become in the more complete sense of divine intention, "The light of the world." Let us then as individual members thereof come fully under the covenant, and with the law in our "minds" and "written in our hearts," be perfected by its unhindered processes within us. Let us arise and ascend to the highest sphere of our possibility in holy service, and continue to occupy "till he comes."

#### THE OLD WORLD AND THE NEW.

WHEN one has been all his life in America amid scenes comparatively new and he is by a very brief voyage transported into the "old world," he can hardly realize that he walks over ground that was old in history before his native land was known to the race that now inhabits it. To walk among the tombs and read the inscriptions there, dating back for centuries, and to view the old abbeys, castles, cathedrals, and other historic marks, to try to recall how long they have been in existence, and the names of illustrious characters who have been connected with them, seems like a strange and unreal dream; and occasionally he startles, as though suddenly awakened, only to relapse again and again into the same dreamy reverie. The fact that a country so broad, rich, and beautiful as America is, could have remained so long undiscovered—so near a nation boasting of its maritime prowess—seems more and more wonderful the more we consider it. We are irresistibly led to conclude with the great explorer—Alexander Von Humboldt, and Mr. Robertson whom he quotes—that it was so decreed. He says:—

Robertson was justified in saying that it was decreed in the destinies of mankind, that the new continent should be made known to European navigators before the close of the fifteenth century.—Humboldt's *Cosmos*, vol. 2, p. 639.

Again, Mr. Humboldt relates a singular occurrence, which probably so changed conditions in North America as to prevent what would have been a very undesirable result, and if true, shows that the hand of God was directing the movements of Columbus, and reserving in America a place for the establishment of that government which our fathers planted, and to the

defense of which they pledged their lives, their fortunes, and their sacred honors. He relates that Columbus "found himself on the 7th of October, 1492, in the parallel of 25° 30'," and that about that time he yielded to the persuasion of Martin Alonzo Pinzon, commander of the Pinta, and changed his course from west to south-west. Pinzon remarked on the occasion:—

It seems to me like an inspiration, that my heart dictates to me that we ought to steer in a different direction.

Mr. Humboldt then adds:—

The talented and ingenious Washington Irving has justly observed, that if Columbus had resisted the counsel of Martin Alonzo Pinzon, and continued to steer westward, he would have entered the Gulf Stream, and been borne to Florida, and from thence probably to Cape Hatteras and Virginia,— a circumstance of incalculable importance, since it might have been the means of giving to the United States of North America a Catholic Spanish population, in the place of the Protestant English one by which those regions were subsequently colonized.—Cosmos, vol. 2, p. 638.

The student of and believer in the Book of Mormon will at once notice the harmony of these incidents with that record. Lehi, just before his death, gave many words of counsel to his family, and among other things said:—

And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations: for, behold, many nations would overrun the land, that there would be no place for an inheritance. Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord shall bring out of the land of Jerusalem, shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments, they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever. . . . If the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just, shall rest upon them; yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten.—2 Nephi 1: 10-13.

Nephi saw in vision that the last named results would obtain, and witnessed the movements of Columbus, as he was moved upon by the Spirit. He writes:—

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I be-

held the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.—1 Nephi 3: 107.

Lehi, during the discourse referred to above, uttered some cheering words of conditional promise and encouragement, to all who should after inherit the land, coupled with words of warning and admonition, to which the American people will do well to take heed; and we sincerely hope that our countrymen will not make the mistake of the Jews when they said: "We are the children of Abraham, and we only have power to bring seed unto our father Abraham," by thinking: "We are the children of our revolutionary fathers, and we cannot fail to enjoy the liberty guaranteed by our fathers."

He who truly loves his country (and surely we have reason to love it) will earnestly, honorably, and humbly seek to know the right, and courageously maintain the right without fear or favor of man, or any combination of men.

Again, how completely the Book of Mormon fulfills the anticipations, and expectations of Alexander von Humboldt, as expressed in the following terse language:—

I do not participate in the rejecting spirit which has, but too often, thrown popular traditions into obscurity; but I am, on the contrary, firmly persuaded that, by greater diligence and perseverance, many of the historical problems which relate to the maritime expeditions of the early part of the middle ages; to the striking identity in religious traditions, manner of dividing time, and works of art in America and Eastern Asia; to the migrations of the Mexican nations; to the ancient centres of dawning civilization in Aztlan, Quivira, and Upper Louisiana, as well as in the elevated plateaus of Cundinamarea and Peru will one day be cleared up by discoveries of facts with which we have hitherto been entirely unacquainted.

Was Humboldt also inspired?

"God moves in a mysterious way,  
His wonders to perform."

#### A FEW WORDS.

WE wish our space was sufficient to include the many good things that come to us for publication, but it is not. We suggest that all the saints take the HERALD. The Board of Publication will then be able to enlarge it, adding other features that would make it a greater power for good.

The Board is ready when the saints are to make new and progressive departures in many lines of literary effort. A large subscription list would aid it greatly in placing needed matter in the hands of the saints.

It is to be hoped that all will see both the propriety and necessity of subscribing for the official church organ, that they may be informed upon church questions at home and abroad and keep in line with the general forward march.

Think the matter over; it has a bearing upon all branches of the work; local, general, internal, and external.

The HERALD is now reduced to the low price of \$1.50 per year. It presents the growing manifestations of God's goodness and the work of forces for good in general, in contrast to the increasing disorder and evil which is developing in the world at large.

No one can afford to fail in keeping in line with the wonderful developments of the age in "the hastening time."

#### SERIES OF MEETINGS AT LAMONI.

BRN. G. H. HILLIARD and E. L. Kelley of the Bishopric, and J. R. Lambert of the Twelve, have been holding a series of meetings at Lamoni during the past week; Bro. Hilliard speaking two Sunday mornings and every evening except two, when Brn. Kelley and Lambert addressed the saints. The admonition and instruction given was wholesome and pointed. It touched mostly upon present practical work and duty, and in such a way as to set the people to thinking and acting in real earnest. The work of the redemption of Zion, including the preaching of the word abroad, was set forth in such simplicity as to make plain the general duties of every member of the church under the law. Such wholesome, practical teaching, in regard to living, working, giving, and against the spirit of pride and division, is always emphasized by the presence of the good Spirit.

The effects of such teaching among the saints at home and abroad must be great for good. It is the plain practical real work that tells.

Bro. Hilliard left headquarters on the 15th to continue work for good among other branches. He is a plain talker—an image smasher, as well as

a sound builder. He means what he says and says what he means in a spirit of frankness and fearlessness, for the good of the people entire, that is commendable.

#### AUTUMN LEAVES.

ELSEWHERE in the HERALD will be found a card containing notice of reduction in the subscription price of *Autumn Leaves*, requiring payment in advance, and requesting payment of delinquent subscriptions and that new subscribers be obtained.

Those interested in the *Leaves* and in continuing its career of usefulness as the organ of the young people and their work, through which their talents may be cultivated and their work reported, have an opportunity to manifest such interest, both by remitting for their own and by obtaining other subscriptions. The magazine needs earnest, telling support, and ought to have it now.

Of the value and attractiveness of the publication all may readily judge. It has increased, very greatly, the measure of its work during the past year. It is worthy the active support of all concerned—youth and adults.

It is to be hoped that the young people of the Religio-Literary Societies, in whose behalf so much has been done through its columns, will take up the work of obtaining subscribers, both individually and collectively.

Subscriptions are asked for by the Board of Publication; the earnest support of all interested in the magazine is desired.

Please remember the price and terms: \$1.00 per year, in advance.

Address the Business Department of the Herald Office, Lamoni, Decatur County, Iowa.

#### TO ALL SUBSCRIBERS TO AUTUMN LEAVES.

ON and after January 1, 1898, the subscription price of *Autumn Leaves* will be reduced to \$1.00 cash in advance.

No subscribers will be continued after that date who do not pay for the magazine in advance—all who do not pay in advance will be dropped from the list.

Delinquent subscribers must pay

for old subscriptions at the former rate—\$1.25 per year.

All are requested to examine labels, which give dates of expirations, and to renew in advance, by January 1, '98.

The *Leaves* ought to be promptly sustained by renewals and new subscriptions at the low subscription rate at which it is offered.

All interested are requested to give the publication their support by giving their subscriptions early attention; also by soliciting new subscriptions.

Address remittances to the Business Department of the Herald Office, Lamoni, Decatur Co., Iowa. 2t

#### EDITORIAL ITEMS.

BRO. H. N. HANSEN wrote from Sandy, Utah, November 8, that he had baptized five persons there on the 2d inst.; "prospects fair."

Pres. A. H. Smith, who has been ill for the past month, is again confined to his bed. Though not dangerously ill, his condition of health is very poor. He has not been well since the early part of the spring season.

Yellow fever has almost disappeared at Southern ports. Trade is assuming its normal condition, though it has been dealt a heavy blow by the plague.

Large bands of well-armed and disciplined rebels are scouring Madagascar and cutting off isolated French detachments.

Hartsell, the American missionary, and Stanley, the explorer, addressed an audience at Buluwayo, Matabeleland, on the 8th inst., in which they expressed the hope that the stars and stripes and the union jack would combine in defense of human rights. Civilization was progressing in Rhodesia.

Baroness DeHirsh, the widow of Baron DeHirsh the Jewish philanthropist, is devoting herself to the work in which her husband engaged much of his time and means; viz., that of bettering the conditions of the Jewish people.

Pope Leo will shortly publish an encyclical address to the Canadian Episcopate of Manitoba on the school question in order to vindicate "the right of Catholics in that province to school teaching." The Vatican officially contradicts the published

report that the encyclical would undertake to accept the compromise suggested by the Canadian Premier; viz.: neutral schools with religious instruction after school hours only.

Peru and the United States have taken action to formulate a basis of agreement for trade reciprocity.

A cyclonic storm did damage at Denver, Colorado, and adjacent points, on the 10th inst.

Secretary of War Alger has approved the estimates for coast defense work submitted by General Miles. They will be submitted to the House Committee on Appropriations. The sum involved is \$15,858,000, and provides for elaborate coast defenses, including the Gruson steel turret system, at Maine, Massachusetts, New Hampshire, New York, Pennsylvania, Maryland, District of Columbia, Virginia, North and South Carolina, Georgia, Florida, Alabama, Louisiana, Texas, California, Oregon, and Washington cities, and important approaches thereto. The Gruson turret system is controlled by the Krupp gun establishment in Germany, and is regarded as practicably impregnable as a system of defense. Submarine mines, barbets, mortars, torpedo boats, and other armaments will also be employed as means of defense.

Bulgaria and Russia have severed diplomatic relations. The Russian envoy has left Sofia.

"The Peruvian Congress refused to sanction the project of the Senate providing for legalization of non-Catholic marriages, and the President of the Senate . . . declared that the Senate sanctioned the project of the Chamber of Deputies, which provides virtually for civil marriages."

"Simla, November 7.—Official dispatches from Maidan, in the Maidan Valley, where the British column under Sir William Lockhart is encamped, say that a large deputation of the Orakzais has entered the camp to treat for peace, but that as yet the Afridis give no sign of yielding. Meanwhile, the tribesmen cut the telegraph wires nightly, persistently harass the expedition, fire at long range on every baggage convoy crossing Arhanga Pass, and attack every foraging party. One of the latter narrowly escaped massacre. Several

have been killed or wounded in these desultory encounters." Official dispatches from Maidan, the 10th, report a disastrous rout of the British forces under General Westmacott. Fifty men were killed or wounded in the fearless assaults of the insurgent tribesmen.

"Berlin, Nov. 7.—The Reichstag will meet on November 30. It is understood that, in addition to the budget, a naval bill and a measure for the reform of military procedure, both of which have been under ministerial consideration for some time past, will be introduced as soon as the session opens. The military bill, as drafted, proposes to establish public and oral procedure within certain limits, and involves a renunciation of the right of the Emperor to confirm or cancel the verdicts of military courts. Both concessions are of the highest importance."

A new polar expedition, projected on a new plan, is being organized in Canada. The plan proposed is to sail for Siberia, going thence north by sledges with dogs and reindeer.

Sir Wilfrid Laurier, the Canadian Premier, the British Ambassador, and other Canadian and British officials are in conference with representatives of the United States government, at Washington. The Behring Sea seals, border questions, Canadian-American interests in the Klondike, and Canadian-American reciprocity are said to be the questions slated for consideration.

On the resumption of business in the Austrian Reichsrath on the 8th the acting President strongly denounced the riotous proceedings that had marked the sessions for some time past, and expressed the hope that the proceedings would be "of a more decent nature in the future." The representatives of the German People's party, the German Progressist party, and the Social Democrat party protested against the declaration made by the Minister of Finance, in which he gave warning of a suspension of the constitution by the government unless the provisional compromise bill was adopted. The minister also stated that he would deeply deplore the result if political circumstances compelled the government to enforce a compromise by

other than parliamentary means; but, he explained, there were circumstances which were materially stronger than all forms. "After the representatives of the parties mentioned had protested against this declaration they strongly denounced the threatened suspension of the constitution. The speakers were uproariously applauded."

"Buda Pesth, November 10.—In the Lower House of the Diet to-day Francis Kossuth characterized the action of the Austrian Minister of Finance in threatening a suspension of the constitution in the event of the Austro-Hungarian compromise bill being defeated as being contrary to the terms of the Hungarian constitution. Kossuth also called upon the government to make a definite announcement of its position in the matter, and addressed an interpellation to Baron Banffy, the Hungarian Premier, relative to the attitude the Hungarian government would adopt in the event of Austria suspending the constitution as threatened."

"Vienna, November 10.—A large band of German students made a demonstration to-day in the main hall of the university, and in front of the Reichsrath, singing German national airs. They dispersed on the advice of Herr Wolff, the German Deputy."

A company of Spanish soldiers doing garrison duty on the coast of Southern Cuba, lately deserted, joined the insurgents under General Rabi, and swore allegiance to Cuba libre. The garrison had suffered for some time from sickness and for lack of supplies. A member of the Cuban junta in the United States makes the statement that President Diaz, of Mexico, has received and given audience to a messenger from the junta; that he desires to see Cuba free, and will address a note to the United States urging intervention. Marshal Blanco, Governor-General of Cuba, has issued an edict to the Cubans expressing the magnanimous sentiments of the Queen Regent and the firm determination of the government; rebels who submit are offered pardon, such to remain within the limits of a fixed "military zone" of cultivation and not to change locations without permission of both civil and military authorities. The military authorities

are not to invade the jurisdiction of the civil; Cuban agricultural and general business operations to be promoted so far as possible under conditions incident to the war. The reply of the Sagasta government to Minister Woodford's note which hinted at the necessity of early pacification of Cuba is regarded by the United States cabinet as pacific, courteous, and calculated to allay any fear of a hostile outbreak. American consuls in Cuba are reporting the condition of the peaceable "reconcentrados" — the noncombatants gathered into cities and towns from the country districts under General Weyler's government of affairs. These reports contain harrowing details; that starvation is frequent and that bodies are often unburied and hauled out for the buzzards by local authorities; it is estimated that in Pinar del Rio and Havana provinces one half have died. General Gomez is collecting Cuban forces in Santa Clara. General Blanco is said to require constant medical attention because of enfeebled health. The present government in Spain is receiving the support of the press and the people. Relations with the United States have improved.

An effort in the industrial line is being made by a number of parties, whose advertisement, "The Lamoni Soap Company," appears in this issue. This is not in any sense a church enterprise. However, the movement is being made by those who believe that industrial movements on the coöperative plan should be established at this point. While the HERALD does not indorse this or any other private business enterprise, it is but just to state that Lamoni needs and must have industrial plants in operation, and that if this one is properly managed there seems to be no reason why it should not succeed and prove beneficial to the town and surrounding country. We have reason to believe the projectors and friends of the movement have in view the good of the community entire, and that their effort deserves commendation.

Mount Vesuvius is again in eruption, in harmony with the condition of earthly things in general. Columns of smoke and tongues of flame are

belching from the center crater, while showers of cinder are falling.

An Austrian war vessel has been sent to the Turkish port of Adena to protect the Austrian consulate and the Christians of Mersina.

The Lovejoy monument was dedicated at Alton, Illinois, November 8, 1897, the sixtieth anniversary of the assassination of Elijah Parrish Lovejoy, the first American martyr for the freedom of the press and whose death gave courage and force to the cause of human freedom. Lovejoy was the fore-runner of Abraham Lincoln, the great civil emancipator and political martyr.

One hundred and fifty thousand persons are said to have died of starvation in Cuba since the beginning of the famine in September last—1896.

Commander Booth-Tucker has signed a contract for a four million acre tract of land in Colorado for the Salvation Army's coöperative colony.

The Vienna *Neue Freie Presse* of November 11 published a dispatch from Constantinople saying that some Greek bands which crossed the Thes-salian frontier have been repulsed by the Turks, who killed many of the invaders and captured a large number of prisoners. The Turks also seized 150 rifles and 170,000 cartridges belonging to the Greeks.

Disastrous floods in Spain; loss of human life, live stock, and homes.

Another polar expedition will start from Sweden in 1898. A Norwegian expedition will start for Greenland next June. The Belgian antarctic expedition which left Antwerp in August has arrived at Montevideo.

The Barcelona police have seized a shipload of arms intended for the Carlists. Spain has been unable to arrange for use of Japanese or Chilean war ships in the event of war with the United States.

The Mexican government newspaper *El Mundo* states that a contract has been signed between the Secretary of Finance and an English syndicate, including the Rothschilds, by which the latter undertakes to place one million European colonists in Mexico in the next twenty-five years. It guarantees to take over the public debt, about \$110,000,000, while the government agrees to turn over one third of all receipts to the syndicate, also to pay \$100 cash for

each family located, to withdraw all public lands from the market, and give the syndicate exclusive use of said government lands for colonizing purposes.

Late advices from Standley, Indian Territory, report a victory for the cause in the late discussion between Bro. I. N. White and Elder J. W. Chism. Fuller account later.

Cablegrams indicate a growing strain upon the relations between England and France, caused by the advance of British forces in Africa. French newspapers boast of the strength of France, in the Russian alliance.

The Cuban debt at the outbreak of the present war was \$168,500,000; the aggregate is now \$443,500,000. Spanish securities continue to decline. The government is being pressed for funds, and the Rothschilds impose severe conditions, including leases on mines, it is said. Italian government officials are said to have expressed sympathy for Cuba. The Queen of Spain has written the Pope imploring him to order the clergy to abstain from supporting the Carlist cause.

#### THE COLLEGE FUND.

SAINTS who are earnestly working and praying for the success of the work and the interests of Zion's cause, will be glad to know how that great auxiliary to this work, Graceland College, is prospering, and what are its present prospects and needs.

On the 9th day of April, 1895, in General Conference at Independence, Missouri, after some six years of agitation and thought, the church appointed a building committee with directions to proceed with the work of organization and building, authorizing an incorporation for this business and the solicitation of means by the committee to carry on the work.

The committee earnestly entered upon this work, and in June, 1895, ground was broken for the building, and on the 17th of September, 1895, the school opened with sufficient instructors to meet all the demands of a good school, and the school year closed after the accomplishment of much good work.

It had been expected at the beginning of work on the grounds and buildings that sufficient of the real estate belonging to the college would

have been sold to aid in furnishing the same, but the close times which soon set in to a great extent defeated this hope and the committee had to move forward under the difficulty of collections of subscriptions under such unfavorable conditions, as well as in the sale of lots, with but one consoling thought in their work; and that was in the fact that dealers everywhere were sorely pressed with the close financial times and we could buy material much cheaper than it was possible to do before this, and it has proven that it was for much less than the same can be bought for at the present time.

The subscriptions to the college fund have been less than one third of what was necessary to build such institution and put it upon its feet, as the church set out to establish; and at the present time there is absolute necessity for such addition to this fund as will relieve the present necessities and continue the college in its important work. We do not see in the near future any prospective endowment by any individual by which these wants shall be supplied; and under the circumstances the Board of Trustees at its meeting in October, 1897, appointed President Joseph Smith and the undersigned a special committee to present the matter to the saints; and after fully considering the situation the committee have entire agreement in presenting the matter at once to the church in the manner herein set out so that sufficient means may be had to meet the obligations incurred in building and establishing this school by the church, and placing it in a successful working condition.

It is possible and practicable to do this and we present the matter before the saints in the confidence that it will be taken hold of at once and accomplished within ninety days from this date.

It is our hope and expectation that other important matters in church work will be upon us the coming year, and these stepping stones, as it were, to it, should be fully established before any further undertaking; indeed, it must be done to insure success when the church shall move forward in its work.

The Home for the poor and aged



will be completed ready for occupancy and in charge of the superintendent by the new year, and the College matter should be disposed of by that time or soon after; and the only way to do this is to meet the issue like men and women of faith, and leave the doubting and quibbling for those who never do anything else.

There are at present seventy-two districts of the church with Bishop's Agents, and each district can in a short time furnish ten (10) subscribers to this fund of twenty (\$20) dollars each. The Agents of the larger districts can do much more. This will furnish a very ample endowment for Graceland College and meet all emergencies and give time for the sales of real estate which will be ample in the future to insure complete success to the institution if it shall get no special endowment by individuals who may feel to aid a worthy cause.

It is with confidence in the saints and friends of education and the cause of Christ that I call upon the Bishop's Agents in the several districts of the church to aid this laudable and essential institution in the progress and development of the youth, and thereby the cause of Christ; and obtain the subscription of at least the minimum number named herein to each district and forward at once to me that the church may be relieved in its work.

Already we have applications of two young men in the Society Islands who wish to come to America and enter Graceland College and learn the language and become fully acquainted with the work of the church so they may return as missionaries and helpers to their own country and race. We will have applications from other nationalities. While they get their qualifications they want to be with the church: Shall we as a people be equal to the emergency of supplying such institution as will meet the demands? It is better to fit missionaries in this way for those far-off countries, than to send too many to them from America and take the time there to educate and fit them for the work.

All contributions will be published at once under the heading of district wherein the same is made together with name of donor, unless by special

request this is omitted; and when contributions are sent directly to the Bishop they will be duly credited to the proper district.

To the agents and saints we confidently look for a ready and hearty response to this appeal, knowing that the promptings are not our own and that your every proper effort will be commended by Him who will justly recompense his people for every worthy work.

I am as ever confidently, your co-worker in the truth,

E. L. KELLEY,  
Presiding Bishop.

LAMONT, Iowa, 15 Nov., 1897.

## Mothers' Home Column.

EDITED BY FRANCES.

### ANOTHER YEAR.

Another year is dawning!  
Dear Master, let it be  
In working or in waiting  
Another year with thee!

Another year of leaning  
Upon thy loving breast,  
Of ever-deepening trustfulness,  
Of quiet, happy rest.

Another year of mercies,  
Of faithfulness and grace;  
Another year of gladness  
In the shining of thy face.

Another year of progress,  
Another year of praise,  
Another year of proving  
Thy presence "all the days."

Another year of service,  
Of witness for thy love;  
Another year of training  
For holier work above.

Another year is dawning!  
Dear Master, let it be  
On earth, or else in heaven,  
Another year for thee!  
—Frances Ridley Havergal.

EAST SAN JOSE, California.

*Dear Sister Walker:*—Recently I have been quite ill and unable to sleep through the long and silent night watches, but have been greatly blessed and spiritually strengthened and built up through meditating upon the goodness of God and the wonders of his creation; and, too, I think I have gained a deeper and clearer insight into the marvels of redeeming love. I gain much instruction through reading and pondering upon the lives of the prophets, apostles, and others that are recorded in the word of God. What grand and noble traits of character, as well as frail and human traits are portrayed therein. I think it has all been written and handed down to us for our benefit and instruction.

One thing that makes the scriptures seem so real to us is, that they show us both the

good and the evil in human nature. If the Bible was a history of the lives of men and women who were perfect and free from all earthly blemish, it would be of very little benefit to us as a guide and helper in building up a strong and lofty Christian character, for as we viewed those Godly lives, knowing our own shortcomings and imperfections, we would feel our inability to ever attain their high standard of perfection: but as it is, we review the lives of those early teachers, and see wherein they erred or fell, but arose and struggled on; so we feel encouraged to again take up our cross and press on towards the mark.

I like especially to think of that patient and long suffering old man we call Job. We have all heard how he was tried in the furnace of affliction. His children died, his wealth took wings and flew away, his friends forsook him; even his wife arrayed herself against him. His enemies mocked, and I suppose they told him his troubles were all a judgment upon him because he dare follow the dictates of his conscience and come out on the Lord's side. Any way, they told him it was all on account of his sins, and they charged him with every kind of wrongdoing, but through it all he maintained his integrity of heart. I think I see him as, arising, he stretched forth his hand in the face of adversity, and cried out, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." I think God himself must have revealed that fact to Job, for, as far as I know, the doctrine of the resurrection was not generally taught at that early day. I am well aware that it is conceded by most people that the book of Job is only an allegory; that in fact no such a person ever existed. Still, if the narrative was written by Moses, as they claim, it shows that he understood that in the last days there was to be a restitution of all things.

I often wonder if we fully realize that we are living in the latter days so often referred to in scripture. Paul tells us that "in the last days perilous times shall come," and no doubt at the present day nearly every kind of peril is abroad on the earth. But for all that I think this age in which we live is the best the world has ever seen; but if our privileges are great, so also are our responsibilities; "for unto whomsoever much is given, of him shall much be required." I pray that we as saints, both as a church and individually, may arise and put on the beautiful garments of salvation, having our lamps constantly trimmed and brightly burning; for we know not how soon our Lord cometh; whether he shall come at evening, or at midnight, or at the cock crowing, or in the morning; for he hath commanded us to watch, lest he in coming suddenly find us sleeping.

Respectfully,

I. B. S.

NEWCASTLE, New South Wales.

*Dear Sisters:*—I thank my heavenly Father I am still in the faith and still striving for

the better part. I have read with much pleasure the letters in the Home Column and have received much strength from them; one in particular from Sr. Clara D., speaking of little things. It seems to just suit me. I don't know how many times I have said to myself, "I will write to the *Herald*," but not going right away and doing it, cares came in the way, the opportunity was gone, and then I thought, "Well, I have nothing to write about that would interest anyone."

It is twenty-two years since I entered the church, and I have seen many of the gifts and blessings, and have been blessed myself. Many times in a special manner have I seen the gift of healing with my children and myself also; not once, but many times. I have seven children grown up, almost. Four of them are in the church, two boys and two girls. One (that Sister Burton might remember as the baby when she was here) I had the pleasure of seeing baptized yesterday, with twelve others, many of them growing girls and boys. We have a nice Sunday school in our branch and to the influence of the Sunday school I firmly believe the credit is due.

I feel that my faith in the latter-day work grows stronger every day I live; and when I think of the many and bounteous blessings bestowed upon me and my house, I think, "What am I, that the Lord has been so good and merciful to me? Like my sister, I am not without trials, and many of them, too, but I have realized that all things work together for good to those that love the Lord, and my burden has never yet been heavier than I could bear, though I have bent sometimes and got faint-hearted. My desire is to go on and strive to serve Him to the end of my life, and be faithful to the end.

Your sister in the gospel,  
CATHERINE DAVIS.

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

SARAH E. OLIVER sends a request for the saints to pray for her that her health may be restored. She has been afflicted for some time.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE General Sunday School Association will again issue a Christmas program which will be ready to mail soon. See notice next week.

THE second annual session of the Interstate Sunday School Teacher's Institutes will be held at St. Joseph, Missouri, during the holidays. The first session held at Council Bluffs, Iowa, December 26-29, 1896, was an eminent success. We have all reason to believe our next will be even more successful. Complete explanations will be given in a notice to appear later on.

REV. JESSE LYMAN HURLBUT, in his "Revised Normal Lessons," says: "That which is to be remembered must be frequently reviewed. . . . Hence there should be on every lesson,—

"1. A constant review during the lesson.

"2. A class review at close of the lesson.

"3. A superintendent's review after the lesson.

"4. A rapid review before the next lesson.

"5. A monthly, quarterly, and annual review of all the lessons."

A SISTER from the east wrote some time ago concerning the Sunday school superintendent's review: "I find in my travels around that almost every superintendent reviews the school by reading or asking the questions in the *Quarterlies*." That is far better than no review at all. But a little careful preparation by the one conducting the review will put him in condition to do more and better work. The whole lesson must be so thoroughly in mind that no reference to the *Quarterly* by the reviewer will be necessary. Get clear in your own mind just what you wish to teach, and ask it in your own language. But better still, have as much of the lesson given without questions as you can, or as time permits, and use your questions to suggest points the recitations do not cover. In short, let the pupils tell what they can and question to get what is not told.

Conduct your review as best you can, even though you do not succeed as you would like, but *do not omit it*.

THE following is clipped from an article by Rev. William H. Shults, in *Sunday School Times*. He strikes on several points that are just what we should keep in mind, one of which is that we must continually keep reviewing if we would retain what we have once learned:—

"It will always be the case that the most successful work can be done by teacher and pupil before the recitation hour comes. Yet urge as we may, and convince as we will, there will always be those who will drink in the truth by the "funnel method," through the ear and eye rather than by original mental research. This being the case, there will be no "line upon line and precept upon precept," to these unless there are reviews upon the lessons.

"First of all, these reviews should begin at the close of the lesson conducted by the teacher. What has been the central thought? What is a brief outline of the lesson? How has its truth been illustrated? How can it ennoble and better our lives? How can we digest and assimilate this truth to our own profit? Then follows the superintendent's review of the lesson before the school, and from many pupils and teachers additional thoughts and points will be brought to our minds.

"This, generally, is the end of the matter, so far as it refers to that particular lesson. But I plead for another review or two, so that the word studied may be steadfast, lest we should let it slip from the memory. A brief review of it in the class should again precede the entering upon the study of the next les-

son on the following Sunday. And through it there should be an easy approach to the next lesson.

"I suggest another final review, which we have tried with very satisfactory results. . . . If such reviews are continued monthly, other phases of Sunday school work may be introduced successively by superintendent or pastor, which in the course of a year may cover every detail of the Sunday school management and work.

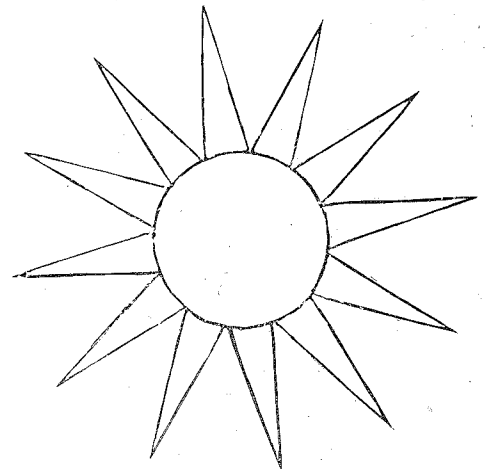
"Thus those present, many of whom are not instructed in any other way in Sunday school methods, may have brought before them the subjects of normal work, home department, teachers' meetings.

"Thus every aspect of the Sunday school work can, in the course of time, be brought under review and advanced, and more successful work will be done."

MCPAUL, Iowa, Oct. 17.

*Sunday School Superintendents of Fremont District:*— Though we now have uniformity of texts in our three grades of *Quarterlies*, I trust your efforts to make these lessons of practical worth to your schools will not lessen in the least. In dealing with such abstract subjects as we now are, you will doubtless find it difficult to make your review work attractive. To aid you in so doing, the following method is suggested:—

Get a yard of white cloth (paper or black-board would do) and with care take colored crayon and make drawing as figure below. In the central disk the word God is placed. At the close of each lesson place the attribute which is the theme of the lesson on the part that radiates from the disk. Each succeeding lesson furnishes an additional attribute, and the last lesson will complete the star. This is very simple, but remember we are dealing with children. Try it, and note results. Variety is what we need.



#### OUR GUIDING STAR.

An Object Lesson.

GOD (No. 11) OUR FATHER.

- |        |               |
|--------|---------------|
| Lesson | 1. Loving.    |
| "      | 2. Merciful.  |
| "      | 3. Good.      |
| "      | 4. Just.      |
| "      | 5. Wise.      |
| "      | 6. True.      |
| "      | 7. Holy.      |
| "      | 8. Forgiving. |

- Lesson 9. Faithful.  
 " 10. All-powerful.  
 " 11. Our Father (place in disk).  
 " 12. Unchangeable.  
 " 13. Perfect.

POINTS OF SIMILARITY BETWEEN

OUR LESSONS	AND	ABOVE DESIGN.
1. God is the central figure.		1. The central part is the disk. Place the word God in the disk.
2. One by one we study attributes belonging to God.		2. Each ray belongs to the disk. Let each ray represent an attribute of God.
3. We search after the True Light.		3. When developed properly is a picture of what we find after our search.

Your district officers are ever willing to aid you in any way they can. Write them of your needs; they may be able to advise you.

Very truly,  
 JOSEPH ROBERTS, Ass't Dist. Sup't.

Letter Department.

REPLY TO ELDER LAMBERT.

*Editors Herald.*—When writing my answer to Elder Lambert's queries in your issue for August 4, I little thought it would elicit a twenty-two page "Reply to Elder Bays;" and I am now of the opinion that there is nothing in what I said to warrant the effort or justify the course Elder Lambert has pursued. The real gist of the matter seems to be a desire to lay a "sure foundation" for future operations to be pursued by the Elder and his coworkers, my letter only furnishing a suitable text for the occasion.

After referring to what I said about not wishing to be misunderstood, and hence, misrepresented, your correspondent says: "These desires are right and commendable; but is it not a little strange that after these statements, he does not only fail to show wherein I misrepresented him, but he does not directly affirm that I misrepresented him on a single point."

Then if we do not "directly affirm" a misrepresentation, why should it be assumed that we charge misrepresentation? After an acquaintance of nearly a quarter of a century, Elder Lambert ought to know that, if I believed him to have misrepresented me in any important particular, I have the courage to say "thou art the man." I never deal in innuendoes. What I believe I usually state without circumlocution. I understood at the time, and now understand, that Elder Lambert was simply expressing his *opinion* as to what Elder Bays was willing to do, and to this opinion he has an unquestionable right, regardless of the abstract question as to whether he is right or wrong in that opinion. Not knowing in what light the much talked of debate had been presented, I simply wished Elder Lambert and my friends generally to understand that I had not been running around the country with a theological chip on my shoulder daring somebody to knock it off. Instead of wishing to "object" to Bro. Lambert's statement as to what he thought me willing to tear down, I simply wished to *explain* that I was willing to "tear down" that *only* which I now deem to be error, although I may once have considered it truth. If the church he represents has nothing but the truth, I am sure he need not

waste time in talking about somebody being willing to tear it down.

Hitherto I have made no complaint of any misrepresentation on the part of Elder Lambert, but in the article now under consideration I find that which justifies me in making the direct charge of misrepresentation. Concerning the proposed debate and its origin, Elder Lambert says: "Brown asks Elder Bays if he will debate with us, and the answer is, *'I will if they will furnish a representative man to meet me.'*"

The above words, quoted in italics, are said to be my words which Elder Lambert declares are "found in his letters sent to me and H. O. Smith." Before me are copies of all letters written on this subject, and I assert positively that no such sentence occurs in one of them. The words "representative man" are the only two consecutive words to be found in the passage it is intended to represent. If putting a whole sentence into a man's mouth that he had never uttered be misrepresentation, then am I justified in writing this down as Misrepresentation No. 1.

Elder Lambert next complains that "Elder Bays was so 'willing' . . . to tear down what for years he sought to build up, that he accepted a challenge which was not made to him, but to the minister of the M. E. Church."

This is clearly misleading, and does not state the facts in the case, as a reference to the correspondence plainly shows. It was Elder Brown, and not Elder Bays, who accepted the challenge, as may be seen by the following extract from my letter to H. O. Smith: "The challenge was 'tendered' not to me but to a minister who was at the time, pastor of the M. E. Church of this place, . . . and upon his solicitation I consented to take up the 'forensic cudgel,' if a representative man should be furnished to stand for your people."

Upon assuring Elder Brown that we would accommodate them if they were "spoiling for a debate," that gentleman accepted the challenge. Shortly after this one of the challenging parties came to my house to arrange for the debate, Elder Brown coming in an hour later; and this was the first conversation I ever had with anyone on the subject except that with Elder Brown. These are the facts in the case, and will not be denied. This, then, may be regarded as Misrepresentation No. 2.

Then in the very next sentence Elder Lambert says: "And then when Elder H. O. Smith decides that there is no necessity for a debate, Elder Bays gets out of fix and seems sorely disappointed."

But Bro. Lambert does not attempt to give the language of Elder Bays showing him to be sadly "out of fix," and "sorely disappointed," and so I here reproduce my language to H. O. Smith upon this point that your readers may be able to decide as to whether it justifies the language quoted above: "2. You say: 'I do not consider a necessity exists.' A challenge issued by one party to another implies either a 'necessity' for the discussion proposed, or a wanton desire to disturb the peace of others. . . . Since the challenge was issued by your friends,

not mine; and since the challenge has been accepted and propositions submitted, if you see no 'necessity' for the debate, why, of course I have nothing more to say. . . . As stated in my letter to Elder Lambert, now in your possession, the discussion is not one of my seeking, and I shall not, therefore, 'urge' its necessity, but shall content myself by placing the responsibility with you where it rightfully, and logically, belongs."

These facts reveal Misrepresentation No. 3. The only reason assigned by Elder H. O. Smith for declining to debate, he states in the following language: "But I wish to state here that I decline to be held responsible to every 'Tom Dick or Harry' that may challenge you or anyone else to a discussion."

In justification of what he has affirmed respecting my willingness to "tear down" what I had so many years "sought to build up," Elder Lambert goes back to 1892, and, from the reasons offered for my resignation and withdrawal from the church, quotes my language concerning certain "doubts and difficulties" under which I then labored, as follows: "When these difficulties first began to appear, I sought, through a more thorough examination of, and comparison between, the standard works of the church, to remove them. But instead of accomplishing the task imposed, I found the situation to become more grave and complicated."

The particular thought which my critic and reviewer wishes to fasten upon the minds of his readers is rendered obvious by the following: "The reader will please remember that among these 'standard works of the church,' the Bible occupies the leading position."

"A little further along Elder Bays says—" Here Elder Lambert introduces another quotation from my paper which he says "covers nearly eleven pages of letter paper," but he does not tell his readers how much farther along he finds the passage quoted, nor does he inform them as to its connection with what he had previously quoted from the same paper. But here is what he quotes: "I have sought light upon the vexed questions from every available source, but without avail."

Instead of quoting my language to explain what is meant by the term "vexed questions," as a fair-minded writer should do, he merely gives what he deems a summary of them, as follows: "What Elder Bays means by 'the vexed questions' will appear when we mention his reasons for resigning."

Just here I wish to digress far enough to say that there is nothing in my "reasons for resigning" of which I need feel ashamed; and had the *Herald* editors given my reasons to the public, as I repeatedly asked them to do, there would exist no necessity for Elder Lambert to inform his readers as to what Elder Bays meant by this or that term. *Let the whole article be given to the public.*

But to resume. My critic continues: "First, he objects to the inspirational claims of the Book of Doctrine and Covenants; second, the Book of Mormon; third, the Bible."

The evident intention of Elder Lambert in connecting the brief extracts from my paper

as he has done, is to create the impression that I had placed all three of the books mentioned upon exactly the same plane, which he ought to know was not my intention. I unreservedly declared my absolute rejection of the Book of Mormon, the Doctrine and Covenants and "Inspired Translation;" and he must certainly be aware that no such declaration was ever made by me concerning the Bible. But his purpose will more clearly appear as we proceed. And I now call upon Elder Lambert to produce a single sentence from my paper (although I have not examined it for five years, and speak only from memory) in which I call in question any statement of the Bible itself as to its "inspirational claims." I simply, and only, object to the claims made for it by others, and not the claims which the Bible makes for its own inspiration. That some of its writers were inspired to deliver special messages there can be little doubt by anybody who will closely study its pages, but that the several books composing the Bible were written by direct inspiration does not appear.

Will Elder Lambert point me to a passage in the entire Pentateuch in which the claim is made that Moses wrote his books by direct inspiration? Will he point to chapter and verse where even the prophets wrote their respective books by direct inspiration? That the prophetic utterances were inspired has never been denied, but that the historical and homiletical portions were written by supernatural power is nowhere claimed by any of the divine writers.

My point was, and is, If the Bible itself makes no claim to plenary inspiration, why should we make the claim for it? Who has authorized Elder Lambert, or any other man, to claim for the Bible what it does not claim for itself? Will Elder Lambert claim that the Songs of Solomon were written by "divine inspiration"? If so, why was it left bodily out of his "Inspired Translation"? If the Book of Genesis was the result of "plenary inspiration," why did Joseph Smith add eight entire chapters—chapters 1 to 8—utterly unlike anything in the common version? In short, why an "Inspired Translation" at all, if the Latter Day Saints believe in the "divine inspiration of the Bible"? The fact is, neither Joseph Smith nor the Latter Day Saints believed in the plenary inspiration of the Bible or they would never have made another that suits them better. And yet Elder Lambert arraigns me for not believing in the verbal inspiration of the Bible. O, consistency, thou art indeed a jewel!

Let Elder Lambert answer these questions, and harmonize the facts with the position of his church on this "vexed question," or forever after modestly, and discreetly, hold his peace.

After quoting one of my reasons for rejecting the doctrine of plenary, or verbal, inspiration, the Elder continues: "It will be seen from the above that one of the vexed questions is the Bible."

Is it possible that Elder Lambert cannot see the difference between an attack on the Bible, and an attack on something claimed for the Bible? I hesitate to believe it, and

yet such seems to be the fact. To take any other view of the matter would be to convict the Elder of wilful duplicity, which I am not prepared to do. To show that I have not misrepresented him upon this point, I quote his own words as follows: "I herewith give his own words when writing up *his objections to the Bible.*"

Yet not one word of *objection to the Bible* can be found in the passage he quotes. Thus it will be seen that Elder Lambert has grossly misrepresented a very plain statement; but charity forbids that I should entertain the thought that the misrepresentation is intentional on his part. I rather inclined to the belief that it is a blunder resulting from a too ardent zeal to convict an opponent of a skepticism bordering on infidelity. I have read many articles from his pen, and I do not remember to have known him to reach conclusions so utterly unwarranted by his premise. All the facts considered, it will perhaps be conceded that this may be written down as Misrepresentation No. 4.

After asserting that one of the "vexed questions" under consideration "is the Bible," my critic continues: "Elder Bays gives much space to a consideration of *this question*; that is, in a comparative sense."

What question is being considered, the Bible? If Elder Lambert is not able to make the distinction, his readers will doubtless be able to see that the question under consideration was not "the Bible," as Elder Lambert asserts, but the *plenary, or verbal, inspiration of the Bible*. The question to which "much space" was given relates, as the brother must know, to that of plenary inspiration, and not to the veracity or authenticity of the Bible. Does Elder Lambert take the ground that either the Book of Mormon or Doctrine and Covenants affirms the plenary inspiration of the Bible? Will he affirm that the Church of Latter Day Saints ever pronounced in favor of the verbal inspiration of the Bible? If not, why talk about considering the question "in a comparative sense"?

During my fifty years of experience in the church, I have yet to hear one of its ministers affirm the doctrine, or anything that could be tortured into a support of it; and I very much doubt if Elder Lambert himself believes it. If he does let him now, for the first time, so place himself on record, that he who runs may read.

My venerable critic, in order to make himself clearly understood, and fasten conviction where, in his judgment, it belongs, again quotes from my paper, with appropriate (?) comments, as follows: "His talk about 'destroying the last vestige of any ground upon which to base an argument in support of the dogma of plenary inspiration,' is a man of straw, and is not sufficient to hide his *evident unbelief* in the *claims of the Bible*, at the time he wrote up his resignation."

Aha! the secret is out—the real purpose in writing this two page article now clearly appears. How stealthily the lion has crept upon his prey! It is my "evident unbelief in the claims of the Bible," that Elder Lambert wishes indelibly to stamp upon the mind of the reader. If he can but accomplish this

the end for which he strives will have been achieved, and his mind will then, doubtless, find rest and peace.

In proof of my "unbelief in the *claims of the Bible*," my critic again quotes my language, as follows: "Ministers of the gospel are expected to teach the inspiration of the Bible. During the later years of the ministry I made this a question of special enquiry, and quite contrary to the *generally received opinion*, I found nothing to sustain the belief that the Old and New Testaments, or any particular book in either, were written by *divine inspiration*. Hence I have been led to reject the dogma of the 'divine inspiration of the Bible' as wholly untenable."

This, the Elder seems to think, places beyond doubt the fact of my "unbelief in the claims of the Bible" upon this point. Suppose we look into this matter a little further, and see if the Elder's conclusions are justified by the facts. Now what are the facts? I had said that I found "nothing to sustain the belief that the Old and New Testaments . . . were written by divine inspiration."

Now, remember it is "*the claims of the Bible*," and not the claims of *men* respecting its inspiration, that we are charged with rejecting. Again I ask the Elder to produce a single statement from the Bible which claims that it was written by divine, or plenary, inspiration. If the Bible anywhere makes such claim I have overlooked the fact, and am perfectly willing to publicly retract any former statement I may have made respecting this "vexed question," when convinced of my error. Will Elder Lambert please enlighten an erring brother whom he considers to be wandering in the mazes of spiritual darkness?

All fair-minded and truly liberal critics are willing to interpret an incidental declaration of a writer in the light of a well-defined statement. My position upon the question of divine inspiration had been clearly stated in a paragraph previously quoted by the Elder, which was manifestly intended as a modifier of any statement on the same question which might follow, and which should be allowed to qualify the words in quotations, namely, "divine inspiration of the Bible." By every well-defined rule of just criticism the words "divine inspiration" can, therefore, mean nothing more, nor nothing less, than "plenary inspiration."

But instead of following this obviously just and liberal rule of criticism, Elder Lambert characterizes what we say about the doctrine of plenary inspiration as being "a man of straw," thus deliberately making the charge of duplicity and downright dishonesty of purpose on our part. This is hardly what might be expected from a man in Elder Lambert's position as an apostle of Christ, and a teacher of men. Could my critic rise above his petty prejudices sufficiently to divest himself of a seemingly definite purpose to convict, I feel quite sure he would not permit himself to adopt such questionable methods of reasoning. In view of the facts as I have here presented them, the unbiased reader will, doubtless, recognize this as being Misrepresentation No. 5.

My partisan critic thus concludes his argument upon this point: "The leading statement of my letter concerning Elder Bays is now more than vindicated by the *Elder's own words.*"

Are they? Had Elder Lambert said that his statement was "vindicated" by his own construction and interpretation of "the Elder's own words," he would be much nearer the real truth. Why does not my old colaborer allow that my declaration about the plenary inspiration of the Bible represents my real sentiment on this "vexed question"? Why does he prefer to characterize a sentiment thus clearly expressed as "a man of straw," thus charging an opponent with insincerity and dishonesty? The reason is obvious. He could not in any other way justify this unprovoked attack, and his whole case would fail.

But suppose we view this question from another standpoint. Elder Lambert's "leading statement" is that Elder Bays is "willing to tear down that which for many years he sought to build up," and refers to my views concerning the plenary, or divine, inspiration of the Bible as the principal effort to "tear down." Before his declaration can, in any sense of that word, be regarded as "vindicated," the Elder must show that I had sought to "build up" "the dogma of plenary inspiration." Has he done this? The careful reader will have observed that he has not even attempted it. And now I challenge Elder Lambert, or any other man, to go back to the beginning of my ministry, in 1861, and produce a single instance in which I have sought to "build up" the doctrine of plenary inspiration; and if he cannot do this, he is in honor bound to recede from the position he has assumed.

But let us suppose that all the implied charges of skepticism—nay, more, of my absolute "unbelief in the claims of the Bible," be true, is it an unpardonable sin? Elder Lambert seems to think that a man who does not view the doctrine of verbal inspiration from his standpoint, is "worse than an Infidel" and has already denied the faith. Had I in fact denounced everything in the shape of religion, it would but furnish another exhibition of the fruits of the system of which Elder Lambert is a representative.

It is the boast of Latter Day Saints that an intelligent man, once a Mormon, is "spoiled for any other church;" and had I gone into Infidelity, as is usual in such cases, it would doubtless have confirmed Elder Lambert's faith, and afforded him a degree of pleasure he does not at present enjoy. This suggests another query, namely: Why does Elder Lambert, and those of "like precious faith" with himself, prefer to see a man who renounces Mormonism go into Infidelity rather than into some Christian Church? I will now leave this part of the subject for the candid consideration of the fair-minded investigator, and proceed to the examination of one or two points of minor consideration.

After referring to Bro. Toney's letter concerning my book as "the thing to down Toney with," the Elder thus remarks: "Of course Elder Bays wrote his book since his withdrawal from the church."

Of course he did—he wrote it last winter and spring.

"It is fair to presume," continues the Elder, "that this work and the writing of his long letter to our young and zealous Elder Toney, were done within that period of time when such splendid opportunities offered themselves to Elder Bays for tearing down the work of others, had he only been disposed to improve them!"

Not so my brother. These "splendid opportunities" were offered within the first year after my withdrawal from the church, and were in the form of solicitations to "write up Mormonism" for the press, but which were respectfully declined; while the long letter to "our young and zealous Elder Toney" was written, in answer to inquiries, after Bro. Lambert's "Reply to Elder Bays" appeared in *Saints' Herald* of August 4, last.

The next point to which I shall invite attention is that suggested by the following: "This shifting of positions in writing an answer to one query is rather a bad 'give away.'"

In what does this "bad give away" consist? Let us see. The "one query" to which answer was made, includes two distinct lines of thought and action, one relating to the past, and another to the future, as may be seen by a very brief reference to "Query No. 1" of Elder Lambert's former letter, as follows: "Should Elder Bays engage in forensic contest with the Latter Day Saints, [a thing evidently in the future, as no such contest has ever occurred,] is he likely to secure a more signal victory [still in the future] than he ever secured before [clearly referring to our efforts in the past] when defending their faith and doctrine?"

To that part of this query which relates to the past I replied: "In my former efforts in defense of the faith of the saints, . . . if success crowned my feeble efforts it was largely due to the fact that I tried to inform myself upon the questions to be discussed."

And in reply to the other part of the query I said only what Elder Lambert concedes, namely, that "As to whether 'a more signal victory' shall be achieved in such efforts must necessarily depend upon the tenability—the logical and scriptural soundness of the positions assumed."

What more could I say? And yet, while endeavoring to answer this query in its two directly opposite phases, Elder Lambert is pleased to say that "this shifting of positions is rather a bad 'give away.'" I presume to say that had the query been answered as to one of its phases only, the critical Elder would then have called it *evasion*. "If not, why not?"

All of Bro. Lambert's talk, therefore, about "shifting positions" is a mere play upon words, and reminds one of the fabled individual who, while he "strained at a gnat" could very easily "swallow a camel."

Relative to my real or supposed success in the forensic arena, during my ministry with the saints—and as to whether "all this success and victory," of which Elder Lambert speaks, was "the result of Elder Bays' ability as a man," I have nothing to say beyond the fact that the failure of my opponents

(if they failed) was due, as I now believe, to their ignorance of Mormon theology, rather than to a lack of ability in forensic contest. Of this I am fully assured from my own examination of the other side of the question. I am led to make this statement out of a deep sense of duty to all concerned.

And now, in conclusion, I can but repeat what I have before stated, namely, that in my future efforts I shall vigorously assail what I believe to be fundamentally wrong, regardless of what my opinions in the past may have been,—and, having once found myself in error, I am frank to admit that it is possible—although not probable—that I may be in error now; and if that error can be shown to my satisfaction, I shall be only too glad to exchange error for truth.

What is truth? and where may it be found in its apostolic simplicity?

The truth, as I understand it, is that only for which I wish to contend.

Fraternally yours,

D. H. BAYS.

PERSIA, IOWA.

BENAN, IOWA, Nov. 5.

*Editors Herald.*—Since our reunion at Woodbine I preached a few times in Little Sioux district, after which I labored three weeks in Pottawattamie district; but the farmers being busy, I found it inconvenient to hold meetings every night, so I visited the people at their homes and endeavored to do some good in that way, and unfortunately the stormy weather prevented meetings two Sundays, though the preacher was on hand, but the people living at a distance did not turn out, yet I got in several sermons in different places and trust I did no harm.

On the 23d of October I went to Deloit and held a series of meetings, and on the 30th Elder Turner kindly took me in his buggy to Benan, where I preached that night after a drive of thirty-five miles, and have continued preaching here until last evening, when I closed for a rest until Sunday, when I expect to resume my work. It was my intention to have gone to Auburn, but last night I received word from President Carrol that diphtheria was raging there and the town council had closed all public meetings for the present.

I now think of going to Coalville, in Webster County, but shall wait advices from there. I found the saints generally in the faith and endeavoring to let their light shine. If there are any difficulties between brethren I did not see them; still there is room for improvement, and will be until we have attained "to the measure of the stature of the fulness of Christ." I found numbers of outsiders who were persuaded that the doctrines were true, as measured by the Bible and reason; but are not fully persuaded to take hold of the rod of iron and follow it until they arrive at the tree of life. They will defend it, and some even aid it liberally by their means. Some excuse themselves that they cannot live it. I tell them God has promised divine aid, and is merciful to us in our weakness, and that he has decreed that "no temptation shall befall his children but

what he will make a way of escape from the same;" and, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." And that he will plead our cause when we manifest that "godly sorrow for sin" "that worketh repentance." Another class see the faults and shortcomings of saints, and express themselves as good, morally, as some of them. I tell such that God holds everyone responsible for his own life, and will reward accordingly; and he who refuses to obey the gospel because some of the professed followers of Christ are inconsistent and unfaithful, is blind to his own interests, and must come short of eternal life, unless he repents and does his heavenly Father's will.

I am persuaded there are hundreds, if not thousands, that are convinced of the truth in Western Iowa, but the pleasures and honors, and perhaps cares of the world, stand between them and their duty; but I trust, and sometimes think, God will speak to them by his judgments in such a manner that their ears will tingle, and their hearts will relent, and they will turn unto him and be partakers of salvation, even though they may not attain unto those things they might have received had they followed their convictions when first the Holy Spirit opened their eyes.

Their neglect to obey does not lessen the responsibility of Latter Day Saints; but it should make us diligent, and careful to walk circumspectly, lest the blood of our fellows stain our hands, and we come under the great condemnation. I cannot boast of great success nor of great congregations; but I can say the word is listened to very attentively, and I believe appreciatively, and it may be some will gather in the wheat. My aim is to convince the sinner and encourage the saints. I am still in the war, and expect to be while strength is given, and am glad to learn of the progress of truth in all quarters.

Yours sincerely,

CHARLES DERRY.

ARTHUR, Ont., Nov. 2.

*Editors Herald:*—Bro. John Taylor with Bro. S. Tomlinson and myself effected an organization of saints at Arthur last evening. A. McMullen is at present acting as president, but Bro. G. Bushland will be ordained a priest in course of a few days, and doubtless will be chosen president with present president as teacher and Thomas Berry as deacon of branch. There will be over forty in this branch, and bright intellectual people they are too. May God keep them united and humble, that Satan may never enter his infernal wedges of division. Elder S. Tomlinson has been laboring with me the last ten days, doing a good work; at present he is afflicted. Will saints remember him in prayer, please? Elder J. L. Mortimer bade good-bye to wife and saints to-day; off for his mission field. May God sustain him with his Spirit; he is to labor in North Bruce.

I expect to leave this noble band of saints in a few days and strike out into the broad fields and open up the work. It seems a sad parting, when I think how kindly I have been cared for here the past ten weeks. The

Saints are endeared to me beyond my own relatives. I love to preach the gospel to the world; it is getting plainer every day, and Father is lending me his Spirit. I expect to labor at Brighton, Ontario, shortly. Will saints remember me in common with all missionaries, that I may have success.

May God bless all these grand saints I am leaving and prevent the adversary from destroying their souls.

Yours in bonds,

DANIEL MACGREGOR.

MINNEAPOLIS, Minn., Nov. 4.

*Editors Herald:*—The gospel is slowly winning its way in this north land. I have baptized two of late: one seventy-three and the other sixty years of age; one a well to do merchant doing business in this city, the other a farmer living about four miles in the country. Both are men of good repute and will be a help to the work. The eight men from Utah are still here preaching on the streets, but are not likely to set the city on fire with their style of preaching. I met them a few days ago and had a talk with them in regard to discussing the difference between us, and they refused point blank; said they would discuss the principles of the gospel with any of the sectarians, but would not discuss with me. This proves that I was right when I told the people on the street that they would not meet the issue, but would back down. "How are the mighty fallen," and what a contrast is presented in this from the early position of the church and the one occupied by the Reorganization. But I don't know as I blame them, for they know full well what the result would be. But I do blame them for representing a faith they cannot defend. I wonder how many of the ministry of the Reorganized Church would have left home last spring if the heads of the church had said to them, Don't meet the men from Utah in public debate, meet anyone else, but don't meet them. How is it, brethren, would you have went with such instructions? I trow not.

I have written several articles of late for the papers, showing some of the differences between the two churches, and the effect will be far reaching; will be like casting "bread upon the waters," it will return after many days. The cities are a hard place to spread the gospel; only a few want it. About the only way to get a hearing is to go upon the street corners and either by good singing or instrumental music attract the attention of those passing, and then it wants a good speaker to hold them. I think the time is near when we will have to do this. But perhaps not to any extent until the ministry receive their endowment, for it will need to be preached in the power of the Spirit of God to take effect. I mean by this that it will be with that power that the enemies of truth cannot stand before it.

I called upon one of the preachers of this city the other day and had quite a long talk with him, and have since then written him a letter in regard to our talk and the position held by him and others that I have heard preach of late. The reason that I called

upon him was that I went to one of the missions in the city and he was the speaker; among the things said was the following: All the churches of the day are in apostasy, and he did not know what to do with his own church (Congregationalist) only to smash it up; said that he was willing to receive the truth, let it come from whence it would. I thought that a good chance to test his honesty, so went to see him. He took the position that repentance was not for the Gentiles, hence not for us; and when I gave him some Bible quotations showing that repentance was one of the principles of the gospel and binding upon all, Gentile as well as Jew, he said that he did not want to talk any more. I then told him why I had called upon him and referred him to what he had said in his discourse about receiving the truth, let it come from whence it would. His reply was, Not from you. I know who you are; you are a Mormon, and I won't receive it from you. The old adage holds true, "Can any good thing come out of Nazareth?" and they are not willing to come and see. I am still alone, but looking for Bro. Roberts every day, and expect that he will stop a few days while on his way to the southern part of the State. I am still hopeful and expect to continue till the end. E. A. STEDMAN.

GRAND RAPIDS, Mich., Nov. 3.

*Editors Herald:*—I came to this city October 28; am assisting Bro. R. E. Grant in preaching the gospel to the one hundred thousand human beings who live here. I got here in time to see the last two days of the great carnival. All the city turned out in the general hilarity. Factories were closed and stores were shut up, and the whole town joined the carnival picnic. Great crowds came pouring in on excursion trains from cities and towns in this and surrounding States. The merchants, saloonists, and the places of amusement seem to have gotten the most returns from the carnival. It was also a great time for the politicians, and all the bright political stars from all directions were here.

The streets were crowded and jammed with people, who were dressed in a great variety of grotesque and comic costumes. Every possible kind of mask was used. There were hundreds dressed to represent demons with red tights, horns, and tails. Bands were playing everywhere, horns were blowing, and the air was filled with noises. In the evening there were many beautiful parades. The most handsome feature, perhaps, of the carnival, and it is said the most beautiful creation ever seen in the city was the magnificent flower parade on Wednesday afternoon. Its novelty was only exceeded by its beauty, which was paramount to everything else. Words are inadequate for a description. . . .

The city is now quiet. The sounds of tabret, psaltery, and instruments of seven strings which filled the nights with their wanton melody, has ceased. The people have returned to their reason and are pursuing their usual avocations. They are worn out and are resting. There is every reason why they

should be weary, as one night in that great jam was enough to tire out an iron man.

One man who lives here said that the Devil had full control in Grand Rapids, that she was sold and delivered to him; and that, therefore, it would be impossible for the gospel to make any impression upon them. It certainly looked as though he spake the truth. In a word, the whole occasion was wildness run wild, madness run mad. But I think there must be at least "ten righteous" within the city, or God would destroy it.

The branch of the church here numbers about ninety members, and are doing their best to keep the Lord's commandments and live Christian lives. Elder E. K. Evans is their pastor and is very efficient. I have preached three times since my arrival. On Sunday the basis of my talk was the lessons gleaned from the prevailing wickedness, and love of pleasure exhibited here during the past week. We are surely living in the time of the end. Next Tuesday Bro. Grant and your humble servant will begin meetings in a new hall at the north end of the city. We usually have good crowds with good attention.

I may remain here for a month. I am busy about all time. I am trying to learn to rest while I work, which Jesus taught when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We missionaries sometimes get weary in the work, but never of it.

Bro. Briggs was here last Friday, but went to South Boardman to attend conference of the Northern Michigan district. Bro. Leonard Scott was at Clear Lake when last I heard from him.

Yours in gospel bonds,  
JAMES M. BAGGERLY.

SNICARTE, Ill., Nov. 5.

*Editors Herald:*—I came to this place from Beardstown yesterday, Bro. Curry bringing me as far as the Sangamon River ford, where I was met by Bro. Avery, whose horse and wagon furnished transportation the balance of the journey.

The Baptist church in this place, which had been secured for the evening with the understanding of privilege of continued meetings, was filled, largely by the curious as we apprehend, and with expectation of listening to "strange doctrines," in which they were certainly disappointed, and very evidently surprised at hearing Jesus Christ instead of Joseph Smith exalted, his moral precept and example, and, inferentially in closing, his religious precept and life pattern extolled and defended. Many were surprised, we were told, at our use of their Baptist pulpit Bible, instead of a "Mormon Bible" of our own. Help from the Lord was granted; the people were evidently not only surprised, but the majority greatly pleased; those whose word controlled the use of the church even indorsing the sermon; but—they had concluded upon consultation "that it was not wise nor for the best interests," etc., etc., "to grant farther use of the church." And although Jesus Christ and him crucified alone was preached, the Bible alone indorsed and

sustained, yet common report, the fear of what might be said if farther opportunity was granted, the evident satisfaction of the unusually large congregation, and the success of the meeting was instinctively felt by the managers to be a success that the Baptist Church could not, in a dogmatic or sectarian sense appropriate, hence the necessity of forestalling possible division or disaster.

From the ordinary superficial standpoint they may have thought their action a wise one; the sequel proved—so far as last night's demonstration is concerned—a popular mistake. Loud and long and many were the protests made at the close of the meeting at the action of the church managers in excluding the stranger. The pastor's absence was made one of the excuses; but that, with the other apologies, were universally pronounced "thin," and evidently stamped with insincerity and fear of a religious competition that might prove dangerous if not disastrous to the Baptist monopoly of affairs in the town, that being the only church in the place.

The town hall is to be secured for us tonight, with a probability of its being packed. This is the first advent or introduction of the gospel as taught by Jesus Christ to the people of this immediate country, or I think in Mason County.

Prior to coming here we had been preaching nearly two weeks at Beardstown, Illinois, every evening in Library hall, which had been secured by Brn. Shoemaker, Bartlett, and the friends. Newspaper notices and "dodgers" announcing our meetings were provided. The crowds were not there, though the large hall was well filled on Sunday evening, October 24. Last Sunday the Holiness people managed to get it away, and were rewarded with a stormy bad day and night—an ill wind which blew good to us—as the rent was saved and needed rest came to us. Brn. Shoemaker and self attended Methodist church in the evening, drawn there in part by the subject announced, which we thought indicated a probability that we or our meetings were to be discussed. If, however, that was intended, it was omitted from the short discourse to a decidedly abbreviated audience. The pastor, however, came immediately to us at the close—"glad to see and meet us," etc., "had seen notice of our meetings," etc., but he didn't come to hear at any time.

The 25th, we opened the door of the church and performed the burial rite of baptism for four precious souls; and the day before coming here baptized three more—seven in all—all adults with exception of the twelve year old daughter of Bro. Avery, Sen. The Spirit was present at the water side as we addressed briefly, and under the Spirit's power, the quite large, intelligent, and respectful crowd that had gathered at the bank of the Illinois River. Many were and are still interested, some at the very door, and will surely unite with us. Many friends for the cause were made, and prejudice and misunderstanding allayed and corrected.

The trouble in Beardstown was first started by our irrepressible brother, John S. Robinson, who although a traveling man engaged

in secular affairs, hunts for and finds time to get in work semi-occasionally in the interest of the best and only—from an absolute standpoint—defensible religion in the world. Business deals opened the way for gospel opportunity, and Bro. John of course promptly stepped in; and Bro. Shoemaker being a Disciple or Campbellite, stuck to his man and "fought to a finish" with the usual result. Bro. S. was baptized by Bro. Robinson, next his wife; they got hold of Bro. Bartlett, a leader in Congregational affairs and a church elder, Sunday school superintendent, etc., a man of universal "good report." It ended with a visit to St. Louis last spring—just to look us over—we baptized him; and like the Eunuch in Philip's case, he "went on his way rejoicing" even unto this day, confirmed especially in our late visit, as we all were and are by the signal favor which God bestows upon those who are willing to cooperate with him in following his perfect law and counsel.

In closing I wish to add that since our work was about finished for the present at Beardstown, and after appointment was out for this place, I made the discovery that we are over the boundary line and into the Northern Illinois district. I believe, and it is the universal desire of the saints at Beardstown and the people here, that the boundary line be again changed so as to include this territory in the St. Louis district, as that is by far their most natural, easiest, and most accessible point for conference; or, so far as present indications are concerned, ministerial help.

There are fourteen of our number already in Beardstown, and more to follow if the work is at all wisely cared for. I had written to Bro. White for counsel and instruction ere I discovered that we were in Bro. Lake's territory; I will address Bro. Lake, however. We are willing to be forgiven for our mistake, if it is so held; but hope that Bro. Lake and the Northern Illinois district authorities will either make or consent to an arrangement whereby these people and our farther interests may not be neglected.

In gospel bonds,  
M. H. BOND.

LITTLE SIOUX, Iowa, Nov. 6.

*Editors Herald:*—Since my last communication I have been quite busy preaching throughout the district allotted to me at General Conference. Bro. Crabb and myself did tent work at Dunlap, Correctionville, and Smithland, with varying success, enjoying good liberty as a rule; and in most of the places named the closest attention of the people. Much prejudice was removed and friends made for the cause. Since the reunion at Woodbine I have held a series of meetings at Moorhead with fine audiences in attendance, and trust the results were beneficial to both saint and sinner. The saints and people at Moorhead know how to encourage a speaker by furnishing an audience that should be an inspiration in itself. I have been here a week to-day. Busy times have reduced the audience to a small crowd, but then the farmers must take care of their crops, and to do so must work early and late before the snows of winter drive them to the

shelter of their homes. I have an active campaign mapped out for the balance of the conference year, and will say to the saints of Galland's Grove district that I will spend some time with them, but may not be able to start before the first of the new year; but trust that they will be patient and not censure, although I may not do all they would like to have me. Up to date I have preached about one hundred sermons and baptized forty-four (thirty-two at the reunion), and find as I look back over the year's work that the Lord has blessed me abundantly, for which I thank him, and trust that I may prove myself worthy of blessings in the future.

I have just concluded the reading of the latest *expose* of Mormonism by our whilom brother, D. H. Bays; and I must say that having carefully read it from preface to end, that I find it one of the weakest efforts that has ever been made against the "marvelous work" that I have ever read. I cannot in as limited a space as this letter notice all of the weaknesses of the book, but will mention a few, so that one can form an idea of the general weakness and unfairness of the writer. After reading the preface, which declares that "We take up each proposition as it is presented by its friends, and then proceed to answer and refute their arguments in a fair, straightforward manner," you may judge of my surprise when I found that in the body of the work quotations were garbled, whole qualifying clauses left out, and the position of the church that he is endeavoring to tear down falsely stated in many instances. He denies in his letter in *Herald*, in reply to Bro. Lambert, that he has been endeavoring to tear down that which he had formerly assisted in building up; but on page 34 of his book he states that "the work in hand is destructive rather than constructive," and in this destructive work he has been engaged ever since he left the church in '92.

As a sample of his garbled quotations I will refer to page 406. He quotes the first few paragraphs of section 102, stopping at the word "hands"—cutting the sentence in two at a comma, leaving out the statement that they "are full of all manner of evil," then quotes and do not "impart of their substance, as becometh saints," then leaves out the clause "to the poor and afflicted among them," and then tries to show that it was Joseph Smith's avarice, that it was to "the leaders" that they had not imparted their substance, then cries "Shame." But a man who can so unblushingly prevaricate and misrepresent ought never to cry "shame."

He asserts that because the saints in 1835 placed a declaration of unbelief in and denial of the practice of the doctrine of polygamy, and gave as the reason for making the denial in the Book of Doctrine and Covenants that their enemies had accused them of the crime, that that was *prima facie* evidence that they were guilty. But when in a letter—which he answers in the latter end of his book—Bro. T. E. Lloyd, of Independence, asks him if because the former-day saints were accused of crimes and so forth, if they were for that reason to be considered guilty? he answers:

"In answer to this charge allow me to suggest that it may be well for you to *prove* that Christians, generally, were guilty of the abominations you charge upon them, before you make it the ground of an apology for this latter-day abomination. I deny the charge most emphatically, and declare that it cannot be maintained. That their enemies charged them with immorality and crime is conceded; but that they were guilty as charged, Christians everywhere deny."—Page 444.

In one of Bro. Bays' favorite expressions, "comment seems useless." And to show the desperate straits to which the man is put to prove something, I will refer in conclusion to his denial of the fulfillment of the prophecy of the rebellion. In regard to the clause, "Slaves shall rise up against their masters," he says: "Latter Day Saints claim, however, that the proposition which says, 'slaves shall rise up against their masters,' was also fulfilled. But this is not true. The negroes of the South did not rebel against their masters; neither were they marshaled and disciplined for war, as the prophecy declares. After the famous emancipation proclamation of Abraham Lincoln there were no more 'slaves' in the South—they were all now freed men. These freed men rushed to the support of the government, and were enlisted into the Union army. But no *slave* ever rose against his master, and no *slave* was marshaled and disciplined for war. This may, therefore, be set down as failure No. 1."—Page 429.

How profound. Comment seems useless. Let the reader draw his own conclusions of the mental acumen of the man who advances such an argument as that.

In speaking of the "remnants" of the revelation, he says, "In the next place the 'remnants',—and that may mean anything, possibly the shattered and demoralized Southern armies,—were to 'vex the Gentiles with a sore vexation.' Nothing of the kind was ever known to have occurred, and that makes *failure* No. 5."—Page 430.

How is that for "taking up each proposition as it is presented by its friends?" Then he says that the revelation asserts that "the Saints were to stand in holy places, that this, they should occupy their 'inheritances in Zion,' and were not to 'be moved.' But as they were driven from Independence (Zion) and from Jackson county, in November, 1833, and all other Mormons from the State in 1839, this may be regarded as *failure* No. 6."—Page 430.

Now you have the style of the man, and the false premises from which he argues, and the utterly false conclusions drawn from them. And after all this display of wisdom (?) and honesty (?) he says, "tried by the infallible rule, tested by the touchstone of eternal truth, the organic structure of the Mormon Church is shown to be a failure and a fraud. One thing only remains to be done—write in flaming letters the Belshazzaran inscription, 'WEIGHED IN THE BALANCES, . . . AND FOUND WANTING,' and nail it above the door of the Mormon superstructure, that he who runs may read."—Page 111.

I only regret one thing, and that is that Elder Bays states that he was a minister in the Reorganization for twenty-seven years. I use another of Elder Bays' favorite expressions, "I repeat with emphasis," it is the thinnest thing I ever read.

Yours,

H. O. SMITH.

DES MOINES, Iowa, Nov. 9.

*Editors Herald:*—On the 15th of October I baptized three persons at Runnells, and Bro. J. F. McDowell and I confirmed them. The next day Bro. George Jamison took me to Milo, Warren County, near where we began a series of meetings the same evening at the Concord schoolhouse, and continued for nearly three weeks, preaching twenty sermons with the divine blessing attending. It is there that Bro. and Sr. Robert Bare, Bro. and Sr. Shoppell, and Bro. William Griffin have been guarding the interests of the work opened up by Bro. Kephart some two years ago, and all of whom are firm in the faith and hope of the gospel.

On Sunday, October 31, Bro. Bare was made glad in witnessing the baptism of his brother-in-law, Bro. Elias G. Agard, and Bro. Griffin was happily surprised to have his wife and daughter Ivie join him in the journey to the celestial city. Ivie, although but sixteen years of age, moved out to do the Master's will with an intelligence and independence of demeanor becoming those of more mature years, and even now discerns the gospel wheat from the chaff of sectarian teaching. Also, at the same time, Sr. Mina Vansyoc was baptized; she is a lady of uprightness and independence of character, a school teacher, and fears not the opposition of the world for the Master's sake. Truly an example worthy many older ones in the work, and who have some experience. How many there are who now cower before the battle, but who expect to show up on grand parade just *after the war* and the battles are won, and lay their claim for laurels and the crown! But lawful labor precedes rewards as surely as the substance casts a shadow in the sunlight. In this latter campaign the election at the last is to those *only* who make the race on *merit*. Thank the Lord for this; God is rewarder and judge.

Nine Brighamite representatives from Utah have lately dropped into the city of Des Moines on a tour of proselytism. Two of them attended our services on Sunday. I was greatly blessed in reviewing the past perversions of the faith and presenting the legal phase of the successorship in the Presidency of the church; the law used being Mal. 3:6; James 1:17, 18; Acts 10:34; Doctrine and Covenants 2:1; 42:7; 49:3; 17:17; 43:1, 2. A comparison of the action of the conference at Amboy, Illinois, 1860, with the proceedings of some at Winter Quarters, December 5 and 24, 1847. The Utah elders did not stay after the services to applaud my effort! Am looking up this recently instituted propaganda in the city this week. Pray for us.

In the fray,

C. SCOTT.



BYER, Ohio, Nov. 9.

*Editors Herald:*—I have been laboring in the West Virginia mission since August, except while holding an eight days' meeting in Perry County, Ohio, near New Lexington, a new opening. Two gave their names for baptism; there was not water there at the time—and has been none since—sufficient for the ordinance, but the rain is now descending, and I hope soon to return and find "much water" there. I have been laboring in West Virginia, under the direction of Bro. G. H. Godbey, and find him doing a good work in his mission; he is an efficient laborer and a pleasurable comparison. Persecution is very strong and the "heathen rage." One impudent wretch came to the window, and putting his ugly face in where a pane of glass had been broken out, began to mock while I was preaching, and in a short time returned and repeated it. The next night a mob came and rocked the schoolhouse, but were soon repulsed by the good citizens of the place. The night following they came again and repeated the work, and also attacked the saints on the way home with eggs, stones, and revolvers; but no harm was done. This occurred at Mt. Nebo, Roane County, West Virginia; quite a recommendation for civilization, isn't it? Some of the parties are known, and have been arrested, as I have been informed by Bro. Godbey. I baptized one excellent young lady there, and her father and mother have given their names for baptism when I return on the 14th inst. I expect to labor in this mission till Christmas, then return by the way of Perry County, Ohio, and baptize W. H. Stockman and wife, unless some of the brethren in the Ohio mission can get there sooner. I send herewith a testimony of healing, which is quite remarkable, and which is causing some sensation.

Yours in bonds,

J. L. GOODRICH.

CREOLA, Ohio, Oct. 30.

On the 14th day of October, A. D. 1897, while engaged in a series of meetings at Mt. Nebo schoolhouse, near Higby, West Virginia, in company with Elder Charles Moore, of Bellgrove branch, I was called upon to administer the ordinance of anointing with oil and laying on of hands with prayer, by the father and mother of little Lena Cadle, seven years old, who had been afflicted with some spasmodic trouble some two years ago, and which left her arm on the left side nearly paralyzed, or what I judge the doctors would call chorea, from what the parents told me and from what I saw myself. She had violent spasms, which caused her to froth at the mouth, and which drew her face and limbs out of shape; and the watchcare of two persons were required to keep her in bed. She seemed to have little or no controlling power over the set of muscles in the left arm, and every movement was unnatural, and she could not grasp an object without first a muscular jerking, and several attempts to get a firm hold, the will seemingly having no guiding power. In a short time she went to her mother, and to her father, and to me, ex-

tending the arm, and taking hold of objects with little difficulty, and overjoyed with her blessing and recovery.

J. L. GOODRICH, } Elders.  
CHARLES MOORE, }

We, the father and mother, and who are not members of the church, feel grateful to our heavenly Father for his goodness and for the blessing he has conferred on little Lena, and subscribe our names to the truth of the above statements.

R. P. CADLE, } Parents.  
SARAH CADLE, }

BAY VIEW, Wash., Oct. 27.

*Editors Herald:*—Your statement in last *Herald* as to the advisability of the saints heeding the advice or command, to gather into "the regions round about," has been exemplified in the movements and conditions of a number I know that have left "the regions" and moved to California, Oregon, and Washington, in hopes of bettering their condition financially; and I don't think there is one that has not lost money in so doing, and few if not all regret the step. The Lord surely knows and is willing to advise in these things we call temporal matters, the same as in spiritual things; but this I suppose the saints, the most of them, will have to learn by bitter experience. It may be wise to flee to the west, but as a rule not beyond the appointed lands. The wisdom of this will no doubt be more fully seen in the future.

As we now see the wisdom of a former command, "to buy up a certain country," many are now seeing very clearly by the things they suffer. May God give wisdom to his children and hasten their deliverance.

I commenced holding meetings here eight days ago; attendance and interest all that could be asked, but they seem loath to forsake the ways of their fathers. I am cared for by Sr. A. Campbell and others. My next address will be Heppner, Oregon. Will be pleased to hear from the saints.

HIRAM L. HOLT.

CANTON, Ill., Nov. 8.

*Editors Herald:*—Have held a three weeks' meeting here; the crowds have been small, but very fair, in fact more than the average for Canton. I have had two baptisms and two or three others are interested. The saints are feeling better, and we have organized a Sunday school, but it will need a good steady effort; victory will come in the end. The churches here are commencing revival services, but unless I am unable to read the signs, "an eye opener" is in store for them. The papers at least tolerate us. I succeeded in getting a long article in the *Cantonian*, and the editor has promised to publish more when he has space. An elder cannot always succeed to act all the time on the defensive, so I am trying the aggressive. One lady who is attending our meetings (who for thirty years has been a Baptist), after hearing two discourses, in which I touched on authority, said: "I am all torn up," "and he has just knocked my religious foundation from under me, but I expect I can come again." When I heard it I said, "Well, if you will keep com-

ing I have no doubt but what you will get mended again."

I believe much can be accomplished here with hard work and self-denial. We have no difficulty to hold our own fort; but we have a little to do to storm the others; but we know that in the end "this hail shall sweep away their refuge of lies," and "these waters shall overflow their hiding place;" "for a consumption is decreed upon the face of all the earth;" for the kingdoms shall be broken in pieces and consumed by the kingdom that shall fill all the earth, "and stand forever." So we are encouraged to press the battle.

Yours in the one hope,

T. J. SHELDON.

SAN ANTONIO, Tex., Nov. 10.

*Editors Herald:*—The State Baptist convention has just closed at this place, and some of the difficulties that disturbed that organization in this State have been peacefully settled. We feel to congratulate our Baptist brethren. There seems to be a younger element in the convention that are working for better unity of churches in the State. I noticed that many of the delegates (preachers) used tobacco, smoked cigars, and spit tobacco all over the floor of the convention hall, causing an odor to arise that ought not to characterize such an assembly, especially of so-called God's servants. Over twelve hundred ministers were in attendance.

We are preaching every night; there seems to be some interest in the work here. My health is fairly good at present.

Bro. T. Jett has a good interest here among the Mexicans; congregations are growing. He preaches to them, and from the reports that come to me, the Mexicans are well pleased with Bro. Jett's efforts, and many are talking of being baptized—entire families in some instances. I am greatly interested in the Mexican work here, and will watch it closely and carefully. The following is the Baptist report of their Mexican work in this State to the convention just closed, which may be interesting to those interested in our Mexican work:—

"Great disaster has overtaken the feeble Mexican churches in Texas. They were turned over to the spiritual leadership of novices—men who had recently come out of Rome. In ordaining novices we have suffered the usual results of disobeying the Scriptures. There are two hundred thousand Mexicans in Texas. Many of them have practically cut themselves loose from Romanism. They are accessible and ready to hear the word. The board has chosen Bro. C. D. Daniel to give his time to work among the Mexicans. He seems a special gift of God for this service. He speaks the Spanish tongue well, understands the Spanish mind, and will have entire supervision of the work. He reports seven brethren at work, and is hopeful of seeing gratifying results from the labors given. Already there are many tokens of growth, and not a few baptisms. We hope this work will be prosecuted with diligence and persistence."

Will the saints of Southwest Texas please take notice that our district conference will be

held at Pipe Creek, commencing November 26, at seven p. m., to continue over the 27th. Please make an effort to come, all that can. Two or three wagon loads are going from San Antonio. We expect a big time and a spiritual feast. Don't miss it.

Your brother in bonds,

H. P. CURTIS.

## Conference Minutes.

### NORTHERN MICHIGAN.

Conference convened at South Boardman, October 30, 1897; President J. J. Cornish in chair. Voted that E. C. Briggs preside over conference, J. J. Cornish associate president; C. B. Joice clerk. Branch reports: Central Lake 19, Inland 59, Wilson 16, Coleman 130, Boyne City 58, South Boardman 92, Kingsley 43, Joyfield 36, Freesoil 134, Beaverton 48, Hillman 36, Fork 39, Gilmore 87, Reed City 30. Elders reporting: J. J. Cornish baptized 32, D. Smith baptized 7, W. D. Ellis baptized 6, J. J. Bailey, J. Kaplinger, C. G. Lewis, J. R. Beckley baptized 4, J. Keir, R. Davis baptized 2, R. W. Hugil baptized 1, J. A. Carpenter baptized 7; Priests J. E. Hanson baptized 4, H. D. McIntyre, G. D. Washburn, J. Hartnell, I. P. Titus, A. Berve baptized 2, S. Raynolds, R. W. Kenyon, baptized 1, J. Davis, F. S. Brackenbury. Bishop's agent's report read, audited, and approved: On hand last report \$41.25; received since \$359.75; disbursements \$410.99; due Bishop \$9.99. The following were elected delegates to General Conference: E. C. Briggs, J. J. Cornish, J. H. Peters, J. A. Grant, J. A. Carpenter, J. R. Beckley, W. D. Ellis, C. G. Lewis, R. W. Hugil, David Smith, E. H. Durand, J. W. Shippy, Jacob Kaplinger, J. J. Bailey, Henry DeVries, R. Davis, John Keir, Amos Berve, R. Hartnell, John Hartnell, J. E. Hanson, George Washburn, James Davis, John Pennell, H. J. Badger, R. W. Kenyon, John Skuer, C. M. Wallrath, Sr. R. Hartnell, Sr. E. O. McWain. J. J. Cornish supported as district president and Bishop's agent, and C. B. Joice district secretary. Preaching by Elders E. C. Briggs, J. J. Cornish, J. A. Grant, and J. R. Beckley. Six baptized. Conference adjourned to meet at Coleman at call of president.

## Sunday School Associations.

### DES MOINES.

Convention met at Runnells, October 8, at ten a. m. District officers were all present. Reports were received from the following schools: Des Moines, Head Grove, Oskaloosa, Boonesboro, and Des Moines Valley. We were informed that two schools had been reorganized; viz., Pekay and Perry, the latter having a much larger attendance than heretofore. Blackboard work being used in the school was given as the reason for such an increase in membership. The treasurer reported: On hand last report \$9.58; received since \$6.53; paid out \$10.40; balance in treasury \$5.71. Mattie Hughes and H. A.

McCoy were appointed a committee to draft resolutions for new work in the association. The following resolutions were framed: 1. Resolved that each Sunday school prepare a paper of special Sunday school items, such as leading thoughts gleaned from the lessons and any important event that may occur in the school; these papers to be forwarded to the district secretary, from which a paper shall be prepared for and read at each convention. 2. Resolved that blackboard work be adopted in the various schools as far as practical. 3. Resolved that a Sunday school missionary be appointed to labor in the district, and that to furnish the means to meet all legitimate expenses, let each school hold a special session to be known as Mission Day, at which a collection shall be taken up for this purpose; also the missionary shall be empowered to take up collections at such places as wisdom may direct. The duties of the missionary shall be to organize schools in places where no schools are now held; also to make a canvass from house to house and introduce our literature. The above resolutions were laid on the table till next convention so that each one might carefully consider them before they were presented for final action. The afternoon was spent in discussing various subjects which had been arranged previously.

SHELDON ARMSTRONG, Sec.

### SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Association convened at Clear Lake, Indiana, October 8, 1897, at 9:30 a. m.; Sr. J. H. Royce superintendent, O. H. Storey secretary pro tem., Samuel Stroh assistant. More attention was given to the sending of delegates than formerly, and reports were sent in from all the schools. An interesting program had been prepared by the superintendent and published in convenient form for distribution at the convention. The program consisted of the following topics: "I can't" not excusable, Mrs. Ella Houseman Davis; "What any crayon may do," G. F. Weston; Question, Superintendents, how do you determine whether the day's lesson has been generally understood or not? "Minister and Teacher compared," (a) as to duty, G. A. Smith; (b) as to influence, Mrs. M. L. Corless; "Advantages of a graded system of work," S. W. L. Scott; "A lesson illustrated," G. F. Weston. Bro. Weston not being able to attend, Bro. J. M. Baggerly was substituted for the subjects and charts assigned to him, and also substituted for the subject assigned to Elder S. W. L. Scott. The other topics were all treated upon by the persons to whom they were assigned. Several mottoes and lesson illustrations sent to the convention by Bro. Weston were by vote presented to the school at Flint, Indiana, and a vote of thanks accompanied by a collection of \$2.45 from the convention sent to Bro. Weston for the same. I am partially informed that some literary exercises were given on the evening of the close of the convention. On motion the meeting adjourned to the day previous to the next district conference at Coldwater, Michigan.

G. F. WESTON, Sec.

## Miscellaneous Department.

### CONFERENCE NOTICES.

The Far West district conference will convene with the St. Joseph branch on December 11 and 12, 1897. Please let all the branches send in full reports. Our district Sunday school association meets on Friday, December 10. Both conference and convention will meet in the saints' chapel, corner Faraon and 17th Streets.

CHARLES P. FAUL, Sec.

CLARKSDALE, Mo., Nov. 8.

### SCATTERED MEMBERS.

Notice is hereby given to the following-named members of the Holden branch, whose whereabouts are unknown to the branch officers, that if you fail to report to the branch before March 1, 1898, your names will be dropped from the branch record and placed on the church scattered list: William E. Nisewanger, Charles I. Nisewanger, and William H. Brake.

HENRY RESCH, Pres.

B. F. RESCH, Clerk.

### A CALL FOR CASH.

To the Saints and Friends of the Decatur District; Greeting:—We the undersigned committee duly appointed at the Lone Rock conference, October 9, 1897, make the following statement and appeal: A. H. Smith, secretary of committee, Bluff Park or Nauvoo reunion, wrote as follows: "To the members of the . . . Decatur" district. . . "As secretary of the committee I have been authorized to notify the several districts, and request them each to appoint a soliciting committee of three to act in unison with the general committee, in soliciting funds to defray the expense of our next reunion."—*Herald*, vol. 44, p. 644.

At this request we were appointed and hereby inform you that we now appeal, asking for such donation as you may feel able to give to make the reunion of 1898 a success. We are willing to receive money from date, until time to make our report.

In gospel bonds,

ROBT. M. ELVIN.

JOHN LOVELL.

D. E. DANIELS.

LAMONI, Iowa, Nov. 4, 1897.

### REUNION NOTICES.

#### WOODBINE REUNION, 1898.

The time of holding our annual reunion for 1898, at Woodbine, has been set for September 16 to 26. Further particulars in due time. We will do all we can to make the session pleasant and profitable.

Committee,

S. B. KIBLER, Pres.

S. C. DIGGLE, Sec.

### BORN.

AVERY.—At Snicarte, Mason County, Illinois, January 2, 1896, to Bro. Philo and Sr. Elizabeth Avery, a son, named Jesse. Blessed October 25, 1897, by Elder M. H. Bond.

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wholesome and delicious.



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**DOCTRINE AND COVENANTS.**  
NEW REVISED EDITION.

The manuscript of this edition was carefully compared with the original authorized edition of 1835, which was adopted by a General Assembly of the church at Kirtland, and known as the Kirtland edition. Some typographical errors that crept into and passed through later editions have been corrected, and some omissions supplied.

The revelation on the late Civil War, the "Minutes of the General Assembly" of 1835, the minutes of the "Joint Council" of 1894, and the revelations given to the Reorganized Church to date, are all included in the volume. The "Lectures on Faith" are omitted, but may be published later in pamphlet form, or for those who may want them.

The concordance has been revised and enlarged, greatly aiding study and general use of the book. The concordance, and lists of names of persons and places mentioned in the revelations, are included in the volume.

Ready reference to the book is greatly facilitated by the substitution of figures for the old style Roman letters in section and page headings. The figures can be read at a glance.

This edition is issued from new brevier type. Prices same as the former edition, according to bindings:—

- Cloth.....\$ 65
  - Full leather..... 1 00
  - Full leather, gilt edges..... 1 25
  - Flexible bound, gilt edges..... 2 00
- (The flexible bindings contain extra leaves for notes.)

**THE TWO RECORDS.**

The Book of Mormon and the New Testament (Inspired Translation) combined, in large type, in one volume. This book is designed especially for aged persons and others who prefer large-type reading matter.

- Leather back and corners.....\$2 00
- Seal grain russia..... 2 50
- Imitation morocco, gilt edges..... 3 50
- Morocco, gilt edges..... 4 00

**REPORTS.**

Blank statistical reports of Sunday schools to District Association; per dozen 10 cents. The same for districts to General Association; per dozen 10 cents.

**HARVEST EXCURSIONS.**

November 2 and 16, December 7 and 21, 1897, at one lowest first-class fare plus \$2 for the round trip; limit for return 21 days from date of sale.

**The Saints' Herald.**  
(Established 1860.)  
Published every Wednesday, at Lamoni, Decatur Co., Iowa.

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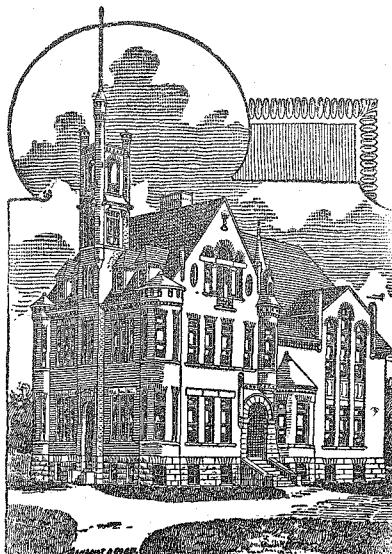
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# THE SAINTS' HERALD.

Flora L. Scott

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

Vol. 44.

Lamoni, Iowa, November 24, 1897.

No. 47.

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**THE CASE OF DR. WHITSITT AGAIN.**

A PEACEFUL solution of what is known as the Whitsitt controversy, which has been raging for a considerable time in the Southern Baptist Church, is again hoped for in the near future. The main points in the attack made upon Dr. Whitsitt by some of his brethren in the Baptist denomination are thus summarized in the *Chicago Standard*: (1) That in an article contributed by Dr. Whitsitt to *The Independent* he had spoken of persons as Baptists who did not practice immersion, instead of using the more correct term, Anabaptist; (2) that in an article in Johnson's *Cyclopedia* he wrote: "The earliest organized Baptist church belongs to the year 1610 or 1611," thereby implying, so it was claimed, that there had been no churches with Baptist principles anywhere in the world before that date; (3) that in his book he omitted important clauses and sentences from his quotations from William Kiffin, Praise-god Barebone, Edward Barber, Henry Bullinger, and others; (4) that he borrowed from Dr. Henry M. Dexter quotations from authorities which are incorrect, and which Dr. Dexter wrongly interprets in his parenthetical comments, errors and incorrect explanation being all adopted without remark by Dr. Whitsitt.

These utterances and statements by Dr. Whitsitt have been strongly resented by many Baptists in the Southern Church, as our readers know, and the controversy arising has assumed such dimensions as to threaten a

schism in the denomination. It was charged that Dr. Whitsitt was disloyal to his church and not fit to preside over a Baptist seminary of learning. Resolutions denouncing his course and calling for his withdrawal from the Seminary at Louisville were adopted by several Baptist associations in the South. This state of affairs has been a source of great anxiety to many prominent Baptists in the South and elsewhere, who have feared that the outcome of the difficulty would be a disruption of the church. With a view to averting such a calamity and restoring peace and harmony within the denomination, a number of prominent Baptists from various parts of the country came together recently at Nashville, and drew up an appeal for unity and fraternity which has been sent out to the Southern churches. One of the leading sections of this appeal, which we find in *The Religious Herald* of Richmond, is as follows:—

"We regard Dr. Whitsitt as a competent historian, but we would not, in this statement, shield him from any fair criticism for his opinion that the English Anabaptists first adopted immersion for baptism in or about the year 1641, and we protest that it is unbaptistic to criticize him as a Baptist for this opinion; for, if we accept said opinion as a test of Dr. Whitsitt's orthodoxy, we thereby make a new test of orthodoxy and surrender the time-honored Baptist principle of the Bible, and the Bible alone, our only guide in all matters of faith and practice. And as we depart from this old landmark into this new test, we come to the violation of another honored Baptist principle—freedom of speech; for Dr. Whitsitt is avowedly in 'hearty accord with his Baptist brethren in every distinctive principle which they hold.' He has not uttered one word contrary to the Bible or Baptist faith; he has simply expressed his opinion about a matter of history. If, then, he be displaced for his opinion, it will not be Dr. Whitsitt who is sacrificed, but our old Baptist principle of freedom of speech. We do not intend to

argue the merits of the case, or to express any preference for Dr. Whitsitt, but to call the attention of our brethren to the fact that these two great Baptist principles of appeal to the Bible only and freedom of speech are in danger of being lost to us by this attack upon the president of our Seminary, if it be successful.

"It would be a calamitous error to condition faith and fellowship among Baptists upon a post-apostolic history or tradition, rather than upon the pure Word of God, and to restrict freedom of speech by the commandments of men. We are aware that many brethren honestly grieved at Dr. Whitsitt's utterances, are proceeding against him in all good faith, and do not intend an attack upon these two ancient Baptist principles. We deeply sympathize with their earnest spirit, but we deplore the fact that their actions will reach beyond their intentions, and if they strike down Dr. Whitsitt, for the causes alleged, they will also strike down these two old landmarks. What is true with reference to the history of English Baptists in 1641 will soon be brought to light, if it be possible to get at the real facts. We would accord brethren on either side of this discussion full freedom of speech; but we are opposed to either side making their opinions a test of Baptist faith and fellowship; we deprecate the passage of such resolutions by our associations and conventions as tend to establish this test of fellowship; and we call on our brethren to stand with us as we stand by these old landmarks."

The appeal is accompanied with a long statement from Dr. Whitsitt himself intended to remove certain misapprehensions which have gained currency throughout the South concerning his utterances. The first of these misapprehensions grew out of the fact that Dr. Whitsitt used the term "Baptist" to describe a sect who were not at the time "in the practice of immersion." The paper now submitted by Dr. Whitsitt sets out that the articles wherein this use of the word occurs dealt with a period of

transition, when the English Anabaptists, having rejected infant baptism and holding to the doctrine of a regenerate church membership, had not yet emerged into the full light of New-Testament teaching. The paper further shows that the use of the term "Baptist" to describe the Anabaptists in this transition period "is well established among the best writers of Baptist history," and quotations are given in support of this statement from the "Bamfield Document," from Crosby, and from Robinson.

Of the much-discussed statement in the Encyclopedia article that "the earliest organized Baptist church belongs to the year 1610 or 1611," Dr. Whitsitt says: "Here I was speaking of English Baptists, and had their history exclusively in mind."

The remainder of the paper deals with the charge that Dr. Whitsitt has "garbled" his quotations in his "Question in Baptist History," and has exhibited unfairness as a historian.

Referring to these explanations by Dr. Whitsitt, *The Standard* (Baptist, Chicago) says:—

"It will be seen that Dr. Whitsitt practically admits some degree of haste or lack of care in his published utterances which perhaps gave some ground for criticism. Beyond this he will not and cannot go. When the attempt is made to impeach his orthodoxy on this slender ground, it can be nothing less than absurd. He has now done what his opponents demanded that he should do—namely, he has explained the slips and supposed slips in his book. They are not entirely excusable, but they are trivial. Let us hope that his admission will be received in a kindly spirit. We need to stand together and work together. If two people who have had a misunderstanding are resolved to go a little more than half-way, they are sure to meet—and nobody cares whether they meet in the middle or somewhere else. The meeting and the handshake banish the calculating spirit that measures concessions. We are sure that all that either side desires in this matter is an honorable and speedy settlement. If no further obstacle remains to prevent so happy a result—and we do not see any such obstacle—the sooner things are smoothed over the better for us all."—*Literary Digest*, Nov. 6, 1897.

The newspapers tell of a search that is being made in the Vatican archives for an official report by Pontius Pilate on the trial and crucifixion of Jesus. One of the New York dailies, taking advantage of the interest aroused by the statement, came out with what purported to be this official report of Pilate's, taking care to affix a copyrighted notice to the translation. A writer in a rival daily gives what seems to be the true history of this document. In 1883 Rev. W. D. Mahan went from this country to Rome and, with some assistance, translated the "Acts Pilati"—documents long known to scholars but considered unauthentic—and other MSS. of like character, which were published in the "Archko Volume" in Philadelphia, in 1887. From this volume this report of Pilate's has been taken in full!—*The Literary Digest*, November 20, 1897.

#### SINGULAR ACT OF THE POPE.

A Rome correspondent telegraphs that general surprise was recently caused by the unusual action of the Pope in creating three brothers named Economos Roman Counts. These gentlemen belong to the Greek Church and are Turkish subjects, so that it seemed curious that his Holiness should select them for an honor which few good Catholics have been able to obtain. It is now announced that the brothers Economos have shown their gratitude in practical princely fashion by sending the Pope 2,000,000 liras to be devoted to the work in which his Holiness takes such profound interest, the bringing about of a reunion of the Christian churches. The brothers Economos reside at Triest, and their fortune is estimated at 200,000,000 francs. Rome now confidently expects that they will become converted in due course.—*Chicago Tribune*.

#### COMPULSORY EDUCATION IN RUSSIA.

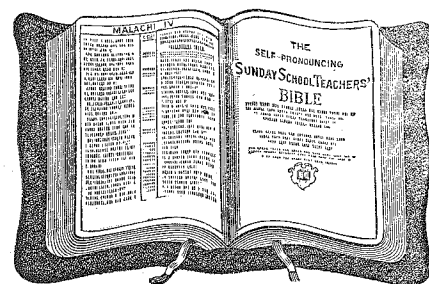
Czar Nicholas, before leaving St. Petersburg for Darmstadt, where he is now staying with his consort on a visit to his brother-in-law, the Grand Duke of Hesse, gave orders for the drafting of a decree, which he expresses his intention of signing immediately on his return to Russia, and which provides for the introduction of compulsory education, free of cost, for all classes of the population. This move on his part is encountering an immense amount of opposition, especially in government circles, where it is argued that the principal source and cause of Nihilism is the over education of the lower classes of the population, for whom no occupation in keeping with their intellectual attainments can be provided or found, and who are therefore so dissatisfied with their lot that their discontent takes the form of anarchy and nihilism.—*En.*

Following the action of Austria in demanding payment of claims due the Oriental railroad, an Austrian corporation, for transportation of Turkish troops during the late war, Russia has peremptorily warned Turkey that she must pay the war debt due Russia, and not use the funds paid her by Greece in increasing her navy.

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# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, November 24, 1897.

No. 47.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, NOV. 24, 1897.

### ABOMINABLE TEACHINGS OF UTAH MORMONISM.

PAST TEACHINGS INDORSED BY PRESIDENT LEADERS.

SIGNIFICANT STATEMENTS IN THE LIGHT OF PRESENT CLAIMS AND MISSIONARY EFFORTS OF THE UTAH PRIESTHOOD.

REPRESENTATIVE men, great and small, of the priesthood of the Utah Church, are engaged in a missionary propaganda throughout the United States in general, also in other portions of the world; making the States the leading center of their operations.

The claim made by these men is: that they are the "true Latter Day Saints;" that they represent unadulterated Latter Day Saintism as taught by Joseph Smith the Prophet and other early elders of the church who were called to preach the gospel of Jesus Christ; that they are in affiliation with and are sent out by the original church; that the "Reorganized Church of Jesus Christ of Latter Day Saints"—the lawful continuation of and in succession to the original church, and presided over by Joseph Smith, eldest son of Joseph Smith the Martyr, the legal and duly appointed successor to his father in the Presidency—is not the true church, but a departure, a faction of the original.

When confronted with statements of facts; viz., that Brigham Young, John Taylor, and Wilford Woodruff, as Presidents of the Utah Church, with other men at the head and in the ranks of that body, did both teach and practice polygamy, and make it a cardinal principle of their faith, and did also teach and indorse other corrupt practices;—these men now state that "polygamy is a thing of the past;" that it is not now an issue between the two churches; that since the issuance of President Woodruff's

"manifesto" (so-called) polygamy is dispensed with; hence that the ground of popular prejudice and objection to them as a body has been removed, and that they now stand clear before the world. They also deny that other corrupt dogmas are now preached or practiced.

Acting upon this assumption large bodies of Utah elders are patrolling the country, distributing tracts, doing some preaching (such as are able) and creating quite a sensation, if nothing more.

Late issues of the *Chicago Tribune* have given accounts of the efforts of Apostles Francis M. Lyman and Matthias F. Cowley, who applied to Dr. John H. Boyd, Pastor of the First Presbyterian Church, of Evanston, Illinois, for the use of his pulpit, and who, according to the *Tribune*, claimed that the Doctor "should extend to them the same courtesy that other preachers enjoyed," and "proceeded to argue the point," etc., etc. They were to return to "hire a hall" and prosecute missionary work.

The *Des Moines Leader*, of November 7, has a lengthy account of "A Mormon Propaganda in Iowa." Kansas City, Minneapolis, and numerous other papers also contain accounts of the work of Utah elders, who teach some principles of Christianity, and who make claim to belief in Christianity pure and simple.

In the light of these facts, in the interests of truth, and that our readers and others may be informed, to some extent, concerning the true attitude of the Utah Church, we publish the statements which follow, uttered or written by their representatives, and published in their own papers.

It should be remembered that when pressed to answer, Utah elders confess belief in polygamy as a "celestial principle" essential to "celestial salvation;" hence the manifestly deceptive character of their efforts.

The subject matter will reveal, to some extent, the abominable character of their teachings; also that they have prostituted and departed from the

faith of the "Church of Jesus Christ of Latter Day Saints."

From the *Utah Enquirer*, October 19, in account of Utah Stake quarterly conference:—

Elder G. Reynolds took pleasure in testifying to the noble character of President B. Young and said he knew he was a prophet of God.

Apostle A. O. Woodruff next spoke. He said Pres. B. Young was not only the founder of this great institution, but that he was also the founder of this great commonwealth.

Saturday afternoon the first speaker at the stake conference was President David John. He felt that the saints ought to rejoice in their knowledge of God, his attributes and powers, making them in no way dependent on the opinions or scientific theories of men. We are the children of God, begotten as other children; that is, we also had a mother in the eternal world.

Apostle Woodruff regretted to see so many empty seats and so few young people in attendance. . . .

Supt. L. E. Eggersten explained to the [Sunday school] children the object of meeting with parents in conference. It was mainly to make children acquainted with the authorities of the church.

Supt. A. L. Booth led the children in questions and answers relating to the general authorities of the church.

From the *Deseret News* of October 8, account of General Conference:—

Elder John W. Taylor of the Council of the Apostles was the next speaker. He dwelt for some time upon the great value of the living oracles of the church, which, he said, were of more value than the written word. He quoted facts and statements embodied in the sacred history of past ages in support of this view. He then showed that God had required his people, at various stages of their history, to perform certain works. The expression of the divine will in this regard could not be conveyed in what had been written. It invariably came through his living oracles whom he had called and appointed as the channel through which his will should be communicated.

[Elder Francis M. Lyman also spoke on the "living oracles."]

President Wilford Woodruff spoke briefly upon the comparative value of the living oracles and the written word of God; also upon the privilege of the priesthood and saints generally to possess the spirit of revelation, and know the mind of God in respect to their individual duties.

From the *Provo, Utah, Enquirer*, of October 29:—

## AS TO DOCTRINE.

PRESIDENT PARTRIDGE WRITES A LETTER ANSWERING THE QUESTIONS ASKED BY REV. WILKS IN OUR RECENT CONTROVERSY—ONE MINISTER'S REMARKS.

*Editor Enquirer:*—For some time there has been a little controversy, if it may be so called, going on through your columns, concerning "Mormon," or Latter Day Saint doctrine of what is generally termed polygamy or a plurality of wives, in connection with God the Father and Jesus Christ, his Son.

Now while I do not think it profitable or wise to enter into a lengthy discussion on these subjects, at the present time, it seems to me that some straightforward answers should be given to the question propounded by a reverend gentleman of this city.

As I understand the orthodox doctrines of the Church of Jesus Christ of Latter Day Saints, there is nothing contained therein that we should not be willing that all men may understand when they are desirous of learning the truth for the truth's sake. Perhaps it would not be wise to impute to the reverend gentleman other than the best of motives for the articles he has written, and laying aside all reference to innuendoes or unkind and unchristian inferences, I will inform the gentleman, by your leave through your columns, some of my own sentiments regarding the subject to which his questions relate.

We have a few books which contain the exposition of principles accepted as orthodox by the church and which have been passed upon as such by the elders bearing the high priesthood and the church in General Conference assembled. The contents of these are books acknowledged as the doctrines of the church and the word of God. Other works have been published such as newspapers, periodicals, the *Journal of Discourses*, etc., for disseminating the word, defending our principles, and for the edification of the saints, which are not given as the word of God only so far as they conform to the doctrines contained in the accepted works. Inspired men speak as moved upon by the Holy Ghost; men may speak when not so moved upon, but when a prophet says, "Thus saith the Lord," the people are not justified in rejecting his testimony. So much by way of explanation.

The principle of plurality of wives was given by revelation from God to the Prophet Joseph Smith and was practiced by divine commandment, but the principle was rejected by the government of the United States and such pressure brought to bear upon its practice that after much suffering had been endured by the people, the Lord moved upon his servant, Wilford Woodruff, to proclaim the discontinuance of the practice. But no one need think that God has changed his mind as to the truth of the principle. Truth is eternal and will never change. Some people appear not to comprehend the difference in the belief of a doctrine and the practice of it. At one time, in the Hawaiian Kingdom, the officers of the government decided that the Mormon elders should not solemnize marriages for the rea-

son that, "They believed in the doctrine of polygamy the practice of which was contrary to the laws of the Kingdom," although it was not shown that the elders ever advocated the practice in that country, but the reverse.

Now as to the question of Jesus being a polygamist or even a married man, I don't know of any revelation on the subject, but arguing from the intimate relationship existing between Jesus and some of his female followers and from the standpoint of marriage being a divine relationship of the sexes, I see nothing unreasonable to conclude that he had entered into the holy union, it being a divine institution and having never been spoken against by him. I am not prepared to say how far he may, or may not have entered into that holy relationship with the faithful women who loved him. But this with me is only a matter of speculation and not profitable to teach as doctrine.

The same arguments will apply to the other proposition of the Father having a female companion. I am free to say that for myself I cannot conceive of a father in the nature that we understand him to be the father of our spirits without associating with him a mother also, as is so beautifully portrayed by one of our most popular hymns composed by Sister Eliza R. Snow. Further than that I am not prepared to go at present.

It has always been to me a matter of wonder that men who profess to be followers of Christ should entertain such bitterness against their fellow men who are equally believers in his divine mission, simply because they differ in their views regarding the plan of salvation. I can easily understand how men may differ in their faith, and all be based upon the written word as contained in the Bible, for I am informed that "no one can understand the things of God but by the Spirit of God." Therefore, unless all are in possession of that Spirit there will necessarily be differences of opinions. But how men can reside among the Latter Day Saints, meet them, and shake hands with them, and may listen to their public discourses if they choose, and then make such barefaced false statements as it was reported to me a week or so ago that one gentleman did who pretends to the title of reverend, and to be a follower of the meek and lowly Jesus, unless he is a depraved wretch and a wicked sinner himself, is something of a mystery. He is said to have stated to a woman of this city that the Mormons were all whoremongers, and that the temple which we have erected for holy purposes was only for immoral purposes. When men who ought to know us and be somewhat acquainted with our abhorrence of evil doing and especially of our sentiments regarding unchastity, it is very hard for me to believe in their honesty. Respectfully,

EDWARD PARTRIDGE.

1. In commenting upon the foregoing we shall presume, not upon the information of the reader, but that some who read are unacquainted with the facts concerning true and false Latter Day Saintism. Many of our readers are well informed upon those

topics, but others are not; and it is important that the real status of questions involved be comprehended.

2. The "Church of Jesus Christ of Latter Day Saints" was organized on the 6th of April, 1830, by Joseph Smith, Oliver Cowdery, and others. It was organized by divine commandment and authority, made manifest and conferred by the revelations of the Holy Spirit and the ministrations of angels. The organization was brought about as a "restoration" of the church, in the latter days—the "dispensation of the fullness of times." It claimed to be a restoration of primitive Christianity, pure and simple; basing the claim upon the statements of the Holy Scriptures concerning the departure of the early church into apostasy and the restoration; also upon the facts of history; both of which show that during the period that followed the days of Christ and the apostles there had been a departure, an apostasy, from Christianity; that the early Christian Church had departed from the faith to that extent that complete transgression and spiritual darkness ensued, involving a loss of authority to minister for God; that said condition of apostasy continued during the Dark Ages and on, until with the developments of the Reformation there came a *degree* of light, which through the work of the Reformers and of others prepared the way for civil and religious liberty and an authorized *restoration* of a gospel dispensation, with apostolic authority to again build up and establish the church, that the gospel might be preached in all the world as a witness before the second advent of the Messiah.

It will be seen from this brief statement that the church did not make claim to "apostolic succession" through any continuing body or sect; but claimed a restoration of apostolic authority, in contradistinction to the claims of Greek or Roman Catholics, or of Protestants, or others.

3. The recognized standards of authority by which the church was to be governed are named in the following revelations given to the church in February, 1831, through the prophet, Joseph Smith:—

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the



Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.—D. C. 42:5.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—D. C. 42:16.

The three standard books, the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, were adopted by the church in general assemblies, as standards containing the law of God and articles of government by which the church was to be governed.

A revelation to the church contains the following instruction:—

Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, etc.—D. C. 27:4.

And again, every person who belongeth to this Church of Christ shall observe to keep all the commandments and covenants of the church.—D. C. 42:21.

4. The church was "regularly organized and established agreeably to the laws of our country, by the will and commandments of God." (D. C. 17:1.)

Loyalty to civil governments was enjoined upon the church by the following and by other commandments and enactments by the church itself:—

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.—D. C. 58:5.

5. The position of the church on the marriage relation is briefly stated in the following:—

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.—Matt. 19:4-9.

And were it not that I must speak unto you concerning a grosser crime [than pride], my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife, and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.—Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes.—Book of Mormon; Jacob 2:6, pp. 115, 116.

From a revelation given to the church in February, 1831:—

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out.—D. C. 42:7.

When the elders were sent on a mission to the Shakers, who did not believe in marriage, the following commandment was received:—

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—D. C. 49:3.

The following is also in evidence:—

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And

when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen."—D. C. 111:2.

The foregoing is but a portion that might be cited to the same effect.

7. At the death of Joseph Smith, in June, 1844, the church had been built up by the preaching of the gospel of Christ, and the items of faith cited had been taught from 1830 to 1844. It then numbered about two hundred thousand (200,000) souls, with about thirty thousand (30,000) settled in and about Nauvoo, Illinois, the remainder being located elsewhere in the States, Canada, Great Britain, etc.

At the death of Mr. Smith, in 1844, Brigham Young, then president of the Quorum of the Twelve Apostles, assumed the leadership, and in 1847 and later succeeded in persuading about ten thousand (10,000) of the membership to follow his exodus to Utah; his subsequent membership being composed mostly of new elements, proselytes from Europe.

(The Reorganized Church began its work in 1851, and is composed of elders and members of the original church who refused to follow the leadership and exodus of Brigham Young. It also includes those subsequently baptized into the church in the United States, Canada, Great Britain, etc. Its President is Joseph Smith, eldest son of Joseph Smith, and the lawful successor to his father in the Presidency of the church. It has steadfastly adhered to the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, the standard books and containing the original faith. It denounced polygamy in Utah before Brigham Young publicly proclaimed the dogma. It has persistently opposed the false positions and practices of the Utah Church. It has been loyal to the laws of our country and is purely American in spirit. It has contributed largely to the education of public sentiment against polygamy in Utah, and has assisted the passage of legislation for its suppression, in the interest of all concerned.)

Polygamy was practiced by Brigham Young, by most if not all of his

leading subordinates, and by others, without being clearly affirmed as a doctrine, until August 29, 1852, over eight years after the death of Joseph Smith, when it was openly proclaimed a church tenet, by Brigham Young. Using the prestige of Smith's name, Young declared that Joseph Smith had received a revelation in July, 1843, commanding the teaching and practice of "celestial marriage" or polygamy. He presented what he claimed was "a copy" of the original, stating that Emma, the wife of Joseph Smith, had burned the original. This the latter denied, maintaining until her death that her husband neither taught nor practiced polygamy; and that she was the only woman who bore to him the relationship of wife.

The assertions of Brigham Young, that Joseph Smith received the revelation on polygamy, rest upon the statements of himself and others guilty of the practice of polygamy, and who have also believed in and supported other and kindred evils.

Revelations given to the church in the days of Joseph Smith were regularly and officially examined and passed upon by all the quorums, each acting for itself, and by the general assemblies or conferences of the church. The revelation presented by Brigham Young was never so presented. Eight years after the date claimed for its reception it was forced upon the Utah people under the domination of Brigham's then practically absolute rule.

The teachings and life of Joseph Smith refute the statements that would fasten the authorship upon him, and prove them to be false. However, had Joseph Smith been the author of said revelation, that would not have authorized its acceptance. It was contrary to church articles, the fundamental principles of the faith.

Joseph Smith left no children except those born to him by his wife Emma.

8. Brigham Young, Jedediah Grant, Heber C. Kimball, and other Utah leaders believed in and taught the doctrine of "blood atonement," "Adam-God," etc.; that if a man was in danger of apostatizing from the church his soul would and should be saved by "shedding his blood;" that "Adam is our God and the only God with

whom we have to do." Other teachings, with practices equally abominable, emanating from the lower regions, from Satan himself, were freely and repeatedly set forth by Brigham and his misguided associates. Sermons showing such teachings were published and sold by elders in the Utah Church at home and abroad. (See *Journal of Discourses*, volumes 1-4.) Volume 4 of the Journal, containing the worst features of such doctrines, is now on our desk before us.

Utah elders abroad, as stated, deny that such things should be mentioned. Some of the younger element may not know what their early leaders did teach. All, however, so far as we have seen or heard from them, when pressed to make direct unequivocal answer, confess belief in polygamy as "essential to "celestial glory;" hence adherence to it as a principle that must be practiced as essential to celestial "exaltation," is the logic of their position. Some we have questioned defend all other evils taught by Utah leaders past and as "conditional truths" "for their time and place." We know of none who unequivocally reject them as principles.

9. In the face of the foregoing matter,—a tithe of which only has been presented, both of utterances of Utah elders and of items of church doctrine and history that condemn them,—the reader may readily discern the true position of the Utah Church at present, and what the protestations of its elders amount to, and how far they are to be relied upon.

They are doing an evil work of misrepresentation. They are not the true, but false Latter Day Saints. Their organization has put the work of God to shame, and their present efforts would hinder its progress and altogether belie the Church of Christ, were it not for the work done and being done by the "Reorganized Church," the true church in succession. Courts of the land have decided the Reorganized Church so to be—the lawful continuation of the original church; also that the Utah Church is a departure and an apostasy therefrom.

10. The utterances quoted from Utah are far from pleasant reading. Some of them contain nothing short

of blasphemy. Not even the name of the Almighty himself, nor that of the Christ, the Anointed of God, escapes the darkness and evil that has proceeded from the apostasy that prevails in Utah. It must needs be stirred if it is ever to be purified by the cleansing forces of truth that are to agitate the elements within it that assume to be wholesome and clean. No wonder it shuns investigation and counsels and demands of its priesthood that no discussions be held with elders of the Reorganized Church. Apostles Lyman and Cowley did not explain to Dr. Boyd, when demanding use of his pulpit and a hearing, that Elders of the Reorganization were denied such hearing in Utah.

11. Briefly then to close: Brigham Young is still a "noble" character among Utah Mormons. His past arbitrary tyrannical rule by which subordinates were taught to "obey counsel," follow "file leaders" and "do as told," together with his abominable teachings and practices and evil works in general, are still "indorsed" in Utah.

The counsel of leaders—"living oracles"—is still to be followed as of old, in preference to the written word—the law of God. Jesus taught men to live by what "is written." Brighamism substitutes other gods—the living oracles—for the God of holy writ, the God of Israel. President Woodruff talks about "individual" duties; but the members are to follow living oracles as they direct.

The apathetic condition of the people is hinted at. Other matter, not republished, showed several references to prevailing immorality among some of the people. Many of the Utah people are not guilty of such things, however, be it said in justice to them. However all are blinded and misguided by their leaders.

President Partridge's communication suggests much thought for comment, but the length of this article admonishes that a fuller analysis be left for the reader, who will hardly need to have its most repulsive features enlarged upon. His references to the "books" indorsed by the original church in the days of Joseph Smith the Martyr, are to be considered in the light of statements of the Utah Church authorities concerning

"living oracles," who have denied the teachings of said books, both in theory and in practice. The Brighamite Church left out the article on "marriage" in its 1876 edition of the Book of Doctrine and Covenants, and substituted therefor the so-called revelation of 1843, which commands the practice of polygamy and other evils. The *Journal of Discourses* referred to by "President Partridge," contains reports of sermons delivered by Brigham Young, Heber C. Kimball, *et al.* on the subjects of blood-atonement, divorce, etc. Reference to these books has been called out by some clergyman who has been calling attention to the past and present attitude of Utah Church leaders.

Partridge says:—

But no one need think that God has changed his mind as to the truth of the principle. Truth is eternal and will never change. Some people appear not to comprehend the difference in the belief of a doctrine and the practice of it.

This, he states, in reference to polygamy. One may see from this where the church stands in regard to the delectable dogma. The Utah Church is true to its Ishmaelitic nature and tendencies. Like the son of Hagar it was sent into the desert, and is determined to stay there. The Lord declared that the rebellious were "not of the blood of Ephraim"—the children of promise and to whom pertains the work of leading and gathering Israel in the latter days. He also declared through the prophet, Joseph Smith, that the rebellious should be "sent away," out of "the land of Zion." They went, under Brigham Young, "to a salt land," as those "who departed from the Lord," who trusted "in man" and made "flesh" their arm." (Jer. 17:5, 6.)

Polygamy is a leading principle in Mohammedanism, the religion of the Ishmaelite with Mohammed his false prophet. It occupies its natural place in a system that is illegitimate and a departure from God and his law. The logic and philosophy of the situation is plain.

The depraved references to the Father and the Son, whom we worship, are the natural sequences or results of the spirit of Brighamism. We pass them by without further notice. They need little or no comment for any reader who would

rightly judge the spirit that could prompt such blasphemies. We speak plainly; it is not a trifling matter with which we are dealing. We would be gratified could we have reason to believe the situation in Utah to be otherwise than it is.

We have not written in bitterness or harshness to the Utah people. Many of them are honest, but terribly deceived and misled. The truest work we can do for them is to show the real condition of affairs and thus assist in bringing about their deliverance. This is a part of the mission of the Reorganized Church, and it is trying to do it. It is its work to contend for, to vindicate, and make the faith honorable in the eyes of all people, that they may see the light and come to it.

We cannot credit men "with abhorrence of evil-doing" who sustain the Utah Church in wrong. We cannot and will not credit them with what they ask when their own statements prove their claims and assertions to be false and misleading. Out of their own mouths they stand condemned. We have presented but a small portion of the evidence against them, however.

Let the facts be submitted to a candid world.

#### EXTRACTS FROM LETTERS.

BRO. I. N. WHITE wrote a brief word concerning his debate at Kosoma, Indian Territory, of late date. His letter is dated "In depot at Springfield, Missouri, November 17," and is as follows:—

My debate at Kosoma, Indian Territory, that closed on the 14th inst. was a hotly contested one. The forty or fifty young saints that attended were greatly confirmed in the faith. They saw that they had embraced a faith that neither faded by time nor could be shaken by sectarian winds. I went into the debate with poor health, and came out feeling fine. It was marvelous to me. Bro. Toney will give items to *Herald*, which I hope you will find space for. I go to Clinton to-day, having been commanded to go there by the Spirit. The brethren at Standley, Indian Territory, are on the move, and Bro. Ellis Short's work in a financial way is commendable. He looks to the interest of the work.

BRO. E. A. STEDMAN, Minneapolis, Minnesota, November 16:—

This leaves me in fair health and feeling well in gospel work. Baptized two more last Sunday, the 14th, and have been having some very good meetings of late, and feel that the work is onward here in this mission. Expect

Bro. I. N. Roberts this way soon. Have not seen those men from Utah for some time. They keep clear of us here, and will not meet the issue.

BRO. D. M. RUDD, Bayard, Nebraska, the 11th inst.:—

I believe some here will soon obey the gospel. Six were baptized by Bro. Porter at Maxwell, October 24. Lots of work to do.

BRO. J. M. BAGGERLY, Grand Rapids, Michigan, November 16:—

I am still in this city, as the audiences seem increasing and the interest also. I have been preaching about every evening for two weeks. Last eve was rainy and gloomy, yet there was a good audience in the hall. It is hard to get Bro. Grant or Evans to assist me in the preaching, as they say the people wish to hear me. There seems to be a revival of gospel work here now. Bro. Grant and others have builded well. I like to preach here.

#### EDITORIAL ITEMS.

ATTENTION is called to the practice of some who send notices for publication, to the effect that scattered members will be taken from branch or district records if not heard from within a specified time. Branches and districts are not authorized to take such action. A rule adopted by General Conference provides that names shall not be dropped from records except in case of removal, death, or expulsion. Members may be indicated as "scattered members" on the records of branches or districts; but in no case should such scattered members be dropped from the records as such.

Brethren who have business projects to advertise are respectfully and kindly referred to the advertising columns of the *HERALD* cover. We cannot publish such matter in the Letter Department.

BRO. E. E. WILLIAMS, of Marceline, Missouri, wrote on the 13th inst. that the few saints there need help from the ministry. They have a few ready for baptism. Some noisy and demonstrative "evangelists" had been laboring there, teaching the people of a Savior, but denying his teachings, etc.

BRO. COLUMBUS SCOTT has been doing some excellent literary work for the church, through the columns of the Des Moines, Iowa, *Sunday Leader*. The issue of that paper for the 14th inst. contains on one of its first pages a two and one half column article entitled, "The Latter Day Saints—A Historical Review—The Reorganized Church;" in which Bro. Scott places

before the people of the State capital the main outlines of the faith of the church, and the scriptural evidences and general principles upon which it rests. He also points out the real status of the Utah Church. The distinctions made are clear and pointed, and such as are calculated to give the general public a comprehensive knowledge of the situation. Bro. Scott has done well, both in advocating the affirmative character of the faith and in defending it against the false position in which the representatives of Brighamism would place it. The daily *Leader* of the 14th, furnished us by Bro. W. H. Deam, of Lamoni, also contains a half-column interview on "the two churches," in which Bro. Scott had also stated the leading features quite clearly. Utah Elders had made great pretensions at the Iowa capital. Bro. Scott is on duty as a minute man, ready to act in his calling as a special witness.

Bro. H. A. Stebbins returned on the 17th from points in Kansas, where he had been preaching.

Pres. A. H. Smith, who for some time has been quite ill, is now much better, and able to be up and about his home, though not fully recovered.

Sr. Jane Heaton, of Basalt, Idaho, wrote of the labors of Bro. R. J. Anthony at that point. Utah Church authorities permitted him to preach twice in their church building, but refused further use of it and warned their people not to attend his meetings at a schoolhouse. However, some came and heard the word. She requests prayers in behalf of a Sr. Shoemaker and family, also for her own.

The Fairbury, Nebraska, *Enterprise*, recent date, has an item concerning leading points of difference between the Reorganized Church and the Utah Church; written by Bro. H. W. Belleville. The Jefferson County, Nebraska, *Journal*, has an item of similar import, from the pen of Bro. A. J. Meyers. May such good work continue.

We received, on the 19th, a report of the White-Chism debate, from one of the brethren. We may find room for it in next week's issue. However, brethren who send us matter should get it to the HERALD as early as to any other publication. We ask only what is right. The HERALD as the

church organ, should, to say the least, receive as prompt treatment as any other. It is unprofitable to publish items of passing news after such items have appeared elsewhere, and become stale. We may publish the leading points in the report mentioned.

The discussion of creed revision closed on the 15th in the weekly meeting of the Chicago Presbyterian clergy. Dr. Gray closed the discussion, saying: "The prophet, after summing up a discussion similar to this, I judge, said: 'What is the conclusion of the whole matter?' What has been the conclusion here? Dr. Johnson says, 'Preach Calvinism.' I say evangelize our theological seminaries."

The Czar is to rebuild the burned Christian quarter at Canea, Crete, at his own expense; he is also to rebuild the Greek church, and to expend a large sum for the poor of that city. The Cretan provisional commissioner nominated by the great powers was objected to by the Sultan, whose objection was supported by Germany. The Russian Foreign Minister now insists that the commissioner must be of the orthodox Greek faith, and has so informed representatives of the powers.

The late conference at Washington between representatives of the United States, Canada, and Great Britain resulted in a better understanding on the Behring Sea question, also in the arrangement of a basis for future discussion of Canadian-American reciprocity and other questions affecting the relations of the two countries. Nothing definite was concluded, however.

The estimated loss to the South from the late yellow fever scourge is \$60,000,000 in commercial transactions alone. To this must be added the loss incident to the general paralysis that followed the visitation.

A Havana special, dated the 16th, to the New York *World* states: that seventy-five per cent of the 400,000 helpless women, children, and other noncombatants in Cuba affected by General Weyler's policy, are dead; that despite the orders of General Blanco to feed the starving, the daily mortality of the remaining reconcentrados is frightful; that the rabid Spaniards, who believe that only by extermination of the Cubans can the war be won, openly challenge Blan-

co's statements of intention to feed and find work for those whom Weyler has not killed; that they also claim he is enforcing the barbarous concentration of the people as Weyler did; that the local press no longer publishes news from the small towns; that one of the last articles upon the hunger situation described it "as one of the most awful spectacles ever presented to humanity." Pando, the noted cruel Spanish general, is in the service under Blanco. General Weyler has reached Spain. In a public address he declared the Cuban pacificos to be enemies of Spain and defended his Cuban policy. Spanish authorities announce complete submission of Philippine Islands insurgents. General Lee has returned from America to Havana.

The 16th.—Sharp fighting is reported in the Maidan Valley, on the British-Indian frontier. The natives show persistent opposition and succeed in greatly harrassing British and loyal native troops. They are both courageous and treacherous in the cause of Islam. The 18th.—Sanguinary contests continue and are characterized by much bravery and daring on both sides. Many of the engagements are hand to hand conflicts.

German sailors and marines who took possession of Chinese forts in the province of Shansiun, found the Chinese soldiers well armed, with modern rifles and Krupp gun artillery. The action of Germany's marines is regarded in Chinese official circles as an act of war. A rebellion in Northern China against the Chinese government, is spreading.

The German foreign office is said to be striving to persuade the Porte to accept another batch of German military instructors. It is said to be well known that Germans in the service of the Sultan have made careful surveys not only of the Greco-Turkish frontiers, but of the Roumanian and Russian frontiers as well. A German-Turkish military convention is reported concluded.

Germany and Italy are said to have in contemplation a joint naval expedition to Brazil, if the latter fails to redress grievances of their subjects.

"All day long a fierce wind from the sea drove the waters of the Neva up the stream and flooded canals,

suburban islands, and outlying portions" of St. Petersburg, on the 16th. Several bridges were swept away. The wind had changed and a great flood may be averted.

At the ceremony of swearing in the guards recruits at Berlin, Germany, on the 18th, they were warned by the Emperor that they might be called upon to fight an enemy within the empire.

The Sultan has complied with the demands of Austria, and the Turks will salute the Austrian flag.

Earthquakes in Bohemia and Saxony, November 16.

Two French expeditions have started from Ubanga, in Africa, toward the Upper Nile. One will distribute 2,500 rifles to local recruits.

Political unrest exists in Japan, against the administration of the present government.

The Budget committee of the Lower House of the Austrian Reichsrath has adopted the bill for provisional renewal of the compact between Austria and Hungary. One German Progressist protested against the decision.

Eight dead, 286 maimed, 17 injured for life—the season's record up to the 15th in the American game of football; statistics compiled by the *New York World*. It is not impossible that Americans may descend to a revival of the ancient Roman gladiatorial contests. Bull fighting from Spain may also be introduced in due time. The end of the century is bringing some unlooked for finishing points in the modern "world."

The *London Chronicle* of the 16th publishes the decision of the Pope on the Manitoba school question, confirming the *Montreal Star's* version, plainly setting forth that the Pope does not accept the Laurier-Greenway settlement. All accounts agree that the forthcoming encyclical "will maintain the rights of Catholics to denominational schools."

Spain, once invited to join the triple alliance, is said to have been objected to, recently, by King Humbert, of Italy, because the Catholic heads of Spain wish to see the temporal power of the church restored.

The Chinese government has inaugurated a postal system within its borders. It will be extended to interior points, and also be operated in con-

nection with the Russian post offices along the Peking-Kiachta line, with the Hongkong and Macao post offices for the handling of mails; and with French Indo-China, etc. Later on Manila, Java, and Borneo will be attended to, and through Japan, Formosa will be reached. When the general system is developed these countries, it is expected, will be brought into the postal union.

Germany's occupation of the island of Kiao Chau, because of the murder of German missionaries, has caused the Chinese government to issue an official statement of the affair: The government had taken active measures to punish the offenders, but a German naval force took possession and ordered the native garrison to withdraw; China, in view of former friendly relations with Germany ordering her garrison to remain under strict control in adjacent positions. Kiao Chau is the key to one of the best harbors and ports on the Chinese coast, and is pledged to the use of Russia, with Port Arthur, in case Russia becomes involved in war. It is believed that Germany has acted to compel trade concessions from China, as in the general scramble for commercial advantages in the East she has failed thus far. Germany has promised to make explanations.

Uruguay is on the verge of war.

Many of the German newspapers comment unfavorably on the Emperor's late speech to the German recruits. Some of them ridicule it.

Soudanese troops in the British expedition to the lake country south of the equatorial provinces, assisted by Mohammedan tribesmen, revolted on the 19th, and were only subdued by a hotly contested engagement, October 19.

"Hundreds of people" were injured by lightning at Muncie, Indiana, the 18th; none seriously.

The city of London was swept by a disastrous fire, the greatest since the historic fire of 1666, on the 19th inst.; loss estimated from \$10,000,000 to \$16,000,000. Melbourne, Australia, suffered a loss of \$5,000,000 from a conflagration in the center of the city, on the 21st. Many have been thrown out of employment in both cities.

The organ of the Austrian cabinet is discussing the dismemberment of Turkey.

## Mothers' Home Column.

EDITED BY FRANCES.

After the night of darkness, the shadows all flee away,  
After the day of sadness, hope sheds her brightest ray,  
After the strife and struggle, the victory is won,  
After the work is over, the Master's own words, "Well done."

### SUPPLEMENTAL READING FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION.

#### ECONOMY OF STRENGTH.

How important the subject under consideration, one feels, when they see so many tired, wornout wives and mothers. Many are unable to hire labor done, and have a family of children to care for. Our aim is not to discuss the poor management seen in so many households, but the things needful to help to overcome this distressing condition of things.

To our mind it requires order, system, simplicity, patience, and obedience in the well-regulated household. We will not consider an extreme case, but something which with *will power* can be carried out in every home with the above requirements, and if we have not got them, let us set to work to get them, for they certainly add to our happiness and saving of strength. First, let us (no matter how small or inconvenient our accommodations are) *have a place for everything* and see to it that they are *kept* there when not in use. Even the children, when old enough to play with things about the floor, can be taught to put them in their places. Thus much time and worry is saved the tired mother, in picking up and fretting about the litter. Little ones *must* have things to amuse them; but when those things have lost their charm for the time, they can and *should* be taught to put them away, thus learning lessons of value in afterlife. We should *systemize* our work. Whatever is to be done to-day, we should plan for it the previous night, and go at it in order and not get fretted by doing something in the morning that might better have waited a later hour in the day. It is evident that a greater amount of work can be accomplished with less worry by so doing.

Let us live simply. No matter what our income is, be it little or much, it is more becoming to saints. It is a saving of time and strength that we could more profitably use for preparing and fitting ourselves for the life beyond. It is better for our health and that of our children to eat simple, well-prepared food. A stranger with a master mind stopping for a few days at a home where cooking was of this kind, his comment was, "Such food makes *pure, good* thoughts." We do not need to spend one half hour in mixing bread. I am *sure* I have eaten just as good when not over five minutes was spent in kneading. I myself used to do it, but O such saving of strength as well as economy of time!

Let us *dress simply*. How many, many hours of precious time and strength as well as of worry are used out of the year for extra adorning of our garments, and especially so when there are children. Did you ever think of it, mothers, that that time so spent might

be required at your hands? Every husband certainly has the right to request it of his wife not to so misuse her strength. "Sweet simplicity," *how beautiful!* Pages could be written on it. Then why waste so much time, strength, and worry trying to get something different?

Could we not economize strength by doing less sweeping and consequently less dusting? The little pieces lying around the carpet could much easier be picked up and not be swept every day. Have a rug or some means at the outer door for cleaning the shoes before entering the house, and require the children to be particular about this. I have seen weary mothers allow their boys to track all over their freshly cleaned floor, and then say, "It keeps me cleaning all the time." Teach your children to be thoughtful and careful of mother's strength. We should teach our children to be observing and helpful. Even three-year-old baby can be taught to *love* to help mamma. Praise them, when they do little things, and as they grow older require more of them, and soon you will have a houseful of helpers. Have patience, with yourself, your children, and your husband. Don't be *over-exacting* or particular, but require obedience. That great basket of clothes to be ironed each week I almost forgot to mention. My experience is that clothes folded as they are taken from the line are easier ironed than when crowded every way into the basket and allowed to stand for several hours and sometimes days without folding. Many unstarched pieces require no sprinkling and very little ironing. Starched pieces, if sprinkled evenly and not too wet, will save much time and labor to make them look well. "Whatever is worth doing at all is worth doing well" does not apply to extremists, and do you not think that is what many of us are in our housework?

Is it not better, think you, to save our strength, and thus our patience, health, and time, and be the better fitted to enjoy our homes, and instead of tired wives and mothers, we will have time to devote to husband's and children's pleasure and amusements? This ought to be the one great pleasure of every wife and mother, and I believe would be if more ways and means were devised to economize our strength. As it is, many are like Martha of old, overburdened with much serving.

M. J. GARNER.

#### OUR RESPONSIBILITY FOR TRUTHFULNESS IN OTHERS.

RESPONSIBILITY for other people's truthfulness rests very lightly on the souls of the best of people. We feel it to be perfectly moral to entangle a man in his talk so as to put him on the side of the worst opinions. If we drive him to the point, and make him let out ideas which he would rather have kept in, we plume ourselves on having done valuable work in the secret service of truth. We forget that perhaps the man's desire not to commit himself just then was the truth for him, and that we helped him disobey his better impulses. In common ethics we esteem it perfectly fair to put a man at a disadvan-

tage. It is his own fault if he falls into it. But when we have put a man at a disadvantage, we have put him where he cannot act truly and speak freely, and so the truth cannot all get out of him. We share in whatever untruth gets out of him then. Arguing is cultivated more than conversation, and the end of all but very few arguments is, not to see the truth rise up, but to see the antagonist go down. To put a man at his ease is one of the essentials of getting at the truth in people. Any one of us ill at ease will express himself in a hundred acts and sayings which we never intended to do or say.

Truth is not a great colorless abstraction, an affair of yes and no, but it has as many tinges and colors as there are men in the world to express it. A man's temperament and tastes, and the traditions behind him, make up the truth that God would speak through that man. Put a mystic in the atmosphere of the dogmatist, and you will make him ridiculous. All of us can be made ridiculous if put in a slightly different atmosphere. The poet and the theologian have often been at war. You can riddle the literary man's theology with logic, but it is an illogical proceeding. The theologian tries to express his last thought in harmony with some previous thought. The poet pours out his last thought as if it were the only one he ever had, and leaves God to do the harmonizing. If the poet would remember that there is such a thing as theological science with metes and bounds of which he knows nothing, and respect what is not in his habit, and if the theologian would remember that truth is not all systematic as we are systematic, but is also an affair of glimpses, colors, atmospheres, and feelings, and learn to regard with reverence some pathways that God never gave him to walk in, the feud might be composed.

To put a man where he cannot be himself (and to be one's self is about the most difficult thing in the world), and to get the better of him then, is a poor, mock, shabby victory. The case can never be concluded with what a man says in such circumstances. When we hamper a man's personality we obstruct God. A Christian duty is to cultivate the skill that shall put people at ease, and not judge them until they have had a fair field and plenty of favor.

Heresy trials ought to take three or four years instead of as many days, and many a heretic might have been saved to the church, perhaps, if some people had been zealous in helping him to say what he meant. We can always find heresy if we look for it. The gospels might not have been so short if the truth-seekers of Israel had helped Jesus to tell the truth. And all the beautiful things that he left unsaid, and that our hearts still long to hear, might perhaps have been heard, if only people who thought they were truthful had realized that at least half of one's truth telling in this world is in helping others to tell the truth. And sometimes we treat the New Testament just as the Pharisees did Jesus, trying to entangle him in his talk to make him say something that he did not mean to say. We treat it as if it

were written in Boston two hundred years ago, instead of in Asia Minor and Greece eighteen hundred years ago. With a new truthfulness, let us help the New Testament to say what it means, and be sure it never can say it without our help.—*Sel.*

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

### READ CAREFULLY.

It has become necessary to discontinue the practice of sending out quarterlies either to schools or individuals after the time for which they were ordered has expired. We give some of the reasons below.

1. Some schools do not run all the year round hence do not want the quarterlies continuously. But we do not know which these are.

2. Schools that are discontinued do not want their supplies continued even for one quarter thereafter. But they seldom give any notice to that effect.

3. Many schools are obliged to increase their supplies in summer seasons. Many mistakes occur in ordering the "extras."

4. Schools change officers frequently. The new officer orders a supply of quarterlies and does not mention the standing order. The standing order would, of course, be filled unless notice to "discontinue" was received. The new order being filled gives the school a double set of quarterlies. This they do not need. They return the extra bunch, causing at best a loss of double postage and sometimes a loss of the quarterlies too.

To avoid these many mistakes together with the great amount of correspondence necessary to correct them, *the Quarterlies will be sent for the time ordered only.*

Superintendents should see that their supplies are ordered *early*. Order through branch book agents.

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## Letter Department.

### REPLY TO ELDER BAYS.—NO. 2.

In *Herald* for November 17 appears Elder Bays' attack on my positions as set forth in my first article of defense. Before proceeding to examine the character of the attack, or a further defense of the positions assumed in my former article, a few observations and statement of facts, seem necessary.

1. My first allusion to Elder Bays' attitude occupies less than one half column in the *Herald*. It consists of a mild statement of fact, and two queries. It was in *no sense* an "unprovoked attack," as Elder Bays puts it. That statement is entirely false; though whether it was made willfully or innocently, I do not say.

2. Elder Bays replied to my statement and queries, occupying two and one fifth columns in the *Herald*. It was this reply, much of

which is misleading (and some parts evasive) that called forth No. 1 of my defense.

3. To the above reply I made answer in an article which occupied nearly six columns in the *Herald*. This was written to explain some things which Elder Bays did not seem to understand, correct his misleading statements, and vindicate my former statement by submitting "facts to a candid world." My only purpose then, was precisely what it is now, viz., that the situation should be made to appear as it is, without regard to where it strikes or whom it hurts. This I conceive to be the proper way to labor in the interests of diamond truth.

Personally, I feel as well towards Elder Bays as I ever did. I have not knowingly misrepresented him on a single point, nor do I intend to in the future. Indeed, I have made it a point not to enter into controversy with any man while there is a feeling of ill will lurking in my heart towards him.

4. Elder Bays makes his second reply which consists of an attempted defense of his paper of resignation, and an effort to convict me of vile misrepresentation. (This reply occupies about eight columns in the *Herald*.) How well he succeeds will be seen as we proceed. It is important to note right here, however, that my leading statement of fact, which is the basis of all this controversy, is, in this article, conceded to be substantially correct. Why did not Elder Bays concede this before? Was it because he did not have to?

5. A number of points mentioned by Elder Bays in his former article, as issues between us, are now dropped; so, I conclude that my answers were satisfactory, or that Elder Bays does not consider it good policy to oppose them. This narrows the ground of dispute between us, a thing which is always desirable.

We now conclude, in the light of these tacit admissions, that until Elder Brown, or Elder Bays, comes to us properly indorsed by the M. E. Church, signifying his willingness to affirm and defend the faith and doctrine of the M. E. Church, and oppose our faith and doctrine, the entire responsibility of "the much talked of debate," rests with these two men. And even then, our responsibility would depend upon two contingencies: First, that the alleged challenge of W. A. Smith to Elder Brown was actually made (which is probably untrue); or, second, that one of these iconoclasts of "Mormon dogma," comes to us with a direct and formal challenge. So much good secured by this controversy, you see. It puts that much talked of debate in its true light.

Since writing my former defense, I have met and conversed with Bro. Chapman, of Persia, Iowa, who is the "non official" referred to by Elder Bays. He denies that any challenge was ever made to Elder M. T. Brown, for a joint discussion, either by himself or W. A. Smith. I also have a statement from Elder H. O. Smith of Woodbine, Iowa, in which he says that he conversed with W. A. Smith about the matter, at the late reunion, held at Woodbine, in which conversation Bro. Smith stated that no such

challenge as referred to by Elder Bays was ever made by him. According to the testimony of these two brethren, which we have no reason to doubt, Elder Brown was conducting preaching services at Persia, in which he took the liberty to reflect, offensively, upon some parts of our faith. One or both of the brethren, referred to above, then asked him to divide time with them so that they could defend against his accusations, which, of course, as usual, he refused to do. This is probably all there is of "this much talked of" challenge.

6. In my former article I showed that Elder Bays evaded a straight answer to "Query No. 2." In his last he does not refer to this so we will drop it from the issues between us.

7. Elder Bays says nothing more about his queries, "No. 1" and "No. 2," so I conclude that my answers were satisfactory, or such as he did not care to meet, so we will drop these.

8. Let it be borne in mind by the reader that the matter of dispute between Elder Bays and me is not concerning the truthfulness and divinity of so-called Mormonism; but, rather, in my allusions to Elder Bays' religious attitude, have I correctly represented him? I claim that I have; he denies. Anything in addition to this issue is simply and only incidental.

We now come to a direct consideration of Elder Bays' last article. Please re-read it carefully before reading our reply.

Elder Bays thinks there is nothing in what he wrote "to warrant the effort or justify the course Elder Lambert has pursued." If my effort and course have been what Elder Bays represents them to be he is certainly correct; but if, on the other hand, I have correctly and truthfully represented his positions, where is the ground for complaint?

If, as Elder Bays presumes, my object was "to lay a 'sure foundation' for future operations," is such a course to be condemned, provided such foundation is laid in righteousness and truth?

Referring to what I said about the leading statements of his former letter, Elder Bays adds: "Then if we do not 'directly affirm' a misrepresentation, why should it be assumed that we charge misrepresentation?"

Answer: Because Elder Bays says *indirectly*, and by plain implication, what he would not dare to say directly. It does not matter about our acquaintance of twenty-five years, nor Elder Bays' statement that "I never deal in innuendoes," etc. Paul teaches me to not accept "another gospel" though it should be brought to me by an "angel from heaven." I deal with things as I find them, without any reference to what men claim for themselves.

The truth is that Elder Bays placed my statement right at the beginning of his article, and then added these words: "In the first place, I wish to be neither misrepresented nor misunderstood by my former brethren and friends." If Elder Bays was only laying a "sure foundation for future" defense, why did he quote my leading state-

ment first, and then place it in juxtaposition with his strong words?

This statement was not an expression of my opinion as to what "Elder Bays was willing to do," etc., but a statement of *fact* which the Elder now concedes to be true in every important particular; for if it had not been true, he would have attacked it directly. Why did he not say it was true at the time, so that his article would not legitimately convey one thing to the reader, while he had an entirely different thing in his mind?

If my statements were correct, it was a shame for Elder Bays to use them as he did. If he wished to explain what his attitude had been towards the church, since 1892, he could have done so without any reference to my statements. As it is, he said to every intelligent reader of the *Herald*, by *implication*, that he believed that he was misunderstood and misrepresented by Elder Lambert, who is one of his "former brethren and friends."

Prior to the writing of Elder Bays' last article, no misrepresentation is charged against me; but now he brings them along thick and fast. But he has overdone the business in his great anxiety to make a case against me, as will readily appear to the unbiased reader.

Elder Bays refers to my representation of what took place between Elder Brown and himself concerning the proposed debate, and then accuses me of putting a whole sentence into his mouth which he never uttered.

I did, it is true, by the use of quotation marks, represent Elder Bays as saying to Elder Brown, "I will, if they will furnish a representative man to meet me." My thought was, at the time I wrote the sentence, to abbreviate by presenting my own construction of words. The only complaint that can be made with a shadow of justice to sustain it, is my use of quotation marks. When I used them, I did so for the sole purpose of representing clearly the response of Elder Bays to the invitation of Elder Brown. I was under the impression that I used them legitimately, and had no thought of misleading or misrepresenting. If I used quotation marks where I should not have done so, I beg pardon for my lack of due care.

But if Elder Bays had possessed a little more *frankness* and *honesty*, notwithstanding his claims, he would have stated that this sentence, about which he says so much, did not injure him, nor misrepresent him at all, except in a partial construction of words. In a letter written to H. O. Smith, under date of August 3, Elder Bays writes: "These challenges were tendered, not to me, but to the minister, who was at the time, pastor of the M. E. Church of this place [Persia, Iowa], and hence not an 'irresponsible person,' as you recklessly affirm, and upon his solicitation, I consented to take up the 'forensic cudgel,' if a representative man should be furnished, to stand for your people."

Here is exactly the same representation, as to sentiment, and partly in words, *from Elder Bays' own pen*; and yet he stands upon a mere technicality, at the best, and has the hardihood to dignify it as "Misrepresentation No. 1"!

At the very beginning of Elder Bays' article he represents mine as a "twenty-two page 'Reply to Elder Bays,'" whereas it covers a little less than two pages in the *Herald*! Does Elder Bays refer to my manuscript? If so, how did he come to know how many pages of manuscript I had? I cannot now tell myself how many pages I had.

Next, Elder Bays complains at my statement which reads as follows: "Elder Bays was so willing . . . to tear down what for years he sought to build up, that he accepted a challenge which was not made to him, but to the minister of the M. E. Church."

Here the Elder italicizes four words, and thus changes the meaning of my statement without permission. Had he informed the reader that the italics were his, no complaint would be made. As it is, they are misleading to the average reader.

In the paragraph just preceding this objectionable one, I show by actual quotation from Elder Bays' letter what I mean by his accepting the challenge, viz., that he consented to meet the issues. Did not Elder Bays virtually accept the challenge when he said I will meet them, and wrote out propositions for the debate? Or, are we to understand that he was simply a blind partner, secured to do the fighting?

But let us see how far I was wrong according to Elder Bays' own statements. In a letter to H. O. Smith, dated July 27, we have this statement: "And we, being the challenged party," etc.

To whom did this "we" refer? Evidently to Elders Brown and Bays; and yet, the Elder has been telling us all along that the challenge was not made to him, but to Elder Brown. This is an exact parallel case, showing again that Elder Bays is as guilty as I am. Did this "we" accept the challenge? or is it Bro. Bays' position that his part of the "we" has not yet accepted? If it is, then why does he claim that the responsibility of the proposed debate rightfully belongs to us?

This, another mere technicality, Elder Bays dignifies as "Misrepresentation No. 2."

In the same objectionable paragraph Elder Bays finds some more material out of which to construct another charge of misrepresentation. I said Elder Bays got "out of fix" and seemed "sorely disappointed."

If Elder Bays has a right to express his opinion as to the purpose of my articles, and impute to me "petty prejudices," without furnishing an item of proof, have I not the right to express my opinion as above? "If not, why not?"

Elder Bays quotes from his first letter to H. O. Smith to prove that he was not "out of fix" nor "sorely disappointed." This letter was written before Elder Smith had reached his conclusion, hence the supposed proof does not apply. The quotation comes from a letter bearing date of July 27, while the final conclusion against debate, to which I referred, is contained in a letter of H. O. Smith to Elder Bays, bearing date of July 31. It reads as follows: "Under these circumstances, I shall take no further notice of your challenge, unless you urge the matter, stating in conclusion that neither myself or my

brethren will fail to respond to any legitimate offer to discuss the merits of our church, or the Book of Mormon, when the invitation is presented to us in properly worded propositions."

In Elder Bays' reply to the letter containing the above quotation is found that upon which I based my statement and opinion. Much of the language and spirit of this letter fully justify, in my opinion, the statements I made, and H. O. Smith saw them in the same light. Thus we dispose of another technicality which the Elder dignifies as "Misrepresentation No. 3."

Elder Bays states that the only reason assigned by Elder H. O. Smith for declining to meet him in debate is expressed in these words: "But I wish to state here that I decline to be held responsible to every 'Tom, Dick or Harry' that may challenge you or anyone else to a discussion."

The statement is not true. It is not the only reason assigned. The decision not to hold the debate unless Elder Bays urged it, had been given before this "only reason" was penned. In H. O. Smith's first letter to Elder Bays he informs him that we will require that he be indorsed by the society using him as their champion. In Elder Bays' reply he said nothing about this required indorsement. So, in Elder Smith's second letter, just before and right in connection with his decision not to debate, he says: "We could not think of entering into a discussion with anyone unless indorsed by some representative body, either Christian or infidel, and in your present wavering condition, I should judge that it would be difficult for you to get any church to indorse you. I judge thus, because you say nothing about it, although Bro. Lambert and myself each called your attention to that important part of the arrangement."

Then follows the decision not to debate as before quoted. The truth is, that Elder Bays never furnished us with a particle of evidence that he could secure necessary indorsement—not even his own statement, until after Elder Smith decided there would be no debate unless he urged it, a thing which he afterwards said he would not do! Now, I am under no obligations to fix up this false statement and crooked work, but I just leave the whole thing in its naked deformity and pass on.

Next, Elder Bays makes a long and labored effort to establish another misrepresentation, and at the conclusion of his meanderings says: "All the facts considered, it will probably be conceded that this may be written down as Misrepresentation No. 4."

Not much danger, I trust, nor would such concession, could it be secured, make the allegation true.

Then comes another, very much like the one just alluded to, which closes with these characteristic words: "In view of the facts as I have here presented them, the unbiased will, doubtless, recognize this as being Misrepresentation No. 5."

Elder Bays speaks of the "reasons offered for" his "resignation and withdrawal from the church," etc. His paper says nothing

about his withdrawal. He simply and only resigned.

When I say "a little further along," etc., Elder Bays endeavors to raise suspicion, where there are no just grounds for it, by stating: "But he does not tell his readers how much further along he finds the passage quoted, nor does he inform them as to its connection with what he had previously quoted from the same paragraph."

My first quotation was paragraph three in its entirety, and my next was the first part of paragraph four. What next, Elder? Is not such stuff as this a wonderful foundation upon which to base the charge of "misrepresentation?"

I stated plainly that Elder Bays objected to the inspirational claims of the Book of Doctrine and Covenants, the Book of Mormon, the Bible, (King James' translation, of course,) and the Inspired translation of the Bible. In these statements I thought I was fairly and properly representing Elder Bays. I think so yet. The only reason why I did not quote what he said concerning the Doctrine and Covenants and Book of Mormon was the want of space. The reason why I did quote from what he said concerning the Bible, and the writers of the Bible, was that the reader might have the full benefit of his own words. But now, as the matter has gone so far, if the *Herald* does not reject my voluminous reply, I will furnish the reader with all that he said concerning the three books, just as he wrote it.

I did not presume to say whether Elder Bays placed all three of the books on the same plane or not; I simply represented the facts as I then understood them, and as I now understand them, and further did not presume to speak.

Elder Bays says: "And I now call upon Elder Lambert to produce a single sentence from my paper . . . in which I call in question any statement of the Bible itself as to its 'inspirational claims.' I simply and only object to the claims made for it by others, and not the claims which the Bible makes for its own inspiration."

And I now call upon Elder Bays to produce a single sentence from his paper in which he calls in question any statement of the Book of Mormon or Doctrine and Covenants as to their inspirational claims. And I aver that if his interpretation of the phrases "Divine Inspiration" and "Inspiration of the Bible," be correct, then he has said little or nothing to injure the proper claims of either of these books!

Elder Bays now says: "But that the several books composing the Bible were written by direct inspiration, does not appear."

But in his paper of resignation nothing is said about "direct inspiration," but it is claimed that these Bible writers were not inspired to write.

Elder Bays calls upon me to point out a passage from the Pentateuch or from the writings of the Prophets, to show that Moses or the Prophets wrote by direct inspiration. "That the prophetic utterances were inspired has never been denied," says the Elder.



When Elder Bays wrote up his paper of resignation he was dealing with the Latter Day Saints and with them only; therefore, it is pertinent for me to refer him to Genesis 1:1, Inspired Translation, for evidence that God commanded Moses to write. The Lord said to Moses, "Write the words which I speak."

If the Apostles and Prophets were inspired to speak and preach, is it reasonable to believe that God made no provision for the preservation of their words? And if any were commanded to write these messages of truth, would it not be as important, or more so, that they should be inspired in the making of these records as that men should be inspired to deliver the word verbally? I think so. As to "plenary" inspiration, it is highly impertinent for Elder Bays to keep flinging that at me, inasmuch as I have never claimed it for any of the sacred books of the church, and he himself says that I probably do not believe it.

The statement that I arraigned Elder Bays "for not believing in the verbal inspiration of the Bible," is entirely false. I have never found any fault with Elder Bays, nor anyone else for that kind of unbelief; and it is not noble in him to apparently try to hide the true character of his paper of resignation by making such false statements.

So far as the "veracity and authenticity of the Bible" is concerned, not one word in favor of either is to be found in the paper referred to. Elder Bays is invited to produce it.

When I said "Elder Bays gives much space to a consideration of this question; that is, in a comparative sense," I referred to the Bible, and the statement is entirely true, as will appear.

Elder Bays says by question, implication, and direct statement, that the Church of Latter Day Saints never "pronounced in favor of the verbal inspiration of the Bible;" that during fifty years of experience in the church, he never heard one of its ministers affirm the doctrine, "or anything that could be tortured into a support of it;" that the Book of Mormon and Doctrine and Covenants do not claim it for the Bible; that Elder Lambert probably does not believe it; that during all the years of his ministry, he never sought "to build up the doctrine of plenary inspiration." Thank you, Elder, for these statements. We shall have use for them by and by.

Now, in order to prove that he was only fighting the absurd claims made for the Bible, and not the Bible itself, (though he affirms as we have just seen that the Latter Day Saints never made these claims!) Elder Bays refers to some of his "facts." One of these facts is, according to Elder Bays, that when he wrote the paragraph I referred to, he had already "said that" he "found nothing to sustain the belief that the Old and New Testaments . . . were written by divine inspiration."

I beg pardon. He had said no such thing. The paragraph which I quoted *in full* is the first of what he said on the Bible. So, away goes this labored effort to convict me of misrepresentation, violating well established

rules of interpretation, etc., etc. Elder Bays, I believe I am just as careful and fair as I ever have been. The difference is, this criticism bears against *you*; the *others* did not.

Now, after getting off all this stuff, contrary to the facts in the case, Elder Bays finds it in his heart to refer to me as his "partisan critic;" and also to say: "Could my critic rise above his petty prejudices sufficiently to divest himself of a seemingly definite purpose to convict, I feel quite sure he would not permit himself to adopt such questionable methods of reasoning."

That is, if I could only rise high enough to accept all that he has just said which is in direct opposition to the recorded facts, as they stand over his own signature, I would thereby give evidence that I am broadminded and liberal! Will you please excuse me from such broadminded liberality!

Now Elder Bays quotes my statement wherein I say that the "leading statement of my letter concerning Elder Bays is now more than vindicated by the Elder's own words," and then proceeds to claim that they are only vindicated by my construction and interpretation of his words. I had shown from his own letter that he was willing to meet the issue; that he took a position in opposition to our faith as early as 1892; that he had written out propositions which he said he was willing to debate, two of which deny the principles of our faith. And now will the Elder have the hardihood to deny this proof? Worse than all, right at the beginning of Elder Bays' article, he concedes that my statements were substantially correct. If they had not been he would have attacked them directly, and I ought to have known it! I suppose we are to accept this, too, as evidence of a fair and broadminded critic!

As an evidence of Elder Bays' close logic (?) I quote the following: "Had I in fact denounced everything in the shape of religion, it would but furnish another exhibition of the fruits of the system of which Elder Lambert is a representative."

Elder Bays evidently had in mind the class of minds which he hopes to reach, now, when he penned the above words. The proposition asks us to believe that he could not denounce that which is good and true. That is, "once in grace, always in grace," which we refuse to accept.

The faith which Elder Lambert represents has reclaimed many a man from the dark mazes of infidelity and doubt, and made him a staunch defender of "the faith once delivered to the saints"—full of faith, hope, and good works. Not one case can be produced where an individual has intelligently and properly adhered to the principles of our faith—as set forth in the Bible, Book of Mormon, and Doctrine and Covenants—and has been made worse morally or spiritually by such adherence. I am of the firm opinion, too, that no intelligent person who has had good opportunity to test the principles of our faith, by personal experience and investigation, and who remained honest with himself, his God, and his neighbors, ever renounced the faith.

The Latter Day Saints, as a Church, do not

rejoice because men usually go into infidelity or spiritualism when they renounce our faith; but they point to it as an evidence that it is not, necessarily, the faith that is wrong, but the individuals themselves.

"If therefore the light that is in thee be darkness, how great is that darkness."—Matt. 6:23.

I stand corrected on the minor statement that Elder Bays wrote his book at the time when those splendid opportunities for tearing down what he once sought to build up were before him. I accept the Elder's statement that these splendid opportunities only lasted about one year after his withdrawal from the church. Too bad they closed so soon, and "*Doctrines and Dogmas of Mormonism Examined and Refuted*," had to be written up after they were gone!

Elder Bays finds fault with me because I charge him with shifting his position in answering my first query. My point is that success in debate depends upon the same conditions in the past, present, and future; and if Elder Bays' success, when he was a Latter Day Saint, was largely due to the fact that he was well posted on the issues, his success will now depend upon the same condition. If he is victorious now, mainly because he has the truth, that was the cause of his victory then. So, I say again, the Elder did shift his position, and no amount of special pleading can hide the fact.

But now Elder Bays seems to have struck it, if never before, on this point.

"I have nothing to say beyond the fact that the failure of my opponents (if they failed) was due, as I now believe, to their ignorance of Mormon theology, rather than to a lack of ability in forensic contest. Of this I am fully assured from my own examination of the other side of the question. I am led to make this statement out of a deep sense of duty to all concerned."

That Elder Bays' opponents did signally fail is a fact, if his testimony as then given can be relied upon. But it was because they were not posted on "Mormon theology." Indeed! Is this the reason they failed when they undertook to affirm their own faith and Elder Bays denied it? As Elder Bays surely knows, right here is where our opponents have most signally failed, "*all along the line*."

Let us look at it from Elder Bays' present point of view. These opponents of Elder Bays were under the conviction that Mormonism is a very deceptive and dangerous thing; but they did not know enough about it to expose it intelligently! They were the true and intelligent servants of God, whose hearts were fired with the love of humanity. They were defending the truth of God and trying to expose a dangerous fraud. And yet they did not take the pains to post themselves on the character of that fraud, and when it came to a fair contest they were always left, and especially when they tried to affirm their own faith from a Bible standpoint!

The most vital point between Elder Bays and me is this: I claim that in his paper of resignation, he not only opposed the Book of Doctrine and Covenants and Book of Mor-

mon, but that he also opposed the claims of the Bible. He claims that he did not oppose the claims of the Bible, but simply and *only* the doctrine of plenary inspiration. I herewith quote from his paper so far as space will permit, presenting *all that he says* concerning the Doctrine and Covenants, Book of Mormon, and the Bible, and in the exact order in which he wrote it.

After resigning his office as a minister of the First Quorum of Seventy, Elder Bays said:—

"Without a doubt you will expect me to give my reasons for this rather unusual course.

"My reasons are briefly as follows:—

"1ST. THE BOOK OF DOCTRINE AND COVENANTS.

"After years of careful investigation of the facts, as well as the circumstances under which the Book was written, I have arrived at the conclusion that there is absolutely nothing to be offered in support of its claim to divine inspiration. As a minister of the church I would be expected to defend its claim to be divinely inspired and acknowledge its authority, neither of which can I do with a clear conscience. To act honestly both with myself and the church, I feel it my duty to resign.

"2D. THE BOOK OF MORMON.

"As to the ethical status of this book, I think no unfavorable comment can be made. Its moral precepts are unquestionably good. They are all that its friends claim for it, and, indeed, superior in some respects to those of the Bible.

"But the mere fact that its moral precepts may be regarded as faultless, cannot serve to prove it to be of divine origin.

"The principal point of strength in favor of the Book of Mormon is to be found in the fact of the profound mystery surrounding its origin. *No living man knows anything whatever of the fact of its true origin.* To say the least its *inspiration and authority* are extremely doubtful.

"3D. THE BIBLE.

"Ministers of the gospel are expected to believe and teach the inspiration of the Bible. During the later years of my ministry I made this a question of special inquiry, and quite contrary to the generally received opinion, I found nothing to sustain the belief that the Old and New Testaments, or any particular book in either, were written by divine inspiration. Hence I have been led to reject the dogma of the 'divine inspiration of the Bible,' as wholly untenable.

"4th. Not only do I find that the writers of the several books of the Bible, whoever they may be, do not claim to have written the books attributed to them by inspiration, but I find a marked, and irreconcilable disagreement between them, on questions of vital importance; thereby destroying the last vestige of any ground upon which to base an argument in support of the dogma of plenary inspiration.

"A single instance of this will be deemed sufficient for the present occasion:—

"In Matthew 1:16, and Luke 3:23-34, we have the 'generation of Jesus Christ,' in his

lineal descent from Abraham through the 'loins of David.' From Abraham to David is perfect harmony between the two writers. After leaving David, no two names, in the order of their descent, agree. Matthew says the descent was through Solomon, while Luke declares it was through Nathan.

"As may readily be seen from the accompanying genealogical table transmitted herewith, the two writers are aiming at exactly the same thing; namely, to show that Christ was a literal descendant from Abraham through the loins of David, the King, thereby establishing his right to sit upon the throne of his father, David. It is equally clear that, if the recorded statement be true, Jesus, the Son of Mary, was also as literally the Son of Joseph. If the genealogy came abruptly to an end in Joseph, then Christ was in no sense a descendant of David; and the genealogies of both Matthew and Luke are incorrect and unreliable. If I am to accept the genealogical descent, and consequently the human paternity of Christ, then I am forced to abandon the doctrine of the immaculate conception as presented by the same writers. And if I accept the doctrine that Christ was miraculously conceived by the Holy Ghost, then I am forced to deny the accuracy of both Matthew and Luke as to the genealogical descent.

"In short, to say nothing of the irreconcilable differences between Matthew and Luke respecting the genealogical descent of Christ, I find one theory to be in direct opposition to the other.

"If one is true, the other is false; and these irreconcilable discrepancies utterly preclude the possibility that they were written by divine inspiration.

"As these discrepancies seem to be absolutely irreconcilable, it leaves the investigator at liberty to accept that which seems most reasonable. The doctrine of the miraculous conception is at variance with every known law of natural generation.

"That Christ's human form had a purely human origin, and that this view agrees with every known law, is apparent. Hence, I believe that Christ had a natural father as well as a natural mother. Otherwise he could not be 'in all things like unto his brethren.' (Heb. 2:17.)"

From the above the reader can draw his own conclusions. However, the following statements are legitimate:—

1. What I have quoted constitutes the larger portion of Elder Bays' "reasons" for resigning his ministerial office.

2. These reasons are furnished under three distinct heads; namely, "The Book of Doctrine and Covenants," "The Book of Mormon," "The Bible."

3. Under the first and second captions, we have one section each, but the last, "the Bible," is divided into two.

4. The first section of the third general reason for resigning, contains nothing about plenary inspiration, nor of extravagant and false claims made for the Bible. Not a word in it can justly be construed to refer to anything but the claims of the Bible as understood and held by the Latter Day Saints.

The opening sentence says: "Ministers of the gospel are expected to believe and teach the inspiration of the Bible." The closing one, "Hence, I have been led to reject the dogma of the 'divine inspiration of the Bible,' as wholly untenable."

5. If "Divine inspiration," and "inspiration of the Bible" mean the same as "plenary inspiration," when found in Elder Bays' paper, then according to a *just* and well-established rule of interpretation, "divine inspiration," "divinely inspired," and "inspiration," must be interpreted in the same way when used in connection with the Doctrine and Covenants and the Book of Mormon.

6. That the Doctrine and Covenants and Book of Mormon contain revelations of God's will to man, is not directly denied, while the divine origin of the latter book is left as an open question.

7. Section one of the third reason, rejects "the inspiration of the Bible," or else sections one and two *do not* reject the inspiration of the Doctrine and Covenants and the Book of Mormon. Elder Bays can take which horn of the dilemma suits him best.

8. If God commanded the Bible to be written, he would certainly inspire those who were thus commanded in the faithful performance of the work. If he never gave such commandment, then its authority is only human.

9. Elder Bays not only rejects the inspiration of the Bible, but he rejects the exceedingly plain accounts of Matthew and Luke as to the conception of Christ by the Holy Ghost. He also claims that he has discovered that the writers of the several books of the Bible are guilty of "irreconcilable disagreement . . . on questions of vital importance." In fact, not one word can be found directly in favor of the Bible in this whole paper! Was I to blame for believing that he made an attack on the Bible as well as the other books?

10. If Elder Bays' claim is correct; namely, that he simply and "only" attacked the claim of plenary inspiration, then how does it come that he makes this one of his strong, leading reasons for resigning his office, when, as he himself claims, the Latter Day Saints have never advocated the doctrine? It will not do. Either he was making a leading attack on what the Latter Day Saints believe concerning the Bible, or he was indulging in the most consummate folly, such as we would hardly impute to a child, much less to an intellectual and bright-minded man.

The character of Elder Bays' religious faith, at the time he wrote up his resignation, is clearly indicated in his closing words. They are as follows:—

"With feelings of the highest esteem, and with an abiding faith in the moral excellence of Christianity, I have the pleasure to be  
Yours very truly,

"D. H. BAYS."

This "moral excellence" he fully accords to the Book of Mormon.

When Elder Bays attached himself to the Baptist Church, and then to the Christian Church, did he find religious bodies which reject the claim of plenary inspiration for

the Bible, and the conception of Christ by the Holy Ghost? etc. Did he?

I do not need to prove that his incidental statement (for that is all that it is) concerning "plenary inspiration" was a "man of straw," for he himself has confessed that the Latter Day Saints never advocated the doctrine, he never taught it while a minister of the church, and he does not think that I believe it! Was I not right, then, in referring to it as "a man of straw"?

"Plenary inspiration," "inspiration of the Bible," and "divine inspiration," are not synonymous phrases which may be used interchangeably. The first one of these phrases refers to a claim made for the Bible; the second and third, to what the Bible claims for itself. However, if Elder Bays wishes to explain, now, that he meant plenary inspiration all the time, we accept his apology in good faith; but we cannot allow that these phrases mean one thing when applied to the Bible, but an entirely different thing when applied to the Book of Mormon and the Book of Doctrine and Covenants.

Perhaps the good Elder will have learned, by this time, that consistency is "a jewel indeed."  
J. R. LAMBERT.

SHARON, Pa., Nov. 16.

*Editors Herald:*—On the 10th inst., my family and self left Kirtland; the family for Worcester, Massachusetts, and the writer for the mission field. My permanent address will be, until further notice, No. 208 Austin Street, Worcester, Massachusetts.

I arrived at Conneautville, Pennsylvania, on the evening of the 11th, in a drenching rain, and which during the night turned into a terrible snowstorm and kept it up nearly all next day. The rain and snow got the roads in a bad state, and we were informed that there were two or three protracted meetings going on in the vicinity; hence I did not think it wise, under the circumstances, to undertake to hold a series of meetings there.

On the night of the 12th I came to this place, and it has been raining almost all the time since my arrival. However, I have held preaching meetings right along, but the audience has been quite small. This branch is in a splendid condition. We had a grand saints' meeting on Sunday afternoon. Our young brother, Richard Baldwin, is the president of the branch; and he is one of our coming young men, if he will only continue to be humble and faithful before the Lord. Truly the Lord is raising up young men all over the church to carry on his grand work. The saints here treat the elders with every kindness; may the God of our fathers ever bless them abundantly.

I expect to be with the Pittsburg branch on Wednesday night, and on Friday evening the 19th, I shall begin operations at Fayette City, Pennsylvania, and will be there a week. I have been summoned to serve as a juror the 29th; will have to appear before the court on the above date, ere I can be excused, if I do not have to serve.

We are expecting a visit from President

Joseph Smith soon. The saints are very anxious to see him, and will give him a kind reception when he does come among us.

Bro. J. C. Foss returned home on the 1st of the present month. He did a good work while in the mission, and will be kindly received when he returns. The saints and many of the outsiders speak highly of his labors.

Bro. W. J. Smith has been laboring for some time in Cleveland and other places in the mission. Bro. Smith is one of our ablest ministers and leaves a good impression wherever he labors, and has the confidence of the saints; and the cry is, "Send Bro. Smith back." He will soon leave the mission, but he goes with our best wishes, and we earnestly desire that he will be returned to the mission.

Yours hastily,

G. T. GRIFFITHS.

HAMPTON, Va., Nov. 2.

*Editors Herald:*—Will you be so kind as to send me some cards of your faith and such other matter as you think proper to distribute. There is a series of revival meetings being conducted here and I wish some good elder could be present to take part.

I am not a member of your church, but have read not a little of it, and talked with some that are, and with one elder in New Jersey. I like it best of all, so far as I understand it.

There are a few Utah Mormon elders hereabouts, but they are not meeting with much success.

I believe if one of your elders was to come here he would do well and be received kindly. At all events he can find a home with us so long as he desires to stay and work for our Master.

Cordially,

MISS LIBBY BROOKS.

SEMINOLE, Ala., Nov. 10.

*Editors Herald:*—Am still confined to Baldwin County by quarantine, which prevents me to some extent from laboring in the county as I would like. With Bro. J. Reeder as my assistant, I manage to put in every Saturday evening and Sunday to good advantage, and frequently hold one or two services in the week. We held three interesting meetings at Mr. W. Parish's house, near Brady, notwithstanding our Methodist friends had scoured the neighborhood trying to raise money to pay a Rev. Mr. Belt, of De Funiak Springs, to meet us there and prove us wrong, and who failed to materialize; but instead advised people to stay away. We had a good hearing, and some are interested.

While on our way home from Mr. Patterson's logging camp, the 2d, where we had held meeting, we were met by Bro. D. Skillman, who informed us we were wanted at once to take charge of a funeral at Luna's Ferry, several miles distant. So we turned and headed our horse in that direction, and on our arrival were informed the procession had left an hour before. We were permitted to pass through the quarantine, and cross the river going and coming free of charge. Taking a nearer route we fell in behind the

procession just before reaching the place of interment, at Beulah, Florida, seven or eight miles distant. We were met by two Baptist elders, at the door of their church, and told it was the request of the family that we take charge and preach the sermon. The church was open for us, and quite a large audience was present, the school having been dismissed that all might attend.

We read Isaiah 26:19. And while we thought the sermon but an ordinary one, some of the most influential people pronounced it the best sermon ever preached in the church, and all appeared well pleased so far as we learned. This is the same place where we baptized the nine. The funeral was that of a young man, of 13 years and 26 days old, who came to his death in a cyclone. The mother was once in the church, and the father believed in none. There were nine in the house when it was struck; it was quite a large story and a half frame structure. The eight were injured somewhat, but not seriously. People are thinking and talking, and the prospect is favorable for us.

Bro. C. I. Carpenter is in Santa Rosa County. Has organized the first Sunday school in Florida, after the rules of the General Association. Bro. C. I. is a good Sunday school worker. May this feature of the work continue to spread. In bonds,

D. E. TUCKER.

CALKINSVILLE, Mich., Nov. 2.

*Editors Herald:*—Sr. Gregory, of South Haven, Michigan, wishes to have some of the traveling ministry come there to preach, as there is an opening for an elder in the schoolhouse near her place. She says she will meet any who will come, at the station, if they will let her know. She is the only saint there. Address Mrs. John Gregory. Last Sunday my husband's aged mother was led into the waters of baptism by Elder J. J. Bailey. It was a day of rejoicing for us; it has been what we have been hoping and praying for for over a year. She is mother of thirteen children, all of whom but two are very much opposed to the Latter Day Saints. Pray for her and us that our influence may be for good in the cause of Christ.

ORTENSIA MOGG.

EDMOND, Okla., Nov. 17.

*Editors Herald:*—It will probably be of interest to your readers to know that "I, Clark Braden," has been "exposing Mormonism" at Norman, Oklahoma, recently. Norman is a stronghold of Campbellism, and for some time past they have been talking debate with our people, and even went so far as to challenge Brn. Macrae and Maloney some time since. While arrangements were delayed, Braden was sent for and began lecturing, flaunting his challenges and making a great spread. He was just going to annihilate Mormonism if he could only find a victim. As he could not find any saints in Norman he went out into the sand hills, twelve miles, and lectured in a log schoolhouse, where there were only seven Latter Day Saints, and two of them were children. He wanted a debate and wanted it bad. The secret was

that there was a good congregation of Campbellites there, whom Braden knew were able to pay him well to hold a debate.

About this time the writer appeared on the scene. As I had heard Braden's noise before, I did not become alarmed, but proceeded to issue the following circular, scattering them broadcast among the people.

This was a turn that Braden was not looking for. He was at the end of his row. He immediately "did the Arab act"—"quietly folded his tent and stole away" not even halting long enough to call a "mass meeting" or "appoint a committee," the course generally resorted to by him when he gets into a close place. I believe we have met Braden as often as we should, and that he should be ignored henceforth by our people. This position has not hurt our cause at Norman, neither will it anywhere else. It is a new departure in dealing with this man, and my course may not be approved by all; but it will be by those who have been in a position to understand the man and his methods.

It is quite encouraging to me to read the following from the pen of Bro. George Montague, president of the mission. He says: "I am entirely satisfied with the course you have taken, and heartily indorse your views in regard to Braden. I believe the church should refuse positively to have anything to do with him further." Others have written me expressing the same views.

The Campbellites have accepted our counter challenge and selected J. S. Warlick, of Joshua, Texas, as their representative. No doubt a discussion will take place soon at Norman.

In gospel bonds,

C. R. DUNCAN.

[The circular forwarded by Bro. Duncan provides for discussion of two propositions involving the general faith of the Reorganized and "Christian" churches, but states, in effect, that he will not debate with Elder Clark Braden, because of the latter's peculiar and dishonorable methods of conducting discussions.—ED.]

*Editors Herald:*—The work in Galland's Grove district is in a fair spiritual and working condition. As a rule the saints are striving to develop the Christ character, and maintain the interests of the Master's cause. The majority of our local officers are making an effort to discharge their duties, and thus feed the church of God, which he has purchased with his own blood. Missionaries are doing a good work, though they are not baptizing many. They are looking sharply after the work where it has been opened up for some time, and making new openings as often as possible. There is much work needed in this district if the territory is ever to be fully canvassed by the heralds of the gospel; but the work is of that peculiar nature which requires that at least the majority of the laborers should be endowed with the ability and disposition to hunt for and find work. Aside from the branches and scattered members, there are comparatively few who send us an invitation to come and preach for them.

Elder Charles Derry is doing some acceptable labor in the district, by invitation, and is

finding a hearty welcome wherever he goes.

The saints are expecting a visit from Bro. H. O. Smith, and are waiting to make him welcome, and listen to him preach the word. The saints have a kindly feeling for him, and appreciate the work which he did in the district some years ago. Hopefully yours,

CHARLES E. BUTTERWORTH.

CHICAGO, Ill., Nov. 12.

*Editors Herald:*—On Sunday, October 31, with several others I attended the meeting of the Utah people. There were present among others two of the Utah Twelve; namely, Apostles Lyman and Cowley, of Salt Lake City. We sent our cards up to each of them, but obtained no introduction. We remained and heard Elder Lyman preach, but had to leave before he got through, to attend our own meetings. In leaving we gave a copy of the accompanying document to the usher, with the request that it be handed to the presiding elder at the close of the services, with a desire that we might hear from them soon; but up to date nothing has reached us, and we fear they won't accept.

All goes well here. Regards to all.

Yours in bonds,

JOHN S. PATTERSON.

#### WHAT WE DON'T BELIEVE.

The following are the points of difference between the Utah Church and the Reorganization:—

1. We dispute the claims of Brigham Young and his successors to the presidency of the church.
2. The doctrine of polygamy.
3. The Adam-God doctrine, or idolatry.
4. The doctrine of blood-atonement.
5. Utah the gathering place.
6. The secret oaths of the endowment house.
7. The doctrine that the living priesthood is greater than the word of God contained in the three books.
8. The doctrine of blind obedience to the counsel of the priesthood.

All of which the representatives of the Reorganized Church are willing to debate publicly, with the representative men of the Utah Church.

JOHN S. PATTERSON,

President of the Chicago branch of the Reorganized Church of Jesus Christ of Latter Day Saints.

No. 33 North Ada Street, CHICAGO.

CLAY CENTER, Kan., Nov. 8.

*Editors Herald:*—Our quarterly conference, held at Goshen, has just closed; the business was transacted in a pleasant and agreeable manner, free from that boisterous spirit that sometimes manifests itself at conferences. We were favored with the presence of Elders H. A. Stebbins and W. S. Pender, who dispensed the "word" in a very able and entertaining manner; and I believe I voice the sentiment of all present when I say that our hearts were made glad to feast upon the good things of the kingdom. Quite a number of saints from a distance attended, also a goodly number of nonmembers from the immediate vicinity; and while the weather was

somewhat inclement, gloomy clouds obscuring the brilliant orb of day, yet within the walls where worship was proceeding, there appeared not a cloud upon a single brow; all seemed happy and content in one another's society, and glad to have the privilege to meet again under such favorable circumstances.

This morning Brn. Stebbins and Pender started for Greenleaf, to commence a series of meetings, where quite a good interest has been worked up by the faithful and untiring efforts of Sr. Ella and Bro. William Landers.

L. F. JOHNSON.

STOCKTON, Cal., Nov. 13.

*Editors Herald:*—My last to you was from Heppner, Oregon. Since then I have labored in Lebanon, Sweet Home, Waterloo, Drain, Hudson, Looking Glass, Myrtle Point and schoolhouses adjacent thereto, in Oregon. The time occupied was from August 4 to October 17; the number of sermons preached was 63, and the number of baptisms 7. The total number of baptisms this conference year, so far, has been 16. The interest has been varied and the attendance in most places fair. Some of the places named give promise of splendid results if the needed labor can be supplied. In fact Oregon is the most promising part of my mission so far visited. I have not yet been to Nevada, and therefore cannot speak of it from observation. The reports from there are not flattering as to immediate returns, but still are not without encouraging indications.

I reached California, October 27, and have filled two appointments at Sacramento, one at Irvington, and one at San Francisco since then. Came to Stockton two days ago, and am billed for two sermons for to-morrow. Wherever the missionaries have been at work this year I hear good reports regarding them. I wish I had a dozen men to put into the Oregon division of this field alone. Washington is looming up encouragingly, and if it can be provided with more workers will make a good showing.

My health is much better than when I was here a year ago. I am not well, but am able to keep in motion and do twice the work I could on my last trip here. Among the saints I am happy. Some of them are poor and their accommodations limited, others enjoy greater immunity from the pinchings of hard times; but everywhere I have been treated to the best they had, and the scant provision of the former has been as sweet to me as the bounty of the latter. Where the gospel spirit is, there is a home of contentment for me. I will not attempt to give names or single out instances of hospitality. Every place where I made my home was left with a feeling of regret that my stay could not be prolonged. May the Lord bless and reward them all, together with all who contributed in any way or degree to make my work among them a pleasure and a success.

I shall probably not be able to visit Nevada this conference year. This I regret very much for several reasons; but I cannot consistently ramble about to gratify either my own or others' desires to see and be seen.

Work is demanded—hard, persistent work—if results are to be secured either immediately or at some remote period; and this demand cannot be met by indulging the inclination to spend a day or two wherever branches invite. I am glad that the elders are getting to feel that way and act upon that idea.

Our work is suffering greatly in many localities from the lack of local presidents. Think of Washington and Oregon without even a district organization, and saints scattered all over those States without any regular place of assembling, or a branch president to hold them together and minister for their growth, except perhaps in about three instances. Never did my spirit groan within me more over the needs of the different localities than during this year. Surely there is occasion to "ordain and set high priests to preside" where I have traveled. If the interests of the church are to be conserved some persons with ability for local presidency must be sent there to reside and build up the cause. But my letter is stretching out to a wearisome length for the reader, so I will "ring off" for the present.

In the harness,

JOSEPH LUFF.

P. S.—My address is No. 3010 Sixteenth Street, San Francisco, care C. A. Parkin.

FAIRBURY, Neb., Nov. 5.

*Editors Herald:*—We are all striving for the Master; his work is onward here. Bro H. W. Beleville has been holding meetings here now going on three weeks. The interest is better than it has ever been before; the people think he is the right boy for the place. We give God the praise. Two have given their names for baptism. We have a Sisters' Prayer Union meeting every Thursday afternoon. Our Sunday school is improving wonderfully. We also have prayer meeting every Tuesday evening. Bro. A. J. Myers is our faithful presiding officer. I have been a member of the church about three years, and I do not regret the step taken. Am thankful that God ever showed me the light. I ask an interest in the prayers of the saints, that we all may see the necessity of continuing in the work of the Lord.

In Christ I am your sister,

MRS. KATE RAUSCH.

## Conference Minutes.

MASSACHUSETTS.

Conference convened October 30, 1897, 2:35 p. m., at Boston, Massachusetts; W. H. Kelley and Richard Bullard chairmen, M. C. Fisher and W. A. Sinclair clerks. Very encouraging report by W. H. Kelley as to general outlook throughout the district and Eastern mission. Statistical reports of branches read by clerk from following: Boston, Brockton, Plainville, Providence, Cranston, Little Compton, North Plymouth, Fall River, Dennisport, New Bedford. Report read from following: District president, R.

Bullard; vice president, F. O. Coombs; Elders F. M. Sheehy, John Smith, G. H. Gates, J. Gilbert, G. S. Yerrington, W. Bradbury, N. R. Nickerson, J. B. Pearce, C. A. Coombs; Priests W. Talbot and A. B. Pierce; Teachers C. L. Munroe and J. F. McKenna; Deacons M. Gondolf and W. F. Frost. R. Bullard reported as Bishop's agent: Balance due February 15, 1897, \$369.51; collections \$1,322.61; expenditures \$1,341.01; due Bishop October 15, 1897, \$351.11. Treasurer reported thus: Balance due February, 1897, \$17.48; collections \$32.89; expenditures 23 56; balance due October 30, 1897, \$26.81. Conference to convene at Providence, Rhode Island, last Saturday in February, 1898. Recommendation from Brockton branch of C. L. Munroe to office of elder was referred to a committee of all the elders of conference; also two from Boston branch of C. H. Lake to office of elder and Hibbard D. Simpson to office of teacher were referred to same committee. President of district was authorized to confer with president of the branches to raise money for a new tent for district use. Elders committee reported ordination of C. L. Munroe of Brockton as indefinitely postponed, and ordination of C. H. Lake and Hibbard D. Simpson was left to the missionary in charge. Preaching by W. H. Kelley, who enjoyed good liberty and had good-sized audiences. An excellent conference, good spirit, and increased unity. May God add his blessing.

## Sunday School Associations.

NORTHERN NEBRASKA.

Association convened October 8, at two p. m., at Fremont, Nebraska. Owing to diphtheria raging in Blair, the place appointed for convention, it was found necessary to change, which caused a smaller attendance, somewhat. Superintendent, J. F. Mintun, presiding; Lizzie Agenstein, secretary, being absent, Sr. Cora Scoins was chosen secretary pro tem. Reports from following schools were read and adopted: Columbus, Platte Valley, Omaha, and Fremont; one school not reporting, showing an increased interest and improvement in the work. The evening session consisted of a program rendered by the Fremont school. Association adjourned to meet the first Friday in February, 1898, at two p. m., Omaha, Nebraska.

NORTHERN MICHIGAN.

Association convened at South Boardman, October 29, at two p. m.; associate superintendent James Davis, in the chair, C. B. Joice secretary. The following schools reported: Kingsley 16, Perseverance (Kalkaska) 26, South Boardman 50, Boyne City 5, Coleman 117, Brinton 87, Traverse City 25, Whittemore 29, Victor (Ludington) 56, Inland 98, Freesoil 79, Zion (West Branch) 47, Three Rivers (Beaverton) 32. W. D. Ellis elected superintendent, James Davis associate superintendent, C. B. Joice secretary, R. W. Kenyon treasurer. Adjourned to meet at Coleman, at call of superintendents.

## CONVENTION NOTICES.

Far West, Missouri, Sunday school convention will convene at St. Joseph, Missouri, December 10, ten a. m. Program: At 10:00-10:45 a. m., Sunday school workers' prayer session; 10:45-12:00, business. At 2:00-2:30 p. m., Should the primary class be subdivided, discussion led by D. J. Krahl; 2:30-2:35, music by Stewartsville; 2:35-3:30, What qualifications are especially commendable for the officers named under local bylaws? discussion led by J. M. Terry; 3:30-3:35, instrumental music, Amy Winning; 3:35-4:15, What are necessary qualifications of teachers? led by H. D. Ennis. At 7:30, Song. Prayer by John C. Gardner. Ten-minute address, R. Winning. Music by Mandolin Club. Fifteen-minute talk, What can be done to deepen the interest in Sunday school work? E. T. Dobson. Vocal solo, Josie Isleib. Recitation, Mary Eagle. Ten-minute talk, How we may best reach the spiritual nature of the child, W. C. Duncan. Original temperance lecture, J. M. Terry, Jr. Music, Kinnaman quartet.

J. M. TERRY,  
CHAS. P. FAUL,  
MRS. D. H. BLAIR, } Com.

## Miscellaneous Department.

BISHOP'S AGENTS' NOTICES.

Brethren in the Mobile District; Greeting:—It is pleasing unto the Lord for us all to be coworkers with him in the great work of redemption. You will help the glorious cause of truth, if each one in the district who reads this notice will put by something by way of tithes or offerings, and send to me by post office order or registered letter. I would love to see more names down on the Bishop's books. All are privileged to have their names there, and though not a rich people, yet by a constant and steady effort we may accomplish much and win the approval of the Master.

W. L. BOOKER,

Bishop's Agent.

VANCLAYE, Jackson Co., Miss.

NOTICES.

To Whom It May Concern:—All saints having any business to communicate with or to the clerk of the Independence, Missouri, district, will please address,

W. E. MCKELVEY, Clerk.

Lock Box 151, KANSAS CITY, Kansas.

SPECIAL NOTICE.

In harmony with Elder Heman C. Smith's request, the appointees of the Rocky Mountain mission will, *immediately* at the close of the year, please report to me, 528 East Second South Street, Salt Lake City, the number of baptisms, confirmations, ordinations, blessings of children, administrations, marriages, sermons, meetings presided over and attended, and *where* such work has been performed. Please do not *delay* and thus hinder my report to Apostle Smith. You will also please make to me an *individual* report of above items together with your ability to

take the "field" for ensuing year with preference, if any, and "allowance" required, such report to cover "conference year," and forward to Box 156, Lamoni, Iowa, March 1, 1898.

In bonds,

J. W. WIGHT.

#### CONFERENCE NOTICES.

The Northern Wisconsin district conference will convene at Porcupine, Pepin County, Wisconsin, December 4 and 5, 1897. We hope to see all the officials there with a large report. Also hope to see some of the missionaries, if not all. Let branches take notice and have a report of all the changes since last report. A cordial invitation is extended to all to come and help us. We hope to see Bro. J. H. Lake. Everybody come and bring the Holy Spirit with you.

A. L. WHITEAKER, Pres.  
A. V. CLOSSON, Clerk.

Conference of Mobile district will convene with the Theodore saints in Mobile County, Alabama, Saturday, ten a. m., December 11. Come, as many as possible, and let us have a spiritual time.

W. L. BOOKER, Pres.

The Eastern Maine district conference will convene December 18 and 19, with the saints of Indian River. All interested we hope will come. We hope to have some of the seventy with us, and, most of all, we are praying that the good Father will grant us a goodly amount of the Spirit.

A. S. KELLEY, Sec.

Conference of the Western Maine district will convene at Mountainville, Deer Isle, December 4 and 5. Elder William H. Kelley, of Kirtland, Ohio, will be present. We hope to see a large attendance.

S. G. CUNNINGHAM, Pres.

Spring River district conference will convene at Blendsville, Missouri, December 3, 1897, seven p. m. Branch presidents, clerks, and standing committees, please take notice, have your reports properly made out, and forwarded to me at Blendsville, Missouri, together with other communications. Send or bring your quarterly collections with you, and come prepared to pay off that district tent debt; and also the Spirit of God, that said conference may be one long to be remembered. My home address is Jasper City, Missouri.

J. C. CHRESTENSEN, Sec.

#### BORN.

DAVIS.—At Lamoni, Iowa, August 19, 1896, to Mr. John W. and Sr. Caroline W. Davis, a daughter. Blessed at home, November 14, 1897, under the name of Hellen Irena, by Elders Robt. M. Elvin and Samuel Ackerly.

STEWART.—To Mr. and Sr. Mary F. Stewart, April 30, 1889, at Rosedale, Kansas, a daughter, named Myrtle Beatrice. At West Plains, Missouri, May 24, 1891, a daughter, named Emma Francis. Both blessed by Elders J. W. Brackenbury and F. C. Warnky, October 24, 1897, at Rosedale, Kansas.

MUSSELL.—To Bro. Fred T. and Sr. Sarah

Mussell, August 21, 1897, a daughter, and named Eula. Blessed October 24 by Elders J. A. Tanner and J. T. Williams.

HOLINGSWORTH.—To Mr. Sheldon and Sr. Ollie Holingsworth, at Des Moines, Iowa, July 20, 1896, a daughter, named Thelma Olivia. Blessed at Des Moines, Iowa, November 9, 1897, by Elders C. Scott and M. H. Cook.

SNOOKS.—To Mr. A. and Sr. Lovie Snooks, at Des Moines, Iowa, September 20, 1897, a daughter, named Edith Grace. Blessed at Des Moines, Iowa, November 9, by Elders C. Scott and M. H. Cook.

BALDRY.—Ralph Radcliff, born November 18, 1894. Estella Fern, born March 14, 1896. Children of Mr. H. A. and Mrs. Mary Baldry. Blessed November 5, 1897, at Kirk, Nebraska, by Elder David M. Rudd.

REYNOLDS.—At Beardstown, Illinois, to Bro. Edward and Sr. Norah Reynolds: February 5, 1891, a son, and named Frederick Henry. October 24, 1892, a son, named Claude Floyd. February 16, 1896, a daughter, named Mamie. All blessed October 25, 1897, by Elder M. H. Bond.

DAVIES.—At Oak Hill, Missouri, January 9, 1867, to Bro. Ivor and Sr. Emma Davies, a daughter, and named Vida Viola. Blessed at Oak Hill, March 21, by Elders M. H. Bond and A. D. Greer.

CROCKER.—At St. Louis, Missouri, June 5, 1897, to Mr. Harry and Sr. Isabelle Crocker, a daughter, and named Isabelle Louise. Blessed at St. Louis by Elders M. H. Bond and R. Archibald.

SLOVER.—At Orchardville, Illinois, March 4, 1897, to Bro. Francis and Sr. Lillie M. Slover, a daughter. Blessed October 10, by Elders M. H. Bond and V. D. Baggerly.

GRIFFIN.—To Bro. William and Sr. E. Griffin, in Otter Township, Warren County, Iowa, a daughter, September 29, 1892, named Edna Blanch; blessed November 6, 1897, by Elder C. Scott, at above-named place.

COOK.—To Bro. T. P. and Sr. Jane Cook, a son, October 13, 1897. Blessed by Elders C. Scott and M. H. Cook, at Des Moines, Iowa, November 7, and named Leonard Lawrence.

CRAYCRAFT.—Born, July 26, 1897, presented by Bro. and Sr. M. Craycraft for blessing, to Elders C. Scott and M. H. Cook, an adopted boy, and named Joseph Severn, and in this name was blessed at Des Moines, Iowa.

GEORGE.—At Netawaka, Kansas, July 21, 1897, to Bro. David and Sr. Elizabeth George, a daughter, named Ruth; blessed August 31, by Brn. H. A. Stebbins and David Williams.

CHICK.—Near Netawaka, Kansas, July 12, 1897, to Bro. Don and Sr. Josephine Chick, a daughter, named Josephine; blessed August 31, by Brn. David Williams and H. A. Stebbins.

GREEN.—At Netawaka, Kansas, June 18, 1897, to Bro. Joseph and Sr. Laura Green, a daughter, named Elsie Merl; blessed August 31, by Brn. H. A. Stebbins and David Williams.

PRUDEN.—At Lamoni, Iowa, April 29, 1897, to Bro. L. M. and Sr. Stella M. Pruden, a son, named Lewis Myron; blessed October 31, by Brn. H. A. Stebbins and J. A. Gunsolley.

BROWN.—To W. S. and Alta May Brown, at Standley, Indian Territory, October 19, 1897, a son, named Wallace Sherman. Blessed November 7, 1897, by Elders Earl D. Bailey and Ambrose E. Elliott.

HARRIS.—To Bro. Chas. J. and Susie Harris, September 2, 1895, at Andover, Missouri, a son, named Otto Peter. A daughter July 30, 1897, at Standley, Indian Territory, named Lena Marie. Both blessed October 28, 1897, by Elders S. V. and Earl D. Bailey at Standley, Indian Territory.

#### MARRIED.

MATHER—GAYLORD.—At the home of Bro. and Sr. Elijah B. Gaylord, Lamoni, Iowa, their daughter, Alta Mae, was united in marriage to Bro. William J. Mather, at six o'clock, on the evening of November 17, 1897, the ceremony being spoken by Elder H. A. Stebbins. Many friends were present to wish this well-mated pair a happy journey through life.

#### DIED.

JUDSON.—At Lamoni, Iowa, November 3, 1897, Mr. Isaac Henry Judson departed this life, in his thirty-seventh year. The deceased was born in Jackson, Michigan, June 4, 1859; was married to Ada L. Cave, May 10, 1882. Most of his life was spent in Covert, Michigan. He removed to Lamoni, Iowa, in 1893. His wife and five children are left to mourn their loss. He was a believer in the work and was about to be baptized into the church when he died. Services were held in the Saints' church on the 4th inst., Bishop E. L. Kelley preaching the funeral sermon.

GREEN.—At Netawaka, Kansas, October 9, 1897, Eva, youngest daughter of Bro. David and Sr. Jennie Green, born August 17, 1891. Father, mother, three brothers, and two sisters, mourn. She was a lovely child. Funeral services conducted by Elder D. Williams, assisted by Harry Thomas, to a large gathering at the saints' church.

WILLIAMS.—At Atchison, Kansas, November 2, 1897, Bro. Wilber J. Williams (son of Elder David Williams, formerly of Atchison), aged 34 years, 8 months, and 11 days. In the prime of a worthy and noble manhood the circumstances attending his last days and his departure were very sad. In his youth he was baptized by his grandfather, Bro. George Thomas, and he loved the gospel. A funeral service was held at Atchison on the 3d, a sermon being preached by Elder H. A. Stebbins at eleven o'clock. Then the body was taken to Netawaka, where his parents and two brothers reside, and at half past two another service was held, Bro. Stebbins preaching again, assisted by Elder W. E. Peak. The aged father and mother are hardly able to endure their great grief; yet their hope in God sustains them in this trial as in others before.

COX.—At his home at Standley, Indian Territory, November 6, 1897, after an illness of one year, Bro. John Cox. He was born April 18, 1836; was baptized June 15, 1894, since which time his life was characterized by a consistent adherence to the cause he had espoused. Wife, five sons, and six daughters mourn. Remarks at grave by Elder S. V. Bailey.

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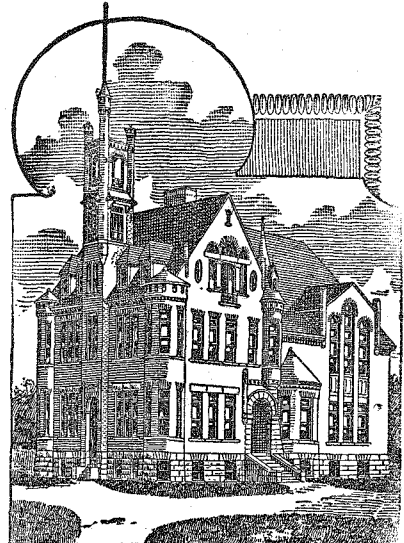
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# THE SAINTS' HERALD.

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

Vol. 44.

Lamoni, Iowa, December 1, 1897.

No. 48.

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## THE DRIFT OF METHODISM.

BISHOP D. A. GOODSSELL, of the Methodist Episcopal Church, has been "expatriated" as he puts it, for nearly two years by the order of his church. Which means, we presume, that he has been assigned to the inspection of Methodist missions in foreign lands. Three thousand miles from America, under the shadow of St. Peter's, at Rome, he becomes reflective over the tendencies of American Methodism, and sends the results of his reflection to *The Methodist Review* (September).

From a doctrinal point of view, Bishop Goodsell thinks no change or controversy is in sight. Higher criticism is not sapping the faith of his church in the Holy Scriptures, nor, on the other hand, has she so hopelessly committed herself against scientific truth or to any one doctrine of inspiration as to burden the conscience with reservations. But no one can keep his ear close to the voices of the church without hearing two movements in opposite directions. He proceeds to describe and comment upon them as follows:—

"One is toward the modification, if not destruction, of all which indicates our descent from the Church of England; the other seeks to assimilate our worship and the plan of our episcopal supervision to that from which our fathers came out. For a moment let us recall our history. We receive from

that church our Articles of Religion, our ritual, our ministerial orders and office; and from her Arminian divines our theology. But we are not the heirs of her spirit. Of this the Protestant Episcopal Church is the sole American possessor. Our mother has changed as she has aged, and has grown more narrow, more exclusive, if not more aristocratic. She has more tenderness for the Roman and Greek communions than for the Protestant churches. All this approach to Rome in spirit and ritual is rewarded by the bull which declares that her bishops are no bishops, and her orders utterly void and worthless. She will remain so much in the control of a generation trained in Tractarian ideas that no change will be immediately visible. The next generation will assuredly be broader. It will perceive that the unity of Christendom is impossible until the claims of the Roman Church are humbled and she be reduced, by combat of her errors, to a less pretentious place. This is a large task, but its successful accomplishment is as inevitable as the growth of science, the substitution of radical faith for superstition, and greater freedom in free countries for the Roman Church itself.

"There is, therefore, no reason why we should accelerate a drift, if it existed, toward the Anglican Church, so far as her present teaching and spirit go. Though she is doing better philanthropic work than before, she is not doing her spiritual work on a truer basis. Like Rome, she teaches dependence upon priestly functions and priestly sacrifice, diminishing her past teachings as to the priesthood of all believers. She is in the Judaistic stage of sacerdotalism and legalism. When she abolishes all intercession between the soul and God, other than that of the compassionate grace of God manifested in Jesus Christ, and reduces ceremonial, in symbolism and obligation, to the orderly, decent, and excellent expression of the church's life and aspiration; when she sees that her true place is in the lead of Protestant forces against Roman er-

ror, it will be time enough for us to come into larger sympathy with the mother who, always unkind to her strongest child, now declares it to be illegitimate."

But, Bishop Goodsell continues, the case is different with regard to the enrichment of the church's mode of worship and possibly with regard to the localization of the episcopate. Toward these, decided advance has been made of late. Three items in the English service have been formally placed in the order of worship, namely, the recitation of the Apostles' Creed, the responsive reading of the Psalms, and the *Gloria Patri* thereafter. The use of these is now directed by the supreme body of the church, and the bishop thinks that the time is near when additional liturgical elements should be allowed to such congregations as desire them.

As for the plan to have the committee on episcopacy of the General Conference localize the bishops, it had a large following in the last General Conference, and while Bishop Goodsell thinks there are fatal objections to such a course in the cases of bishops who have, under past conditions, reached a final course of residence, there are no fatal objections to such a course in the cases of bishops yet to be chosen. Certain it is, however, he adds, that the greater the localization of the bishops the less the dignity and authority of the presiding elders. — *Literary Digest*, Nov. 13, 1897.

## ABOLITION OF SIBERIAN HORRORS.

NEXT to the reported alliance between France and Russia there could be scarcely a more important announcement from the same quarter of the globe than the report that the Czar has determined upon at least a partial abolition of the policy of exiling offenders to Siberia. While there has been no doubt of the humane instincts of the young Czar as compared with the spirit which controlled most of his predecessors, he has been hampered by a long line of precedents and the prejudices of his official counselors and advisors. The change in policy will probably lead to a large increase in the capacity of the local prisons, but will tend to an ameliora-

tion of the Russian system of justice, so long identified with the horrors of Siberian exile, while it will bring the whole punitive system more immediately under the eye of the Czar.

This is but one of the evidences that the present Czar is disposed to follow in the footsteps of his grandfather, Alexander II., whose abolition of serfdom thirty-six years ago was the longest stride towards freedom for the masses since the foundation of the empire, although it did not protect him from death by assassination. Coming, as it does, as a sequel to the act of December, 1895, transferring the prison administration from the Ministry of the Interior to the Ministry of Justice, this is evidently but one of the steps of reform contemplated by the reigning Czar, though a most important one, as it seems to imply an abandonment of the policy of arbitrary conviction and punishment without trial of persons charged with political offenses—a policy which has brought infamy upon the whole Russian system of justice. In 1893 the number of exiles sent to Siberia was officially reported at 22,856. Of these 51 per cent were condemned by the courts and 49 per cent by the administration. The number of exiles sent by the administration to the Island of Saghalien—the Russian Botany Bay—the same year was 1,625, of whom 172 were women, besides 482 women and children following their husbands and parents. Probably the highest figure was reached in 1888, when the political exiles numbered 636 and the women and children accompanying them were 5,184.

These figures indicate the importance of the reform said to have been determined upon by the Czar. In view of the mixed population of which the Russian Empire is composed, and the various stages of civilization existing in its different portions, it would be impossible to establish a uniform system for the administration of justice, such as exists in this country. Although the act contemplated does not go into effect until next year, there will be world wide gratification that it has been determined upon. That it will be acceptable to the nihilistic leaders, who have used the Siberian convict system most effectively in winning proselytes to their cause, is hardly probable. Yet it is to be hoped that they may not be able to use their influence in such manner as to drive the present Czar into a policy of reaction, as they did Alexander II. after his beneficent abolition of serfdom in 1861. Its consummation will not only mark a most important era in Russian history, as did the act of Alexander during the first year of our civil war, but may be accepted as the forerunner of important reforms to follow.

ABOLITION OF SIBERIAN HORRORS.

THE announcement recently made that the Czar has determined upon at least a partial abolition of the policy of exiling offenders to Siberia has attracted much attention and comment, the latter being distinctly favorable to the humane instincts of the Czar as well as to his desire to follow in the footsteps of his grandfather, Alexander II., who emancipated the serfs, and to institute a reform in the governmental policy of Russia. Without detracting at all from any credit the world may be disposed to give to the Czar it is possible that another reason may be assigned for the proposed change in policy.

The near approach of the completion of the great overland trans-Siberian railroad will open up to free settlement a vast area of country, as extensive, in fact, as the whole United States, and multitudes of Russians may be expected to pour into that territory when access to it by rail becomes easy, quick, and cheap. They will be attracted there by the farming, mining, and fishing prospects which there is every reason to believe are very promising, as well as for commercial purposes. The Czar in such case cannot well continue making Siberia a penal colony after this migratory movement thither begins to take place. On the other hand he must find some new place or places for the detention and imprisonment of Russians convicted of crime.

A similar experience occurred in the relations of Great Britain to Australia. The latter country was used by the British for many years as a penal territory for convicts and felons. But when free and honest settlers sought the continental island the government ceased to send convicts there and made other arrangements for them. The same motives and reasons may now be producing the change in the policy of the Czar to which the *Tribune* has made allusion. Assuming such to be the case, it would still be a great reform and productive of benefit to the whole empire to abolish the practice of making Siberia a penal colony. A new locality can be found on the large Saghalien Island north of Japan, and convicts could be transported thither overland by rail to the Pacific seaboard or by water via the Suez Canal, or around the Cape of Good Hope, and thereby save them that awful land journey on foot, occupying from four to six months of extraordinary fatigue and suffering. This of itself would be a material abatement of the terrors of Siberia as well as of the cruelties practiced on the march which are sometimes even worse than those experienced in prison camps. It is one of those cases where any change apparently would be for the better.

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
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HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 1, 1897.

### "MAN PROPOSES, BUT GOD DISPOSES."

WHETHER it be true or not true that Deity, by personal oversight and direction, interferes in and disposes of the ordinary affairs of men, it is at times comforting to think that "the steps of a good man are ordered by the Lord."

Goodness is at times a conventional term, and men and things are good or bad as conditions and comparisons with other men and things may seem to make them. So, in some of the movements of men as societies and as individuals, there often arises the questions, are they the results of human deliberations and decisions, or are they, were they directed by the Higher Power?

James' declaration: "For that we ought to say, If the Lord will, we shall live, and do this or that;" ought to be ever a present admonition of the uncertainty of human affairs, the mutability of things sublunary.

It would have been a bold man who, in the days when the angel's message was being so successfully delivered from 1830 to 1844, should have declared that in a little more than half a century from that day there would be two or more contending factions of men, resulting from the church organized by divine command, and each claiming to be the sole legal representative and successor to that original church; yet such is the fact of history to-day. That an apostasy was imminent, the testimonies of the New Testament and the Doctrine and Covenants, and those prophecies uttered from time to time, as fugitive declarations of the Spirit resident in the prophets, all go to show. But, so indistinct was the impression made by these last-named passing prophe-

cies, or so remote the period assigned for the fulfillment of them by those that heard them, that the introduction of that which was to lead up to the "falling away first," was not noticed; nor the things of Holy Writ, given as the indices of danger, and the provisions for safety made in the law, kept in remembrance.

It had been stated a good while ago that the people and nation that existing on this land should forget God and forsake his word, should be left to their own devices, and the Lord withdraw from them.

The church had been definitely told that those laws given in 1830-31, both in New York and Ohio, and the Scriptures, were to be the law of God to govern the church, "until he reigns whose right it is to reign."

There is no possibility for any mistaking of the meaning of this enactment. To make it more binding upon the good and faithful of the church the Lord added the very significant enabling clause, "Behold, here is wisdom."

The opposite of the courses of human belief and conduct in the church pointed out in the laws of 1830-31-32, would be folly. How long? For the same length of time that the things written of were intended to continue, "until he reigns whose right it is to reign."

This covers the time included in the contention between these two large bodies now called, and calling themselves Latter Day Saints. Who is right in the contention ought to be determined by a comparison of views and citations from the standard books both factions accept as the books of reference and authority—the Word of God.

But, it is not a little strange that the one class of these two disputants, who ought to be most interested in such examination, is absolutely refusing to make it, or allow it to be made before their people.

Whether such examination, if made fairly, and with the intent and purpose to get at the absolute truth of

the differences in the faith, doctrines, and positions of the two peoples, would result to the good, or ill of either, and a final settlement be effected to the extinguishing of the one, or the other as to its claim to righteous and legal succession, or otherwise confirm each alike in the claims made and doctrines held, we believe the examination should be made.

It is to us quite inexplicable that our "cousins of Utah" as some of the elders of the Reorganized Church call the church in the valleys of the mountains, should so studiously avoid a discussion with our growing organization, holding to the basic principles upon which the church was founded as we do and have done from the start. Surely there are serious reasons why the grave burdens of disbelief and error under which one, or the other must be laboring, and which must result injuriously to those overwhelmed by them in the hereafter, should be lifted and the victims released for both pleasantness and peace here and salvation hereafter.

### CONVERSION.—NO. 5.

IN proportion as Christ enlarges in the human character, the new creation becomes apparent by unmistakable signs. For instance, the appetite changes. Hungering and thirsting after righteousness takes the place of the old lusting for pleasure, display, and giddy people, and resorts. The ballroom is supplanted by the prayer circle, and the clubroom and theatre by the testimony meeting and preaching service. The promise of the Savior that those so hungering are "blessed" and "shall be filled" is fulfilled, as is manifested by the oft-borne testimonies that spontaneously burst from the lips of those transformed.

The mind-inflaming and passion-stirring literature that alone could furnish gratification before is no longer in demand. The normalized appetite now seeks food—nutriment, not stimulant—and the solid and substantial

truths of the standard books of the church taste divinely sweet and make the soul unspeakably happy.

How many times have we heard believers exclaim, "How glorious that is," or "How full of comfort is that word," and then inquire, "Why did it not sound so and make us feel so before?" Ah, it was but one evidence of the new creation—the transformation. A perverted taste has but little relish for the really substantial diet that nourishes and sustains life; but the soul that is "born again," and begins to feel the new hungering and thirsting, has appetite for that which builds up a spiritual nature, and the "sincere milk of the word," followed by the "strong meat" in its season, gives spiritual fatness.

Not only does the appetite change, but new spiritual vision, or sight, is secured. "I am the bread of life" begins to break in upon the soul as a realism, and instinctively the child of grace senses the significance of the announcement, "This is that bread which came down from heaven; . . . he that eateth this bread shall live forever. . . . The words that I speak unto you, they are Spirit and they are life." Heretofore, he had discerned no bread in that word and its provisions, but now he feasts thereon and is glad. There has been no change in the Word nor its Author, but a very material change in the one who has become "reconciled to God." Being "born again," he can now "see."

Without spiritual vision before, he could not penetrate the enshroudings of truth, and know how to live by "every word that proceedeth from the mouth of God;" for "where there is no vision, the people perish." Where the power to "see" is wanting, food may be near in abundance, while the visionless perish from starvation. But unto the obedient "it is given to know the mysteries of the kingdom," or in other words, the power to "see." Hence, it is not difficult to explain why "the Bible is a new book" to so many who have thus been born. New sight accompanies the new appetite, and becomes characteristic of the "new creature." That new sight dissipates mystery, and the child of God begins to understand the things of God, for they are "spiritually dis-

cerned." Before this, he had eyes but saw not.

This thought agrees with the promise of the Master: "By me if any man enter in [to the sheepfold, or church], he shall be saved, and shall go in and out, and find pasture." Truth is the pasture. Entering the church and receiving the Spirit, as was promised, the believer not only finds food within, as furnished by the direct revelations of heaven to the saints, and in the ability to better comprehend the written word; but when duty requires him to go "out" and mix with the world and investigate the many theories that abound (which contain more or less of truth, though mixed with error), he carries with him a something that enables him to instinctively discriminate between the true and the false. He finds "pasture," and is thereby nourished. The truth tastes as sweet to him there as if found within the church publications.

The Palmyra Seer was commanded to study all good books, and get knowledge and wisdom thereby, as well as by revelation. When he was forbidden to translate and include certain books in the Scriptures, he was told that they contained some truth and much error, and that those having the Spirit could discern the truths therein when reading. Thus it is clear that the Master expected his followers to "go in and out" and "find pasture," as he had said they might.

Two small bars of steel—each of the same size, weight, temper, and brightness—may be passed through the same pile of sand, in which particles of metal abound; one will come out covered with those particles, while the other will be as free from them as when it entered. No cause for this difference can be detected by looking at, weighing, or measuring the bars; yet that there is a remarkable difference must be admitted. One has been submitted to a process by which (while losing none of its former qualities for good) it has taken on or imbibed another, though invisible, quality, by which it attracts to itself substances in affinity with it. This is called magnetism. The other has not been thus submitted, hence is destitute of this mysterious power.

How apt is this illustration: The Master, knowing that the office work

of the Spirit was to "guide into all truth," had that fact in mind when speaking, as above shown. The process by which he saves, or the new birth is effected, removes not a particle of former virtue from the character, but adds an invisible—spiritual—quality, which, while retained, attracts to its possessor all truth with which he is brought into contact, whether it be "in" or "out" of the immediate realm of church literature or open revelation. Anywhere that he can take this detector or discerner with him, it will do its work within and for him. Hence it is that a host of believers, thus endowed, may move along the several lines of their chosen or appointed work, and brush against every phase of diversified doctrine, theory, or philosophy, whether in books or active life, and return, each bringing his or her measure of accumulated truth, extracted therefrom. This they lay at the feet of the church, and from this store is drawn by many what perhaps no single one would have gathered alone.

Who is there among the active saints but has frequently been made conscious of the operation within him or her of this spiritual magnetism—this discerner of truth—this detector of error? Who is there but knows that this invisible quality came by means of the new birth process? If it is doubted, range in imagination alongside of some one of equal natural capacity with yourself, yet who stands without the fold, and explain if you can why it is that said individual finds it so difficult to "see" or comprehend what to you seems so plain and self-evident. Why is your ability to separate the wheat from the chaff in what is being preached or published broadcast to-day not shared by him equally?

The command to study all good books and get wisdom and knowledge thereby, was not intended to govern the Seer alone, nor was it meant to imply that he was to believe everything he found in those books. He was, however, to believe and utilize the good contained therein, and he was obligated to discard whatever was not good. This implied discernment or discrimination, and that under his gospel covenant that power was to be his. It is not claimed that this ability is shared equally by all who obey the

gospel; but that the necessities of position, place, and duty shall govern everywhere.

Salvation, to the truly converted soul, has a meaning unthought of before. It is no longer believed to be a change wrought merely to prepare people for death; but a transformation by means of which they learn how and are empowered to *live*. The object is that God shall be manifest in them thereafter as a God of salvation indeed. No one part of the being is confined to the exemplification of this redemptive work. As shown in a former division of this article, the entire man is brought under the rule of life. Development is the order. Faculties of head, heart, or elsewhere, which have lain dormant, awaiting the touch of the Spirit, become active and reveal possibilities never dreamed of before. "Base things, and things that are [were] naught, begin to bring to naught things that are." The power of salvation reveals itself in every department of the individual. Its redeeming virtue is seen in lifting up, ennobling, and enlarging the mind, which quickly reveals a capacity far beyond the limit of supposed possibility. Stripling Davids, of limited intellectual force before, have, under this quickening, become a terror to the theological Goliaths turned loose from the seminaries of what the world calls orthodoxy. Consciences once seared or fortified beyond reach, reveal a sensitiveness to sin's approach that throws a moral safeguard around the entire life. The body—if corrupted to any degree by disease, or vice, or their entailments—yields to the discipline of the new *regime*, and exhibits salvation's power in cleanliness, virtue, and frequently in health.

In fact the mental, moral, and physical atmosphere are changed, and in this change the new idea of salvation is revealed. It is simply Christ, as the remedy for all the ills entailed by Adam's fall, accomplishing his redemption work in every part of man that has been demoralized by the effects of that fall. It is the gospel's process of cleansing, developing, and sanctifying all the human members and faculties. In this is voiced its power to save. As a consequence of this, God is to be manifest, not only in

the change thus wrought, but by the blessings this sanctified life confers upon the world by its Christlike services.

Perhaps no words can better express the broad truth than those penned by inspiration long ago: "If a man be in Christ, he is a new creature: old things have passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ."

While it is true that it "doth not yet appear what we shall be," it is strikingly evident that the transformation wrought even here tends toward a still more glorious ultimate. It is most reasonable to believe that "we shall see Him as he is" if while here we have been made "like him" by the gospel. Surely the hope of the truly converted man is well grounded and fortified. Such hope is ours if we abide in the faith of our Lord and Savior Jesus Christ. It is important, therefore, that we note the word which says: "Every man that hath this hope in him purifieth himself, even as he [Christ] is pure." To us, real conversion to Christ means absolute consecration under his law as a beginning, and complete transformation into his image as a final result. By this rule the church is seeking to operate, and in the glory of this consummation it hopes to participate.

#### A STRONG ARRAIGNMENT; A GRAVE CONDITION.

AT the late Interstate Civic-Philanthropic conference, held at Battle Creek, Michigan, in October, Rev. S. Herrin, of Chicago, the conference secretary, discussed the topic, "How to drain the social sewer." Among other things he said:—

The social sewer is the greatest evil of to-day. In Christianity should lie the cure, but the organized Christian Church is a failure. The present church does not touch the greater evils. Plans to heal wounds must be as broad as the wrongs are. In a Chinese city are twenty-seven Christian sects, but paganism does not know they are there. In Michigan only one man out of a dozen goes to church; still many more are moved by the Spirit of Christ who are true Christians, although supporting no sect. Despite adverse criticism no church is doing a great philanthropic work to-day as the Catholic, yet masses and sermons will never accomplish what is needed; churches burdened with

debt cannot easily help others. Intemperance is thriving despite efforts of the church. More beer and whisky are being consumed than ever before. The W. C. T. U. was organized and sent a thrill through the land, but it has gone into political trickery and will never put down the traffic. The Y. M. C. A. meant to do good, but is worldly. It ought to be buried. It is a corpse; as a philanthropic movement it is a fraud, though as a club it is entertaining. There are quarrels over the officers, but no real good is done.

The foregoing is the most sweeping statement we have seen from the ranks of the ministry of the churches. Taken in connection with the statement of another minister, who complained of the Epworth League and the Young People's Society of Christian Endeavor, that those organizations were practically running the churches and doing them harm, the whole field of church work, including popular church movements, is swept almost bare by Rev. Herrin's added statement, leaving the whole line of church organization and activities a confessed "failure."

With creed revision, higher criticism, and men of high standing within the ranks of the churches, sectarianism is in a condition bordering upon dissolution. The question, What shall be done? is pressing itself home upon ministry and laity. Instead, however, of getting at the root of the trouble and correcting the evils that threaten to completely destroy the faith of the people, new inventions are resorted to, in liberal church movements, so called, that simply offer something new and novel, but that do not prescribe a remedy; and that serve to show the blindness and helplessness of humanity unaided of God.

The Prophet David gave utterance to a statement that reveals a great basic truth, applicable to all ages when men have found themselves religiously at sea and in a condition of darkness. He said (Psalms 119: 126), "It is a time for thee, Lord, to work: for they have made void thy law." The Lord foresaw the conditions that would prevail in the present age, and provided for the salvation of the people by setting up the standard of Zion in these "the latter days." It is strange, in one sense, to see bodies of men claiming to be the Christian ministry and to believe in "the Fatherhood of God"—strange to see their

unwillingness to be governed by the precepts of the One whom they profess to revere. Men have the Bible in hand and read therein of God's repeated warnings to and corrections of Israel, yet they fail to see that light from God in present revelation is necessary to meet the demands of the present age. Perhaps they will learn in time, some of them, that human wisdom is wholly inadequate to the task of providing a remedy. It does seem that good men ought to be able to see the need of divine intervention and be willing to accept it, even though to them it seem to "come out of Nazareth" through the ministry of those to whom the Almighty revealed his will in this dispensation.

Let us hope and labor that the honest in heart may see the real condition of affairs and come to and "walk in the light." We have reason to renew our diligence as the organizations of men are drifting to wreck and ruin, that the church may bring to them light and truth and hope, where now there is gathering so much of darkness and despair. The church has a work of no ordinary character before it; such a work as will require entire consecration of mind, of heart, and of means. May those who comprise her membership realize the gravity of the situation and the sacred character of the responsibilities "in-trusted" in some degree "to all."

The rapid consummation of worldly affairs in this the fullness of Gentile times emphasizes the need of the spirit of solemnity and of soberness, rather than of lightness and trifling, that those upon whom rests the duty of laboring for truth may enter into the spirit of that labor. The Master realized the solemn character of his obligations to God and to fellow man. They who partake of the spirit of his work, cooperating with him, will not idle or trifle away their time and opportunities in the face of important and trying conditions now demanding the labor of every individual who loves God and the people.

Let us all remember the parable of the virgins, and be awake and at work in the service of the Lord. If we have oil in our vessels with our lamps we will individually show forth the truth by both oral teaching and personal example.

#### A GOOD WORK.

A GOOD work in which to abound: that of securing new subscribers for the SAINTS' HERALD. All members of the church ought to read it and keep in line with church progress; all need the help afforded through one another in "the family of God," "the church." Help the members and aid the cause by sending us new subscribers.

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#### EDITORIAL ITEMS.

A BROTHER writes of his labors in a place where a number of other churches and secret societies abounded, to which he applies the scripture found in Revelation 18:1, 2. Some of our own membership, according to his statement, were too busily engaged at meetings of secret societies to help by their presence at his meetings. We do not believe in secret societies, nor do we commend the practice of neglecting saints' meetings to give preference to those of such societies; we are also aware that other religious bodies act unfairly toward those differing from them in belief. However, we doubt the wisdom of denouncing all such societies in general in the manner mentioned. We cannot convert men by denunciations. We should faithfully endeavor to teach them, leaving results with them and with Him who works upon the minds and hearts of men for good.

Bro. B. W. Pack, of Templeton, California, reports the saints of the Santa Maria branch, that State, as working together for the good of the cause.

Bro. Edwin Smith, of Sacramento, California, sends a newspaper clipping containing statements of spirit mediums, which indicate the limited degree of intelligence manifested by many if not all those under so called spirit control. Good common sense would save some people from many vain and foolish imaginings. However, "common" sense is not common in two ways; being an endowment of a high order, and possessed by few.

Bro. G. W. Shimel, of the Des Moines district, writes of his labors in Warren County, Iowa, in which he was assisted by Bro. George Jamison.

He had striven to do what he could according to his opportunities. He expected to continue and would make a tour into Hardin County, preaching the word as openings could be made.

Bro. James C. McConnaughy, of Akron, Ohio, wrote under date of November 15, of having formed the acquaintance of an old gentleman, "Mr. Bunker" by name, aged eighty-two, now a resident of Akron, an old citizen of the Western Reserve, who states that he personally knew Joseph Smith, Oliver Cowdery, Sidney Rigdon, and many of the early saints. Mr. Bunker was born in "York State," on the west side of Lake Champlain, in 1816; moved to Vermont in 1819; locating in Portage County, now Summit County, Ohio, in 1835. During his residence there he became acquainted with the early elders and saints, of whom he speaks in the highest terms; especially of those named, whom he mentions as preachers of the Bible and the saints as a law-abiding and worthy people. Many of the old inhabitants of the region in and about Kirtland speak in high terms of the character of the Seer and his associates.

A birth notice gave the date of birth of a child as 1867 instead of '97, in our late issue; a typographical error. The law provides that children under eight years of age are to be brought before the church and blessed by the elders; also that parents shall teach their children the principles of the gospel, and the duty of children to obey the gospel in baptism when eight years of age. (See D. C. 17:19; 29:13, 14; 68:4; 90:6, 9.) "The record of children blessed should be kept on branch records, but are not required on the general church record."—Book of Rules, p. 157.

Bro. F. M. Sheehy visited Brooklyn, New York, of late, enroute from Connecticut to New York State; and while there looked in at Brighamite headquarters when conference was being held. After a careful analysis of the situation Bro. Sheehy is of the opinion that the city of "greater New York" is not greatly disturbed or awakened as yet by "this last call to the Gentiles." He is also disposed to question the correctness of Orson Pratt's philosophical deductions, who

claimed wonderful intellectual and spiritual results to appear as products of the celestial (?) theory once loudly extolled, now claimed to be temporarily abandoned, but still believed in by Utah Mormons.

Bro. R. W. Davis, laboring in Nevada, wrote from Sheridan that State, of late date that all was well with the laborers there and the Lord blessing their work for good. Bro. Davis' field address is Sheridan, Nevada.

Bishop E. L. Kelley went to Independence, Missouri, on Saturday, the 27th, on church business.

Pres. A. H. Smith continues slowly to recover, though yet unable to do more than to be up and about at home.

Bro. F. G. Pitt, writing from Lydney, Wales, late date says: "Conditions are improving; our conference in Lydney is considered to have been one of the very best. The district was well represented. God blessed us with his Spirit; gifts were manifested to the edifying of all."

The St. Louis *Republic*, of October 24, sent us by some good brother, contains an account of the finding of an ancient Coptic text of the Psalms, in which psalm 151 is included. Inasmuch as that psalm is said to have been rejected by theologians in the past, importance is attached to this late find. However, scholars are not yet agreed upon which century to assign this Coptic manuscript. An item of additional interest in connection with the find is worthy of note: The manuscript, with other written matter, was found carefully wrapped in coarse linen cloth and all enclosed in a stone box or coffin that had been fastened firmly to the ground.

The *Independent*, of Coalgate, Indian Territory, contains an article on the "Origin and Tenets of the Latter Day Saints," in its issue for October 29. The article was written by Bro. W. B. Toney, the paper being sent us by Bro. C. M. Fulks.

Some one sends us a copy of the Philadelphia *Inquirer* of number 6 containing an account of the year's work of the Sunday Breakfast Association. This benevolent organization solicits and receives contributions of clothing, food, money, and other necessities, which it distributes to unfortunate

persons, in exchange for work. It associates religious devotional work with the religious work of supplying the needy. It has helped and encouraged many by its timely aid and cheer.

Sr. Hattie Fletcher of Kewanee, Illinois, writes of her faith in the gospel and expresses a desire to continue in the paths of peace. She is blessed in the doing of the word.

The Washington, Pennsylvania, *Observer*, for October 23, comes to our desk with a lengthy illustrated article, "Where polygamy was born;" a restatement of the old "Spalding Story," including an account of the life of that overestimated individual, Solomon Spalding. The Spalding story has long since been refuted and exploded; the Book of Mormon, said by its enemies to be based upon it, strongly condemns polygamy and kindred vices. The editor of the Washington *Observer*, with some others, should "wake up" and keep awake.

The National Armenian Relief Committee has sent us a statement of the condition of the Armenian Christians, with an account of what is being done for them in an industrial and general way with a view to making them self-supporting and thus leading to a revival of agriculture and other industries in Armenia. The report gives a graphic account of the awful experiences of those people; of the massacres of fathers, mothers, and children by Turks and Kurds, and the wholesale destruction of villages whose inhabitants would not renounce Christianity and embrace Mohammedanism. The Relief Committee is undenominational. It is seeking to provide for and encourage the destitute widows and orphans who have suffered so sorely at the hands of fanatical Mohammedan fiends. The committee's circular requests that contributions be sent to Rev. F. D. Greene, Secretary, Andover, Massachusetts, and from whom literature on the Armenian question may be obtained free on application. Reading the account of terrible sufferings endured by the Armenian people one realizes a broadening of his sympathies and a better appreciation of privileges enjoyed in more favored lands. The people of all lands, however, are living in conditions far below what should prevail; but the

extreme sufferings of the Armenians especially appeal to the sympathies of all who love humanity and who hate oppression.

"Baron von Bulow, speaking for Emperor William, has declared that if the Vatican persists in its policy of sympathy with the Franco-Russian alliance the German government will retaliate on the Roman Catholics."

Illinois' Secretary of State has twice refused to issue a license to incorporate the Mount Zion Brotherhood," which "George Jacob Schweinfurth," the so-called messiah, proposed to locate at Winnebago, that State.

Late elections in Germany indicate the increasing unpopularity of Emperor William and his measures. It is thought that the existing discontent will influence the Reichstag in its action on the government's bill for an increase of the navy. The Emperor is said to cherish the hope of destroying England's claim to supremacy on the seas.

Broomhall, the statistician of the English grain trade, states that nothing but a plenteous yield in Argentine in the coming harvest can prevent an absolute dearth of breadstuffs in Europe. The world's production this year is 278,000,000 quarters, compared with 298,000,000 in 1896, and 308,000,000 in 1891—the so-called famine year.

Father Koslowski, of Chicago, has been consecrated as a bishop by that branch of Catholicism in Germany known as the Old Church, which is not under the jurisdiction of the Vatican at Rome.

The British army is to be increased by an additional enlistment of 14,000 men.

The report is confirmed that the powers have decided to blockade Constantinople in case Turkey refuses to withdraw her troops from Crete and to accept a European governor of the island; this from the Rome correspondent of the London *Chronicle*.

George Jacob Schweinfurth, the Rockford messiah, has obtained possession of 1,700 acres of land near Portage, Wisconsin; whether or not to be used for his peculiar purposes is unknown.

"London, Nov. 23.—According to a special dispatch from Berlin, received here to-day, the German government considers that the land occupied by

the forces of Germany at Kiao-Chow Bay, Shan Tun Peninsula, China, is insufficient for a naval station and proposes to enlarge its holdings there, 'diplomatically, if possible.'

'Berlin, Nov. 23.—The newspapers of this city report that Prince Henry of Prussia, brother of Emperor William, is to take command of the second German squadron in Chinese waters. Admiral Von Diederich will command the combined squadrons. There are five warships in all.'

General Sir William Lockhart, commander of the British forces in India, issued an ultimatum to the revolting tribesmen, demanding that they submit to British authority.

Joseph Chamberlain, Secretary of State for the Colonies, recently declared that the greater part of the coming session of Parliament would be given over to the government measure granting local government to Ireland.

A British force under command of Major Arnold routed Prince Idau, the slave trader, on the Guinea coast, Africa, November 14.

'St. Petersburg, Nov. 24.—The Russian newspapers urge that Russia, France, and Great Britain should occupy points in China to counterbalance the German occupations of Kiao Chou Bay, Shan Tun Peninsula.'

The United States government expended \$6,345,158 for coast defenses the past fiscal year, it is expending \$9,517,141 for the same purpose during the present year, and the war department asks \$13,378,571 for coast defense expenditure during the coming year. The government is also placing the navy upon a strict 'fighting basis.' It has recently placed orders for the largest amount of ordnance required since the Civil War.

General Blanco is reported to have used money in order to bribe prominent officials in the Cuban army, and it is stated, without success. Havana advices of the 23d are that the Captain General has been authorized by the Madrid government to spend \$100,000 for the immediate relief of the suffering peasants gathered in towns in possession of Spanish troops. Daring Cuban raids, within sight of Havana, are reported. Commercial bodies and political factions in Spain

are urging opposition to the policy of the Sagasta government in colonial affairs. They denounce customs autonomy for Cuba and Puerto Rico and demand protection for Spanish products. General Blanco firmly insists that Cuba cannot be pacified without tariff autonomy; that the success of his mission depends upon that feature being granted. The Madrid *Gazette* has published the government's decree pertaining to universal suffrage, and expects to also publish other features of the reforms agreed upon when it can do so without unduly increasing the excitement of protectionists at home and autonomists abroad. The answer of the Cuban government to the offer of autonomous terms by Spain is in the hands of Estrada Palma, head of the Cuban Junta in New York City. 'It is the action of the assembly of the constitutional government, and states in dignified and manly phrase the purpose of the revolutionary leaders to decline any proposition from Spain that does not mean complete and absolute independence and perfect freedom from Spanish domination.'

A disgraceful riot occurred in the Lower House of the Austrian Reichsrath on the 24th, growing out of consideration of petitions against an ordinance making the Czech language coördinate with the German in Bohemia. The President left the assembly, after some of the members had become involved in hand to hand conflicts. The disorderly scenes were reenacted and increased in the attempt of the President to convene the Lower House again on the 26th; deputies were removed, after prolonged scenes of turbulence and personal conflicts, until the whole assembly was obliged to retire in disorder. About nine o'clock in the evening a crowd estimated at 10,000, including a large number of students, assembled in the streets of Vienna and threatened the government with revolution, and Count Badeni, the Premier, with the guillotine. An attempt was made to attack Count Badeni's house, which the police prevented. Some citizens were injured, but quiet was finally restored. Editions of the newspapers for the day were confiscated, and many persons arrested for offering papers in the streets. A serious

riot is reported at Gratz, capital of Styria, police and military being called out to restore order, and who arrested twenty of the ringleaders.

A Turkish commission, including Constantinople palace officials and an Albanian noble, has been dispatched to Ipek to calm the Albanians, in revolt against the appointment of a new governor of Albania, the latter's predecessor having been obliged to flee on account of hostility.

Berlin advices, November 26: A dispatch to the Frankfort *Zeitung* from Rome reports that a sanguinary conflict has taken place between the French and British at Nikki in the Lagos Hinterland, in the rich Niger Valley of West Africa, where both nations are seeking to occupy disputed territory. London cablegrams concede the imminent danger of a conflict, but express doubt that such has actually occurred. The Italian version states that the British were treacherously attacked and practically annihilated. French authorities discredit the report.

Echoes from Palestine, a Christmas Sunday school program, containing exercises for all grades—Senior, Intermediate, and Primary—is now being mailed by the Herald Office. The program has been prepared under the auspices of the General Sunday School Association. Copies will be mailed to any address on receipt of a one cent stamp, per copy, to cover postage. Sunday school workers will note the announcement.

Count Badeni, the Austrian Premier, and his cabinet have resigned. Baron Gautsch has been instructed to form a new ministry. The Emperor has decreed the adjournment of the Reichsrath until further orders.

It is now stated that Germany is backed by Russia in her seizure of Chinese territory.

## Original Poetry.

### THE CHRIST LIFE.

There is a goal we all should win,  
A life of worth, of lasting good;  
Whose outward deeds reveal within,  
"Man's love for man"—earth's brotherhood.  
This aspiration for the right,  
This love, that seeks to others bless,  
Unselfish as the morning light,  
It spreads its beams from east to west.



'Tis not enough to say, "We're just."

'Tis not enough to say, "We're kind,"  
Life's deeds must speak for us—they  
must!—

Or else we're false, and weak, and blind.  
There is for man a higher school  
Than selfish natures every taught,  
Where reigns supreme the golden rule,  
Where "right" is neither sold nor bought:

Where God has touched all hearts to feel,  
And eyes to see all human need,  
And hands to work for others' "weal"  
Forever free from selfish greed.  
Where hatred is a thing unknown  
Within the precincts of that life;  
Where love and justice rule alone,  
Exempt from malice, envy, strife.

'Tis just to say, within that state  
That love abounds for human kind;  
For those that love, for those that hate,  
For those that see, and those who're blind.  
The Christlife then we sure must live,  
If we a better world would know,  
'Forgive us," Lord, "as we forgive,"  
Must guide us all our journey through.

If I would reach the higher plain,  
Where inspiration is divine,  
My brother's rights I'll first maintain—  
Seek first his good, then think of mine,  
Dear Lord, above earth's selfish sight,  
Thy hidden glories still reveal,  
Till all within, around, is light!  
And we thine own perfections feel.

F. M. COOPER.

563 Fulton Street, CHICAGO, ILLS.

## Mothers' Home Column.

EDITED BY FRANCES.

"The Hand that binds the star  
In its far center, and around it rolls  
Through space its worlds, with never halt nor jar,  
No less my steps controls.

"That same unfailing Hand  
Hath led me forth from still eternity;  
'Twill guide me onward through star-vistas, and  
I follow trustingly."

### WE AND OUR NEIGHBORS.

I WAS very much interested in reading the child's relation to the Bible. I believe any subject can be made so common that it does harm. Even teaching children to be straightforward, manly, and honest, if kept before them at all times, is apt to lead to one of two extremes, either it gets so tiresome that it has no effect, or it makes the child conceited. He will seek opportunities to do something noble to get praise. He will watch his mother's face while he tells, and sometimes exaggerates a little, and if she does not praise him he is disappointed; and if (as most mothers do) she praises him he feels quite a hero, and starts out to find another chance to make a display.

In my observation I have noticed several cases of this kind. One was a good, conscientious woman. She told me she never lost a chance to give her son good advice; never passed by him without encouraging him. So at the age of thirteen or fourteen he no

doubt had found out he was a most excellent boy, so he decided he would study for the ministry. At seventeen he got a permit to preach; filled several appointments. At eighteen or nineteen he stopped school and the ministry, and here we draw the veil.

I have in mind another very excellent neighbor, whose little son was quite an example in the neighborhood. He went out one afternoon to play with two other little boys. One was not a very good boy, for he would swear. In a short time the lady came over and told me that her son came home because that boy took the name of God in vain. He said he did not mind swearing quite so much, but he would not play with boys who would do that. His mother was very happy and proud of her child. When the youngest of the three was asked, "Why did E. go home?" the reply was, "O, because G. would not let him be man when we were playing horse."

Another child in a family of several was held up as a pattern to the others for being trustworthy and prompt. When school was out that child would not take the time to speak to anyone, but would run all the way home. The rest were like other children, they would be several minutes behind, when they would get a lecture for not being prompt like brother, when brother would be all smiles, and run faster the next time. Those were all excellent people, and are like all who do the best they can and encourage their children in doing right. But I believe too much encouragement amounts to praise, and the child seeks opportunities to make a display and to court praise more than from principle. I think most teachers have more trouble with those children that are considered so good at home because they expect praise and to be held up as models. When that is not done they rebel and are unhappy because their training has made them expect notice. I believe principle and honesty should be taught. There are good opportunities now and then when it is wise, and will do a great deal of good, but like all other good things should not be made common. Children should not be praised every time they do right. They should be made to feel that it is no more than their duty and we expect it of them.

It is never wise for us to tell the good qualities of our children, for we do not always know. The weakest mothers are those who think they have the most perfect children. They tell about their noble traits when everyone else knows they are no better than the average. One lady said to me when her daughter married it would be a lottery, but she did not think it would be so with the girls who married her sons. At that time I knew her oldest son was a hard drinker, but that was kept from her. Example is the best teacher. Let the child know you do right because it is right; that you could not be satisfied with yourself were you to do any other way.

There is a great deal inherited that is almost impossible to change. I think every one who has raised more than one will admit there are no two alike. There is also a great deal in associations and surroundings, as

well as home influence and training. We should never compromise with wrong. We should insist on being obeyed at home, and stand by the teacher when there is any trouble at school, even if we think the teacher is a little to blame. We do not know the particulars. The teacher is not apt to punish without cause, and it is our duty to insist that they do not break the rules of the school. And when they go out in the world they will be better and more law-abiding citizens. MRS. H. B. TORRANCE.

### PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR DECEMBER.

Thursday, Dec. 2.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Thursday, Dec. 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Thursday, Dec. 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Thursday, Dec. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Thursday, Dec. 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor  
Address minutes and notices of conventions, etc.,  
to "Editors Herald, Lamoni, Iowa.")

### A WORD TO SUNDAY SCHOOL SUPERINTENDENTS, TEACHERS, AND PARENTS.

BY FRANCES.

While writing a word for the children  
Of encouragement, good in its way,  
There comes just a thought for those older,  
We hope is not out of the way.  
'Tis the thought thus expressed, you remember,  
Of "Line upon line," being good—  
"Here and there," just a word of reminder,  
If win in the contest we would.  
'Tis a world of temptation and conflict,  
For them as for us older grown;  
But Jesus will ever remember  
To aid and to succor his own.  
Yet one thing must not be forgotten,  
In fitting their boats for life's sea,  
He calls with imperative mandate,  
That you his tried helpers must be.

Each day for us comes a beginning,  
 Each morning his mercies are new,  
 And softly as cometh the evening,  
 We may count them as drops of the dew.  
 They call with a voice never ceasing:—  
 "Come higher, come nearer my throne,"  
 So you to your children, your scholars,  
 Must act as Christ acts to his own.

Just a word now and then in its season,  
 A planning of when and of how,  
 The gathering an offering for Jesus,  
 The directing aright of the prow  
 Of each little boat which is sailing  
 Life's sea, where the storms beat and break,  
 That you, with God's help, act as compass,  
 Pointing true to the path they should take.

If the call thus to act as His helpers,  
 In saving a lost world from sin  
 Is worthy; O then, we entreat you,  
 With zest and good will enter in.  
 Enter into this labor by aiding  
 The children an offering to bring,  
 To help spread the gospel of Jesus,  
 Our Savior, Redeemer, and King.

#### THE CHRISTMAS OFFERING.

AS THE Christmas tide is fast approaching, we are meditating over many things that always come therewith. The entertainments, the feasts, the gifts—all have their time and place. But for many reasons the uppermost in our mind, this year, is one of our gifts—the Christmas offering.

When last year we reached the mark for which we had so long been working, the one thousand dollars, we thought if so much could be done and so few, comparatively speaking, helping do it, what could be accomplished if all would aid in it. The "offerings" of last year would keep about four missionaries in the field. This year we have thought to double it, or even more. Nor do we think we are extravagant in our expectations, for as far as we have seen, many more than twice as many schools are taking up the Christmas offering work, and if not neglected during the year will amount to several times the aggregate of last year.

Superintendents, are you giving due attention to the "offering" work in your school? If you have done nothing yet, begin at once. There is time enough to do considerable yet.

Teachers, keep a small book in which to record each child's offering from Sunday to Sunday, together with a brief note telling how the child earned or procured it. This to be read in class time occasionally. This is a very successful way to maintain an interest in the work.

Parents, are you assisting your children and their teachers in this work? We trust you are. Let each family, class, or school put forth an effort, and see that they do their part.

Our esteemed sister and colaborer, Sr. M. Walker, has for years earnestly and unceasingly labored to make the Christmas offering movement what it now is. Her efforts should be gladly seconded by all, and the call for offerings meet with a hearty response.

Other articles upon this subject give you the benefits and necessity of this movement.

We give it our full indorsement, and earnestly urge that every person of the families of the saints, infant, youth, or aged one, should find their names on the roll with an offering. Do not hesitate because it is small. God knows your circumstances. The "widow's mite" was greater than the wealth of the rich men. Let us *effectually* sustain our missionaries in the field and the Christmas offering is one of the ways of doing this.

Your brother and colaborer,  
 THE GENERAL SUPERINTENDENT.

#### ON CHRISTMAS OFFERINGS.

Each of us, for good or ill  
 Is influenced by another's will;  
 'Tis no less true that every one  
 Is shaping the course another runs.

JUST stop a moment, to think of it! You teachers, officers, and parents of Sunday school children, do you fully realize that the powers are in your hands to make a grand success of offerings this year?

Your opportunity is here! Christmas is nearing, and we must roll up a good \$2,000 this time to present to our missionaries! It all depends on you and your enthusiasm. The little ones are ready, willing—yes *eager*, and it only remains for older and wiser heads to plan the ways and means to make the opportunities, and then see that they are improved—and success is assured!

How good will be the victory; and amid the general rejoicing which will surely follow the announcement of the grand total, would any of us wish to feel, 'way down in our hearts, that we did nothing, said nothing, or moved no one else to energetic action in this universal effort at Christmastide?

Ah! with our greater powers, if we but coupled the eager *will* which animates even the least of Zion's Hopes in regard to these offerings, the heart of our good Bishop will swell in anticipation of the good it will accomplish, and his eyes fill with tears as he thinks of the many sacrifices made, the little arms tired, the patient little labors, and the faithful waiting and watching of the little toilers in the Master's vineyards; and he will feel a touch of reverent gratefulness to the teachers, and parents of these little ones, who have thought and labored for this good result.

How eagerly the little ones watch for the Blue *Hope*, and they feel so well repaid for their care and consecration as they read their little letters and receive the kind words of praise and appreciation from the editor! And, above all, how proud they are of the *grand total!*

Parents, teachers; do you know that since the last Christmas time there have been elders and ministers sent out to tell the people of the glad gospel message whose hearts have in some instances ached with the knowledge that the loving wife and loved children at home are almost in want—lacking of comforts; and in other cases, he toils on, in ignorance that such conditions prevail at home; his patient, sacrificing wife preferring to struggle along rather than unfit the absent missionary for his labors by a recital of her trials?

These are painful, sad facts; but they are *facts*, nevertheless. And *now*, that your attention is called to these things, the opportunity to help *comes to you*, and thereby the responsibility for *your share* is laid upon *your* shoulders! You cannot—you *must not* shirk these duties by saying, "O, the little I can help cannot go very far. Some one else will see about these things." Your responsibilities must be met and shouldered by *you*, and cannot be shifted to another.

By tithes, prompt and generous; by offerings from hearts *filled* with desires to help; by encouragement and assistance given to the children, in preparing and giving their Christmas offerings, let us go at this matter together and astonish even ourselves with the grand result!

Remember the cheery old sea call, "A long pull, a strong pull, and a pull all together!"

"There are battles in life we only can fight,  
 And victories, too, to win;  
 And somebody else cannot take our place,  
 When we shall have 'entered in.'  
 But if somebody else has done His work,  
 While we for our ease have striven,  
 'Twill be only fair if the blessed reward,  
 To somebody else is given."

AUDENTIA ANDERSON.

## Letter Department.

PITTSBURG, Kan., Nov. 14.

*Editors Herald:*—Seeing the request of Sr. Mary Hawley of San Francisco, California, in last *Herald*, that prayer and fasting be offered in behalf of Sr. Case on the first Sunday in December, we also desire that all the saints who will to please make mention of our poor mother in their prayers on that day; she has been afflicted for sixteen years. Pray that she may be restored every whit. Nevertheless, let the will of the Lord be done. We desire that she may be relieved of her affliction by the power of God.

SR. MISS FLORA DAVIS.  
 MRS. LUELLA WEST.  
 BRO. ALBERT T. DAVIS.

TUNCURRY, N. S. W., Sept. 21.

*Editors Herald:*—In observing the numerous "jots by the way" it reminds me that others, beside myself, are anxiously watching the movements of the work in this far off isle of the sea, and are made to rejoice with us to know that the Lord is adding to the church occasionally. During the last few months a wave of progress has reached this part of the vineyard, and about thirty-six "whose hearts the Lord opened," have attended to the word by which they were initiated into the family and fold of Christ. This gives us exceeding great joy, to realize that the gospel still comes with power, demonstration, and much assurance, and that the seed sown, often amid tears and anxiety, is not always lost. One man greatly desirous of knowing who had authority to baptize him, heard an audible voice at midday, saying, "He who has brought you the gospel is the one to baptize you." This was enough. Another gentleman, at midnight, while meditating whether he would join the church or

not, heard a voice saying, "This is your last chance." These men are now rejoicing in the truth, and at their confirmation the Pentecostal promise was fully realized, and with inexpressible joy we all rendered our feeble thanks for his boundless grace. This is the bright side of affairs.

On the other hand Satan is working hard to deceive and lead astray the children of the Lord, and to a certain extent has succeeded. Some occasionally lose sight of the true riches, and drift away into the ways of the giddy, ungodly world. In smoking, dancing, card playing, sweeps, drinking, and a little swearing, some see no harm; but for all that, apparently, harm comes out of such conduct, and hinder the progress of righteousness. A child sees no harm in a pretty striped or spotted snake; but if he comes too near, death is sure to be the result. As saints we should touch not, taste not, nor handle the unclean, which defiles the body and destroys our usefulness.

Sr. Butterworth has been located here for nearly a year, and to say that the saints have been generous is putting it mildly, when we call to mind the saintly like manner in which our wants have been supplied; and our hearts are made glad to think that our lot has been cast in such pleasant places. Our stay here has been one of the oases in life's journey, which greatly strengthens one to move steadily on in the battle of life. Words cannot express our thankfulness; but we know justice will be meted out when every man is rewarded according to his works. A few weeks more and we will be off for our old home in Victoria.

In bonds,

C. A. BUTTERWORTH.

ARTHUR, Ont., Nov. 10.

*Editors Herald:*—I came here October 22 by request of president of mission and district president, Apostle R. C. Evans and High Priest R. C. Longhurst, to organize a branch. Elder Daniel McGregor and his wife having labored here for nine weeks, and as a result of their labor, along with the assistance of our worthy brethren, George Boshlen and J. L. Mortimer, twenty-five precious souls have been added to the fold during that time, and two more since I came. Others are deeply impressed that we have the truth, and will no doubt obey ere long. The people seem to be ripe for the truth; the seed sown years ago by Apostle J. H. Lake and Elder James McIntosh, is now beginning to take root and grow.

On Sunday morning, October 31, we met for prayer service at the home of Bro. Adam McMullan, the sweet Spirit of God manifested itself in power in tongues and prophecy, to the edification of all present, and to the setting apart of Bro. George Boshlen to the office of priest, Adam McMullan a teacher, and Thomas Berry a deacon. We had a time long to be remembered; both saints and some not of the church felt the Spirit's presence.

On Monday the saints met at the home of Bro. Boshlen to complete the organization. Bro. John Taylor, vice president of the district, being present, was chosen to preside.

The name of the branch is Arthur branch.

Elder McGregor and his wife, and the writer have organized a Sunday school, to be known as West Luther No. 1 union school. Elder McGregor leaves to-morrow for Toronto and Cameron, so I will be left alone to fight the battle with the assistance of the new officers. Bro. Boshlen preached his second sermon last night and did well. Pray for us that we may be able to overcome self, and at last find rest with the pure and the good.

Your brother in Christ,

S. W. TOMLINSON.

COUNCIL BLUFFS, Iowa, Nov. 12.

*Editors Herald:*—For some time past our branch has had much of the presence of the good Spirit, and we are thankful therefor; and our beloved pastor has also had a goodly measure of the heavenly manna. On last Lord's day eve he spoke on the parable of the sower; and among other things he claimed that while the seed-sowing was very important, it was also important to note carefully the results produced on the hearts of those who claimed to have been the recipients of the good seed, or word. He spoke of different ways in which people were affected by preaching, and suggested that many mistakes has been made in admitting persons into church relationship before the good seed had had time to produce genuine repentance or reformation of life. He further insisted that in our efforts to bring souls into relationship with Christ, not only should the first principles be taught, but the candidate should be fully acquainted with all the duties that he will be called upon to perform.

I think the position is a logical one; and I am sure that the neglect to teach practical duties, and placing too much stress on faith, repentance, baptism, and laying on of hands, has produced a class of members of the church who, while they were theoretically sound, were spiritually cold as a wagon tire in winter, and practically a dead weight on the church.

Many of the ministry go to an old branch of saints and for an hour and a half drill them on first principles, when every one of them is well versed in all the initiatory rites of the church; but perhaps a large number of them have no family altar at home, neglect the communion, prayer meetings, and other duties that they should perform. When I think of this, I am reminded of the young preacher on his first trip. He had two places to preach; at one place all were sinners, at the other, saints. He first found the saints, and to them he said: "O generation of vipers, who hath warned you to flee from the wrath to come?" And he surprised the sinners by the promise: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

But, all levity aside, Brother Editors, I feel that if we made it a rule to teach the people there is something else to do to gain the celestial glory besides giving a formal assent to the truth, and yielding a perfunctory obedience to the requirements of the gospel, they should be taught: "Add to

your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."—2 Peter 1: 5-7. And if we do these things we shall not fall; but he that lacks these things is said to be blind, and to have "forgotten that he was purged from his old sins."

I am confident that if more pains were taken to thoroughly instruct after baptism, in regard to the practical duties of the Christian life, there would not be so many to say they had not felt the Divine Spirit move their hearts, after years of life in the church.

There are so many soul-cheering and Spirit-reviving themes that the preacher cannot fail to find abundance of seed to sow in the soil prepared by those who are obedient and truly repentant.

May God show us the right, is my prayer, in Jesus' name. Amen.

The son of our beloved pastor is lying low with membranous croup. Others are well, so far as we know.

Yours in the faith,

J. S. STRAIN.

FREMONT, Neb., Nov. 21.

*Editors Herald:*—Subsequent to my three weeks' vacation I have visited Wheeler, Carson, Persia, and Crescent City, in Iowa; Nebraska City, Bennett, Omaha, and Valley, in Nebraska. Have preached forty-eight sermons, congregations at times were fair, at other times meager; muddy roads, dark nights, prospect of, and falling rains appeared to be the hindrances. There may be some excuse for delicate sisters failing to face a light rainstorm, or plod their way through dark and muddy streets, but it were distressing to know that stalwart brethren fail to put in an appearance at stated branch meetings, because of such slight hindrances, especially so when occasionally a sister evinces the courage of overcoming these slight hindrances; and not unfrequently one hears of those that are laggards in branch duties being most conspicuous at reunions. But with the loyal and true hearted Latter Day Saint, religion is a matter of conscience, and such an one is not ebbing and flowing in tide fashion, evincing an outward zeal in duties that may be pleasurable, and studiously avoiding, under some silly or unheard of subterfuge, that which may not be quite so pleasant; for it does not require a large amount of brain power to formulate excuses to justify negligence. But as the negligent are studious to find excuses, etc., the ever diligent saint is studious with a corresponding anxiety to do a little more each day for the Master if possible, and though the difference between the negligent and the diligent may not be very visible in the meantime, the difference will be visible enough in the day of retribution.

Paul was so beloved at one time by somebody, that had it been possible they would have plucked their eyes out for him; but he lived to see the time when such (as it would seem) liberal souls became enemies to him. Could it be possible that they lavished their

hospitality upon him to purchase his influence in their interest, and when he failed to show them favor, they became hostile? Let the reader judge, and you may be greatly aided in reaching a decision by a due consideration of events narrated in 2 Corinthians 10: 7-14. And it will prove beneficial to the most devoted Latter Day Saint who may find that it often requires more actual courage to do the right than to get inveigled in the meshes of wrongdoing. We like favors, but may fear frowns, but anything savoring sycophancy is adverse to ministerial dignity, and he who would transcend it, for present prestige or advantage would likely do worse to have prestige thus secured perpetuated.

The meagerness at a Sunday evening gathering at ——— was attributable to some members attending a popular place of worship. Why is it thus? I was glad to note a change at Omaha for the better. There are sweet singers there under the leadership of Bro. John Suttles. There were fifteen the last evening I spoke, sending forth melodious sounds, which was highly creditable to the leader and his coworkers. I don't claim to be a timeist, or in any sense a musician, but surely Bro. Suttles and his choir were on time on the above evening, with telling effect for good. I was benefited in attending the Sabbath school at Omaha. Discipline, order, reviewing lessons were good—very good. Young brethren and sisters at the front. God bless and keep them. The labors of Bro. F. A. Smith and others in Omaha have been effective for good. Nor was the discussion between the Rev. Savidge and Bro. T. W. Williams wanting in beneficial results for the cause. The labors of the latter brother have been effective for good in other localities, yet the good brother has not pleased everybody.

It would be a great benefit to the church if a greater interest was evinced in singing in other branches, for those having a talent for singing are under the same obligation for utilizing that talent for the good of the cause as the elders sent to preach. It is distressing to hear poor singing in a branch, especially so when a glance over the congregation will reveal those possessing musical talent, yet failing to utilize it for the good of the cause, through some trival matters that never should prevent Latter Day Saints from cooperating according to the gifts and calling of God unto them, for the building up of the cause we all claim to love. It is high time we should be men and women in understanding and children in malice, so work together in unity.

I find Sabbath schools in every branch visited, hence have some conception of the prosperity of Sabbath school work since 1868, when a Sabbath school was organized in Council Bluffs branch—one among the first in the Reorganized Church—which still survives, under the superintendency of Bro. C. Jensen, who is certainly adapted for such work. And I think diligence is required of all in work for which they are best adapted, ever seeking God's grace to strengthen, and his Spirit to guide. I heard some fine singing in Persia and Salem branches; Wheeler,

Carson, and Crescent are making good efforts in this direction. The Nebraska and Council Bluffs branches could and should improve.

I sincerely hope there will be a ready response to the call of the business manager that the desired increase of the circulation of the *Herald* may begin, and not stop short of ten thousand, and that the *Autumn Leaves* list may swell at least to seven thousand, with a corresponding increase for the *Hope*. Think of one dollar a year for the *Autumn Leaves*. We have heard much in the past about a tumbling in the price of our church literature, and now the tumbling process has commenced, let us rally to the help of the Board of Publication in their efforts to give the world a cheap literature, and practically demonstrate our belief that sacrifice brings forth the blessings of heaven.

"Current History" and the "Religio's Arena" are great acquisitions in the *Autumn Leaves*. I cannot see how any Latter Day Saint can do without it. Why, each number is a young encyclopedia. Long, long may it survive.

In bonds,

JAMES CAFFALL.

GRAND RAPIDS, Mich., Nov. 15.

*Editors Herald:*—Since last writing, the work has been onward in our city. Elder J. M. Baggerly has assisted in the three weeks' effort put forth here, and has been successful in arousing quite an interest among both saints and outsiders, as quite a number of strangers have become interested through his preaching. Bro. Baggerly fills the bill splendidly as a boy preacher; being small in stature, and so boyish looking, the people are led to wonder and seem astonished when they hear him. Saul was ahead and shoulders above his fellows, of the strong, stalwart stature; but he never was able to throw stones like little David.

The work is growing wider and deeper here day by day.

The entertainment given, Saturday night, by Sr. Fern Griffiths' Sunday school class was just perfectly grand. A large gathering was present to enjoy the well-directed efforts, as each scholar seemed to be on time in every spot and place; the singing was so sweet by times that it made one feel as though they were being hushed by the lullaby of the bright train that sang to the shepherds on the plains of Judea. The class certainly reflected the good talent and taste of their worthy teacher.

R. E. GRANT.

WEST FARMINGTON, Ohio, Nov. 14.

*Editors Herald:*—Since last writing you I have been very busy. I baptized one old brother at Locust Point before I left there. Came home to Kirtland, dug my potatoes, and got a load of coal for winter, and then came to this place. I have been holding meetings all I can, but with so much rain, the weather and roads are against us. Quite a good many are interested, and I have baptized four here, and others are nearly ready for the water. Brn. Earnest and Wesley Fishel have done a good work, preaching and writing, to show the people the truth.

The heaven is working, and God's kingdom is spreading far and near. I have lots of places to work in now. The lives of the saints, and what kind of a light they have, tell wonderfully to convince sinners of the truth.

In bonds,

F. C. SMITH.

ARGENTINE, Kan., Nov. 13.

*Editors Herald:*—The prospects in this part of the field are very good. We hold regular meetings every week; an excellent spirit prevails, and almost a perfect unity exists among the members. We are also holding regular meetings at Rosedale, where we baptized two excellent ladies lately, with others standing at the door of the kingdom. We also preach frequently at Mariam and South Park; at both of which places we have succeeded in making friends to ourselves and the cause we love so well. Doors are opening for us upon every hand, and it seems that God is sending his angels before us to open the way and prepare the hearts and minds of the people to receive the message of life as restored from heaven by holy angels, according to the scripture; and we are aided by the divine Spirit to unfurl the banner of King Emmanuel. Our hearts are filled with love, and our minds with light, to our full satisfaction.

And not a wave of trouble rolls  
Across our peaceful breast.

Brn. F. Parker and Omer Hughes have been of excellent service to us in our labors.

F. C. WARNKY.

SEDALIA, Kentucky, Nov. 15.

*Editors Herald:*—The conference of the Kentucky and Tennessee district is a thing of the past, but we are rejoiced to report that it was a fine one—the very best ever held in the district, so reported. The local force of saints, with large representation from nearly all parts of the district, were present. The reports show sixty-seven baptisms and eight ordinations during the past four months, evincing that the social and spiritual strength of the work is rapidly increasing. The business was disposed of without a jar. The social service on Sunday was very good and marked with the Spirit's presence. Bro. Cook, the Bishop's agent, preached on Saturday evening, with his mantle on. Sunday forenoon the writer occupied. In the afternoon Bro. Henson delivered one of his characteristic sermons. Bro. D. W. Cook was ordained an elder and C. Harris a deacon at the social meeting. The few families of saints deserve great praise for the royal manner in which they cared for the conference. It was certainly made manifest that the spirit of the gospel unifies and makes Zion one. I hope that every one in the district who bears the priesthood will go to work under this good influence, and "thrust in their sickles and reap."

Bro. Sory, of Memphis, was with us, cheering and comforting many with his testimony. The next conference will be held at Foundry Hill; time to be set by president of district.

To arrive at the truth we should spare ourselves no pain, but certainly inflict none on

others. Quarrels will never advance our cause; and to persecute is no way to convert men. No man is stronger than his weakest point. Temptation will find it sooner or later, and his strength will be tested. The Lord has very little good for a man who has to tell how good he is before the people find it out. God expects them to find out his true character from the life he lives. Let us all strive to live as becometh saints in the bonds of charity and peace, and the victory is ours.

We are still in the faith, and doing the best we can under the circumstances.

Yours in bonds,

T. W. CHATBURN.

CLITHERALL, Minn., Nov. 22.

*Editors Herald:*—I am still in the faith and rejoice in the blessings of the gospel. My ministry was hindered during the summer by sickness; so much so that I was forced to leave my mission the first of August. Many thought my work was about done; but I am thankful to our heavenly Father that my life is still preserved, and that on the 15th day of August, when Elders J. R. Lambert and S. Ackerly administered to me I was instantly healed. Since that time I never felt better, both in body and spirit.

I visited the saints in Missouri and Kansas, and enjoyed many blessings of the Master while with them. Kansas was my first mission field, and to say that I enjoyed my visit there is only putting it in a mild form: for I met a number that I brought into the church twenty-one years ago. Some cried, others laughed, and some could not speak at all at first. I was indeed glad to find them still in the faith and enjoying the love of God that came to them when they first obeyed the gospel. Where I used to preach in dugouts and sod houses now stand good comfortable schoolhouses, in which our present missionaries can preach Christ and him crucified in power. Thank God for his goodness. I had the pleasure of meeting some who were healed by the power of God under my hands twenty years ago, who were not members of the church and are still outside, but it is not their fault. May the good Lord open the way for them yet, is my prayer. I was well received by all I visited while there, hence I mention no names, as all are dear to me by the ties of the gospel. The only thing I regret is that I could not visit all; being called back to my own field to look after its interest is what hindered me from doing so. I hope none have taken offense.

The work in my mission is growing slowly but surely. All seem to enjoy the blessings of God. I married a nice young couple on my fifty-fourth birthday—the 11th of this month. The parties made happy upon that occasion are Mr. Ben Whiting and Miss Lizzie Thoreson, both of Clitherall, Minnesota. There were about a hundred people present, and the many valuables presented to them are too numerous to mention. May they have a long, peaceful life is my prayer for them. I returned to Audubon and found Sr. Way almost at death's door; but through the ordinance of God's own appointing, she was healed. This made our hearts rejoice.

Our church building in the town of Audubon is inclosed, and we hope to get it in shape for use this winter. When finished it will be a credit to the saints in that part of the mission; and will speak in praise of those who have sacrificed in that direction. My co-laborers are busy and pushing ahead as best they can.

In the faith,

I. N. ROBERTS.

HOLDEN, Mo., Nov. 16.

*Editors Herald:*—The work in Holden is in better condition and a better state of feeling exists among the saints since the elders from Independence labored here. Elder H. H. Robinson preached some faithful discourses, which were instructive. He was followed by Elder G. H. Hilliard, on the subject of tithing—the latter being the best we ever heard. The speaker held the attention of the congregation so close that the dropping of a pin could have been heard. If all the saints whose names are enrolled on the church books were as faithful in duty as that brother, the spirit of God would be with them, and they would all be of one heart and mind. Elder Hilliard is the best exponent of the gospel I ever heard, and his sermons had a beneficial effect on the saints.

The Master has said, "If any man will come after me, let him deny himself, and take up his cross and follow me." There is a good deal implied in the language above quoted. If every professed follower of Christ would deny himself some indulgence and use the means employed for such in promoting the interests of his cause, making it the ruling principle of his life, the cause of God would receive an impetus that would send it on and on, until it reached the desired end. The present is ours to improve; if we will, we can do much to aid the work. The old Scotch proverb says, Many little make a mickle. With the sum of our little we can send out an elder into the field, whose heart is in the work, that others can have a chance given them to obey the gospel. When we have done this, let our prayers ascend to God that his ministrations may be blessed, then we will have done our part and God will do his.

Finally, let our prayers ascend to God for all whom he has chosen to be his standard bearers, that he may inspire them with zeal and confidence, and to this end may all work, that the speedy redemption of Zion may be accomplished.

E. B. FARRAR.

MAYSVILLE, Ark., Nov. 20.

*Editors Herald:*—I have just returned from a trip south. I left Maysville, September 7, visited Coalgate, Indian Territory, held a meeting at that place, and baptized three. I enjoyed fine liberty in presenting the word to the people, and was well cared for by the saints; they looked after my temporal needs while I ministered to their spiritual wants. At Paul's Valley, Indian Territory, lives a worthy and faithful couple, Bro. and Sr. Blackwell. I held meeting in a hall; had good hearing. I then held services at a schoolhouse eight miles east, with a fair hearing and some interest. I visited my

brother Andrew at Oscar, where I once lived four years; here I had the pleasure of again preaching to my old neighbors and friends; had excellent liberty in all my efforts.

I then returned to Paul's Valley and remained a few days, assisting Bro. Blackwell in fitting out a rig to travel with; and on the 6th started with buggy and team a distance of two hundred and fifty miles through Indian Territory alone. On my way I stopped at a store at Rock Crossing on North Canadian River, to see if I could stop over night. The men in the store were busy and said I could not stop, as they were not prepared to keep travelers. It was night; I insisted. They said they were only camping. I told them I could camp with them. Then I was told that they were not only campers but were Mormons. I then told them I was a Mormon preacher. The next question was, Utah or Reorganized? I said "Reorganized." They were members of the Reorganized Church, and after the usual handshaking took place I was made welcome to the home of Bro. Perkins and sons. Those men I found to be firm in the faith and doing a good business, dealing in drugs, dry goods, and groceries. I stayed all night, but could not stay longer, as I was on my way to Choteau, to hold meetings. On the morrow I bade them good-bye, but not until they had remembered that an elder needs an overcoat and other clothing, as well as money to pay expenses. I promised to return as soon as possible. May the Lord bless those brethren in spiritual and temporal blessings.

I went over the country for three more long days and landed at Bro. and Sr. Snodgrass' at Chouteau; held three preaching meetings with poor congregations. Spent several hours with this noble family in pleasant conversation, after which we bade them farewell and started for Maysville, landing home safe and sound. Found all well at home, and a happy welcome by saints and many brethren. Will preach at saints' meetinghouse on Sunday night.

Now in conclusion, a word to all saints in my mission field: When I got home I was met by my little ones all happy and glad to see Papa; the saddest picture I ever saw, they were all barefooted and ragged. They had to quit school as soon as the weather became cool. Now, dear saints, this is a sad picture, but not overdrawn. Do try and send in your tithes. May the Lord bless us all.

S. W. SIMMONS.

THURSTON, Neb., Nov. 22.

*Editors Herald:*—I came to this place November 8 in company with Bro. Joseph Sumner, who lives six miles north of Lyons, Nebraska, where I held meetings for a week, with small audience but good interest. I don't know that I did any good unless I strengthened the family of Bro. Sumner. I enjoyed my visit; they are a noble hearted family, including Bro. Arthur Sumner, his brother.

I commenced meeting at Thurston the 10th; the house is crowded every night; it is a large schoolhouse, and there is not seating capacity for the audience. The interest is

good, and the Lord is blessing my efforts, and the Spirit is with me, and is moving out on the people and drawing them near the Lord. And, dear saints, that same spirit of love and joy that the Lord blessed me with last fall when I was in the city of Camden, New Jersey, is with me here, and while presenting the truth to the people I see that same light on many faces in the congregation that I see on the faces of the saints. It is encouraging, and I feel as though the Lord is blessing my efforts. When I look over the audience and see so many honest souls that are in the dark and worshiping God with the best light they have, my soul yearns for them that they may see the grandeur of the gospel and obey before it is too late.

Last night at the close of the meeting I sold five of the Book of Mormon, which I order to-day; one of the books was for a Lamanite brother, or may be some day. His father is a white man. He is a bright young man, and if he sees the gospel in its pure light he can do some good with his people. I believe the time will come that the Book of Mormon—their own history—will be the book that will convince them that Jesus is the Christ.

We have one name for baptism next Sunday—a noble, gentle-spirited young lady—a school teacher near Thurston. She says there is something to think about in this gospel. She will be an honor to the church, because I think she will be a worker. There may be more good with her next Sunday. We have got an organ, and our noble sister, J. E. Butts, is organist, she is one of the sweet singers of Israel. I am stopping with Bro. and Sr. Butts, four miles east of Thurston; they are as kind to me as though I was their brother indeed, and they seem as though they are my brother and sister. Dear saints, remember me before the Lord, that I may have God's Spirit with me, that I with you may continue faithful to the end of this life, and then when called to depart, that we may hear that welcome plaudit, Well done, good and faithful servants.

W. A. SMITH.

CREOLA, Ohio, Nov. 24.

*Editors Herald:*—I arrived here on the 21st inst. and found the little town in great excitement over the sad misfortune of the little daughter of Bro. and Sr. A. B. Kirkendall.

Within the infinite dealings of God we see many things hard to understand; but this one seems to be the most difficult. We cannot believe, as some do, that cruel death is inflicted upon the sweet, innocent child to remind the parents of their remissness. All who know Bro. and Sr. Kirkendall would pronounce this visitation very unjust, from that point of view, for we have few saints in the church whose influence for good among all classes excels theirs. One hour's acquaintance with them induces one to believe their acquaintance has been life-long.

On the 20th little Merl, with some other children, were playing around a fire about ninety feet from the house, when her underskirts were ignited, and by her running to

the house fanned the flames, which were only extinguished by the frantic stricken mother wrapping her in her own garments until receiving severe burns, she drew the suffering body to the rain barrel and put the flames out.

As soon as she was brought into the house she called for Papa to administer to her, which he did; but he could not, with all the faith and anxiety of a devoted father, receive that earnestly prayed for assurance that she would ever recover.

When I first saw her she looked cheerful and pleasant in the midst of this awful ordeal. I could not think for a moment she would have to succumb to the demands of death; but after administering to her my hopes of her recovery became clouded. She was burned almost to a crisp, from her ankles to her neck. About two o'clock the next morning she peacefully passed away without the least sign of pain, while uttering a prayer for her parents.

Bro. James Moler being her favorite among the elders, was sent for and gave a very encouraging discourse from the text selected by the mother: "Their angels do always behold the face of my Father," which none could more appreciate than the bereaved ones.

On Tuesday she was conveyed to her last resting place amid expressions of sympathy seldom witnessed on like occasions. While standing around the new-made grave, and viewing for the last time the cold remains of what was once a blooming flower in the unbroken wreath of a griefless family, we felt in the midst of it all to praise God for the glorious promise that some day we can embrace this darling, where devouring fires cannot rob her of life. Then and not till then, will the mysteries of death be fully elucidated, and every dispensation of God—be it ever so hard to bear in this life—be held in highest praise.

We are about to enter into a discussion with Elder Cole, of the Hedrick faction, providing he will be as willing to debate as some of his members here seem to be. Elder James Moler is to be our defender.

Elders Frisbie and Haldeman of the Hedrickites came to Coalton a few months ago and waged unrelenting war against the Reorganization. Armistice was shortly effected, but since that, civil war has broken out among them, which will likely result in the disruption of their autonomy. More anon.

Yours for the right,

F. J. EBELING.

## Conference Minutes.

### EASTERN WALES.

Conference convened September 30 and November 1 and 2, 1897, at assembly rooms, Lydney; F. G. Pitt was chosen to preside over the business sessions, T. Jones secretary, Lucy Allen assistant. Branches reporting, Nantymoel, Nantyglo, Penygraig, Lydney, Cardiff, Aberaman. It was suggested and ordered that at the next conference branches shall report on the printed blanks. The dis-

trict president, T. S. Griffiths, submitted his report. Elders reporting, D. Davies, J. Lewis, J. O. Evans, J. D. Jenkins, J. Jenkins, T. Jones, J. Jones, T. Gould, J. G. Jenkins; Priests, W. P. Cox, E. Lewis, J. Salathiel, O. J. Williams, D. Edmunds, E. J. Trapp, F. Bevan; Teachers, D. Jones, C. Kellsley; Deacons, F. Powell, J. Thomas. Bishop's agent's report was read, also the district treasurer's. Both reports referred to an auditing committee, and their report was accepted. The district secretary's bill of 3s. 4d. for stationery was ordered paid. Recommendation from the Aberaman branch that John Roper be ordained an elder was referred to a committee, T. Gould, J. D. Jenkins, and F. G. Pitt. The ordination of Bro. Morgan, deferred till this conference, was indefinitely postponed. The minutes of the council of district officials held at Cardiff, December 26, 1896, was read. The ordinations of Brn. Jones and Trapp, and the organization of the Nantyglo branch were indorsed, but the remainder of business done at said council was withdrawn. A motion was presented that this body request the authorities of the church that A. N. Bishop be appointed missionary for the Eastern district of South Wales. This was deferred until next sitting, because the means of sustenance are so weak. The motion adopted April 24, 1897, that J. D. Jenkins, missionary for Wales, was only to be sustained by two branches, Penygraig and Nantymoel, for half his allowance was rescinded; and voted that the whole district heartily support the brother in the proper source; viz., the Bishop's agent. T. S. Griffiths was sustained district president, and his assistants, Brn. Gould and J. D. Jenkins. A vote of thanks was tendered them for their labors. Bro. Pitt was authorized to select a presiding elder for Nantymoel branch so as to release the missionary's hands from branch services. A vote of thanks was heartily given to the brethren and sisters of Lydney branch for providing for the visiting saints. The district secretary was authorized to supply the branches with blank reports before the next conference. Voted that next conference convene at Penygraig branch, the Saturday preceding the Mabons Monday in March, 1898. The missionary in charge of the European mission and his coöperator, Bro. Pitt, were sustained. All the spiritual authorities of the church were upheld. Bro. Pitt offered some instructive teachings to the ministry of the church, the best means to further the work and to conduct all meetings in an orderly manner. John Roper was ordained an elder. Preaching by Brn. Pitt and Gould.

### FREMONT.

Conference convened at the Plum Creek chapel, Saturday, October 9, 1897, at ten a. m.; D. Hougas president, Henry Kemp associate, T. A. Hougas secretary. Reports from following branches were read and approved: Union, Farm Creek, Glenwood, Elm Creek, Hamburg, and Shenandoah. Written reports were read from Elders J. C. Moore, H. F. Durfey, W. Leeka, N. L. Mortimore, S. Orton, T. A. Hougas, D. Hougas,

H. Hershey, H. Kemp, G. F. Walling, G. Kemp, J. Comstock, M. W. Gaylord, J. B. Cline, W. W. Gaylord, W. D. Leadingham; Priests A. J. Davidson, F. Goode, L. C. Donaldson, F. G. Dungee, J. A. Dann, J. Claiborne, C. Fry, J. V. Roberts, J. Lentz, and G. Needham; Teachers, G. F. Skank, S. Dike, J. Goode, C. M. Roberts; Deacons S. S. Clark, A. Hershey, B. C. Gifford. A summary of all reports showed 232 sermons preached, 26 baptisms, 27 confirmations, 10 children blessed, 133 administrations to the sick, 3 marriages performed, 30 reporting. Condition of branches reported by presidents and others acquainted with their condition. Verbal reports were made by W. Leeka, G. Kemp, J. Claiborne, H. F. Durfey, M. W. Gaylord, S. Orton, A. J. Davidson, N. L. Mortimore, J. B. Cline, C. Fry, J. C. Moore, L. D. Frederickson, T. A. Hougas, S. Dike, G. F. Skank. Bishop's agent's report read and accepted. Report of tent committee was read: Total receipts \$169.27; total expenditures \$161.27; on hand \$8.00. We recommend that steps be taken to complete the tent. Respectfully submitted, T. A. Hougas. M. W. Gaylord. The tent committee was continued and authorized to take necessary steps to complete the tent. An auditing committee reported the report correct. The report of tent committee was then accepted. A bill of \$2.00 for printing blanks was presented by the secretary. A collection was taken up and the surplus applied on postage used by the secretary. The following missions were granted: Egypt, Bartlett, and vicinity, S. Orton and Charles Fry. Wright settlement, H. F. Durfey and M. W. Gaylord. Plum Creek, A. J. Davidson and L. D. Frederickson. McPaul, J. C. Moore. Stennett, Excelsior, and vicinity, G. Needham and A. Badham. Glenwood and vicinity, G. W. Walling. Shenandoah and vicinity, J. V. Roberts and J. B. Cline. John Lentz as circumstances permit under direction of district president and missionary in charge. Voted that a board of three trustees for the gospel tent be appointed, one of whose time shall expire in October of each year. The full term of office to be three years. The duties to be such as are commonly given to such boards. The election resulted as follows: T. A. Hougas three years' term, M. W. Gaylord two years' term, S. Orton one years' term. The name of J. V. Roberts was presented for ordination to the office of elder by J. B. Cline, of Shenandoah. The ordination was referred to the district president and missionary in charge. A petition from Farm Creek branch asking that conference order the ordination of George Needham to the office of elder was read and the ordination ordered. The district president was authorized to provide for the ordination. The election of officers resulted as follows: D. Hougas president, T. A. and Emma Hougas secretaries. Bro. Leeka, Bishop's agent, was sustained. H. Kemp, missionary in charge, and J. R. Lambert, general missionary in charge, were sustained. Preaching by Elder J. R. Lambert. Adjourned to Shenandoah, the last Saturday in February, 1898.

## EASTERN MICHIGAN.

Conference convened at Buel Center, October 9, 1897, at nine a. m.; R. Etzenhouser presiding, A. Barr associate; William Davis clerk, C. K. Green assistant. Elders reporting: R. Etzenhouser baptized 3, J. A. Grant baptized 9, A. Barr baptized 4, W. Davis baptized 12, W. Dowker, J. S. Keir baptized 1; Priests P. W. Surbrook, W. Fetting; Teachers T. O'Brien, W. Hartnell. Branch reports: St. Johns 43. Delaware 41. Applegate 33. East Fremont 35. Forester 28. Cass River 41. German 23. Juniata 76. Evergreen 114. Bishop's agent's report: On hand last report \$26.33; received since last report, including amount on hand, \$624.10; expenditures \$397.40; on hand \$226.70. Report audited and found correct. Elder A. Barr was sustained district president, William Davis district secretary. The following were chosen delegates to General Conference: A. Barr, R. Etzenhouser, W. Davis, Levi Phelps, J. A. Grant, Sr. C. Barr. A resolution was adopted concerning the disposition of funds raised in the Evergreen branch for the purpose of building a chapel. It was also adopted that five dollars be raised by the district to pay expenses borne by A. Barr while in Detroit. Said five dollars was raised by collection June 9, 1897, and paid. The following resolution was adopted: Resolved that those members who stand out in opposition to decisions rendered by courts of the church, when they have been adopted as the action of a branch, and who do not seek redress in the process of appeal provided in the law, and who absent themselves from regular services of their branch one month or more, and are therefore in the attitude of rebellion, be prohibited from voting on any measure upon which such decision has a bearing. Resolved that the foregoing resolution be operative on any such case now existing or that may arise. A. Barr was sustained Bishop's agent. A vote sustaining the authorities of the church was taken. Preaching by J. S. Keir, A. Barr, R. Etzenhouser, and W. Davis. Adjourned to meet with the East Fremont branch in June, 1898, at call of missionary in charge and district president.

## NORTHWESTERN KANSAS.

Conference convened with the Goshen branch, Saturday, November 6; L. F. Johnson presiding, H. A. Stebbins assistant, Ella Landers secretary. Branch reports: Norecatur 15; gain 4. Solomon River 15; no change. Rural Dale 29; gain 2. Blue Rapids 81; loss 1. Elmira 55; gain 5. Bishop's agent reported: On hand last report \$4.82; received \$102; paid out \$87; on hand \$19.82. Books audited and found correct. Ministry reporting: Elders L. F. Johnson, W. S. Pender, W. Landers, H. Hart baptized 1, J. S. Goble, J. F. McClure baptized 2; Priests A. J. Hager, E. Rowley baptized 2; Teacher C. D. Carson. Voted that this district invite the Northeastern Kansas district to take part with us in reunion next year. Resolved that we authorize the district president to confer with the western branches to learn if they desire a division of the district, as it at

present seems too much territory for district officers to do justice to all. Adjourned to meet with Blue Rapids branch the first Saturday and Sunday in February.

## SOUTHWESTERN MISSOURI.

Conference convened at Mountain Grove, Missouri, October 18, 1897; C. M. Bootman president, D. W. Schofield clerk, Bro. Mace assistant. At the request of the president, missionary in charge, H. Sparling, took the chair. Short talks from Brn. Bootman, Sparlock, Sparling, Keck, and others. Woodside, Willow Springs, and Vera Cruz branches reported. Reports from elders, priests, and teachers received and accepted. J. R. Wedlock was elected president, James McDiffet vice president; clerk and treasurer, Don Schofield sustained, Willow Springs branch was disorganized. Voted that a branch be organized at Mountain Grove, known as the Mountain Grove branch. District clerk was authorized to issue letters of removal to all members of the Willow Springs branch, and forward same to nearest branch to which member resides. The appeal case of Vera Cruz vs. Sr. T. Maylock was taken up for consideration. Voted that we grant them an appeal. The elders selected to try the appeal were, J. R. Wedlock, F. C. Keck, and James McDiffet, with H. Sparling counsel for branch and Bro. Williams counsel defense. The conference took a recess while Mountain Grove branch elected its officers. The letters of Bro. and Sr. McDiffet were received. James McDiffet was elected president of Mountain Grove branch, Don Schofield priest and clerk. Emanuel Edwards was ordained a teacher, W. H. Schofield to act as deacon. Voted that treasurer notify all branches of unpaid dues. Peter Carrow was ordained an elder. Preaching by Brn. Williams and Wedlock. The report of the appeal case of Vera Cruz branch vs. S. T. Maylock was heard. The court sustained the charges of the branch. Adjourned to meet at Mountain Grove the first Saturday before first Sunday in March.

## NODAWAY.

Conference convened with the Ross Grove branch, October 9, 10, 1897, at eleven a. m. District president, W. Woodhead, being absent, Peter Anderson was chosen president pro tem., W. B. Torrance secretary. Branch reports: Piatte 73; loss 5. Bedison 38; gain 1. Ross Grove 39; gain 1. Verbal report of district secretary. Ministry reporting: P. Anderson baptized 5, M. F. Gowell baptized 1, D. A. Hutchings baptized 4, R. K. Ross, J. Curtis, E. S. Fannon baptized 2, J. D. Wilfong, H. Froyd, W. B. Torrance. Bishop's agent reported: On hand last report \$7.38; received since \$103.50; paid out \$87.20; balance \$23.68. An auditing committee was appointed, which reported a difference of a few dollars; committee continued. Report of tent treasurer, P. Anderson: Received \$1.76; paid out \$1.05; balance 71 cents, with the addition of \$1.05 in the hands of A. Jensen from former treasurer; a total of \$1.76. M. F. Gowell reported labor done with district tent. En-

couraged the maintenance of the same and the better fitting it up for use. Voted that the ordination of William T. Ross, Jr., to the office of teacher be postponed indefinitely. William Woodhead was reelected district president, W. B. Torrance reelected secretary; R. K. Ross sustained Bishop's agent. Voted that the next conference meet with the Platte branch at Guilford, time left with district president. Preaching by Brn. D. A. Hutchings, E. S. Fannon, Peter Anderson, M. F. Gowell. The conference was good throughout, the Holy Spirit being present in a marked degree to the encouragement of the saints, especially the young.

## Sunday School Associations.

### INTERSTATE SUNDAY SCHOOL INSTITUTE.

The second annual session of the Interstate Sunday School Institute will be held at St. Joseph, Missouri, December 26-29 inclusive. The exact date cannot be given as we are not yet informed of the dates on which the railroad companies will sell tickets at excursion rates. See notices later on. Brn. J. M. Terry and D. J. Krahl are appointed a local committee on arrangements. They will give a notice in due time. This will be an opportunity of which every Sunday school worker should avail himself. It is under the direction of the officers of the General Sunday School Association, and all will be done that can be done to make it meet the demands of all classes of Sunday school people—officers, teachers, or members. The program will be published as soon as completed. Trusting we may be able to make the time one of improvement and blessing, I am,

Your colaborer,

T. A. HOUGAS.

### CONVENTION NOTICES.

The Pottawattamie district Sunday school association will convene at Council Bluffs, Iowa, December 11 and 12. All schools in the district are requested to send delegates and make out a full report of the school. Everyone cordially invited to attend.

JENNIE E. SCOTT, Sec.

## Miscellaneous Department.

### WHITE-CHISM DEBATE.

Bro. I. N. White, and Elder J. W. Chism of the Christian faith, met in debate at Kosoma, Indian Territory, November 8-13. Elder Chism affirmed his church proposition first, and by the aid of the hoofs and horns, dates and figures, brought the Campbellite reformation out for 1827, through the instrumentality of Alexander Campbell, Barton W. Stone, Walter Scott, and others.

Bro. White steered clear of his argument on this line until Elder Chism got his date thoroughly established, and then accepted his date, 1827, as being the time for the beginning of the restoration, and showed that September 22, 1827, was the date upon which the angel appeared to Joseph Smith and de-

livered to him the plates upon which the Book of Mormon was written. During this time Bro. White worked from his chart on the dispensations, taking for a basis Matthew 20:1-16; and building from Amos 7:3, showing how God had introduced the different dispensations; that he had always used an inspired prophet to bring about every dispensation to establish his work. This Elder Chism acknowledged, but still claimed that all miraculous communication ended with Christ and the apostles; that God had "spoken in these last days unto us by his Son," in the Bible.

Elder Chism having conceded Bro. White's chart argument, and Bro. White having conceded his date, 1827, for the restoration, the contention was on the scriptural characteristics of the persons who brought in the restoration and on the manner in which they did the work. Bro. White got before the people how God had begun former dispensations; first, through Adam; second, through Noah; third, through Moses; fourth, through John the Baptist; this agreeing with the "first," "third," "sixth," and "ninth hour" of Christ's parable, recorded in Matthew 20:1-16. This was corroborated by two other witnesses: Luke 20:7-19, Mark 12:1-12, showing that Matthew's ninth hour was Luke's and Mark's time of John the Baptist, and the Son of God, the heir. Hence the "eleventh hour" of Christ's parable in Matthew 20:1-16 was at that time lacking of fulfillment.

Elder Chism having committed himself to Bro. White's interpretation of the chart up to the "ninth hour," and having by the means of the hoofs, horns, and figures fixed the date for the last restoration for 1827, and Bro. White having accepted that date, made the fight a very interesting one. Whose man—Alexander Campbell or Joseph Smith—was to carry off the "eleventh hour" dispensation, coming in fulfillment of Bible prophecies pointing to that great event? was now the question. Bro. White pressed Revelation 4:1, showing that the things that John was permitted to see from there to the close of the book were at that time unfulfilled, and were to take place "hereafter."

Bro. White pressed Chism on Revelation 12: the woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars; and the remnant of her seed, etc. Also, Revelation 14:6, 7. Showing that in the "eleventh or last hour"—the hour of God's judgment, an angel was to come to earth "having the everlasting gospel to preach to them that dwell upon the earth."

Elder Chism here committed himself again, and interpreted the woman of Revelation 12 to be the "new covenant and sanctuary," that had been broken, neglected, and trodden under foot, which had been restored, and cleansed, by Alexander Campbell, Barton W. Stone, Walter Scott, and others, by preaching the "old Pentecost gospel;" and that Alexander Campbell was the "angel," or swift messenger of Revelation 14:6, 7.

Bro. White here stated that he would not make any fight on Chism's exegesis of Reve-

lation 12, that the woman was the *new covenant*—the *sanctuary* but that he believed she represented the *church*. (Rev. 19:5-8.) So the fight came on Revelation 14:6, 7. Elder Chism claiming the Greek word *angelon* means "swift messenger," and that that swift messenger was Alexander Campbell.

Bro. White maintained that it was a literal angel; that Paul by inspiration had his eyes on this very event when he said in Galatians 1:8, 9, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul made this statement twenty-five years after Christ had delivered the commission to the apostles, recorded in Mark 16:15-18: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Bro. White here showed that Paul and all the apostles had invariably preached that "signs should follow the believers."

At this juncture the whole contention was narrowed down to two very important points: Who received the message of Revelation 14:6, 7? and, Was it a *restoration* of the "old gospel" of Mark 16:15-18 that Christ first delivered unto his apostles? Here Bro. White crowded Elder Chism along the line on Amos 3:7: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." This Elder Chism hastily conceded again, as Bro. White had previously quoted from Campbell's "Christian System," page 38, where Campbell says: "For a divine warrant has always been essential to any acceptable worship. The question, 'Who has required this at your hands?' must always be answered by a *'thus saith the Lord,'* before an offering of mortal man can be acknowledged by the Lawgiver of the universe." This statement, taken with Amos 3:7 and Elder Chism's acknowledged interpretation of the chart, where Adam, Noah, Moses, and John the Baptist had introduced God's work, but *not* without a *'thus saith the Lord,'* made Mr. Chism's foundation look rather shaky.

Here Bro. White showed how God had visited Adam and introduced the "early morning hour" dispensation. He also visited Noah, and introduced the "third hour" dispensation, and that by a prophet; and he also visited Moses by an angel in the burning bush (Ex. 3:2-7), and introduced the work by a "Thus saith the Lord" in the "sixth hour" dispensation: and again visited Zacharias by an angel while in the temple performing his priestly functions, and introduced the "ninth hour" dispensation by a "Thus saith the Lord." And now for God to be like himself, he surely would not attempt to introduce the culminating and crowning dispensation for the salvation of man, without a "Thus saith the Lord." Hence John being instructed, "Come up hither and I will show thee things



which must be *hereafter*" (Rev. 4: 1), viewed the landscape and saw "Another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth." (Rev. 14: 6.) Here Bro. White introduced Alexander Campbell again, who in his Christian System, page 250, says: "We want the old gospel back, and sustained by the ancient order of things."

Since Mr. Chism has acknowledged a "falling away," or an *apostasy*, also a *restoration* in 1827; and as it is the "old gospel" that Mr. Campbell and his disciples, as also the ministry of the Reorganized Church, represents are contending for as being restored in 1827, the question is, Who has it? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20. A right application of this should decide which of us (White or Chism) is right. It all hinges now upon what was the "old gospel" and what part was apostatized from, and what was introduced in the restoration of Alexander Campbell, or the restoration brought about by the instrumentality of Joseph Smith in 1827, and how introduced? Christ gave the "old gospel" to the apostles. Paul says that neither men nor angels dare preach any other, and now has Christ commissioned any man and sent him out under a "Thus saith the Lord" to tell the people that the "old gospel" has been *restored*, and preach "He that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall *not follow* them that believe"?

Bro. White here showed that when the angel sped his way to earth, and restored the gospel through Joseph Smith, September 22, 1827, he restored the same "old gospel" of Mark 16: 15-18, as delivered by Christ to his ancient apostles, without addition or subtraction. He showed that it was ridiculous to teach that Alexander Campbell was that angel flying through the midst of heaven. He further showed that Elder Chism was mutilating God's word by adding to John's prophecy, which he had warned the people against in Revelation 22: 18, 19.

The debate kept growing more interesting along this line, and all present became disputants and were worked up to the highest pitch of excitement. Elder Chism began to lose his grip when putting Alexander Campbell as the angel against the real angel with his message to Joseph Smith. Now came Elder Chism's desperate end, to blacken the character of Joseph Smith, by reading extracts from John Hyde's book against the Mormons. His main jawbreaker was that one in which Peter Ingersol is reported to have said that Joseph Smith said, "He had no golden plates, nor did not believe there was such a thing in existence. But he had the d—n fools fixed, and was going to carry out the fun." But all this failed to turn Bro. White from his purpose; he pressed the "ancient gospel" and the claims of Joseph Smith to the proper fulfillment of the prophecies of the restoration of the "ancient gospel" in its fullness through the hand of the angel of Revelation 14: 6, 7. Yes; in September 22, 1827, in harmony with Chism's own inter-

pretation based on Daniel's prophecies and the Book of Revelation.

The contest now narrowed down to the restoration of the "ancient gospel" *with* or *without* signs following the believer, Elder Chism, now more fervent than ever, claimed that the angel of Revelation 14: 6 was Alexander Campbell, and that Campbell restored the "old gospel"—condemning all signs, dreams, visions, tongues, prophecies, healings, etc. Bro. White still stoutly maintained that said angel was a real angel from heaven, and that he did surely visit Joseph Smith, in September 22, 1827, and restored the "old gospel" with the signs spoken of by Christ in Mark 16: 15, 16, when giving the commission to the apostles to go preach the gospel to all the world and every creature.

Here Elder Chism became very warm and wanted Bro. White to show him a sign, by striking him blind. He would point out first one of the saints and then another, and ask them if they spoke in tongues when hands were laid on them for the gift of the Holy Ghost; and he would also ask them if they had ever seen any of these signs and wonders.

Here Bro. White reminded Elder Chism that it was him he was debating with, not the audience; and that the audience had no way to defend themselves against his ungentlemanly thrusts, but to confine his remarks to him, as he was there to take care of him, when he got the floor. But to this Elder Chism paid but little heed.

In Bro. White's last two speeches he introduced a line of witnesses in proof of miracles and spiritual gifts from the days of Christ until the fourth century, and also in this our day. The line of proof was as follows:—

1. John the Baptist, Matt. 3: 11. 2. Jesus Christ, Mark 16: 15-18. 3. Philip the evangelist, Acts 8: 12-17. 4. Ananias, Acts 22: 16; 9: 17, 18. 5. Paul, Acts 19: 1-5; 2 Tim. 1: 5, 6. 6. John, 2 John 1: 9, 10. 7. Jude, Jude 1: 3. 8. James, James 5: 13-15. 9. Justin Martyr, who wrote about fifty years after the apostles, says: "There are prophetic gifts among us *until now*. You may see with us; both men and women having gifts from the *Spirit of God*."

10. From Church History for the third century, page 143: "I cannot but observe on this occasion how strongly *their continuance* in the third century is here attested."

11. Cyprian, who was converted in A. D. 259, says: "Hence an ability is given with sober charity, uprightness of mind, and purity of language, to heal the sick, to extinguish the force of poison, etc."

12. Milner, in his Church History, speaking of these events, says: "Indeed, the testimonies of the Fathers in these times are so general and concurrent, that the *fact itself* cannot be denied without miserably impeaching their veracity."

13. The great historian, Mosheim, vol. 1, page 78, says: "In the third century the church was blessed with dreams and visions; to this may be added the healing of diseases,

and other miracles which many Christians were yet able to perform."

At this point Bro. White introduced John Wesley's testimony in his ninety-fourth sermon, when he says that spiritual gifts were not taken out of the church by the hand of God; but that the people were turned heathen again, and had nothing but a dead form left.

14. He next introduced one of Mr. Chism's own men, Hayden's History of the Disciples on the Western Reserve, page 250, where Mr. Hayden gives an account of Joseph Smith healing one Mrs. Johnson, a Methodist preacher's wife, whose arm had hung lifeless at her side for years from rheumatism.

15. He confirmed this by one Mr. Kenny, who testified that Mrs. Johnson lived for fifteen years afterward and never had another attack until her dying day.

16. Here Bro. White introduced the sworn testimony of one Elsworth Moorman, who testified that he was healed in 1875 from deafness, under the administration of Elders I. N. White and W. C. Nirk.

As Elder Chism had repeatedly called on the saints who sat in the audience to tell whether they had seen miracles, Bro. White decided to have a few get up and testify and have the time deducted from his time.

17. The first was Elder Ellis Short, of Standley, Indian Territory, who testified that he had been afflicted with periodic asthma for five years, from 1875 to 1880; that there would be five and six days in each month that he could not rest day or night; the best medical aid could give no relief. While suffering the most he sent for Elder W. S. Taylor. He administered to him in harmony with James 5: 13-15, and he was immediately and permanently healed, and has never had a return of the disease.

18. Ellis Ford, of Abbott, Indian Territory, testified that in 1893 he had a surgical operation performed on his right arm, which left it in a paralyzed condition. He was administered to by Elder J. D. Erwin, and was permanently healed, and had never felt any effect of the paralysis since.

19. Next was Mrs. Lucinda Hogue, of Standley, Indian Territory, who testified that she had been afflicted seven years with what the doctors called consumption, and had "suffered many things of many physicians," all without effect; at last she sent for Elders Ellis Short and Heman C. Smith, and was permanently healed, and had never felt any discomfort from it since. That was in the summer of 1895.

20. The fourth and last one who testified was Miss Eva Bailey, of Standley, Indian Territory, who testified that she had been healed; had seen and heard people sing and speak in tongues and prophecy, etc. She had heard her mother sing in tongues; and read a verse of a song she sang in tongues, as follows:—

"Awake ye saints and labor,  
Be not slothful any more;  
For the time is surely coming,  
When your labors will be o'er.  
Then arise, be up and doing,  
Labor while 'tis called to-day;  
Gather out the honest-hearted,  
Bring them in the narrow way."

While Sr. Bailey was giving her testimony

the Spirit rested upon the audience in great power, and many were made to give vent to their feelings in sobs of grief.

Bro. White then took up his argument where he left off, and went on and finished his speech, which closed his part of the debate.

The debate went off with the best of feelings all around. Bro. White came to Standley and preached a very interesting discourse to the saints. That night he sought the Lord in prayer, to know where to go, and was directed by dream to Clinton, Missouri. When he awoke the room was perfectly aglow with the Spirit of the Lord.

He left here the 15th for Clinton, where he will spend a day or two. The saints have been greatly strengthened here by Bro. White's labors among them. May he live long to labor for the Master.

Yours in bonds,

W. B. TONEY.

STANDLEY, Indian Territory, Nov. 16.

#### CONFERENCE NOTICES.

Pottawattamie district conference will convene with the Uaderwood saints, December 26 and 27; that is, Sunday and Monday, instead of Saturday and Sunday.

J. P. CARLILE, Pres.

#### BORN.

CURTIS.—At Columbus, Kansas, February 6, 1897, to Bro. Joseph and Sr. Annie Curtis, a son, and named Frederick William. Blessed March 21, 1897, by Elder W. S. Taylor.

JUDSON.—Near Lamoni, Iowa, September 29, 1896, to Mr. Isaac (deceased) and Sr. Ada Judson, a son, and named Howard Dao. Blessed at home November 20, 1897, by Elders R. M. Elvin and M. Shaw.

GREENE.—At Stonington, Maine, May 1, 1897, to Bro. U. W. and Sr. Abbie E. Greene, a daughter, named Marion L. Blessed September 12, 1897, by Elder W. W. Blanchard.

#### DIED.

JESSIMAN.—At Lamoni, Iowa, November 27, 1897, Sr. Martha A. (Griffin), wife of Bro. A. Jessiman. She was born May 10, 1852, at Banbury, Oxfordshire, England; ten years later came to Canada with her parents; and was married to Bro. A. Jessiman, at Toronto, Ontario, in 1877; the fruit of this happy union was seven children, of whom three daughters and three sons, with the loving husband, are left to mourn; the eldest daughter is almost twenty, and the youngest a baby boy of three weeks. She was baptized by Elder Robert Davis, in 1880, and shortly afterwards moved to Independence, Missouri, thence to Lamoni, some two years ago. Her sojourn in life was 45 years, 6 months, and 17 days. And ere her departure to the summer land of rest, there was administered a visitation of comfort, and a gracious foresight of the first resurrection. Funeral in charge of Elder J. A. Gunsolley, sermon by Elder Robt. M. Elvin, from Psalms 116: 15, at the brick church to a large congregation. Interment in Rose Hill cemetery. Prayer at the grave by Elder F. A. Smith.

SMITH.—Elmeda, daughter of Bro. Wm. and Sr. Alice J. Smith, August 30, 1897, at her home near Winston, Missouri. The parents mourn, but are comforted in the promises of him who said, "Suffer the little children to come unto me." Funeral services were held at Winston in the Evangelical church on the 31st, J. C. Elvert in charge, J. S. Constance delivering the sermon to a very attentive audience of relatives and friends. The little one was aged 5 years, 2 months, and 24 days.

DAVIS.—At Bevier, Missouri, November 10, 1897, Mr. James W. Davis, husband of Sr. Margaret Davis. Deceased was born in Llanddewi, Pembrokeshire, South Wales, March, 1838; was married to Margaret Reese in 1857. Of this union ten children were born, three boys and seven girls. They emigrated to America in 1860, locating in Macon County, Missouri. In 1862 moved to Bevier, where they resided until his death. Wife, four daughters, and a number of grandchildren mourn. Funeral services conducted from the family residence by Elder J. A. Tanner.

BRADLEY.—At Amber, Iowa, November 8, 1897, Sr. Jane Bradley, wife of Bro. James Bradley, aged 82 years, 1 month, 4 days. Deceased was born at Pointon, Lincolnshire, England; was married to James Bradley, October 12, 1838. She united with the Latter Day Saints while living in England. Came to America with her husband in 1849, settling at St. Louis; moved to Wisconsin in 1850, and came to Amber, Jones County, Iowa, in 1863. She was baptized into the Reorganized Church by H. P. Brown in 1866, and was faithful until death. Funeral sermon by Elder Warren Turner, from Revelation 14: 13.

HAMMOND.—At Los Angeles, California, October 14, 1897, Sr. Belle Hammond, aged 41 years, 8 months, and 3 days. She was born in Audersley, Renfrewshire, Scotland, February 11, 1855. Sr. Hammond was the daughter of William M. and Sr. Elizabeth Gibson, of San Bernardino, California. She was a great sufferer for more than a year before she died, but bore it very patiently and without complaint, and passed away in the full assurance of entering the paradise of God. Husband, father, mother, two brothers, two sisters, one son, and two daughters mourn. Funeral services conducted by Elder D. L. Harris, who also gave a short comforting address. Her mortal remains were deposited in Evergreen cemetery, in the eastern limits of the city of Los Angeles.

PRATT.—At the residence of his sister, Mrs. Alonzo Whiting, Clitherall, Minnesota, October 29, 1897, Bro. Emilus A. Pratt. He was a son of Bro. and Sr. Franklin Pratt. He was afflicted the greater part of his life and suffered much, but never murmured because of his affliction, and seemed to bear it all with that patience only a child of God could. He was a member of the Reorganized Church. Was baptized by Bro. James R. Badham in California. Funeral sermon at the house by Elder I. N. Roberts.

HENNING.—Sr. Minnie Henning was born in Brown County, Minnesota, November 18,


1873. Baptized by Elder R. J. Anthony, June 14, 1886, at Salem, Utah. Died near Nevada, Missouri, November 17, 1897. Funeral obsequies from the Green Valley M. E. chapel on her twenty-fourth birthday, by Elder F. C. Keck, assisted by Elder C. F. Belkham. Sr. Minnie lived an exemplary Christian life, loved by all; best by those who knew her best, because of her patient endurance and pleasant disposition at home and in the society of those with whom she mingled. Being bereft of both her parents less than two and three years ago, she assumed the reins of responsibility and took charge of the five children beside herself, also the management of the farm by the assistance of a brother, which was done to her credit. Her life and submission to His will to depart this life should be a lesson to the youth of the church and those who knew her.

Sleep on, dear girl, thy journey's o'er,  
Thy earthly task is done;  
Father and mother gone before,  
Will meet their darling one.

BURTON.—At Volga, Indiana, November 9, 1897, Bro. William Burton, who was born March 16, 1824, in Kentucky. He was for years a member of the Baptist Church, but heard the restored gospel, and was baptized by Elder James G. Scott, March 11, 1873. Was among the first of the church in the Southern Indiana district; was priest and president of Union branch for years. He fought for his country in the late war, and come home with an honorable discharge. An honest man, one who helped the needy, and was charitable in the true sense of the word. Wife, five children, and a host of friends mourn. Remarks by Elder M. R. Scott, Jr., to a large gathering.

CUNNINGHAM.—At West Surry, Maine, November 13, 1897, Bro. Vinal R. Cunningham, aged 67 years, 9 months, and 3 days. He was baptized August 25, 1839, by Elder U. W. Greene, and led a consistent Christian life. Funeral conducted by Elder U. W. Greene in the presence of many relatives and friends. A good saint gone to his reward.

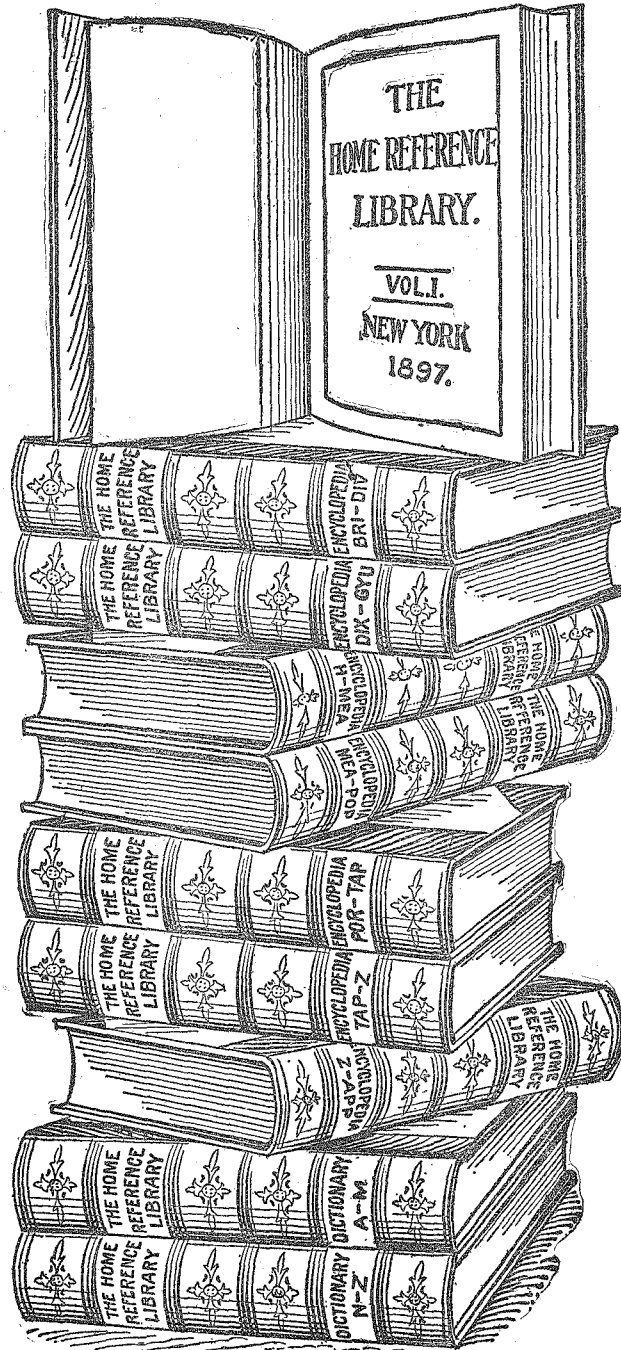
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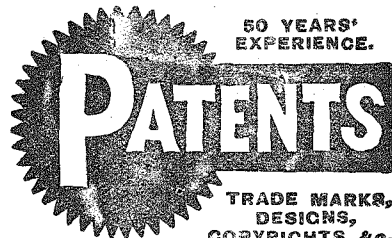
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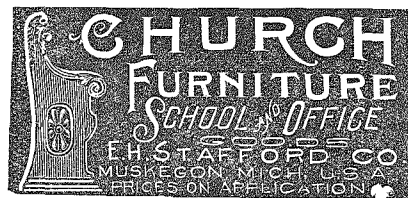
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

O'Hayer, Jr. 1898

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Lamoni, Iowa, December 8, 1897.

No. 49.

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**DEFENDING THE VERACITY OF THE HEXATEUCH.**

NOW THAT even the German critics are beginning to give us back one Homer, one Iliad, and a Trojan war, the time has come, Dr. S. C. Bartlett, ex-president of Dartmouth College, thinks, to say something for Moses and Joshua. He has accordingly put forth a volume of 400 pages on "The Veracity of the Hexateuch," in which, with a wealth of detail and innumerable foot-notes and a considerable appendix, he defends the biblical as against the modern or critical theory of the first six books of the Bible. What he considers at stake in the controversy is not simply the exactness of the Old Testament in minor points, but its fundamental veracity from the beginning; and not only this, but the attack on the truthfulness of the Hexateuch is a flank movement on the Gospels and the Epistles. The whole Bible is, therefore, in Dr. Bartlett's mind, at stake in the controversy.

The method of defense followed by him is, beginning with Joshua and following the stream of events back to its beginning, to compare the details given with the results of recent investigation, and to show that the account has all the ear-marks of a narrative from close and personal knowledge. The questions concerning the identity of the writers and the dates of their writing are not of prime importance. Is the narrative itself truthful or fan-

ciful? That is the important thing to be ascertained.

In taking up the Book of Joshua, Dr. Bartlett groups his facts and inferences under nine heads. The course of his argument here fairly illustrates that of the whole book. 1. He maintains that it is unreasonable to presume that a man of Joshua's stamp, coming from a land where writing was a "mania" to another land where it pervaded the whole region, should live on, twenty-five years after the events recorded, and never provide for any record. 2. The proximity of the date of writing to the events is shown by many incidental touches and by certain monuments remaining to this day. 3. The minuteness of the narrative marks its contemporaneous origin. This minuteness is especially evident in the account of the spies; of the crossing over Jordan; of the capture of Jericho; of various of the battles. 4. The existence of memorial names and landmarks commemorative of the events recorded is evidence of importance. 5. The minute and exhaustive description of the land in the conquest—the list of 31 kings, the list of 300 towns and cities (many definitely located today). 6. The natural portrayal of the character of Joshua himself—as much beyond the invention of later Judaism as it was above the level of his own time. 7. The confirmation found in newly discovered documents, such as the tablet found at Tel-el-Hesi in Palestine, the 320 tablets found at Tel-el-Amarna in Egypt, proving that the art of writing, in a very elaborate form, was prevalent in Joshua's time not only in Egypt and Arabia, but in Palestine. 8. Confirmation from both Palestinian and Egyptian sources of the account of Joseph's burial. 9. The many references in the subsequent books of the Old Testament to the facts given in the book of Joshua as unquestionably true.

We cannot follow the train of argument pursued by Dr. Bartlett in defense of the other books of the Hexateuch. A few extracts showing his attitude in regard to some of the

miracles will be of interest. On the crossing of the Red Sea he has this to say:—

"Extensive shoals extend far out in a southeasterly direction, and a long, narrow sand-bank reaches toward them from the eastern shore, being at low tide a small channel some 780 feet wide and from three and a half to five and a half feet deep. But at high tide the width is about three miles, and the elaborate map of the Suez Canal Company gives the difference between the highest and lowest known seas as *ten feet and seven inches*. Here are the conditions for the safe crossing of the Israelites and the drowning of the Egyptians. The statement of the Scripture narrative that the Lord 'caused the sea to go back by a strong east wind all night' conforms to the fact mentioned by the travelers Wellsted, Schubert, and Tischendorf—namely, the great effect produced on the height of the waters by a long-continued northeast or southeast wind in connection with the tide. . .

"Dr. Robinson makes a computation to show the feasibility of the passage of two millions, moving at the rate of only two miles an hour, within the allotted time; a dry space of half a mile or more would admit a thousand persons abreast, and a column two thousand in depth, two miles or more from front to rear; this would require an hour for the entire column to enter the channel, and two hours more to move over the distance of three or four miles, making, on this last supposition, two hours and a half in all. It may be added that if, on account of the flocks and herds, we suppose the time to be doubled, the interval between sunset and sunrise in April, being about twelve hours, would still allow ample time for the safe passage of Israel, and, when the waters were driven back in full volume, for the destruction of the pursuing host. It would undoubtedly be a difficult movement to arrange and execute with such a great company as the Israelites, but a Moses or a Napoleon would be capable of effecting it."

The fact that the Deluge took place

is, we are told, beyond rational dispute. The tradition concerning it has been found by Richard Andrée in not less than 87 widely scattered tribes or races, 47 of them on the American continent. The similarity between the Hebrew account and the newly discovered Babylonian account indicates, not that the former was derived from the latter, but *vice versa*: while the Hebrew account "could easily have degenerated in transmission into the incongruities and impossibilities of the Babylonian, it is not readily supposable that the latter could have been rectified and elevated into the dignity and consistency of the former." The flood was "universal," not for the entire earth, but for the earth as inhabited. This view is argued at some length, and removes the objection that the Ark could not have contained a pair of each of the 366,000 different species now known to have existed on the earth. To cover the inhabited earth, the flood may not have had to involve a greater area than Palestine, where five millions could have found room to live. Nor is it likely that it was caused by the rain, but by the subsidence (followed by the reëlevation) of the land, and the rushing in of the ocean—such a subsidence as geologists record in many parts of the earth, Dr. Bartlett devoting a number of pages to quotations from geologists on this point.

Dr. Bartlett lays much stress on the minute directions for the construction and care for the tabernacle. We will close with a quotation on this subject: "Now as an actual record of a transaction of the times, a transaction of sacred and central significance to the chosen people, this singular minuteness and voluminousness of detail is perfectly accounted for; but as an alleged fabrication of after-ages in regard to a fictitious affair a thousand years obsolete, it involves the supposition of a stolid and aimless industry and a laborious and superfluous trifling not credible in priest or layman.

"This is not all. Such a specification of details involves an amount of accurate knowledge of historic facts not supposable, yes, not possible, in any late writer of fiction. In fact, in the earlier part of the present century such scholars, not merely as von Bohlen and Vater, but even De Wette,

could declare that the construction of the tabernacle and the priest's garments implied a cultivation of the arts and an abundance of costly materials which we could not expect of the Israelites when they left Egypt, and that whole description of the tabernacle therefore belongs, not to history, but to fiction. This bold statement now shows the impossibility of its being a fiction. It was in their day necessary even to argue the case with the most learned men that the art of writing was practised so early as the exodus. It is undoubtedly safe to say that from before the time of Ezra the priest till well on in the present century no human being could have ventured on such a detailed account of the materials and processes without blundering at every turn." . . .

"It remained for the explorers of the present century to find ample evidence of all this skill prevailing in Egypt, at and long before the time of the exodus. The very finest of fine linen has been found there. Spinning and weaving by hand is delineated in the paintings, and bright colors were employed. The whole process of working gold is delineated in the tombs at Beni Hassan as early as the twelfth dynasty; goldsmiths are often mentioned, and even the chief goldsmith to the king. . . .

"Now for any writer in after-ages, eight hundred or a thousand years later, to pass safely through all these liabilities to mistake, snares, and pitfalls at every step, maintaining his accuracy even in the minutest points of difference between the lands and the ages and the circumstances, and with no collection of antiquarian books or museum to guide him, there can be no hesitation in saying is absolutely out of the question."—*Literary Digest Nov. 27, 1897.*

There were ninety-three warships under construction in the United Kingdom at the end of the quarter closing June 30 last, and of this number seventy-nine, of 214,175 tons displacement, were in private yards, while only fourteen, of 133,020 tons displacement, were being built in royal dockyards.

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 118.

Vol. 44.

Lamoni, Iowa, December 8, 1897.

No. 49.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 8, 1897.

### BAD POLICY.

THE following, cut from the Toronto, Ontario, *Saturday Night*, for October 30, is suggestive of what may be a stir in the Catholic world of religious thought.

There has been, of late, some stir in the Dominion of Canada, upon the influence of the Catholic Church exercised in the politics of the country. The issue between the old time church dogmatism and control of affairs where the members of the Catholic Church were in interest, was fairly joined in the school question in Manitoba. In that contest, the Catholic Church authorities demanded a continuation of their parochial schools, under the fostering care of Governmental funds, as had been done while the country was largely Catholic; but the new Canadian (American) element would not see the right of that church to public moneys and the control of the schools by church influence, more than for other churches as well; so, the question was fought out, and the new element won in the contest; and with the result that in Manitoba the public schools are to be free from denominational control, and parochial schools conducted by the church and controlled by it cannot be maintained by the public funds. This is as it should be.

But there has risen another question, that of the domination of the voter by the priests. It appears that Archbishop Cleary, of Kingston, has been irritated by the apparent discovery that Catholic citizens living in Protestant voting precincts are susceptible to the influence of political and economical issues, and are turning from the counsel of their church authorities to exercise the suffrage without consulting spiritual advisers. Bishop

Cleary objects to this, and, to counteract it, brings old time ecclesiasticism to bear, and has denounced the attending of weddings and funerals among the Protestants as mortal sins. The clippings given below are from editorial comment in the journal quoted from, and indicates the probable result to churchly domination, if it continues to be exercised in Canada on the lines assumed by Archbishop Cleary, of Kingston. It is a sharp criticism, but is according to sound domestic policy, and abreast the times of emancipation in which we are living:—

Archbishop Cleary, of Kingston, has never been suspected of being a member of the P.P.A., but I doubt if there is in that organization a man who does more to promote its interests than his grace. To make him an honorary member would only be a fitting recognition of his services in influencing the minds of Protestants against Roman Catholics. If we live in heresy and sin, marry wickedly, and do not die to suit his grace, why should we make any effort at all to win his approval? Why should we be fair in politics or business? for these are but trifles compared with our enormities. He issues a pastoral, proscribing as far as he has the power our form of marriage and our burial service; makes it a mortal sin for a Roman Catholic to even witness one of our marriages or burials—thereby assuming an attitude which, if assumed by us, would suppress his religion. He justifies the charge made by Protestant ranters and ridiculed by the more liberal among us, that if the Roman Catholics had the upper hand our churches would be razed and our religion outlawed. He may say that he is only exercising authority over the conscience of his flock, yet he is taking up precisely the same position as that taken by those who tortured heretics. His condition of mind excuses and justifies anything the church ever did in the middle ages in Spain, or Italy, or France, or England. . . .

It is to be hoped that he may live long and increase in bitterness of feeling towards Protestantism. He is doing more to overthrow the supremacy of the old time idea in his church than could be done by half a dozen liberal prelates working in the ordinary way. To defeat a bad law it is but necessary to enforce it, for then it will be rebelled against; and to eradicate a wrong idea it is but necessary to put it into effect, and it will prove so wrong that it will be discredited for all time. Archbishop Cleary is doggedly defying the growing reason of the age.

Without tact or cunning he keeps at it, hammer and tongs, demolishing all that the subtler minds of his church can build up in the way of safeguards against the exigencies of a constantly moving world and changing life. A few more vehement pastorals and he will make it sure that no more prelates of mediæval tendencies will wear the mitre in Canada.

### "MORMONS AT LANARK."

THE Hamilton, Scotland, *Advertiser*, of October 2, contains an article from the pen of Bro. Heman C. Smith, President of the European mission, and one of our corresponding Editors, from which it will be seen that Bro. Smith has been doing some excellent service for the cause in literary work, in addition to other general lines of ministerial labor.

The reader as he proceeds will discover the causes that gave Bro. Smith opportunity to offer a word in season.

In addition to other good points the one made in connection with Apostle Teasdale's statement is especially worthy of note. It is manifest, from the public acts and utterances of Utah leaders themselves, that the Utah Church is guilty of apostasy—self-confessedly guilty—and that it is impossible for said church, turn in whatever direction it will, to extricate itself from its dilemma, without repentance, confession, and other radical changes essential to its welfare. The reasons why its leaders have determined upon the policy of prohibiting its elders from discussing with elders of the Reorganized Church become more apparent as additional facts are brought to light:—

### MORMONS AT LANARK.

Mr. Heman C. Smith, London, sends the following letter, dated 9th September last: We were much interested in a letter found in your issue of 21st August, addressed to the "Mormon missionaries," and signed James McCulloch, and in the reply signed by William McMillan *et al.*, and published in your issue of September 4. We could but admire the manliness and honesty of Mr. McCulloch as expressed in his confession that he was mistaken in regard to the teaching of the Book of Mormon on the subject of polygamy, and in his frank apology to the Mormons for the mistake made. This is honorable in controversy, and much to be commended.

It seems to us that if these missionaries were as fair and candid as was their opponent, that they in their reply would have stated that the church they represent did, on August 29, 1852, at Salt Lake City, Utah, in conference assembled indorse a document purporting to be a revelation from God, which justified and commanded the practice of polygamy; and that in 1876 they removed from the Book of Doctrine and Covenants an article on marriage indorsed by the church in the lifetime of Joseph Smith, and published in every edition of this book prior to 1876, and inserted in lieu thereof this purported revelation on polygamy. They would have stated further that the discarded article provided for no other system of marriage than a monogamic one, and hence did not suit their purpose.

This revelation is doubtless the one read by Mr. McCulloch, and they should have been honest enough to have confessed to its existence. It is true, as they confess, that polygamy was by them practiced and taught publicly. It was not only taught and practiced, but it was declared to be a part of a perfect system, and in the light of this fact we have wondered how they could abandon it and still claim to have a perfect system. That they did so teach not only in Utah but here in England will appear from the following:—

On December 9, 1879, Elder William Budge, of their number, preached a sermon in Goswell hall, Goswell Road, London, in which he strongly defended the practice of "plural marriage." This was published in pamphlet form by Elder Budge himself. On the first page we find the following language: "There is another reason for my position to night, more potent than the others; namely, that the marriage views entertained by us are a part of the system of religion which we have embraced; part of a perfect order revealed from heaven for the regeneration of the earth and its inhabitants."

If now they have renounced polygamy, they have, according to Elder Budge, renounced a "part of a perfect order revealed from heaven." Can this be done, and the order remain perfect? Later and still more authentic, is the following: In the *Millennial Star* for April 15, 1889 (only about eighteen months before the said relinquishment), published at 42 Islington Street, Liverpool, when Elder George Teasdale, then as now one of their twelve apostles, was editor, is an editorial entitled "The real point at issue," from which we quote:—

"Those who think 'Mormonism' never would have encountered any great amount of opposition had it not been for the principle of plural marriage, utterly fail to comprehend the forces at work in this matter. The agitation on 'Mormon' matrimonial affairs simply serves as a cloak to cover other designs, as we shall hereafter see. The assault against the church is made on the line of the marriage question, because it seems to offer at present the greatest prospect for the success of hostile effort. The saints in general are less firmly united on this principle than on many others belonging to the gospel, and

it is hoped by our enemies that this circumstance will conduce largely, if not successfully, to bring about its renunciation by the people in a church capacity. Such an act would be tantamount to an apostasy, and the consequent destruction of the power and authority of the priesthood would be consummated."

If, as Elder McMillan *et al.* intimates, they did, in 1890, in church capacity, renounce polygamy, then according to Apostle Teasdale they committed an act tantamount to apostasy, and the destruction of the power and authority of their priesthood is consummated. Will they now have us believe that the views of Apostle Teasdale were erroneous, or will they have us believe that they represent an apostate body without power or authority in their priesthood?

Like Mr. McCulloch, I wish a little more light. Though Mr. McCulloch's question as to how many wives Brigham Young had was not a material one, these gentlemen appear weak and contemptible when they attempt an answer, and make a confession which perhaps they did not intend to make. They say: "He had no more than he supported, and enough to let other men's wives alone." Do they wish by this to acknowledge that Brigham Young was that kind of character that could not let other men's wives alone unless provision was made for him to gratify his lustful propensities at home? This gentleman is admitting all that has been charged against him. Do you mean it? Now, if it is the policy of the people of Lanark to persecute, maltreat, and violently drive these men from their midst, we want nothing to do with the unholy practice. We denounce mobocracy as a relic of barbarism and unworthy the intelligence and civilization of the nineteenth century. But if the people of Lanark desire it, and these men will consent, we hold ourselves in readiness to meet them publicly, and in honorable controversy show that polygamy was introduced among the Latter Day Saints by fraud, practiced in deception, and abandoned at last, if abandoned at all, when civilization would no longer endure it. We are also prepared to show that much more of their system is not only contrary to the Bible, but contrary to the Book of Mormon, Doctrine and Covenants, and other church publications issued before the death of Joseph Smith, June 27, 1844.

If our services are needed, we can be addressed at 17 Dawson Street, Manchester, England. In some points Mr. McCulloch has been misled in regard to the early history of the church, but judging from his disposition to be fair with these men from Utah, we think he will be willing to be corrected.

Though want of space will preclude an extensive examination, we would like to invite his attention to the following points: We need not inform a man of his information that it has always been too true that in times of great religious agitations it has been a very easy thing to get men to sign statements against the moral character of their opponents. Hence such statements made at such times, and made for the purpose of militating against the religious influence of an opponent

should be received with a great deal of allowance. He will observe that the statement against the character of the Smith family, which he quotes, though it is very bitter in a general way, contains but two definite specifications, neither of which is serious; viz., "infamous for visionary projects," and "digging for money." When we consider that under the bitterness of spirit in which they wrote they would tell the worst they knew, this is not a bad showing. Besides, general accusations without material specifications are of no value to the thoughtful investigator. Besides this, we are prepared to produce statements from some of the most respectable citizens of Palmyra, New York, who knew the Smith family well, who certify to their good character.

In regard to the trouble at Nauvoo, Illinois, it is true, as Elder McMillan *et al.* say, that Dr. Foster and his colleagues had been expelled from the church—some of them for immoral practices—and they sought revenge. We do not think, however, that the claim was made that Dr. Foster's wife was corrupted. The destruction of the *Expositor* was not effected by "a mob of two hundred of Smith's adherents," nor a mob of any other number. The *Expositor* was declared a public nuisance by the city council, some of whom, we understand, were not Mormons. By their order the marshal and his posse destroyed the office and pied the type, but no attempt was made on the life of the editors or anyone else. We do not appear, however, as apologists for this act of the city council as we believe it to have been of doubtful justice and propriety; but we think that the facts should be stated, and to this, if our estimate of Mr. McCulloch is correct, he will agree.—*Hamilton, Scotland, Advertiser, October 2, 1897.*

THE MORMONS.—Sir:—I am much obliged to Mr. H. C. Smith for his very very able letter in last week's issue, and desire to explain that I did not reply to the letter of the missionaries because I considered it showed they were worthy only of the contempt of every right-thinking person.

Yours, etc ,

JAMES McCULLOCH.

—*Hamilton, Scotland, Advertiser,*

*October 9, 1897.*

MR. JOHNSON BRIGHAM, Editor and Publisher of the *Midland Monthly*, of Des Moines, Iowa, has shown a commendable desire to correct the wrong impressions made by the unfortunate article "Anti-Polygamy Mormonism," which appeared in the October number of the *Midland*. President Joseph Smith and Mr. Brigham have for some time been in correspondence, and as a result the forthcoming January edition of the *Midland* will contain an article from the pen of President Smith direct. Announcing said article the December *Midland* says, editorially:—



Pres. Joseph Smith, of the "Reorganized Church of Jesus Christ of Latter Day Saints," finding himself and his church incorrectly represented (unintentionally we are sure) by Mr. Lesan's paper on "Anti-Polygamy Mormonism," which appeared in the October *Midland*, has sent the editor a carefully prepared and well tempered correction of the errors and a frank and modest statement of what he and his people do actually believe and purpose. This paper came too late for our December number, but will appear in the January *Midland*—over President Smith's own signature. We shall take pleasure in thus giving space to an authoritative statement from the present head of the church, the eldest son of the founder of the Church of Latter Day Saints.

#### FIELD WHERE 100,000 MEN DIED.

PROFESSOR WALTERS EXPLORES A VAST PREHISTORIC BATTLEGROUND.

WICHITA, Kansas, Nov. 28.—Prof. Edwin Walters, an archaeologist and geologist, at the head of a party of scientists has been investigating a remarkable deposit of human bones in the northeast corner of the Choctaw country in the Indian Territory that was discovered by workmen nearly a year ago while the Kansas City, Pittsburg, and Gulf Railway was being built through that territory. To-day he made the announcement that a prehistoric battle occurred there, in which from 60,000 to 100,000 warriors were killed. The area of the tract in which this vast number of bodies lie buried has been determined by sounding and digging to be thirty acres in extent. The site of this prehistoric battleground is near Redland, Indian Territory, and on the south side of the Arkansas River. The river at that point runs east and west and divides the Choctaw from the Cherokee country.

Extensive excavations bring to light great numbers of skeletons, curious specimens of pottery, and vast quantities of stone battle instruments. It has been ascertained that there are between 2,000 and 2,500 bodies to the acre. Professor Walters at first supposed he had found a great burying ground of the Mound Builders, but when he made the discovery that nearly every skull was pierced with one or more spear points or broken in with stone axes, and that some of the bones had been cleft with javelins, he was forced to the conclusion that one of the world's greatest battles had been fought here. This accorded fully with his theory that over 20,000 years ago two great races contended for supremacy in North America. One, he says, was the Mound Builders, who occupied all of the territory east of the Mississippi River and were gradually pushing their lines westward. The other was the Mayas, who lived originally in Central America, but at various periods overspread the country now included in Arizona, Southern California, the table lands of New Mexico, and Texas and Southern Colorado.

Professor Walters has spent seventeen years locating and making a map of the battle line, and declares that he has found a series of fortifications extending from

Omaha, Nebraska, clear to the Gulf of Mexico. These fortifications face each other, in and near Omaha, Kansas City, Neodesha, Kansas, in Anderson and Allen Counties in Southern Kansas, along the Big Elm River, thence following the Grand River in Indian Territory to Redland, thence through Texas to the gulf.

Our numerous students of the Book of Mormon and American archæology will note the statements in the foregoing dispatch to the *Chicago Record*. The statements of the Book of Mormon history concerning the long-continued series of wars between opposing nations in their "contention for supremacy" together with the accounts of regular lines of fortifications and tremendous slaughter in battles, is strikingly corroborated by this and other late discoveries.

We leave the study of the article for the reader.

#### DIFFICULTIES IN THE WAY OF THE CHRISTIAN CHURCH.

WE have waited some time for some acute observer among the thinking clergy to express the sentiments of the class regarding the methods of the popular evangelists, and as a consequence towards the evangelists themselves. Rev. Battisby, of Chatham, Ontario, has voiced this sentiment in no uncertain words, for which we bespeak the sympathy of the readers of the *HERALD*. We give extract published in the *London News* for October 16, of the Rev. gentleman's discourse.

Chatham, Oct. 14.—At the anniversary services of the Victoria Avenue Methodist Church, held Tuesday evening, Rev. Dr. Battisby caused a sensation by his speech, in which he deprecated, in strong language, the practice of holding evangelistic services, conducted by traveling evangelists. The subject of Dr. Battisby's address was "Difficulties in the Way of the Christian Church." He first dwelt with the rationalism so prevalent in Germany, and the ritualism which is driving the spiritual life from the church in England. Materialism was also openly acknowledged. Excessive spiritualism, he said, was spiritualizing everything away into thin air. The difficulties Christianity had to deal with were enough to make a man stagger. There were people who denied that there was such a thing as death, or disease, or sin.

Dr. Battisby said he honestly believed the church of God was to blame for many of these difficulties. He spoke of the practice of calling in outsiders, evangelists, to do the work of the pastors. These evangelists came, he said, and created a great stir, upsetting the whole life of the church. They put the peo-

ple through a steaming process and manufacture Christians by the wholesale. They introduce an unstable element and bring weakness rather than strength to the church.

"I have known," he said, "all the evangelists that have been here in the past twenty years, and there is not a single instance in which I could not tell you of a good deal of dirty work which had to be done after them, and a good deal of bitter feeling to be removed."

Lack of proper training under the parental roof was another great weakness to the church. The home was the proper place for the training of children. The panacea for all these difficulties was a living, vital, personal godliness, founded upon a rational knowledge of God's word. The church of God, he said, was drifting, and the cause of it was catering too much to the tastes of the world. Her pastors and her people should stand by the truth of God and preach only the gospel of Christ.

He hoped that it would not be thought that he was directing his remarks to those who lived and worked in the Victoria Avenue Church. He was speaking from his observations of twenty years in Chatham.

We commend the thoughts of Rev. Battisby in dealing with the problems confronting the churches, of which he is a pastor; for the reason that all the so-called evangelical churches are facing the same conditions. Rev. Battisby represents the Presbyterian branch and is a pastor of twenty years' standing in his pastorate at Chatham, and is reputed to be a well-informed and well-liked clergyman of his order; and must long since have observed the difficulties besetting and hindering the progress of his own denomination, and of course others.

Rationalism, the tendency of which is to disrupt faith and its work; and the formal ritualism, which is sapping the life of the Church of England, is nothing more nor worse than the formalism of the daughters of the mother church, from Luther down. Materialism, which Rev. Battisby asserts is openly acknowledged, lies perdu in the philosophies which this reverend gentleman himself is forced to indulge in in the learned homilies he delivers to his congregation; and is found in every pulpit the occupants of which deny the doctrine of the Master, and flout the office work of the Spirit in revelation and the manifestations of the gospel gifts in attestation to the great truth that Jesus is the Christ. It is a wonder that so keen-sighted a man as this reverend is cannot see this, as well as to see an obstruction to Christian progression in present

methods of evangelizing. The one is as patent as the other, and if one is removed, or overcome, both should be.

"Excessive spiritualism" is good. But what does the good pastor mean by it? Does he refer to the prevalent method of the popular pulpiteers in attempting to dispose of the men of direct thought who believe in the word as written? If so, we can join him in the saying, that they are "spiritualizing everything away into thin air." It is a pity that his contemporary churchmen cannot see as Rev. Battisby does.

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#### EXTRACTS FROM LETTERS.

BRO. W. H. KELLEY, Jonesport, Maine, November 24:—

Held meetings here last Sunday and each evening since. Go to Indian River this afternoon for over Thanksgiving, then to Moose Neck, and here again Sunday; Monday at Machias, and Thursday of next week by boat to Stonington; and Bray's Mountain, December 5, to attend district conference. Ground is covered with snow; it is cool. Bro. U. W. Greene is with me. Have had pretty good weather up to date.

Bro. A. H. Parsons, Philadelphia, Pennsylvania, November 30:—

Sr. Eunice Beam, living at Lindsey, Jefferson County, Pennsylvania, desires an elder to come that way. They are poor but will furnish a house and a place to preach in. Utah elders are there, doing their best. I baptized her some three years ago in Maryland. Since they moved, her husband desires baptism. I preached twice in the Baptist church at Hornerstown, New Jersey, on the 27th and 28th, the minister assisting. The work moves slowly. All well.

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#### EDITORIAL ITEMS.

THE *Sunday Leader*, of Pittsburg, Pennsylvania, in its issue for November 28, publishes a lengthy account of an interview with President Joseph Smith, now visiting and laboring among the churches in that portion of the field, in which the work of the church and the leading points of distinction between the Reorganized Church and the Utah faction are clearly stated. We may be able to give the article entire to the *HERALD* readers, in our next number. It seems providential that President Smith has been able to render such aid to the missionary and general forces of the church abroad as to secure the plain statements that have appeared in prominent publications throughout the country where he has labored

of late. While the Utah force is at work, a stronger arm is causing the true facts of church doctrine and history to be brought to the attention of the people. The Author of the faith is moving in behalf of the vindication and promulgation of the faith delivered to the saints. The Reorganized Church has reason to be gratified by the courtesy and candor manifested toward its President and his collaborators in the field of gospel work at home and abroad.

The Cambridge, Massachusetts, *Tribune*, of November 27, published a lengthy article, "Utah Mormons in Cambridge," written by Bro. Richard Bullard, of the Massachusetts district. It appears that Utah elders had announced that they had "come to Cambridge to stay." Bro. B. doubtless thought it well to inform the public concerning the false position of the Brighamite faction. If Brighamism thrives under the very shadow of Harvard College, we have mistaken the spirit of the American people.

Sr. Sarah M. Ray, of Olga, Illinois, writes of her hope in Christ and her desire to continue with the church in the light of life.

Bro. and Sr. H. D. Stevens, of Madison, Wisconsin, report the existence of a thriving little branch of thirteen members at that point. All are in earnest in church work, including the Sunday school cause.

Clippings from a Norwalk, Connecticut, local paper show good work being done at Norwalk and Stratford by Bro. A. M. Baker, who is called "the boy evangelist" by the editor. It appears that Bro. Baker, being denied admission to St. Paul's German church, for which he had arranged, concluded to hold a series of meetings in front of the Norwalk Hotel, which he did, "with a small but enthusiastic audience present." The printed statements indicate that Bro. Baker lacked nothing in courage and skill and that he made many friends in the face of opposition.

The year 1897 will be notable as one of the most disastrous to shipping interests. British marine underwriters alone lost upward of \$12,500,000 in the first sixty days of the year, fifty per cent of which is traced to "missing vessels." Since that date losses have been phenomenally large,

and are predicted to reach \$75,000,000, the largest known in history. The losses of life by wrecks were 1,969 up to November 1.

A typhoon swept over the Philippine Islands, October 6, causing one of the worst disasters reported from the southern ocean in years, if not in the history of that section of the world. Thousands of lives were lost, including many Europeans, with appalling destruction of property: Fully 400 Europeans were drowned, and 6,000 natives are estimated to have perished. The hurricane struck the "island," devastating the entire southern portion. On the 12th it reached Leyte, and in less than half an hour the town was in ruins, many people being buried in the debris. Many vessels were lost. The tidal wave and winds also wrought havoc at "Samoa," where the sea swept inland nearly half a mile, destroying property valued at millions and causing wholesale deaths among the natives.

The new Prime Minister of Austria will enter into negotiations with leaders of the Germans and Czechs in an endeavor to bring about a modification of the ordinances making the Czech language coördinate with the German, which caused the disorderly scenes in the Lower Reichsrath, a popular ferment bordering on revolution, and the resignation of the Badeni ministry. The Bohemians renewed their outbreaks at Prague, November 29. The German Theater and the German club were attacked and the windows smashed. It was necessary to call out the military to disperse the rioters. Rioting was resumed at Prague, Bohemia, December 1. In spite of the presence of the military the mob continued to raid the German quarter. The Czechs are said to have been infuriated by reported attacks by Germans. The troops fired once, killing and wounding some, and by midnight had restored order. Riotous demonstrations also occurred at Pilsen, where police dispersed the crowds and are guarding German residents. Vienna advices of the 1st concede that the new ministry will face as great difficulties as their predecessors. The parliamentary situation is hopeless; Baron Gautsch has conferred with leaders of the majority and minority, but both parties appear irreconcilable.

December 3: Martial law has been declared in portions of Bohemia. Excesses occurred at several points, and frequent collisions between mobs and police. In the Lower House of the Hungarian Diet, at Buda-Pesth, Franz Kossuth, son of Louis Kossuth, asked Baron Banffy, the Premier, if the Hungarian government, in view of the political situation in Austria, would submit bills to enforce Hungary's right under certain circumstances to act as a free agent in the settlement of economic matters common to Austria and Hungary. Answer was deferred until Monday.

The Minister of the Haytian Republic has conferred with the State Department at Washington with a view to obtaining American protection against demands made by Germany for indemnity based upon alleged ill-treatment of a German subject. The firm attitude of the Haytian Republic and inquiries and representations of the American Minister have led the German government to modify its attitude and to countermand the order for a German war vessel to proceed to Port au Prince the Haytian capital. Prince Bismarck resents the suggestion of American interference.

"Echoes from Palestine," the Christmas program for Sunday school exercises, is now being mailed free to Sunday schools by the General Sunday School Association, from the Herald Office. Copies are distributed proportionately — according to the membership of each school. Single copies mailed on receipt of stamp.

Albanians, 5,000 to 10,000 in number, have been in revolt against the Turkish government. Sharp fighting has occurred in the districts of Ipeck and Diakovo. Turkey reports the revolt suppressed.

London advices of the 29th report furious storms on sea and land, resulting in great destruction to shipping and other property. Many vessels are reported foundered with all hands lost. New England, an island off the British coast, several thousand acres in area and surrounded by a high sea wall, was swamped during the gale, and everything, including a farmer, his buildings, and stock, were swept away. Other ports report disasters.

December 2: Fierce storms again

broke over the coast of England last night, causing a recurrence of sea and land disasters similar to those reported earlier in the week. The number of wrecks on the Norfolk coast and the fury of the storm on the Kentish seaboard are unexampled.

Simla, India, the 3d: Savage resistance has met the Kurren column of the British punitive expedition, which burned thirty native villages.

A cablegram from Rome to the St. Louis *Globe-Democrat* reports that King Humbert, of Italy, will abdicate in favor of his son, the Duke of Naples. The King's decision is said to be due to his inability to fulfill his promises to the rulers of Germany and Austria, the bankrupt condition of Italy being due to obligations imposed by the terms of the triple alliance.

Pekin advices confirm the statements that Germany has made demands upon China. They state that the latter will refuse the demands, except that reparation will be made for the killing of missionaries and damage done to mission property. Russia had not yet helped China, which hoped to effect a settlement by diplomacy. London advices from Shanghai, December 2, are to the effect that the Emperor of China has declared he will forfeit his crown rather than agree to Germany's demands. China desires that the dispute be settled by arbitrators chosen by Holland and Belgium. Berlin dispatches report the sending of additional naval forces to Kiao-Chau Bay. Cablegrams also report China to have made important concessions to England and Russia.

United States Minister Angell has notified the Ottoman government that indemnity must be paid for the pillage of American missions.

Havana dispatches to the New York *World* continue to bring to light the terrible results of the war in Cuba. It is estimated that when the grim returns are all in the massacre of the innocents will show a full 400,000. This number does not include those killed in battle or the "thousands and thousands" of women and children who have died of exposure, disease, and massacre in the managuas and swamps. Spanish official reports of burial permits alone admit that in the

Province of Santa Clara alone, 71,847 persons have been buried since General Weyler issued his fiat. Letters from the Island of Fernando Po, the Spanish penal colony in West Africa, state that 150 out of 250 exiles sent there are dead and that the survivors complain of their treatment.

Madrid advices say that Don Carlos, the pretender, has summoned his representative in Spain to Venice, his home, to take steps to renew agitation of his cause; that an attempt to negotiate a loan in the Carlist interest was a failure.

Washington advices of the 30th confirm the statements made by the New York *World*, and add that under the Blanco régime the awfulness of the situation is being revealed. General Blanco does not conceal the fact that he is overtaxed by the demands from the people for relief. He has permitted those able to help themselves to do so; has organized juntas in the centers of concentration to relieve distress, and ordered money and rations distributed.

The Spanish Minister at Washington is said to have informally expressed to the American government the feeling that anything the charitable Americans may do toward relief will be gladly received.

Cardinal Vanutelli is said to be canvassing for votes in the College of Cardinals with a view to succeeding Leo XIII. as Pope. It is related that Pope Leo has manifested impatience with the unblushing manner in which the canvass is being prosecuted. Vanutelli is burdened with such an army of more or less reputable relatives, some employed by the Papacy, and others looking for employment, that the opinion is expressed that if he became Pope the very worst features of Papal nepotism would be revived. He is supported by the Triple Alliance.

The leaders of the Liberal party in Great Britain will make efforts to mend or end the House of Lords one of the chief features of their forthcoming platform. Sir William Harcourt declares that it "overrides and governs the whole" legislation of Parliament; that "the House of Commons must be supreme."

New York advices state that Hayti will pay the indemnity demanded by Germany, \$20,000.

Spanish advices report victories of government troops in Pinar del Rio. The leader of the Spanish conservative party has declared disbelief in Cuban autonomy; the party, however, supports the government in the effort to pacify the island. Cuban successes are reported in the field, on the 2d inst. The Cubans have presented a written argument to President McKinley, in which Cuban autonomy is denounced as a foolish measure.

Earthquake shocks at Galena, Illinois, and Madison, Wisconsin, December 3; also at other points during the preceding ten days.

Russia is buying heavy stocks of supplies from America and is massing troops at Vladivostock. This concentration of forces and Japan's naval activity lead some to predict that the impending conflict between Russia and Japan may open as early as next summer.

Advices of the 3d show continued disorders of Bohemia. The national sentiment of both Germans and Czechs is of a rabidly violent character and threatens the existence of the empire.

Bavaria has a small ministerial crisis.

## Mothers' Home Column.

EDITED BY FRANCES.

"Not only in my blindness,  
Watch how I trend;  
Not only when I sorrow,  
Be thou my friend,  
But when I walk earth proudly,  
Touch thou mine eyes;  
And in thy own way lead me,  
That I be wise."

### SELECT READING FOR JANUARY MEETINGS OF DAUGHTERS OF ZION.

"AMUSEMENTS in the home should have these characteristics: they should unite the family, deepen children's love of home, and guard them against temptation. To accomplish the first object we need recreations in which parents and children can join. Here at the very outset we are met with a difficulty, the irrepressible conflict between children's noise and grown folks' nerves. Love of noise seems innate in every child, certainly it is in every boy, and not only is the love of noise innate, but the noise itself seems to be in him and must come out. . . .

"It is a hard question, but we believe we can better afford to bear his noise at home than to let him go away to make it. And if we are in the midst of the making, the noise does not trouble us half as much as if we stand outside and listen. Then a good hour's romp with the children every day will strengthen

the nerves and sound a truce in the irrepressible conflict with noise.

"How many of you now look back with delight to the game of blindman's buff played in your mother's kitchen with father, mother, and perhaps grandpa too, joining in it? If such a picture hangs on your memory's wall I am sure you would not exchange it for any specimen of high art you can purchase at Goupil's. This same kitchen brings up memories of nut-crackings, candy-making, corn-poppings, apple and chestnut roastings, and all the fun that accompanied them, father's stories, mother's songs and happy talk and bubbling laughter. Such musses as we used to make! and the fact that we knew we must clear them up, leaving the kitchen in good order, did not detract from our pleasure, for we managed to extract a deal of fun out of the clearing-up process. These kitchen romps usually came early in the evening, right after the chores were done; later, came the quiet hour in the sitting room, with music, work, and reading aloud. I well remember such evenings in my own home. Lewis' and Clark's 'Explorations,' and D'Aubigne's 'Reformation' seem sacred books to me because my father read them aloud to us during the evenings of the last winter he spent on earth. Reading aloud in the family circle cannot be too highly commended; the reading should be in turn by all who can read.

"Music is invaluable as a means of recreation. There are few families in which there is not one member who can sing well, and others passably. Sing together, even if you do sometimes make discords. The more you sing together the more harmonious will you grow in more senses than one. An instrument of some kind aids greatly in the family music, and they are becoming so common that few families are without them. . . .

"We know a family in which 'taking journeys' was a favorite pastime for the winter evenings. Some place was chosen as a destination that father, mother, or some member of the household had visited, and an imaginary journey thither taken. You will better understand how pleasant this may be made by the recital of such a journey as actually taken in a family of my acquaintance. During the preceding summer the father and mother had visited Iron Mountain, Missouri, and this was chosen for their first trip. Imagine the family gathered around the table, on which stands a bright lamp, around it clustered specimens of minerals brought from Iron Mountain. Each child had his school atlas, brought home for the purpose. The mother sat by with her knitting, which, however, was not so engrossing as to prevent her taking part in the conversation and helping little Billy find places on the map when he could not find them for himself. 'Now let us play it is summer, it is so much pleasanter traveling when the trees are green, the flowers in bloom, and the birds singing everywhere. Where shall we go first?' 'To Peoria, and down the river to St. Louis,' said one. 'To Burlington,' said another; 'To Quincy,' said a third. 'Yes, either way will do, but I think we will go to Peoria, and

then we can ride on two rivers; what two?' 'Illinois and Mississippi.' 'Yes, now find Peoria.' Soon on every map Peoria was hidden by a chubby finger. 'Now we will go down the river,' and each finger moved slowly down toward its mouth. 'Where are we now?' 'On the Mississippi.' 'And what city are we passing?' 'Alton, where the State Prison used to be,' they answered. 'And here is the Big Muddy flowing right into the Mississippi,' exclaimed Harry, entering into the play enthusiastically. 'But the waters of the Missouri are a beautiful color, if they are muddy, says mother. 'Just the color of a cup of delicious coffee with the rich cream in it, or of your auntie's watered silk dress. It pours its great volume into the Mississippi, but for miles the brown stream and the blue stream flow along without mingling. Here we are at—'St. Louis,' the children inserted in her pause. 'See the crowds of boats, some loaded with corn from Illinois; some with wheat from Minnesota; some with cotton from New Orleans. Now we are at the pier; the beautiful blue and brown tints are all gone, the water looks black and dangerous. So it is—the captain says—twenty feet deep here, with under-currents that would suck you down to death if you should fall overboard. But there are little children, some no bigger than our Nannie, clambering over the slippery docks, springing out upon the rafts, holding on with one tiny hand, while with the other they reach far out to catch the floating driftwood which is all the fuel they have. It makes me shudder to look at them, for one slip would be their death.'—*Childhood: Its Care and Culture.*

(Continued.)

### PRAYER UNION.

#### SPECIAL REQUESTS FOR PRAYER.

SR. MOLLIE LUCART, of Castana, Iowa, requests your faith and prayers that her husband may be brought to a knowledge of the truth and be led to obey the gospel.

TAMA, Iowa.

*Dear Sister:*—As I read your letter in the *Herald* requesting fasting and prayer for your husband, I did so, and I feel to say that if you wait patiently on the Lord, faithfully do your duty in showing your love in all that you do, and not upbraid, and hold your peace at all times, conquering the tongue, you shall have the desire of your heart and be blessed abundantly, and be the means of bringing him into the work.

In the faith,

A SISTER.

AXTELL, Utah.

*Dear Sister Frances:*—It is with much pleasure I address you again after so long a silence. To-day is Thanksgiving Day, and every one is feasting with the exception of myself. I set this day apart for fasting in behalf our aged sister, Permelia Sterrett. She has been afflicted for eighteen years, and wished so much to be remembered by the Prayer Union. All the eiders who have been here in Utah trying to reclaim the pure and honest in heart will remember my

mother-in-law, Sister Sterrett, as she has always made them welcome, and I hope each one of them who may see this humble request will remember her in their prayers that she may be healed of this long standing affliction. She has suffered a great deal for her religion's sake, being one of the first to join in Utah. Thanking my heavenly Father for blessings to me, I close by asking his blessing upon all his children.

HELENA STERRETT.

OCCUPATION FOR LITTLE BOYS IN THE CITY.

(Supplementary reading for Daughters of Zion locals.)

THE first item to success in any undertaking is to be in love with the work. Now, I'm fond of boys—little ones preferred.

As soon as boys can walk, they want to do something. So I tried to interest them in doing something that—while they thought it was play and that I was only amusing them—should, in the end, be useful to them. I interested them in all kinds of housework, from the time they were large enough to carry a cup to the table (maybe to let it fall and break), until now; so that those who know them best, say the oldest boy is the best "girl" I have.

We had a small yard and I made a little garden; each had a piece about three feet square and the baby spent as much time as the older ones planting (and much more time "pulling up") his garden, but he learned, soon, to let the produce of his neighbors alone. In one corner we had a pile of sand. What child does not love to play in sand?

My brother visited us and made the children a "rocking-boat." It was intended for four, but I have seen eight or ten children (some of them neighbors) piled in it and very busy paddling with sticks, "crossing the ocean." They would land at any port they could call the name of.

As soon as they were old enough to have tools, we got a box of cheap ones. Then they dug trenches, builded bridges (tiny ones, of course) and laid railroad tracks of little strips of wood.

Each had his share of getting coal for the fire, chopping kindling wood, sweeping the walk, and other chores according to his years and ability, and for their work they had "good marks," and their failures "bad marks"—the good ones were paid for in pennies, and deduction was made for the bad ones in the same way.

They liked to get a "study-book" and play school before they knew their letters; they learned to spell lots of words with the game of "100 letter blocks."

They early understood that the alley and the street were not to be explored "for fear 'the baby' would get lost," and as we had a "baby" in the house for at least ten years (not the same baby either) they grew accustomed to the ruling to "stay at home." The children's game of "ten-pins" helped to teach them to count and add while it amused them.

A wagon, whether a box on four cotton spools, or a "boughten" one, is indispensable. Little boys soon learn to make a "spool wagon," and they enjoy the work. One of

my boys had as many as five sizes of these wagons at one time.

I hope I have not made this letter too long, but if I have, I will excuse myself on the ground that "the children" are my hobby and when talking or writing about them, I am apt to overdo it.

These suggestions are all for little boys; if you wish I will send a list for older boys.

EVELINE BURGESS.

St. Louis, Mo., July 4, 1897.

PROGRAM FOR JANUARY MEETINGS OF DAUGHTERS OF ZION LOCALS.

Opening hymn, 78, Saints' Harp. Prayer. Scriptural reading, Joel 2: 23-32. Study and discussion of select reading on Child-study, from Home Column. Reading and discussion of supplementary reading from Home Column entitled, "Occupation for little boys in the city," by Sr. Eveline Burgess. General remarks on mothers' work. Roll call. Minutes of last meeting. Business. Hymn No. 19. Dismissal prayer.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR DECEMBER.

Thursday, Dec. 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Thursday, Dec. 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Thursday, Dec. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Thursday, Dec. 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE program for the Interstate Sunday School Institute is fast being completed, and will appear in our columns soon. The services of the General Superintendent, the General Secretary, Bro. W. N. Robinson, and Bro. J. F. Mintun are secured. Others are expected, but we cannot speak with certainty yet. The work at the institute will be made to meet the needs of all who are interested in any way in Sunday school work. There will be work for the officers, work for the teachers, and work for the members. The institute will be held at St. Joseph, Missouri, December 26-29. Brn. J. M. Terry and D. J. Krahl are the local committee. Watch for their notice.

CHRISTMAS OFFERINGS.

Christmas Offerings.	Why have	Important part of a child's training. An incentive.
	When offered	Each Sabbath. Does not affect other collections.
	Who give offerings	Children. Teachers. All.
	Results	Helps sustain missionaries. Applies child's pennies in a useful way.

"Christmas"—Christ's birthday—"Offering," a sacrifice; an oblation; anything offered in worship or sacred service.

WHY HAVE CHRISTMAS OFFERINGS?

One great reason is this, the child must have something to work to. We explain like this to the children: "You are pleased to have your parents and friends remember your birthday, and you remember your parents', brothers', and sisters' birthdays. That is right; and we think it a nice custom, if just simply congratulations that you have reached another mile post safely." It gives thoughts for the welfare of others, and takes some of this self away. We teach the children Christ's birthday is the grandest the world has ever known. Then, if it is nice to remember our own loved ones, who can do so little for us compared to "him who died that we might live," shall we let his birthday go by unnoticed? No, no. Tell them to save the pennies earned or given to them, and give some of them to Christ. He does not ask for all of them. He is not selfish. Let it be willingly given. Celebrate his birthday with praise, recitations, songs, and offerings.

Will the children think he wants the money for himself personally? . . . Teach them that the elders are Christ's brethren, and "inasmuch as ye have done [or given] it unto one of the least of these my brethren, ye have done it [given] unto me."

These elders have children and loved ones to be fed and clothed while they work for Christ. Help him in his work of teaching men, women, and children. . . .

RESULTS.

Does this system of Christmas offerings work well? "Yes." Does it diminish the regular collection for Sabbath school? "No." The children do not buy so much candy, gum, and soda water—those unwholesome things which make diseased children. It teaches them that there is a better way to spend their money. It helps the child out of these selfish and—I was going to say contemptible, stingy ways, which we see in many of the older ones who have not had such training.

We have been told of children in our infant class saying, when pennies have been earned or given to them, "Well, Mamma, I will save them for Sunday school and Christ's box; I won't spend it just for candy." These children have learned something good. They are benefited themselves and helping Christ's work along at the same time. It lifts them up to higher purposes.

PLAN.

Some of our teachers have a box with a slot in the top, where the teacher and pupils

drop their pennies or nickels as they save them and have them to spare. The money is collected every Sabbath. We think this is best for the younger classes, especially the primary and intermediate. We think it would work well for all the classes, for we are *all* children just a little older grown, and we go to church every Sabbath to be reminded of our obligations. Christ's birthday comes, the box is opened, its contents counted, and eyes open wide as the amount is given. "I did not think it would be so much," are the words we hear. Since we have used this system we have had larger offerings, and they have been more easily collected, and no one is made poorer thereby. Just stop and think of the four or five elders kept in the field, by the children's offerings. Who can tell the good those pennies are doing or will do?

#### THE LAW OF GOD.

We read in the good books—"Teach the children the law of God." Is not the tithing and offering a part of the law? We who are older grown ought to know that "moth and rust will corrupt, and thieves will break through and steal." Then there is a place to put these treasures where they will do good. Are we not putting into the children's minds higher and holier thoughts of the day—Christ's birthday—when we give him an offering? If by observing this we could just soften or take away this selfishness of the coming generation, what a grand work that would be! But there is something more to be done than this. Then let us awaken to the needs of the hour.

Parents, superintendents, and teachers, let us try this way of remembering Christ's birthday. If you find it a failure, then—but it will not be a failure.

Your coworker,

MRS. M. E. PACE.

For the Fremont district convention.

#### THE BLACKBOARD.

We much regret that we do not have space in this department to insert blackboard work regularly. But we do not. In a letter from Bro. J. F. Mintun, written from Cairo, Nebraska, he gives the following, which he expected to use the next Sunday in the general review of the lesson. The lesson is past, but the work is in a line which may be adapted to many lessons that will follow. *Study* it, and try adapting the method to a future lesson. It is impressive and therefore effective.

#### GOD IS HOLY.

Temples { Our bodies } Holy { Given.  
          { At Jerusalem }    { Be Kept.

"Be ye holy." [Golden Text.]

#### BY BEING.

1. Loving.
2. Merciful.
3. Good.
4. Just.
5. Wise.
6. True.

#### BY DOING.

1. Believe.
2. Repent.
3. Obey.
4. Pray.
5. Forgive.
6. Keep clean.

#### BY AVOIDING.

1. Covetousness.
  2. Hatred.
  3. Anger.
  4. Swearing.
  5. Lying.
  6. Intemperance.
- "For I am holy."

You can see the application without much explanation. Since God gave both the temple at Jerusalem and our bodies—the temple of the Holy Ghost; and all his works are holy—being given holy they should be kept holy. Then using the Golden Text by placing the part relating to our duty first, show under the "By Being" the qualities of God's nature already studied in previous lessons of this quarter. Then I associate on an equality the "By Doing," and cover the main ideas of the previous lessons. Follow this with the "Avoiding," giving the last part of the Golden Text, "For I am Holy" as a reason for "Being," "Doing," and "Avoiding."

## Letter Department.

FLINT, Ind., Nov. 24.

*Editors Herald:*—Have just concluded a series of eighteen meetings at this point, and led into the waters of baptism four persons, making the total membership at Flint twenty-one—all heads of families. The attendance was large throughout—increasing till the close, notwithstanding the Disciples and Methodists were blowing loud trumpets not a block away, and the "Kickapoo Medicine Company" were entertaining the "optional" class, nightly, for one week. Extra seats were procured some evenings, and a large crowd turned away. Many more are on the very brink, and will yield obedience, we think, soon. The light seems to be brightly dawning in all the surrounding country and illuminating the many honest souls when its blessed rays are admitted. Old Babylon's miasmatic breath, which in times past, has rendered the theological lungs of the millions so weak, sickly, and pallid, is losing its victims, and "unclean birds" have no power to fasten the *claws* of "creed" or "confession" to the heart touched by the beams of the angel-restored message. The masses are conceding that—for the harsh and jarring growls, the discordant elements of disruption, and the wildly tempest—intensely heated and fast founding bulk of spiritual sickness of this age, the *remedies* proposed are *worse* than the *disease* they are designed to remove. They have been wrought out from praiseworthy motives and laid on the altar of revelation as acceptable offerings, but God *declines* the oblation, *disclaims* the necessity, and *disapproves* of the *expedient*.

The cause is strengthening, and in unplowed fields moves grandly. Bro. G. A. Smith and E. Granger speak encouraging words of the new appointment over at Blakeslee, Ohio. Two popular churches open at that point—we know not how long—but long enough to wake up old Satan evidently. Letters revealing *seven new* openings have come to my address the past two weeks, unsolicited, and so far unhonored. We haven't the ministers; and just now, while the demands are so great and multiresource, the harvest "white" and the laborers "few," I am reminded of the good old colored brother's petition from Alexandria Valley, down in Georgia, to the

conference: "Send us a bishop to preach. If you can't send us a bishop, send us a sliding elder; if you can't send us a sliding elder, send us a stationary preacher; if you can't send him, send us a circus rider; if you can't spare him, send us a locus preacher; if you can't spare him, send us an exhauster." That settled it, and he got his preacher. Bro. Briggs, send us some help; if you can't send us anything else, trot out the "exhauster," we'll put up with him.

I expect to be off for Lansing in a few days; no excuse for "rusting out," but opportunity plenty for "wearing out." Quite a winter campaign is mapped out in our district. We will do *all* that we are able to do, but "home" seems "sweet" once during the year. Winter, with ice and chill, flutters over us at present, and a little snow has fallen from his wings.

Hopefully,

S. W. L. SCOTT.

FAIRLAND, Ind. Ter., Nov. 27.

*Editors Herald:*—October 20 myself and Bro. G. W. Beebe, Jr., of Lebeck, Missouri, left home and dear ones for the Indian Territory to preach the glad tidings of salvation to our Lamanite brethren. We held forth at Galena and Baxter Springs, Kansas; Tulsa, Chelsea, and Fairland, Indian Territory. Near Tulsa we preached twelve sermons and baptized three, all heads of families; namely, N. B. Edwards, husband of Sr. Hattie Edwards, also a Mr. W. D. Wheatcraft and wife Ida May. After which the Baptist minister advised us not to preach in their (cracker box) church or schoolhouse, as he would not vouch for our safety; but we answered that we were preaching the truth, the gospel of Christ; we should fill the appointment as given out, or make the attempt, and that we had no fears, and could not die in a better cause if it comes to that. Well, we made the attempt, but found a 2 x 4 timber spiked over the inside of the door; but as the window of the cracker box was open we entered, only to find that the lower joint of the stovepipe had been removed, and as the night was too cold without a fire, we turned the house over to them in peace, and shook the dust from our feet as a testimony against them.

Here we found a Bro. and Sr. Huntsman, formerly of Redding, Ringgold County, Iowa, and a Bro. Smith and Bro. C. White and family, of Oklahoma.

At Chelsea we made the acquaintance of Bro. D. M. Beck, W. E. New and families, and a Sr. England and others, and preached to them a few times. Thence we came to this place, where we are preaching nightly at the home of J. T. Riley. Here and near here are located Sr. Stringer, G. M. Rhonemus, W. B. Hillen, J. J. Calkins, and W. S. Watson and families, all striving to win the crown. In the last month have sold over five dozen of the Voice of Warning, besides taking subscriptions for other church publications, and have done as little harm as possible, and made as many friends to the work as we could. We hear the Macedonian cry, Come over and preach for us a week or two anyway.

Are on our way to Blendsville, Missouri, conference, which convenes December 3.

In gospel bonds,

J. C. CHESTENSEN.

CRENSHAW, Pa., Nov. 25.

*Editors Herald:*—It has been written, "And thorns as well as roses are waiting for our feet." Such has been the heritage of man since Eden. God has permitted that—in the sacred records of things past—both the good and the bad of human procedure should be disclosed to our view. Could it have been otherwise to our profit? To write of our work, then, as it transpires, necessitates the narration of the unpleasant at times, as well as the pleasant. To the church now, and to God finally, we must answer for work done. If what we do is done to conserve the right, whatever view others take of it, if it is found to be right in the end, we can well afford to have passed the experience of its testing.

In Detroit, Michigan, matters of years' accumulation had seemingly exhausted the regulating powers of branch, district, and mission authorities. It seemed good, to a number, to petition for aid direct from highest powers of the church. The Presidency suggested to the Twelve the sending of some of their number; resulting in W. H. Kelley, G. T. Griffiths, and R. C. Evans being sent. Eighteen days of investigation followed. A lengthy yet terse decision comes in its time.

A new man is put upon the scene, so that all may rally to the standard of right, as little embarrassed as possible. The decision in the time of its presentation is approved by thirty-four, against a negative of thirteen, and the new man installed by that action.

Three months of careful observation reveal the wisdom of the decision rendered in all of its provisions. Patient effort is made to bring all to unity, which is offset by several, with the bitterest and continued denunciations of the church, from its president down. To the antagonizing ones the privilege of appeal to the entire Quorum of Twelve is presented as proper recourse, which is scouted as futile.

Not a cent of heavy expense made by the answering of their petition with others is paid by them. A month after the sixty days for appeal is passed another court is called to act. Some are expelled. Whether appeal in the case of the last court's work shall be taken remains to be seen.

To rule or ruin has been the policy of some. Those laboring in Detroit, for some years past, have had this to contend with. Many and complicated conditions, ever changing, have existed to be met. Consequent changes in rulings at times have been regarded as characterizing the one or ones making the rulings as a "turncoat." In this the writer has had a share with others.

The writer indulges the hope that the decision of members of the Twelve shall find its way to the columns of the *Herald*, from the quorum at its next sitting, because of its worth on general principles.

A goodly number of devoted saints are to be found in Detroit, who can yet push the work on to success if they will, notwithstanding all the discouragements they have had.

Let them sing and *execute*, as saith the poet:—

"We'll stand the storm, for it won't be very long:  
We'll anchor bye and bye."

Many pleasant experiences in Detroit will be fondly cherished in memory. Association with Bro. E. C. Briggs, as missionary in charge, was both pleasant and profitable; as also with fellow soldiers—A. Barr, W. Davis, and J. A. Grant.

The foregoing could all have been written ere I left Detroit; distance, however, sometimes lends enchantment to the view, and time sometimes softens the spirit of man, making a proper consideration possible; so delay becomes an advantage sometimes.

May the day come when the unfortunate ones, who incur the severities of the law upon themselves, will retrace their steps and re-enter the fold, while others, nearing the precipice, profit, face about, fall in line, and do the right. As of old, the law of God is a "savor of life unto life," or of "death unto death." We make the choice as to which it shall be by the use of our agency.

The faithful few here are pressing steadily onward, making advancement amid discouragements. I am steering for new territory in the southeastern part of the State, where the restored gospel has never been proclaimed, I believe. My address is care of Box 28, Cleveland, Ohio.

In bonds,

R. ETZENHOUSER.

WACO, Missouri, Nov. 27.

*Editors Herald:*—I am working away as hard as I can. My work this fall has principally been in new places; good results at some points, simply nothing at others, so far as appearance goes. But I am not working to make appearance, only to please the eye of God. He can see that some reject the counsel of the scriptures and the doctrine of Jesus Christ. Since writing last I had the pleasure of baptizing three into the fold at Scammon, Kansas; they were converted by others than myself, however. One, a Sr. Morgan, said her first light was gotten while hearing Bro. J. W. Gilbert preach; and it is only just to say, the ground had been somewhat prepared through the efforts of Bro. and Sr. Hisle, in their neighborly way of trying to let their light shine.

Waco is an entirely new place for gospel work. I came here to fill my first appointment October 9—walked from Webb City, about twelve miles. I stopped at first with Mr. W. Holsworth's family, and was afterward made welcome by a Mr. Bryan, and was nicely treated at both places. After a few sermons there, I preached from a Friday night to Sunday night at Rawling's chapel, an M. E. church, six miles southwest of Waco. At first they wanted a protracted meeting—a "good meeting," and a man who "would preach the Bible." I preached simple and plain, and not radical; but lo, the next day one of their leaders, a Mr. Walter Merrick, announced around that I would have to be closed out. Their desire for a "big meeting" suddenly ended when the doctrine failed to fit the M. E. view.

I returned to Waco and preached a few

more sermons with good crowds and increased interest. I closed and left no appointment. I borrowed a horse to look for another point, and went to Medoc, but that looked too dark for me, so I went to Nashville, the scene of the Cather-Blalock debate, and learned that a friend to the cause being very low with typhoid fever, I stopped in to see the sick; but as I neared the bed, the only signs of life were the jerking of the jaw and ghastly rolling of the eyes. I was invited and preached the funeral sermon next day to a large crowd, with good liberty, many of our prejudiced friends were present and gave good attention.

I then returned to Waco, and by the impression of Spirit went to Weir City, and then to Bird schoolhouse; had good crowd there and good attention.

I then went on an exploring trip north of Pittsburg to Englevale, where Bro. Christie resides. A protracted meeting by the Church of God was raging there, so we made arrangements for the M. E. Church for a later date and left on foot for another new place, Mulberry, a few miles distant. I tried to get the M. E. church; all the trustees agreed but one, and he spoiled it all for the present at least. His name is Taylor, and is related to John Taylor of the Salt Lake faction. I expect, Providence permitting, to open Mulberry in spite of Mr. Taylor. I stopped over night with him, and we had a hot time of it; and while we talked, his family got to hear considerable of the gospel. I found Bro. Christie growing in the faith and anxious to do all he can for truth.

As the way closed down at Mulberry, I was impressed by the Spirit to go to Scammon; so off I went, leaving Mr. Taylor at nine a. m., and walking about thirty miles, reached my destination at seven p. m. I there held a prayer and sacrament meeting at Bro. and Sr. Hisle's house; all neighboring saints were present; the Spirit was nicely enjoyed and I think all were renewed in feelings and spirit. The preaching was fairly attended and blessed. Soon after I left Waco last, the citizens arranged among themselves for me to come again, so I was written to and appointment made. Hence one of the reasons for my being here at present. I commenced last night to a good sized, attentive crowd. Two have decided to be baptized, but as yet the time is not set, the reason being a fair one. My Waco friends say they want to help me with a little money, that a man can't preach for nothing. Their view is right; a preacher needs the temporal help as well as others who are not preachers. Their thoughtfulness here is truly appreciated, and may heaven bless them with her rich blessings.

In bonds,

W. C. CATHER.

HEPPNER, Oregon, Nov. 26.

*Editors Herald:*—Since writing you last I have finished my series of meetings at the Lank schoolhouse, where I baptized two—the Mr. and Mrs. Meyers. At the close of the services there (nine in number) I went back to Little Falls, October 27, preaching three times and returning Saturday, October 30, so

that I could attend services at the Jackson church, Sunday, the 31st, where a Rev. Bailles of the Christian Church had advertised a lecture on "Mormonism" at eleven o'clock, sending me an invitation to be there, and when I applied, promised me the use of the house at three p. m. to reply. The *expose* or lecture was, as usual, based on the old stories told in the Encyclopedia Britannica, "What the World Believes," etc., sandwiching in a little doctrine, *i. e.*, affirming that there could not be shown by the Bible that there was ever a successor to one of the original apostles. In fact only twelve were ever spoken of in the Bible; and that the power to work miracles was never delegated unto any except those who were called and ordained under the Savior's hands. I had advertised the meeting as fully as I could, and the house was full. The Lord helped me in the reply, and much good for the cause was surely accomplished. I was challenged to meet a new man whom the "Christians" would send for. I accepted and submitted propositions. That was November 1, and while their man lives somewhere near Portland, yet he has not been heard from yet.

November 1, went back to Little Falls and preached every night and Sunday at eleven a. m., three and 7:30 p. m., nine sermons in all. Here I baptized one, a Sr. Mosier. Other say they will be ready when I return. Feeling that I needed a rest of a few days, I returned to Castle Rock, and spent the week visiting, resting, and *fishng*. (By the way, I caught a few fine trout, one that weighed three pounds.)

While here a card from Bro. Holt, written from Avon, stating that he would be in Castle Rock, Tuesday, the 16th. A big revival had been in progress at the Presbyterian church this week, and was to end Sunday, the 14th; but when we put out appointments for the week commencing Sunday evening, at the City Hall, the revival suddenly developed into a "union meeting," composed of the three local churches—M. E., Presbyterian, and Christian—so you see we brought *unity*, at least. However, our meetings were fairly well attended, and the result—visible—was seven "born again," making ten baptized in Castle Rock since August 19.

Closing our services there November 23, we started for Heppner the morning of the 24th, going to Portland and taking the steamer Regulator the morning of the 25th—Thanksgiving. Well; we had a fine day and enjoyed the trip, the scenery, and the "*turkey*." We opened our little organ and soon had the passengers singing. Well, the Captain did not put us out and we had a fine trip. Among other events was a small but quite spirited discussion with a spiritualistic professor, also with a Holiness lady preacher. I think some good was done, and many asked me to call on them if I ever found the opportunity. We reached the Dalles about six p. m. As we had until 12:40 m. to wait, we spent the intervening hours as best as we could; putting in a *few hours* at the Salvation Army hall—judging the number of hours by the *seeming length*. "Blind leaders of the blind." The train arrived in due time, and

boarding "Nahum's chariots" we sped on our way. Changing cars at Heppner Junction, we were landed in Heppner at about six a. m. We are domiciled with Sr. C. R. Rush at present, a sister of Bro. John Hatcher. There is about two inches of snow here. Will commence operation from this base as soon as possible now. The health and hopes of Bro. Holt and your writer are very good. May the Lord add his blessing.

A. M. CHASE.

LEEDS, England, Nov. 14.

*Editors Herald:*—I am pleased to inform you that the saints here generally seem to have received a fresh impetus in the work through the labors of Bro. H. C. Smith, who has been with us a little more than two weeks; his efforts have been very much appreciated amongst us, and we have been rejoiced at the plain, solid, and eloquent preaching of our brother, and sincerely trust that the fruit thereof may abound; already the signs of good appear, and though no new converts are added to the church to my knowledge, yet I believe there are those who have been converted to the privileges that accrue to the saints of God, and some who were discouraged have had their strength renewed and have felt that God's Spirit had inspired the messages delivered.

The progress of the gospel in this vicinity has not been rapid, but to the contrary; the people as a rule seem to have no time to spend over such a commonplace, and as many regard it, old fashioned notion of religion. In their wisdom they look with contempt upon all who devote their time in its interests, and let us see that they pity us. This is not to be wondered at when we consider the woeful contention and disastrous rivalry among the so-called Christians; but more sad to relate is the fact that oftentimes among the saints the spirit of rivalry and discord obtains, and does more harm to the cause than all the opposition from outside. The more intense and bitter the persecution from the world, the more intensified is the love and good fellowship within. We expect this, for Christ left us our legacy so far as the world is concerned when he said, "In the world ye shall have tribulation, but in me ye shall have peace." But the arch enemy has learned that he can more effectually frustrate the work by breeding strife and persecution right in the church, and cause that the lack of brotherly kindness and sympathy among the household of faith shall drive us asunder, and we work our own destruction in the prophecy of Christ, "that a kingdom divided in itself cannot stand"—it must inevitably fall. It is time we learned this scheme of the adversary, and sought to counteract its baneful influence by the Spirit of love that is the antithesis to the above, and its effects are binding and powerful, indeed impregnable against men and devils. Then we shall pity the failings of each other rather than distend or enlarge them.

The representatives of the Salt Land church are very busy around here. I have sought to engage in discussion with an Elder Robinson, of Utah, and he has been offered the use of our pulpit to present their side of

the question, with the understanding that we would follow, but nothing has resulted as yet. This elder informs me that they have baptized sixty in England so far this year, and seven were just recently baptized belonging to Leeds and neighborhood; they have a conference house in Bradford, ten miles from here, and I accepted an invitation to visit them there. They also have a branch there, and intend holding a conference there on November 28. They seem to have a number of elders over the United Kingdom, and have about one thousand members altogether.

Bro. Smith succeeded in getting a lengthy letter published in the *Hamilton Advertiser*, a publication of Scotland, which was redundant with good points, showing the false position of the Utah faction. I understand the Utah elders were going to reply; thus far, however, no reply has appeared. I fancy it will take a while to think out a reply to evade the cogent statements of Bro. Smith.

Trade in this country is in a very poor condition, owing to the strike and lockout of the engineers; distress and want are wide spread, and the end is not yet in view. Before winter has gone, unless a change takes place, it is easy to prognosticate that poverty and starvation, with their attendant evils, will have left an indelible trail.

I pray that God may help us to realize the magnitude of our responsibility as his alert, and enable us to present in practice as well as precept the principles of divine truth that shall be instrumental in emancipating the world from its woeful condition, and that the day will soon dawn when

"Man to man the world o'er,  
Shall brithers be and a' that."

In bonds,

J. W. RUSHTON.

SELKIRK, Ont., Nov. 29.

*Editors Herald:*—I am very thankful because I have nothing but good news to write. Since last General Conference many of the Saints have seemed to renew the fight against the triune enemy—"the world, the flesh, and the Devil." Some who have been careless act as though they have been born again, "from an old existence into a new life." The general testimony of the ministry is, "I feel better;" more light and an increase of spirituality in every department of the church work is being enjoyed. Peace and unity exist in all parts of the mission, so far as I am informed. The only thing that gives cause for anxiety is that some are careless, while in some few places the evidence of formality seems to exist; but in the main we are hopeful, in that the future seems big with promise of a solid work being done.

Elders George Green and R. C. Longhurst, the honored presidents of Chatham and London districts, seem to be guarding with prudence and ability the sacred interests of their respective districts; while our very limited missionary force, consisting of John Shields, Frederick Gregory, Daniel MacGregor, Samuel Tomlinson, A. E. and J. L. Mortimer, and B. St. John, with the local ministry, seem to be urging the gospel claims with Christian meekness and fortitude.



The dear old face and wise counsel of "Uncle John"—Apostle John H. Lake—is greatly missed; no man ever left Canada with more friends than he. May his future be sunshine and peace.

The visit of President Joseph Smith to this mission has done a vast amount of good. The newspapers have given very prominent, fair, and kindly editorials on his work. His sermons have been fairly well reported in the main.

The general history of the church is better understood by the reading people of Canada than it ever was before. I regret that the limited time at his disposal, together with a two weeks' attack of his facial affliction, prevented his preaching at several other points in Canada. I had the pleasure of being with him on most of the trips through Canada. While he may have lost some sleep in consequence, yet I have been the recipient of much needed counsel and information. His visit has been a blessing to me, and will be a lasting benefit to the mission generally. I think Joseph likes Canada, and of course I admire his judgment.

Elder Gregory joined me here eight days ago. Since then we have preached eleven sermons, held one prayer meeting, and are billed for every night this week, and four meetings next Sunday. This place is a stronghold of the followers of the late Alexander Campbell; but alas, alas! how far they have wandered from the unique path marked out by the sometime reformer, sometime restorer of Bethany. He who in early days strongly and violently denounced Bible, tract, and education societies, Sunday schools, and the hireling ministry as schemes of the clergy "fraught with mischief to the temporal and eternal interests of men." Baptists, schools, and colleges were placed among the marks of the beast.—Mill. Har. vol. 1, p. 15. Preparing young men for the gospel ministry was denounced "as a new message from the skies," unheard of in the Bible. Christian missionaries were denounced. But now they who claim to stand by "the restorer" have given evidence of their apostasy from his early teachings by organizing foreign mission boards, paid preachers, Sunday schools, and colleges. "The Bible gives us no idea of a missionary without the power of working miracles." "Miracles and missionaries are inseparably connected in the New Testament."—Chu. Bap. p. 15. Now they have the missionary, the hireling preacher, but miracles are not found among them; truly "a form," "denying the power." Some few in this place, and hundreds in other places, have as the great Christian preacher, Paul, advised, "turned away."

We feel encouraged with the prospects here. Elder Derby has fitted up a nice hall in the center of the town, and while the Disciples and Methodists have commenced special meetings, and the Baptists have made provision for a special effort next Sunday, yet we are happy and hopeful. "The stream impeded has a song," hence we believe the opposition will help our cause. Let those who look for my coming have patience. I am doing all I can; and as soon as wisdom directs I will reach other points.

The saints of this mission have done well in remembering their duty in the financial part of the work—that is some of them; yet many are slow in this regard. Now it requires money to send missionaries into the field, and many are calling, "send us an elder." The elder must be fed and clothed, his traveling expenses must be met, his family must be provided for—all this takes money. Now in order that the missionary "come soon," "stay a long time," we must increase our missionary force. If increased they could remain longer in each place. May the saints see to it that they all comply with this part of the law of God, that the Bishop's agents of London and Chatham districts will have such a good report at the next General Conference as will insure the authorities that Canada has the right to more missionaries. Let each member do his duty, and at once.

Your brother in the conflict,  
R. C. EVANS.

FAIRBURY, Neb., Nov. 19.

*Editors Herald:*—The saints here, though few in number, and not organized into a branch, are striving for the mastery over the evil one and his emissaries, and are enjoying a degree of the Spirit. We have weekly preaching and prayer services, a Sisters' Prayer Union, and a good Sunday school. Bro. Myers, our local elder, is trying day by day to teach the people the beauties of this glorious latter-day work. Bro. J. W. Waldsmith is with us at present and is holding meetings every night. Bro. H. W. Belville was with us about two weeks a short time ago. He is a good speaker, and has the ability of holding the fixed attention of his audience from start to finish. He is a very spiritual young man, with a life entirely consecrated to the service of the Master and the upbuilding of his kingdom. May God bless him and give him of his Holy Spirit to guide and direct him into all truth and righteousness, that he may never grow weary of well-doing.

There are two Brighamites in our little city at present. They came to our meetings twice, but Bro. Belville was unable to get them to debate the differences in the two churches. They are distributing tracts and talking wherever they can get the opportunity, denouncing us as apostates from their church; they are also teaching the people that Joseph Smith practiced polygamy. But all things work together for the good of them that love God; so we strive to possess our souls in patience, believing that God will turn and overturn events to our good and his name's honor and glory.

Five years ago last June 26, I was baptized into God's kingdom by Bro. George Shute, and I have never regretted the step. I have received many blessings from my heavenly Father, and my only regret is my weakness that causes me to do things I should not do, and leave undone the things that should be done. Before becoming identified with this people I was a firm Methodist. I enjoyed a great degree of the Spirit and was earnest, honest, and devoted in my faith and

conduct; but it was not enough to satisfy me, my soul was hungering after the bread of life. I only heard two sermons preached (I had read many) until I announced my readiness for baptism. What a disturbance it raised in the Methodistical dovecote! What a flutter, and sputter, and hullaballo! "My dear sister, you are being led astray." "You are allowing your queer ideas to deceive you!" "O they are a deluded set!! Utah Mormons, polygamists; but the law stopped them, that's all!!!" etc., etc.

The pastor came to me and we had a long, exciting, and I fear (to him) unpleasant interview. He strove to point out the foolishness of my unheard-of conduct, the pernicious practices of the *Mormons*; how, even from a worldly standpoint, I was foolish. "You will find I believe in every good thing they teach," he said. Next moment he told me prophets and apostles were done away with; "we don't need them now, we have a higher civilization to-day!" Poor man; higher than Jesus, whom he professed to worship! Finding argument unable to shake me, without Bible proof, he descended to ridicule, and finally angry vilification of the saints. He reminded me of the exhaust pipe of an engine; little short puffs and escape of steam, with a terrible lot of hissing and jarring and racket. He went off in high indignation, declaring he would not give me a letter, I would soon come to my senses, and come back to them. But I haven't yet, nor never expect to. But few of my M. E. friends know me now; yet I can say with the poet,

"Though my friends despise and leave me,  
They have left my Savior too."

Now I fear you are weary with the length of this letter. Hoping to escape the waste basket, I may come again some day.

Your sister in Christ,  
REBECCA MCLEAN.

SOUTH GOULDSBORO, Me., Nov. 19.

*Editors Herald:*—I came here yesterday from Northern Aroostook, where I have been laboring for the past four weeks with fair success among the saints there, and with excellent interest among the people in general, many of them admitting our work to be the truth. Satan had been working discord among the saints, by circulating his fabrications. This has had its effect towards keeping some of the people from coming to hear. To some extent satisfaction and peace is restored among the saints in that section. They are a fine lot of saints, but living so far away, and being so isolated from the church, they have been greatly neglected.

Among the curious things we learned while in Aroostook, we mention the following, for the benefit of the saints, that they may not be duped. One Harry Hagerman, a Baptist minister, has a poor blind boy by the name of Suecie on exhibition, presenting him to the public as an object of pity, and thus soliciting their sympathy and getting their money, paying the boy one dollar per day, retaining the balance himself. It is said on good authority that he has laid by some few hundred dollars the past summer in this way. He is just now traveling in Pennsylvania. Saints,

beware. It is further stated of him, that when he cannot get the people's money by presenting the boy, he will pray, using the most pitiful language that he can command.

I believe they are just having a cyclone in Caribou; or in other words, Evangelist Gale is booked there for two weeks, at the small sum of two hundred dollars per week. It is hoped they may get their money's worth from Mr. Gale.

Coming to this place was the result of bad roads, occasioned by deep snow in the section where I had been laboring. Here I met with Apostle W. H. Kelley, and U. W. Greene, of the Seventy. Listened to Bro. Kelley twice, as he turned on the torchlight of truth, and his voice thundered forth the eternal truths of heaven, inviting the people to come to the light of the gospel. I am to remain here for a while, continuing the labors thus begun, and the brethren have passed on to Jonesport. S. O. FOSS.

BILOXI, Miss., Nov. 18.

*Editors Herald:*—"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness."—Habakkuk 2: 15.

"Coming events cast their shadows before." Already plans and preparations are being made for the Christmas festivities; presents decided upon, secretly made and securely hidden, to be brought forth for happy Christmas surprises. Mothers plan for the roast turkey and cranberry sauce, with puddings, pickles, and pies; salads, sauces, and sweets; and all the accompaniments of a Christmas feast. The children plan for popcorn and nuts, and all the happy little doings of a yearly going to grandpa's.

In how many homes of the saints, because it is time-honored custom, handed down from father to son for generations perhaps, will the pure and innocent festivities be marred by the presence of wine, eggnog, or hard cider? How many will forget that God has said, "Woe unto him that giveth his neighbor drink." "I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father."—D. C. 86: 1.

Brethren, when you gather with your little ones for the happy Christmas feast, will you teach them to dishonor and disobey God's word, by offering them any strong drink, because it is "only this once," or "such a little that it can't hurt"? Is "a little" any more "meet in the sight of your Father," than enough to intoxicate would be?

Since we are to offer our bodies a living sacrifice, is it right to defile that sacrifice with even "a little" of that which God has forbidden? "not meet in the sight of your Father." Let the words ring in your ears.

Brethren, my heart's desire and prayer to the God of Israel is that the tables of the saints, everywhere, shall be undefiled by the presence of that which "biteth like a serpent and stingeth like an adder;" upon which we are not even to look, much less to drink.

(Prov. 23: 32.) That the curse pronounced by Habakkuk shall not fall upon any, because they have given their own children even "a little" strong drink; but may the peace of God rest upon you all at the coming Christmas time, because the tables are meet in his sight, and all things done according to his revealed will.

Your sister in Christ,  
MRS. IDA STEWART.

WIRT, Ind., Nov. 26.

*Editors Herald:*—This conference year, so far, has partially been one of sore disappointment to me as well as happiness. As per announcement in *Herald*, I fully intended (after having raised a little crop to supply necessaries to wife and children) to spend my time during autumn and winter in the ministry; but have realized that God's ways are not man's ways. Man proposes; God disposes. The latter part of June my wife's health began to fail her. She grew worse all the while; so much so, when the time came for me to take my grip in hand to leave loved ones and home to proclaim the wonderful story to a dying and famishing world for the bread of life, I was compelled by the ties of nature and the love that is exhibited in the words, "and they twain shall be one flesh," to occupy a place by her bedside. And duty says, there I must remain until the mercy of God shall step in and destroy the dreadful disease. I desire and request everyone who reads this to bow in fervent prayer for her recovery, including the Prayer Union, and every saint of God that has entered into a covenant relationship with him.

These being the circumstances by which I am surrounded, I know not how soon I shall be able to enter the missionary field; but will do so as soon as the sick one is able for me to leave. It is my desire to spend the greater part of my days for God, believing if I could save one soul I shall have done a great work.

In parts of the district the work is doing fairly well, considering all things. The farthest we are behind is in not abiding the temporal law of the church.

Under direction of Elder E. C. Briggs I conducted a Sabbath school at my home branch; average attendance about seventy. Closed for the winter the first Sunday night in October with a children's entertainment, consisting of sixty-six recitations, songs, and dialogues. The church filled to overflowing.

Whilst looking over the past, we feel to thank him who reigns on high; yet we are made to sorrow somewhat. Our district, numbering about four hundred, and not one fourth of that number have their names enrolled on the finance book. (Hope it is not so in the book of life.) What, O what, my brethren and sisters, are we colaborers with God? Surely this is neglect on our part. Cannot we all pay five cents. Remember the poor widow that threw in her mite. Cannot some of us pay ten cents, twenty-five cents, fifty cents, one dollar, five dollars, ten dollars, and so on? O how the good work might be pushed forward if all would do something. I will be glad to send you receipt for a nickel, if you

are not able to do more. Surely we know that a church without means is like an engine without steam.

Now, dear saints, the time is drawing near when we will have to make our yearly report; won't you send in your mites, and thereby show to the church, to the world, and to God that we have not lighted our candles and put them under a bushel; but placed them where the world can see that we have passed from death unto life; have oil in our vessels, lamps trimmed and burning, singing the beautiful hymn: "I am waiting, dear Jesus, for thee." May this be our happy lot. Praise the Lord. Let us then awake to duty. No time for delay, no time for dilatoriness, no time for contentions, for jealousies, hatred, envyings, and strife. But it is time for us to be one, even as the Father and the Son are one. The poor cry for help, but there are no means to help. The missionaries' family must have support.

A sacrifice is required.

It hath been said: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." We trust branch presidents and solicitors will make a special effort to see that each and every member of the several branches hand in something (so far as they can) and send to my address: Box 14, Wirt, Indiana. There are some poor ones that must have help soon, dear saints. Will you now come to our relief? We are told, "he that giveth to the poor lendeth to the Lord," and I am sure he will be a good paymaster in time to come.

Bro. Briggs was with us a short time; hope he may return again. Trusting the Lord may guide, uphold, defend all from the least to the greatest, I remain, as ever, your humble servant,

WILLIAM C. MARSHALL.

## Original Articles.

### DECEPTION'S REIGN.—PART 2. NO. 3.

BY ELDER COLUMBUS SCOTT.

I HAVE referred to the two principles of baptism and the laying of hands, to illustrate the expediency resorted to by creed makers and theology manufacturers in their deceptive dealing with God's word. And yet they are terribly wrought up over the lecture of R. G. Ingersoll on "What must I do to be saved," wherein he takes the liberty of denying the essentiality to salvation of the principle of faith. And yet faith is the first of a series of seven principles, of which series baptism and the laying on of hands are the third and fourth, respectively. Baptism of the Holy Spirit, the resurrection of the dead, and the eternal judgment being the other three.

God ordained these seven principles

or doctrinal, foundational pillars (Prov. 9: 1, 2; Heb. 6: 2) as essential to salvation. They are the everlasting pillars placed under the moral and spiritual government of God among men; and if it be counted *infidelity* in Mr. Ingersoll to deny *one or all* of them, what must we call that in any man, or any number of men, who deny the essentiality to the salvation of man, the third and fourth of them? A little leaven leavens the lump! Those principles of the doctrine of Christ all stand or fall together. "But," says the theologian, "for by grace are ye saved through faith!" True; but the grace that gave the principle of faith also gave and includes the other six following and connected principles. All are the doctrine of Christ. All are by God applied in the solution of the problem of individual life eternal. All are necessary to salvation.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—1 Tim. 4: 16.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house [in his pretended official capacity], neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.—2 John 9-11.

From this Bible statement we must most consistently conclude that God is not where his doctrine is not, and where he is not his Holy Spirit is not, as an advocate. John gives this language as a test of teachers and their teaching, and assigns as his reason for giving this doctrinal test:—

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ.—2 John 7.

Deceivers, false teachers, "confess not that Jesus Christ is come in the flesh." "Jesus Christ," the anointed of God, Messiah, sent of God. (John 1: 41.) God's "witness," "leader," and "commander" to the people. Wonderful, Counselor, the Mighty God, the Everlasting Father, by creation of all things. Prince of Peace. He is "God was manifest [revealed or come] in the flesh." (1 Tim. 3: 16.) His law, commandment, or doctrine is God's law, commandment, or doctrine. (John 7: 16, 17.)

Therefore, the minister who teaches the doctrine of Christ, *all* of it, confesses thereby that Christ is God manifest, while he who refuses to teach it all does not confess; but by differing with Christ as to its essentiality, denies his superior authority; and hence is "a deceiver and an anti-christ"—that is, is against Christ. John's doctrinal test is infallible in all ages and climes. The principles of the doctrine are seven in number. (Heb. 6: 1, 2.) They are faith, repentance, baptism in water (a *command*), for remission of sins. (Luke 1: 76, 77; 3: 2, 3; Matt. 28: 19; Luke 7: 30; Acts 2: 38; 22: 16.)

I know that his commandment is life everlasting.—John 12: 50.

Baptism doth also now save us.—1 Peter 3: 21.

Laying on of hands for the gift of the Holy Ghost. (Acts 8: 14-17; 9: 17; 1 Tim. 4: 14; Acts 19: 1-6; Gal. 1: 8, 9.)

Baptism of the Holy Ghost, as *promised*. (Acts 2: 38, 39; 1: 4, 5; 10: 44, 45; 1 Cor. 12: 13.)

Resurrection of the dead; and the eternal judgment. Those who refuse to teach the principles of the doctrine as here presented by Paul and John, Christ and Peter, "Profess that they know God; but in works they deny him (Titus 1: 16), and confess not that God was manifest in the flesh. "Take heed that *no man* deceive you."

By the same process of discrimination that excludes from the human theologies the principles of the doctrine of Christ above referred to, as a living belief, the teachings of Paul in 1 Corinthians, chapter 12, are likewise excluded. So that we are forbidden by creeds and creed-makers to believe in receiving and enjoying the gifts of the Holy Spirit, as there described, although the chapter ends with the injunction, "But covet earnestly the best gifts." (1 Cor. 12: 31.) And further on, Paul says, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." (14: 1.) The theologies divide this verse and insist that we should "follow after charity;" but must *not* desire spiritual gifts, for if we desired them now, it would be wrong, and we would be disappointed, for God (say they) would not give them to us. By inserting the little word "not" into the statement of Paul, so that it reads desire "not"

spiritual gifts, we add a word like Satan did to God's word in Eden, and it reads just precisely as human theologies teach us, and would have us believe; and if it works as successful as when it worked Adam and Eve *out of Eden*, we shall surely be kept out, never more to return! God gave those gifts to his church to *edify and perfect* the saints (1 Cor. 14: 12; Eph. 4: 12), and were designed of him to aid his people in preserving the unity of the faith till Christ should come in glory to redeem them (1 Cor. 13: 10-12; Eph. 4: 13-15); but the theologies tamper with God's word, set aside his means of grace, and deny the efficacy of his designs as trivially as though they were child's play; and in their stead offer their learned human wisdom, which with God is vanity and foolishness. (1 Cor. 1: 25.)

It is God's will for his people to be endowed with those spiritual gifts (1 Cor. 12: 11) divided among the members of his church "severally as he will," that they might not be deceived by men's "cunning craftiness" (Eph. 4: 14); but the theologies have decided that they can be dispensed with, because no longer needed; and because they are away behind the times! Electricity, telegraphs, telephones, and motor cars are away in advance of the spiritual gifts for religious purposes! We go to heaven nowadays by railway and telegraph!

Now don't laugh at me when you read this, for as a minister I am told by advocates of human theologies that the leading reason why the spiritual gifts are not necessary in *this* age of the world is, we are so far in advance of the apostolic age in *civilization* and *scientific* development! Now if that argument means anything, logically, in this connection, it means that as a means of salvation, *civilization* and *science* have *now* taken the place in the plan of salvation of the gifts and revealing and enlightening power of the Holy Spirit. This or nothing. Which?

Really, I see nothing to hinder R. G. Ingersoll from falling into line with the theologies, except that he has not yet learned the difference between them and *Christianity*, though he ought to be able to see it easily, for in very many regards it is their *opposite*.

In the foregoing manner all parts of the plan of God's salvation not compatible with the feelings of the theology weaver is omitted; though God was able, if he found it necessary, to make all changes required. But God has never seen the necessity yet, so far as he has informed us in his revelations, to change in his works or purposes so as to improve on them. He is not a man that he should lie, or the Son of man that he should repent,—change his purposes. (1 Sam. 15: 29.)

It is clearly a deception to suppose for one moment that God has varied a hair's breadth from the gospel plan as originally designed and revealed, from the foregoing considerations. The gospel in its *original* principles; the church in its original apostolical organic form; and the Holy Ghost in its original office work and operation, with all its gifts and blessings, all this, nothing short will fill the demands of the case consistently with the character of the all wise, all merciful, all loving, *impartial, immutable* God.

I observe that in our glancing backward, we do so with strict regard to present adjustment of ourselves to truth and right, and with the special view not to be deceived or led into error. God's plan of saving man, as set forth in the gospel, was so designed originally by him, as to *adjust itself without change* to the conditions of man as an ever progressive being in intelligence, knowledge, wisdom, and power—morally and spiritually. The knowledge, wisdom, and power, being the same in nature and character to all the saved of all ages, necessarily require that the means—gospel—by which it is brought to man be and remain the *same in all ages*. The demands being the *same with all* willing to be saved by the gospel, necessarily demand that the plan in all its parts be absolutely immutable. To the plan of salvation then, as originally given to the world, we must conform, or fail in our efforts to attain to the salvation it proposes.

Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way [not ways], which leadeth unto life, and few there be that find it.—Matt. 7: 13, 14.

As the same fountain cannot send

forth both sweet water and bitter, no more can we expect that from the immutable, eternal, impartial, infinitely wise God will there issue two or more streams of knowledge and wisdom, and they be divergent and contradictory. It is impossible. No more should we expect him to ordain as essential to man's salvation, in one age, that which in another age he would abrogate as being not essential to salvation.

Kind reader, you may wonder why we hover so closely around the ideas of God's immutability and the consequent unchangeability of his gospel plan. It is for the reason that just here is where the great world has made its mistake. Admitting a *change* in the principles of the gospel law, or that it may *vary* in different ages, leaves the openings where deceptions have entered in, and deceivers have taken advantage of mankind, and a multitude of humanly constructed religions and theologies have usurped the place of the gospel, and crowded it out from the attention of mankind, for some centuries of our era. Christianity, original, has become such a stranger to a large proportion of religionists, that they do not know it when presented, and they denounce it as a delusion and imposition! They do this ignorantly, as did the ancient Jews, with the Bible in their hands.

For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him.—Acts 13: 27.

It was through the false and delusive idea that God's unchangeable gospel law was variable and changeable, or that parts of it pertained to the apostolic age that did not pertain to future centuries, that during the fourth, fifth, and sixth centuries human philosophies and heathen dogmas were allowed to corrupt the faith of the gospel—and such principles of the gospel as could not in any mode of interpretation be made to appear to harmonize with the philosophies and dogmas were laid aside as being no longer necessary. "Grievous wolves" entered in among the church, "speaking *perverse things, to draw away disciples after them.*" (Acts 20: 29, 30.) Right in the church were ministers, supposedly of Christ, who were ready to aid and encourage the false, decep-

tive prophets in their wicked work of corrupting the pure gospel faith, and pushing it into obscurity; and so they divided the flock, and led the saints away after them, as Paul predicted. (2 Peter 2: 1.)

To set aside the principles of the gospel, wherein the saints should have *stood* (1 Cor. 15: 1; Eph. 6: 15; Rev. 12: 1), and substitute in its stead human dogmas, was to remove the pillars of faith on which the church was originally established, and open the way for changes in its organization. This was done in those centuries. Prophets announced it beforehand; and subsequent history records the unerring fulfillment of their statements. The existence of so many varied and conflicting theologies all join in testimony to its verity. Indeed it is because of this great apostasy from God that then took place that they exist at all. And they have to fight the gospel that Jesus and Paul preached, or cautiously avoid it, and keep their adherents in sweet and blissful *ignorance* of it, to exist at all! The more immediate result of that move in the centuries mentioned, that followed the remodeling of faith, was the breaking of the gospel covenant, the "everlasting covenant," so called by Isaiah and Paul. (Isa. 24: 5, 6; Heb. 13: 20.) And having broken the covenant of God, and forfeited all right to his aid, and the guidance of the Holy Spirit, they sought the help of earthly power, "and the earth helped the woman," or church. (Rev. 12: 16.) And they, like ancient Israel, when desiring an earthly king, forsook the Lord, and formed an alliance with the kings of the earth. The wings of a great eagle, representing earthly power, were *attached to the church*, or woman. This was largely done by vesting the earthly chosen officers of the church with *political* prerogatives.

Of this period Mosheim, the historian, wrote:—

The face of things began now to *change* in the Christian Church. The ancient method of ecclesiastical government . . . by *imperceptible steps*, it varied from the primitive rule, and degenerated. . . . This *change* . . . was soon followed by a train of vices. . . . Bishop's assumed . . . a princely authority. . . . A throne, surrounded with ministers, exalted above his equals the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude.

. . . Presbyters, who, neglecting the sacred duties of their station, abandoned themselves to the indolence and delicacy of an effeminate and luxurious life.—Part 3, third century, (Chap. 2: verses 3, 4.)

I have italicised some words of this quotation to direct attention thereto. Notice the change referred to by this writer, which he says occurred in the church, and its government, and its bishops, and elders.

These changes could have been permitted only under the deceptive idea that the law governing the church was changeable, or was abrogated, and other man-made laws had a right to usurp the place of the gospel. When men or any body of men step out from under the law and constitution, and refuse to be governed any longer by them, and seek other laws and government instead, men call such rebels. What are such when refusing God's laws and government? And will such be held guiltless by him?

These changes and this great move of those centuries resulted in the establishment of a great and quite universal union of church and state, of twelve hundred and sixty years' duration! The religious system was a mixture of heathen rites, foolish ceremonies, human dogmas or doctrines,—a slight sifting of Christianity in a greatly perverted form,—and predominating political domination, and a large measure of superstition and ignorance. It is represented to the Apostle John in his vision (Rev. 17: 1-6), under the allegory of a woman married to the kings of the earth, "seated on a scarlet colored beast full of names of blasphemy." The beast represents the Roman government, under what is called its Papal form. The woman represents the religious church form supported by the earthly government—beast. This union existed from about 540 A. D., to 1800 A. D.—1260 years. The woman's name is seen by the apostle, "*Mystery, Babylon the Great [who is Babylon the less?], the mother of harlots and abominations of the earth.*"

That does not either look or sound like the name of "the Bride, the Lamb's wife," or the "kingdom of God," or, "of heaven," or, "the church of Jesus Christ." This woman is a church. She is an ecclesiastical organization. She is the mother

of harlots. Are these harlot daughters churches too? A figurative woman cannot be the mother of *literal* women! Where are the harlot daughters, reader? As a religious professor, are you a member of one of this Babylonish family, or a member of the kingdom of God? Which? The family of Babylon is very richly and gorgeously arrayed with gold, pearls, scarlet, and precious stones. "A golden cup in her hand." The "hand" is the ministry; the golden cup is the bulls, decrees, catechisms, creeds, articles of religion, confessions and disciplines. And its contents—their contents—are the doctrines taught, or *the wine drunk*.

The cup was "full of abominations and filthiness of her fornication," and with it the inhabitants of the earth have been made drunk." Infallibility of the Pope in his religious office, non-marriage of the ministry, sprinkling and pouring instead of baptism, the sprinkling or christening of little infants instead of the baptism of penitent believers, and the doctrine of selecting men to fill the various offices in the church by the clergy and the people, instead of being called of God direct by revelation; together with the putting of Popes, or presiding elders, or bishops at the head of or as the highest officers in the different church organizations; or that presbyters or elders are the chief class of the officers in the church, *instead of*,—first apostles, then prophets, then evangelists, then pastors or presbyters, bishops, teachers, and deacons,—as Paul says God arranged his church or kingdom on earth; all these, and many more doctrinal points, not here enumerated, are all traceable to that golden cup for their *origin* in this world, not to God's revelations. (See Matt. 16: 16-18; 1 Cor. 12: 28; Eph. 4: 8-14.) For all those doctrines we are indebted to the mother church and her daughter churches, and not to the Bible.

AN EARNEST AND SPECIAL REQUEST. BRETHREN AND SISTERS:—Are you interested in the work being done by the Board of Publication? Do you believe the press to be a mighty power for good or evil in these days of rapid advancement along all lines of invention, thought, and action?

Have you noticed the recent reduction in the price of *Autumn Leaves*?

About the 20th of December our holiday number will be issued, and we do earnestly hope that each one who reads this, and can truthfully answer the above questions in the affirmative, will send ten cents for a copy of the holiday issue. The Board of Publication is making every effort to meet the emergency of the close times.

Are you willing to do your part?

Send for this number, and when you have carefully read its pages you will be prepared to answer as to whether you do or do not think the contents calculated to help the advancement of the truth. Then if honestly convinced that they are, is it not your duty to come to the help of the Board? What we need, and all that we need, is an earnest, united effort upon your part and the work is done.

The department of the Religio appeals especially to the young for support. Sr. Palfrey is doing her part nobly, and without other compensation than comes from the consciousness of work for a good cause faithfully and conscientiously done. How many of the young in the different locals are entering into her labors with the determination of helping to increase the circulation of the magazine, and by so doing enlarge the sphere of its usefulness.

The department of Current History is of interest to every believer in the latter-day gospel, and its value to the young in helping them to see clearly the lines between moral right and wrong in a period of time when such lines in many cases are almost obliterated, and in others very faintly defined, is simply untold.

During the coming year, Bro. Hilliard has promised to contribute occasional articles in furtherance of the inspired and inspiring work which he is now in his official capacity presenting to the church. They will be written especially for the *Leaves*, and will not appear in other church publications. And the articles of Alexander H. Smith, embracing many of his experiences in the ministry, will also be continued; while the chapters of Beatrice Witherspoon become more deeply interesting with each added one.

Think of it, saints, and answer if

you can afford to miss all this when it may be obtained for one dollar? Other features of the magazine, which because of their intrinsic value, appeal strongly to the saints for support, we will notice at another time, when those who are not now subscribers shall have granted our earnest request to send ten cents to Bro. Frank Criley for the January number, or one dollar (\$1.00) for a year's subscription.

EDITOR AUTUMN LEAVES.

LAMONI, IOWA, Dec. 1, 1897.

## Conference Minutes.

### NORTHERN NEBRASKA.

Conference was held October 9 and 10 at Fremont, Nebraska; J. M. Stubbart president, R. H. Brown secretary. Branches reporting: Omaha 237; 30 baptized, 6 received, 1 died. Union 64; no changes. Lake shore 92; no changes. Columbus 38; 3 received. Platte Valley 56; 2 baptized, 4 removed. Blair 26; no changes. Bishop's agent reported having on hand from last report and received \$113.72; expended \$56.50; balance on hand \$57.22. Elders reporting: J. F. Mintun baptized 20, F. A. Smith baptized 34, W. A. Smith baptized 14, J. M. Stubbart, J. Ogard, N. Brown, Bro. Boulson, Bro. Hudson; Priests W. Owens, R. Brown, Bro. Bilyne; Deacon Bro. Palmer. A committee of three was appointed to secure a district tent by May 15; J. M. Stubbart chairman. Conference adjourned to meet at Omaha, February 7 and 8, 1898. Sunday school convention reported: Number of members enrolled 209; classes 15; officers 20; *Hopes* taken 70; *Quarterlies* taken: Senior 42, Intermediate 39, Primary 34. Amount in treasury \$21.04. J. F. Mintun superintendent, Cora Scoins secretary pro tem.

### KENTUCKY AND TENNESSEE.

Conference convened with the Farmington branch, November 13, 1897, at ten a. m.; T. W. Chatburn president, A. J. Myers clerk. Branch reports: Haleys Creek 35; gain 4. Eagle Creek 34; gain 7. Foundry Hill 53; gain 16. Caldwell 54; gain 31. Farmington no report. Elders reporting: W. H. Griffin, P. B. Seaton, S. Reed, J. W. Scott, M. L. Sory, C. L. Snow baptized 4, J. F. Henson baptized 53, T. W. Chatburn baptized 5, J. H. Adair; Priests D. W. Cook, R. N. Warren, E. P. Cook, W. F. Haines, H. Winchester baptized 1; Teachers A. S. Snow, W. J. Seaton, W. Oliver, J. A. Caldwell. Bishop's agent's report: On hand last report \$4.75; received \$202.15; expended \$47.24; due church \$159.66. D. W. Cook agent. Audited and error of 32 cents found in favor of agent. Report, as corrected, accepted. Name of Caldwell branch was changed to High Hill. Resolved that the district president select a vice president as counselor and this confer-

ence ratify such act. Conference recommended that all the ministry give a certificate of baptism to every one initiated into the church. Resolved that the agent procure certificate books for the ministry. Resolved to dispense with the rule appointing a committee to determine the character of meetings during conference. Cook Harris was ordained a deacon and D. W. Cook was ordained an elder. Preaching by Elders D. W. Cook, T. W. Chatburn, and J. F. Henson. Voted that all holding the priesthood be asked to go forward in the discharge of their duty. The saints were tendered a vote of thanks for entertaining visitors. Adjourned to Foundry Hill at call of district president.

## Miscellaneous Department.

### TENT NOTICE.

To the Saints of Oklahoma:—At our camp meeting held in September, a committee was appointed to raise funds and purchase a tent for use in the missionary work. About \$90 was subscribed to the fund during the meeting. The committee estimate that about \$120 will be required to purchase tent and equipments, such as seats, camp tent, etc. All who can are requested to send in their mite to assist in placing this tent in the field. Money should be sent to the Bishop's agent, Bro. S. J. Hinkle, Stillwater, Oklahoma, as the committee have arranged to have Bro. Hinkle receive and receipt for the tent fund. Send not later than February 15, so that tent can be purchased in time to begin early spring work.

Bro. Hinkle will also be pleased to receipt for tithes and offerings at any time, and we hope that Oklahoma will not fall behind in this department of the work.

C. R. DUNCAN,  
W. S. MACRAE, } Ccm.  
R. M. MALONEY, }

### CONFERENCE NOTICES.

Northern California district conference will convene March 4 and 5, 1898, at Santa Rosa, at ten a. m. We hope to see the officials there with their reports, and also the missionaries. I am in hopes that Bro. Joseph Luff will be with us. Let the branches have their reports in good order.

WM. NEWTON, Pres.

### NOTICES.

The Little Compton Branch of the Reorganized Church of Jesus Christ of Latter Day Saints hereby gives notice that Charces E. Briggs, failing to give in his license as a deacon of said branch, when requested by vote of branch, also by advice of the missionary in charge, W. H. Kelley, giving no reasons for withholding it, and being unwilling to act in the same, we therefore give notice through the *Herald* that he is silenced as a deacon in the church.

JOSEPH B. PEARCE, Pres.  
NELLIE WHALLEY, Sec.

### RELIGIANS, ATTENTION.

By the courtesy of the Sunday school people we are permitted to join them in their Interstate Institute work, to be held at St. Joseph, Missouri, December 26-29. An elaborate program has been prepared, which will be carried out by a number of the officers and other Religio workers. All Religians and those interested in the work of the society who can so arrange should make it a point to be present. Look for program later.

J. A. GUNSOLLEY, Pres.

### SPECIAL NOTICE.

By action of the last General Conference the fiscal year in church work ends with the month of December, instead of March, as heretofore.

It is therefore necessary that Herald Office accounts be remitted for by the close of December, that the books may be balanced, and examined by the committee appointed by the conference.

Please favor us with early and full remittances of *Herald*, *Leaves*, *Hope*, and other subscriptions, also of book accounts.

FRANK CRILEY,  
Business Manager Herald Office.

### BORN.

COHRT.—At Smithland, Iowa, August 21, 1897, to Bro. F. E. and Sr. Cora B. Cohrt, a son, and named Erald Vernon. Blessed at home, August 29, by Elders H. O. Smith, J. C. Crabb, and F. E. Cohrt.

BOWER.—At Smithland, Iowa, to Bro. William and Sr. Fannie Bower, August 22, 1894, a son, named William Mintun. April 13, 1897, a son, named Freddie Alma. Blessed August 29, 1897, by Elders J. C. Crabb and F. E. Cohrt.

JOHNSON.—To Bro. James and Sr. Harriet Johnson, a daughter, October 27, 1896, named Geraldine Henrietta. Blessed October 17, 1897, by Elder F. E. Cohrt.

EVANS.—To Mr. George and Mrs. Zenoba Evans, March 29, 1897, at Hannibal, Missouri, a daughter, named Gretta Louise. Blessed November 19, 1897, at Hannibal, by Elder J. A. Tanner.

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The towns between Des Moines and Cainsville are particularly well located for business. Look them up. Write to the undersigned for additional information. See folder for map and lands.

**J. F. ELDER,**  
Gen. Pass. Agent.

**A. C. GOODRICH,**  
Vice Pres. and Gen. M'n'gr.



# THE SAINTS' HERALD.

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

Vol. 44.

Lamoni, Iowa, December 15, 1897.

No. 50.

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**GOING BACK TO CHRIST.**

A NEW and broad arena for the discussion of the theological questions of the day has been opened in *The American Journal of Theology*, a quarterly issued by the University of Chicago press. In the first number of this periodical, just issued, announcement is made that "writers upon all theological subjects and of every school of theological opinion will receive a welcome." One definite limitation, however, is laid down, and that is that contributed articles to be acceptable must recognize the necessity of applying scientific methods to the discussion of theological questions. Among the contributors to the first number are Professor Bruce, of the Free Church College, Glasgow, who writes on "Theological Agnosticism"; Prof. Charles A. Briggs, who discusses "The Scope of Theology and Its Place in the University"; and President Strong, of Rochester Theological Seminary, who reviews "Recent Tendencies in Theological Thought." Other contributions are from Prof. Casper Rene Gregory, of Leipsic, and Professor Menzies, of St. Andrew's, Scotland.

President Strong's article on the drift of theological thought at the present time is of special interest because of its indorsement of the progressive school of thinkers and its general tone of confidence and hope-

fulness for the immediate future of Christianity. Current theology for the last twenty years in Germany, and now in this country, it is said, has for its watchword "Back to Christ," and the main purpose of the article is to vindicate the truth of that phrase. Dr. Strong writes:—

"I, too, would go back to Christ, but in a larger and deeper sense than the phrase commonly bears. I would go back to Christ, as to that which is original in thought, archetypal in creation, immanent in history; to the logos of God, who is not only the omniscient Reason, but also the personal Conscience and Will, at the heart of the universe. . . . I would go back to Christ, but I would carry with me and would lay at his feet all the new knowledge of his greatness which philosophy and history have given. I would reach the true Christ, not by a process of exclusion, but by a process of inclusion. And this I claim to be an application of the methods of science, when science possesses herself of all accessible facts and uses all her means of knowledge.

"We must judge beginnings by endings, and not endings by beginnings. Evolution only shows what was the nature of the involution that went before. Nothing can come out that was not, at least latently, in the germ. I must interpret the acorn by the oak, not the oak by the acorn. Only as I know the glory and strength of the mighty tree can I appreciate the meaning and value of the nut from which it sprang. 'We can understand the ameba and the polyp,' says Lewes, 'only by a light reflected from the study of man.' It is only an application of this method of interpreting the germ by what comes out of it, when Christian faith sees in Christ the source of the whole modern movement toward truth and righteousness, makes his historic appearance upon earth the beginning of a spiritual kingdom of God, and so recognizes him as divine Wisdom and Love incarnate. I would go back to Christ; but I would let nature and humanity and the church tell the true nature of him

from whom they all derived their being and in whom they all consist."

Dr. Strong then proceeds to unfold the thought that if we accept the story of Christ's life on earth as told by the Evangelists, a going back to Christ must be a going back to a being of supernatural power, a being whose mission was not so much moral teaching as it was the dying for men's sins. This view of Christ is affirmed also by the later gospel writers, and especially by Paul, who asserted Christ's resurrection as an indubitable fact—the one fact indeed upon which Christianity itself is based. We cannot, it is declared, strip Christ of the supernatural and dogmatic elements with which he clothed himself, and with which Paul and John clothed him, without depriving Christianity of its very essence and leaving it without authority and efficacy. Of those who seek to do this, it is said:—

"They give us simple law instead of gospel, and summon us before a tribunal that damns us. To degrade doctrine by exalting precept is to leave men without the motive or the power to obey the precept. The Alexandrian philosophy enabled Paul and John to interpret Christ better than this—it enabled them to see in him the life of God, and so the life of man. Not only the Alexandrian philosophy, but all subsequent philosophy—yes, all science, all history, all art—has its part to play in enlarging and classifying our conceptions of him. And so we come to our proper task. Let us go back to Christ, with the new understanding of him which modern thought has given us. We propose to go back from deism to Christ the life of nature; from atomism to Christ the life of humanity; from externalism to Christ the life of the church."

Dr. Strong sees a growing recognition in the thought of the time of Christ as the life of nature, and he thinks that this will lead finally to a complete accord between theology and science. Proceeding on this point he says:—

"Theology tells us the *why*, science

tells us the *how*. We need have no fear of evolution, for evolution is only the common method of Christ, a method, however, which does not fetter him, because his immanence in nature is qualified by his transcendence above nature. Immanence alone would be Christ imprisoned, as transcendence alone would be Christ banished. Reason and faith are not antagonistic to each other."

Dr. Strong's hopeful and optimistic view of the theological situation is thus emphasized in his closing paragraph:—

"He who goes back to Christ as the life and power of God can have no doubt as to the issue of the struggle between good and evil, truth and error, for the secrets of all hearts are known to Christ, and he is the omnipotent force that works for good in human history. The solid globe is in his grasp, and when our prayer touches the hand that upholds the western hemisphere, the other can instantaneously answer that prayer in India or in Japan."—*Literary Digest*, Nov. 27, 1897.

**CELEBRATING THE WESTMINSTER STANDARDS.**

In accordance with the recommendation of their General Assemblies, North and South, the Presbyterian churches throughout the country have recently been celebrating the two hundred and fiftieth anniversary of the completion of the Westminster Standards. In an editorial commenting on this celebration *The Christian Advocate* (Methodist Episcopal, New York) says:—

"Neither the Confession, the Catechisms, nor the Standards are accepted literally by modern Presbyterians, and the churches would be utterly broken to pieces if they were made a condition of membership. While various attempts have been made to revise, and these have failed, it has been noticeable that no speaker opposing revision has declared his allegiance to the whole of them. As compared with sentiment, even in Scotland, the celebration will emphasize the fact of a most wondrous change. Less than one hundred years ago Presbyterian preaching was doctrinal, uncompromising, and the awful doctrine of reprobation was boldly avowed and

forced upon the understandings of men; and a refusal to accept it was considered an outbreak of the total depravity of the human heart.

"To-day one may travel for years from Calvinistic church to Calvinistic church without hearing, either in city or country, one discourse, that has been composed within thirty years, which could be called an uncompromising indorsement of the statements of these Standards. Nevertheless, there is abundant material for impressive addresses on such an occasion, and the history of Presbyterianism has been glorious in every field in which a church can effect the development of civilization, even though a renaissance of the Standards is impossible."

In a brief note, *Christian Work* (un-denominational) has this comment to make on the same subject:—

"The very quiet manner in which the two hundred and fiftieth anniversary of the completion of the Westminster Confession has been celebrated in several localities is as significant as the mere fact of the commemoration itself. In fact, it emphasizes more its historic than its religious aspect. And then it is undeniable that the Confession has ceased to be preached from the pulpits of the country as it once was two and a half centuries ago. Then what has been called 'the Pauline theology' dominated all Protestant Christianity. But the Episcopal Church has given it up, while the Methodists, who went out from that body, never had it. This may not be subject for deep regret so long as a life-saving gospel is preached."—*Literary Digest*, Nov. 27.

Under the caption of "The National Government and the Public Health" is presented a timely and important symposium contributed to by Dr. John H. Girdner, Dr. Alvah H. Doty, Health Officer of the Port of New York, and Dr. C. M. Drake, Chief Surgeon of the Southern Railway Company. In the opinion of these eminent practitioners, the protection of the public health of this country against the danger and annoyance from infectious disease, both at the coast and in the interior, requires the establishment and maintenance of a National Bureau of Health. Among the short articles in the *North American Review* for December are: "The Legality of Progressive Taxation," by Max West; "How to Reform our Financial System," by C. B. Farwell, and "Advantages of Hawaiian Annexation," by A. C. James.

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

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, December 15, 1897.

No. 50.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALTARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, DEC. 15, 1897.

### PRES. JOSEPH SMITH AT PITTSBURG.

IN last week's issue of the HERALD reference was made to the favorable newspaper articles which appeared in connection with President Smith's visit to the Iron City. We give herewith such press notices as have been sent us. The first is from the Sunday Leader of November 28; the second is from a Pittsburg paper, name unknown; the third is from the Willoughby, Ohio, Independent, of December 3. Willoughby is a few miles from Kirtland, the birthplace of President Smith and an important point in the history of the church. All these press notices indicate the friendly influences for good that are moving in behalf of the Reorganized Church in its work of promulgating the truth:—

#### A MORMON APOSTLE.

JOSEPH SMITH, THE HEAD OF THE CHURCH, HERE.

He is the Son and Successor of the Noted Founder of this Modern Sect—He Contends Brigham Young was a Usurper and Perverter of the Original Tenets of the Church.

Joseph Smith, the head of the Mormon Church, is in Pittsburg. He has been here a week, but so unostentatious has been his coming that his presence had not become generally known only among his followers in this locality.

He is stopping with a family of the name of Smith, but no relatives, at No. 807 Locust Street, this city, where a Leader reporter visited him last evening.

Mr. Smith's official position is president of the Reorganized Church of Jesus Christ of Latter Day Saints, which is the title used to distinguish it from the Brigham Young church, which Mr. Smith designates as a corrupted branch of the original Mormon faith.

He is the son and successor of Joseph Smith, the founder of the Mormon Church, and contends that the tenets of the faith differ radically from that practiced by the followers of Brigham Young. Principal among these differences is the discountenancing

of polygamy, which Mr. Smith says was never taught by the church, and was a later institution of Young and his associates. Mr. Smith's father with a brother, Hyrum, were killed by a mob at Carthage, Hancock County, Illinois, on June 27, 1844. They had been arrested and were awaiting trial on a charge of treason in connection with their teaching the new faith, when they were seized by the mob and put to death. Mr. Smith looks upon this killing as a martyrdom. He says the governor of Illinois was at Nauvoo, in Hancock County, only eighteen miles distant, when the outbreak occurred at Carthage, and was counseling the people against violence as the entire State was worked up to a state of frenzy against the promulgation of the new sect.

Mr. Smith was chosen to succeed his father as head of the church in 1860, at a General Conference held at Amboy, Lee County, Illinois. He has since occupied that position, and as such is looked upon by his followers as the apostle of the church.

Although the church organization is not as large as the Brigham Young branch, Mr. Smith says it is more general in extent. It has a membership of 45,000 communicants, with a general membership, which embraces children, of about 60,000. These are scattered all over the United States and Canada, but the strongest following is throughout Iowa and Missouri. There are five branches embraced in the Pittsburg district, which represents 187 communicants. The church organization is of the primitive faith, consisting of a division of twelve apostles and seventy teachers, with corresponding subdivisions. Each church directs its own local affairs, but is dependent upon the central body for spiritual direction. An epitome of the belief held by the followers is contained in the following brief summary of doctrine:—

[Here follows the Epitome of Faith.]

In referring to the question of plurality of wives, as formerly practiced by the Mormons of Utah, Mr. Smith said: "This was never taught by the original Mormons, and was discountenanced by my father, who was the founder of Mermonism. It was not until August 29, 1852, that this was first promulgated by Young, after he had assumed the presidency of the church in December, 1847. After the killing of my father and uncle at Carthage, Illinois, in 1844, no successor was elected to him as head of the church. In the spring of 1846 the feeling against Mormonism became so strong that Young, with some of his followers, agreed to leave the State, and pushed into the west. In July of 1847, they reached the valley of Salt Lake, where they established themselves, and in December following Young assumed the presidency of the church without any legal authority from the general body for so doing. Although this following had gradually adopted po-

lygamy, it was not publicly promulgated until 1852 by Young, and received by his followers.

"The church discipline relating to the marriage state was never changed from the original foundation on August 17, 1835, until Young, without any action of the church, took it upon himself to eliminate this entire section."

Mr. Smith exhibited a copy of the book of discipline, which contained the clause relating to this question, and is known as section 111, and reads as follows:—

[Here follows the article on marriage.]

Mr. Smith stated this was the requirement under the original discipline, and the one that is followed by the members of his church. Although a law has been passed by the general government against polygamy and it has apparently been observed by the Mormons of Utah since 1871, Mr. Smith asserted that it was his belief it was still secretly practiced there. His belief for this was that as the marriage ceremony of the Mormons of Utah was performed secretly it was very easy for them to carry out this system of their belief.

Mr. Smith's present mission in coming to Pittsburg is for the purpose of reviving the faith of the old followers of the sect throughout this section. He says there were a number of followers of the original band of Mormons who remained behind in this section of the country, and it is his intention to look them up and organize them. He says there are a few living in Fayette and nearby places. He could not say how long he intends to remain in these parts. His headquarters are at Lamoni, Iowa, where he edits the Saints' Herald, which is the representative publication of the church organization. He is a man of patriarchal appearance, with a flowing gray beard and hair almost snowy white. He is about five feet eight inches in height and of commanding presence. He is slow but deliberate of speech and when once started in conversation becomes very animated. His visit here, owing to the important position he occupies in the church, is looked upon as an honored event by his followers.

He will direct the church services to be held to-day in the hall at 67 Fourth Avenue. The services will be held at 10:45 this morning (Sunday) and 7:30 this evening.

#### MORMON ELDER'S VISIT.

Joseph Smith, Head of the Reorganized Church of Jesus Christ of Latter Day Saints.

Elder Joseph Smith, of Lamoni, Decatur County, Iowa, president of the Reorganized Church of Jesus Christ of Latter Day Saints, and eldest son of Joseph Smith, the original "Mormon prophet," yesterday addressed the

Pittsburg branch of this body twice in the hall at 67 Fourth Avenue. Mr. Smith said last night that he was in Pittsburg "incidentally" while on his way from Canada on a business trip to Washington, D. C., and Richmond, Virginia, for which points he will leave to-day. He has been in Canada on a missionary and evangelistic tour.

"The Reorganized Church of Mormons differs from the Utah Mormons," he said, "mainly in that we do not believe in polygamy, we do not accept the teachings or revelations given out by Brigham Young, and we are opposed to the whole Utah philosophy. We are aggressive propagandists, and number about 45,000 members in the United States, mostly in Iowa and Missouri, over 5,000 being the increase last year. In Pittsburg there are 168 members of the branch under Elder G. H. Hulmes."

It is noticed by Pittsburg papers of Monday that President Joseph Smith, of Lamoni, Iowa, preached in that city last Sunday, taking for his subject, "The church, and what it believed." Mr. Smith has been in Canada, and is making a tour of the country in the interest of his church. He is expected to spend some time with the brethren at Kirtland before returning home.

#### MORMON CHURCH TREACHERY.

LEADERS IN A POLITICAL FIGHT AGAINST DESPITE RECENT PROMISES—PRACTICE OF POLYGAMY.

SALT LAKE, Utah, Dec. 4.—[Special.]—James Charles Bowen, a member of one of the teachers' quorums of the Mormon Church, has been disfellowshipped because at the recent school election he worked for E. B. Critchlow, a non-Mormon, and against Charles W. Symons, a Mormon.

The action of the quorum has aroused much indignation, not only among the non-Mormon population, but also among the more liberal-minded Mormons, who believed that when the late manifesto was issued, the principal theme of which was that the Mormon Church was out of politics, it meant what it said. For a year or more past, however, there have been indications of treachery on the part of high officials in the Mormon Church. This was apparent at the late city election, and the recent action has clinched the belief with many who hesitated long ere they arrived at that conclusion. The Salt Lake Tribune, once a bitter foe, but latterly very friendly toward the Mormon Church, referring to the matter, says:—

"Utah is never going to be a slave State. That question was decided in 1865, so far as the bodies of men are concerned, and that kind of slavery is not half as degrading as the slavery of the soul."

It now but remains to see what action will be taken by the high officials of the Mormon Church. Unless an order to reinstate Bowen be issued the idea that the Mormon Church is still in the saddle politically, as well as spiritually, will be generally accepted by those who wish to believe otherwise.

That any polygamous marriages have taken

place since the issuance of the manifesto cannot be proven, but that at least a thousand polygamous wives have given birth to children within the last year is beyond question.

The foregoing telegram is from the Chicago Tribune of Sunday, December 5. It is reprinted as showing how some are compelled to regard the affirmations, protestations, and policy of the Utah Church concerning the subjects referred to.

The *Deseret News*, official organ of the Utah Church, has used a large amount of its space in making explanations of official statements made by President Woodruff and other leading men of the church, who had given a considerable amount of counsel upon political matters at the late General Conference of that church. George Q. Cannon, one of the Utah Presidency and Editor of the *Juvenile Instructor*, has also given the political situation some attention through the editorial columns of that publication. One other Utah paper, to our knowledge has also had something to say on the subject.

The elections resulted favorably to Mormon candidates, creating a strong suspicion in the minds of many in Utah and in the States that the attitude of the church was still one of activity in political matters, as in days past before Statehood was secured.

The attitude of the church in the case of Moses Thatcher, candidate for the United States senatorship, and in other instances, has strengthened the opinion of many, who in harmony with the statements of the article given above, have been obliged to conclude that the church still adhered to the practice of influencing the trend of political matters.

The statement concerning polygamous practices will be noted as significant. Some in position to know have averred that plural wives continued to present their liege lords with offspring, as of yore. As has been stated, it is impossible, or nearly so, to ascertain if polygamous marriages are still celebrated, inasmuch as when such ceremonies were performed, they were performed in secret. But whether celebrated or not, it seems manifest that the practice of polygamy is by no means abandoned by some plurally married before issuance of President Woodruff's so-called manifesto.

#### NOT DEAD.

SAYS POLYGAMY IS NOT DEAD.

MORMON AGENT MAKES AN INTERESTING STATEMENT NEAR BOSTON.

BOSTON, Mass., Nov. 17.—The Rev. Charles R. Bliss, financial agent of Salt Lake College, Utah, spoke in Franklin Street Congregational Church, Somerville, on the "Present Attitude of Mormonism." He said:—

"The American people misconceive the nature and underrate the power of Mormonism. The position taken by many that polygamy is dead is not true. It is still practiced by many prominent people in the church, and is generally accepted by the Mormon people as true in doctrine."

The foregoing was cut by us from a Toronto, Canada, paper, and is evidently making the rounds of the press, and is having its effect.

We believe from experience that there is among nearly all those who report for the press locally, or as a business, a disposition to seek for and chronicle whatever promises anything like sensationalism, and sometimes grossly exaggerate and misrepresent men and bodies of men that may be written of; yet, when from so many sources items like the above find their way into print, we can but think that the men who are representing Utah Mormonism are either very careless in statement, are very easily misunderstood, or there really has been no honest abandonment of the practice of plural marriage in Utah.

The protestations made by all leading Mormon speakers during the political campaign which ended in Utah becoming a State, were calculated to make the impression on the public mind that there was a genuine intention on the part of the church in Utah to conform to the laws of the United States and abandon a practice that had so long been a bone of contention and a serious objection to Utah becoming a State in the union of States. If the statement of Rev. Bliss is correct, then there is a sufficiently open practice of plural marriage in Utah to be known to those not in the church, which would indicate that leading men in the prominent circles of the church who were either not in earnest in promising the American public that the practice would be abandoned, or they are openly disregarding the pledges made and are violators of the laws.

No people can expect to secure and retain the confidence of the public

who do not keep their pledges made to the public when asking favors; or who systematically violate the faith reposed in them. Because of this, if leading men in the Utah Church are still practicing plural marriage, or living in family relations not in accordance with the monogamic institutions of the country, there is grave reason to doubt the sincerity of those men when making the plea for admission and asking the people to have confidence in their protestations of loyalty to the country. We regret to think the statement to be true, notwithstanding the fact that we as individuals, and our people as a church, are at open hostility to the Utah Church on the subject of plural or polygamous marriage as a church dogma, and the questions of theory, practice, and organization in church succession and government. Whether they will give us the credit to believe this, or disbelieve, it is not the less true that we should very much prefer to have that people absolutely free from suspicion and blame in the matter stated by Rev. Bliss.

#### CUBA.

It is hard to think that President McKinley, now the "first gentleman" in the United States, should hesitate to give some sort of aid and countenance to the Cubans so gallantly fighting for the right of freedom from tyranny and oppression, to be extended to them in the hour of their greatest need. It would almost seem to be the proper thing to do, to recognize Cuban independence and then find the way to do it afterwards. When the American colonies were struggling against the huge odds brought to bear upon them, France gave us recognition, and from Frenchmen we received substantial aid, not the least of which was the moral prestige to be obtained by recognition itself. It is a poor recompense to the spirit of liberty for the Republic to now hold back when the same principles are at stake as were the prize for which the Revolution was fought out to the end.

The Cubans ought never to accept autonomy in any form under Spanish rule. They have struck for independence and life, state life, national life, and ought not to accept any-

thing less. The conduct of Spain, its traditional and historical policy, its institutions, its government all warn the struggling heroes not to trust the promises made by a proverbially treacherous nation. Had it not been for the treacherous treatment of a crowned head, Cuba had been free within a quarter of a century after the American Republic became a fact. No crowned head is to be trusted in conditions like those under which Cuba is struggling for her freedom. Cuba Free, may well be the Cuban watch cry. Cuba Free, should be every patriot's wish and prayer.

Let it be open to hope that no paltry commercial policy, or supposed possible loss of a few millions of dollars to American merchants, bankers, or speculative syndicate shall be permitted to dictate the course to be pursued in the settlement of a question of such probable import to the world, as the success or failure of the Cuban effort for freedom is, and must be.

It has been said of them that they are not qualified to rightly govern themselves if they were free. Perhaps not. But we do not believe the suggestion. Not until the experiment had been tried did it dawn on the old world that the colonies could govern themselves. Not until the Cubans have been allowed to try the experiment of self government is it just to say they cannot. There may be some failures; but there follows after the long fight to be free a new spirit and sense of manhood, which enriches the soul of the freeman, and gives him a new fitness for citizenship, and under the *ægis* of liberty men take on new elements of statesmanship that enable a downtrodden race to rise to the conditions of self government easily and successfully. Besides this, if the United States were but once to drop the hindering bars now preventing the outburst of American love for freedom and sympathy for the oppressed, there would flow into that island such a host of freemen willing and able to spend money and life for the establishment of the principles at stake that freedom for Cuba won, would furnish valuable aid in political government in numbers who would remain, help develop, and grow up with the reconstructed country. Sadly as the country must now

be wasted by the cowardly, cruel methods of a military despot to overcome by doubtful and brutal measures where he failed to conquer in open warfare, twenty-five years of peaceful independence would present a splendid instance of rehabilitation, both in an established government and a physically redeemed land. The wonderfully productive elements of earth, and air, in that land of almost fabled fertility would cover its now devastated fields with smiling plenty; none but the spots where men fell fighting for their rights, or the places where the innocent victims of a tyrant Governor General lie in heaped and unconsecrated graves would remain as marks which would identify the land and the period where and when Freedom fought and won again the victory over cruelty, superstition, wrong, and oppression. As a patriot we sympathize with and have hope for Cuba.

THE HERALD editors receive quite a number of newspaper articles containing false statements concerning the church and its faith, which they are requested to correct. It is impossible for them to prepare replies for all such matter, either for publication in the secular press or in the HERALD. It is right, of course, to seek correction through the publications issuing such matter; but the editors lack the time necessary to correct *all* such sensational statements. Competent brethren in the fields or in the local work in localities where such items appear can often find opportunity to refute such misrepresentations, when they deem it necessary to do so. We say "competent" brethren, for the reason that we believe such work should be done, as in public discussions, by those called and qualified to advocate and vindicate the work. Occasionally it may be necessary to answer such matter through the HERALD; but not often. It is often a burden to our readers, as it must include reproduction of stale falsehoods that have been answered repeatedly, in order to refute them. We believe such matter ought to be corrected whenever possible, but where it cannot be done by direct reply,—through the paper publishing,—it will be done in time through the growth of the work, by the influence

for truth it is exerting and which it is destined to exert more widely. Saints grounded in the truth will not be moved by falsehood. Others lacking experience in the work may be disturbed to a degree by such matter, but with a little reflection will discern the spirit actuating the writers and the manifest incorrectness of their statements, or both. All, we know, desire vindication of the truth. Send us the items as they appear and we will make such mention as seems necessary.

#### THE INDIANS.

FROM the November, 1897, report of Secretary Bliss of the Interior Department:—

The total Indian population of the United States, exclusive of the New York Indians and the five civilized tribes, approximates 177,178, located on 177 reservations, which contain approximately 33,404,837 acres. Of these 4,545 have accepted allotments of land which aggregate about 644,147 acres. . . .

No government for the Indian Territory will be satisfactory until Congress shall provide for the establishment of a single uniform system for the entire Indian Territory that shall place all its inhabitants in possession of the rights of American citizens.

#### TITHES.

IT IS the office work of the Spirit of truth to direct, admonish, move upon, and lead the disciple into *all* truth. It may direct him to avoid temptation, to be prompt in church attendance, to pray vocally and in secret, or, it may admonish him to pay his tithing, that while he may be in position to rejoice in the truth, the message through the preaching of the elders may also be extended to others. To none of the things enumerated should the follower of Christ be indifferent or disobedient. It is just as necessary to pay tithing as to pray, to speak in the social meeting, or to attend church service of any kind. Some lines of duty affect the individual only; others are farther-reaching and affect others, showing that the spirit of the gospel is designed to make all who receive it coworkers for good in behalf of personal salvation and the redemption of man universal. It may be easier to pray than to pay; nevertheless, both lines of effort are essential to the prosecution of the work of God. Some are praying without paying, but the spirit of the gospel requires both. If all

prayed and none obeyed the temporal law, the work would come to a standstill. It moves in proportion to the willingness of God's people — his agents—in doing their part. Will not prayer be more effectual if accompanied by active obedience to all demands of the law? It evidently will, for the Lord has said concerning the payment of tithes, "Try me, and prove me *herewith*"; that is, in effect, pay your tithes and see the manifest results in blessings that shall follow. We suggest that we all pray, attend church, and pay to the Lord the reasonable and just proportion of our temporal means, that the demands for service and the necessities of the elders' families be supplied. It is written that "the willing and obedient" shall receive the rich blessings of God; also that, "To him that knoweth to do good and doeth it not, to him it is sin." Those who have the work at heart are "*anxiously engaged in a good cause.*"

THE *Advocate of Peace*, a publication of the American Peace Society, in its December number urges that pastors and churches cooperate to observe Sunday, December 19, as "Peace Sunday." It says:—

We appeal to all our friends everywhere . . . to call the attention of pastors to the subject and try to secure the preaching of sermons on peace and arbitration. . . . The forces which make for discord and war were never more restless and aggressive than now.

THE Western Passenger Association authorities have sent us printed matter in evidence of what is being done by representative railway men, manufacturers, and merchants to secure the passage of anti-scalping laws by the various State Legislatures and the Congress of the United States. No less an organization than The National Merchants' and Travelers' Association, with a membership of 60,000, scattered mainly throughout the West, is heartily cooperating with authorities of land and water transportation lines to suppress the evil. The *Chicago Times-Herald* and other prominent dailies are supporting the movement. Its published articles include long lists of business firms who have joined in this moral crusade against illegitimate and unprincipled methods that have become so glaring

in the business carried on by many ticket scalpers. The scalping evil has therefore been attacked by the very parties it has claimed to directly and peculiarly benefit. Railroads have their rights in common with other business organizations and public servants. It is no less a crime to deal unfairly with them than with an individual. Wise anti-scalping legislation is needed among other reforms.

#### "MORMONISM IN AUSTRALIA."

BRO. GOMER R. WELLS has found it necessary, in common with his brethren in other mission fields, to call public attention to the diverse character of the Reorganized and Utah churches, in the prosecution of his work:—

#### MORMONS IN AUSTRALIA.

To the Editor of the *Evening News*, Sir:—I read with interest in one of your recent issues a statement under the above caption. Permit me to point out that there are two separate and distinct bodies of Latter Day Saints: The one with headquarters in Utah, U. S. A. (commonly called Polygamous Mormons), and the other with headquarters in Iowa State, the very heart of America. The latter are known as "Reorganized" Latter Day Saints, and claim to be the original, true Latter Day Saintism. They set up the claim of being the first church in all Christendom which sent missionaries to Utah to convert the followers of Brigham Young from the error of their way. In the article above referred to it is remarked that "some of the Christian sects which at the present day deservedly claim general respect were originally associated with enthusiasts, whose zeal took the most extravagant and dangerous shapes." The Anabaptists are cited as an example, and the writer then suggests that Mormonism may experience a similar transformation.

It is interesting to know that the Reorganized Church of Latter Day Saints has been contending for the last twenty or more years that originally the church contained nothing "dangerous," though to other religionists it might have appeared "new" from a doctrinal standpoint. They claim as a fact that not until years after the organization of the church, and eight years after the death of Smith, was anything hurtful or frightful introduced—and then by Brigham Young, after he led a section away to Utah in the far west of America. The other section repudiated these innovations from the first, and moved right on upon the original principles; but for purposes of property and distinction in print they were compelled to prefix the term "Reorganized" to the name of the church. If your readers will turn to the "Government Gazette" New South Wales, also "Directory," they will see ministers' names registered under such a head.

A recent high court decision in matters of property in United States, America, sustains the contention made by the original or Re-

organized Saints. The line of distinction is being recognized more generally throughout America, and the churches in Australia are hopeful that the facts will be more fully known here at no distant day. Representatives of both churches are now in Australia; but the Brighamites peremptorily refuse to meet the representatives of the Reorganized Church in debate upon the points at issue, which is very suggestive. There seems to be a movement back towards original Mormonism by the apostate section in Utah. The writer met three missionaries from Utah lately, and they stated they were not willing to defend Brighamism. The Reorganized Church claim some credit in having brought about this change of policy. This body claims a membership of over five hundred in New South Wales and Victoria. They have several chapels in Sydney and Newcastle,—and claim that they are here to stay. Yours, etc.,

A. READER.

—Sydney, N. S. W., *Evening News*, September, 25, 1897.

#### EXTRACTS FROM LETTERS.

BRO. W. J. SMITH, Detroit, Michigan, December 1:—

A Mr. Small is publishing a book giving an account of the various religious denominations of the United States, and I have been corresponding with him for some time, and think I will succeed in getting a proper statement of our faith in his book. He has ordered a copy of the Book of Mormon. I have been in Cincinnati for about three weeks and think my work there was productive of good in that I have succeeded in heading off the work of the Utah Mormon missionaries. A number who were almost persuaded to enter their ranks now turn from them in disgust because of their belief in polygamy; their doctrine that Adam is God; blood atonement; Utah Zion; etc., etc.; all of which they kept in the dark and evaded answering when interrogated concerning them, until I exposed them publicly. At the close of my lecture some said: "Well, I am done with Utah Mormonism." These people are now investigating the claims of the Reorganization, and I think, in time, a good work may be done in Cincinnati with proper effort. In conversation with Elder Davis, missionary in charge of the Utah Mormon mission there, he said to me when pressed by statements in "the books," "I don't care what the books say; I have received a testimony of our work." Of course I called attention to the fact that the disciples of Prince Mike or G. J. Schweinfurth had also testified to having received "testimony" to the truthfulness of their claims, but that testimony which was not in harmony with the law was to be rejected. "If they speak not according to this word," said testimony is not to be relied upon. The elder became indignant when I pressed him with the above rule. Two of the Mormon elders listened to my lecture on Mormonism the 21st inst., but made no attempt to controvert my arguments while in my presence, but afterwards, I learn, they called it merely "slinging mud."

I expect to remain home for a short time, as I am not well, my nerves being in such a condition that I am able to sleep but very little, and hence need some rest. Bro. and Sr. Riggs were very kind to me while there, and are ever willing to aid in getting the work before the people. They have my kindest regards for assistance furnished me while there.

Bro. William Newton, Santa Rosa, California, November 29:—

I have just returned from Modoc County, Big Valley, where I have been laboring for the last ten weeks with Bro. Barmore. We have got the Mountain Home branch in good working order. I baptized seven while there.

Bro. Peter Petersen, of Nubel, Grawenstein, Slesvig, North Germany, writes November 10, concerning a Scandinavian tract he has written and has on sale:—

I do hereby inform the Scandinavian people in our church that for twenty cents in stamps I will send my tract, "God answers prayer."

#### EDITORIAL ITEMS.

BRO. B. S. SHOUP, of Eldon, Iowa, writes of blessings received by manifestations of the Spirit in the church by which he has been strengthened and confirmed in the truth. As a physician he commends to the saints an observance of the Word of Wisdom, by obeying which he has been blessed in body and in mind. Bro. Shoup expresses both in word and by remittance of means for the church his love for the cause.

The Harrison County *News* of the 3d, published at Missouri Valley, Iowa, calls attention to the work of the Reorganized Church in its opposition to the policies of the Utah organization.

The Editors acknowledge receipt of various newspapers and clippings, of value in connection with the history of passing events and developments, of interest to those who note the signs and incidents of the age. Marked copies of articles helpful in the general work are always acceptable.

Sr. Nettie Martyn, Byrneville, Indiana, writes of her conversion to the truth, from another faith in which she had been traditioned. She enjoys the privileges and blessings of the gospel and has been confirmed by manifestations of the Spirit of light.

Bro. F. M. Slover writes of his labors at Kibbie, Illinois, December 1, where he found it necessary to defend

the work, including the character of Joseph Smith the Martyr, against work being done by Utah elders. As usual the latter declined to enter upon a public investigation of questions involved.

The *Gospel Trumpet*, published at Grand Junction, Michigan, in its issue for November 4, contains an article on Mormonism, in which the faith is attacked, from a doctrinal standpoint, in a unique way. Could not some of our Michigan representatives secure insertion of a correction in reply? The *Gospel Trumpet*, we notice, is trumping up "another" gospel and giving an "uncertain sound."

Word from Englishville, Michigan, through Bro. F. E. Wood, December 5, describes the efforts of saints there to contend for the faith against opposition from a traveling "evangelist," so-called, and his friends. The people, those among them willing to see, were made acquainted with the faith and became friendly to it. Bro. J. M. Baggerly was preaching in a school-house near by. Bro. Wood relates a dream of a good colored brother who saw the letters "G. P.," and interpreted them to mean "Go preach;" but was nonplussed when told they might mean "Go plow." He thinks many of the passing evangelists might do well to rightly interpret their callings, inasmuch as they deny many plain gospel teachings of the Christ.

The late Sunday school association minutes of the Northern Michigan district gave the Boyne City school as 5 instead of 50. Please note that the school at Boyne is half a hundred strong in the good work.

Sr. Laura E. Fuller, an aged widow of a Union soldier, living fifteen miles south of Escanaba, Michigan, earnestly desires that some of the ministry labor in that region. Her address is, Ford River, Michigan, where she lives on about forty acres of land, which she wishes to sell, that she may move near saints and be comforted by them in her old age. Who could aid her in selling her property?

Receipt of letters is acknowledged from Bro. E. Wilsey, Wathena, Kansas; Sr. H. G. Nickerson, North Plymouth, Massachusetts, and others, all expressing confidence in the work and recounting the goodness of the Master. Sr. Nickerson pleads that sacrifice be

made in the interest of the poor and the spreading of the gospel.

According to the *Boston Post* of the 21st ult., sent us by Bro. M. C. Fisher, that aristocratic center of wealth and culture has been surprised by "a Mormon invasion," Elder H. H. Kinsman with a corps of missionaries from Utah having opened mission headquarters for New England, in Howard Street, Cambridge. The same journal also gives an account of one "Professor Morrison," "Boston's Prophet," who claims that he has been anointed with the spirit of Elijah to interpret scripture; but, as the people do not appreciate free religious privileges, he asks the modest sum of \$500,000 for his services as interpreter of difficult passages. The Modern Athens is having its share of religious attractions, and the usual confusion reigns, there as elsewhere.

A personal letter from Bro. J. W. Wight indicates that some of the Utah Church membership are becoming interested in the faith and claims of the Reorganized Church. He was hopeful of better opportunities for reaching the people; however, he had not yet heard from his challenge to that body, with reference to B. H. Roberts in particular, published in the *Salt Lake Tribune* and *Herald*.

Bro. Jacob Waltenbaugh writes of labor done in the Northeast Missouri district in company with Brn. William Summerfield, C. A. Brown, and others. There had been sufficient opposition to give life and tone to their efforts, causing some to investigate. Elder Briney, a former opponent, had lectured against the work at Higbee; local brethren looking after the matter. He requests prayer in behalf of Bro. Samuel Smith, who is sorely afflicted with paralysis.

A copy of "Evanelia Lost," a duet for soprano and tenor, words by J. Cole Moxon, music by W. H. Leib, and published by the Ensign Company, has been sent us. The number is issued in up to date form in every respect and is illustrated by a fine engraving of the Evanelia lying at anchor.

The *Omaha Bee*, of the 5th, contains a large illustrated supplement, a birds'-eye view of the Transmississippi Exposition, to open at Omaha, June 1, 1898. The number and dimensions of

Government and State buildings and the general plan and scope of the Exposition indicate that its magnitude will be in keeping with the area and interests of the great West. Thanks to Bro. E. Rannie, Jr., for the paper.

A clipping from the *New York World* (date not given) describes the wonder-workings of one Professor D——, a so-called "God-gifted healer." The item avers that the person named has effected marvelous cures by the laying on of his hands "by means of the life-giving current of his magnetism." The article looks like an advertisement. However, what is claimed for such characters as the party named is by no means realized; some may receive a measure of relief at their hands, but quite often it is but momentary, or more imaginary than real. And, persons thought to be healed often have found themselves under an influence worse than the disease from which they suffered. In the kingdom of God faith and righteousness are prerequisites to spiritual blessings, and they are sure, beneficial, and bless in body and in mind. It is not so of the work of some of the so-called healers at least; and it is questionable if any of them do the afflicted a particle of good. That they do much harm is beyond successful question.

Pope Leo is said to be about to announce the transfer of the University of Washington from the propaganda or missionary control to the congregation of Studies, thus ranking the United States on a level with the Catholic countries of Europe.

The Italian ministry has resigned. The former Premier, the Marquis di Rudini, has been intrusted with the task of forming another ministry.

Another conspiracy in Guatemala is reported. Should we fail to make mention of all Central American uprisings the remainder should be taken for granted.

Pope Leo is in poor health.

The German government bill for increase of the navy caused a spirited discussion in the Reichstag among the opposing political elements. It is significant that one member denounced it as the "outcome of personal rule." The government urges the need of a large navy to act with the great powers and to protect the interests of the fatherland at home and abroad,

but denies being moved by a policy of conquest.

A Berlin dispatch recounts the settlement of the Haytian affair: A German war vessel cleared for action in the harbor of Port au Prince; a diplomatic request for delay was refused and half an hour before the stipulated time expired the indemnity (\$30,000) was presented; the Haytian government's letter of apology arrived shortly afterwards; the German flag was also saluted.

German marines and sailors with machine guns entered the city of Kiao-Chou, eighteen miles from the bay, and took possession of the city walls and gates, the Chinese troops retreating as the Germans advanced. The naval force is the largest ever sent by the German government beyond European waters.

French troops have occupied the capital of Borgu, West Africa, claimed by both France and Great Britain. The *London St. James Gazette* announces authoritatively that the government does not expect trouble with France regarding the Upper Nile regions, France having agreed to accept the situation.

Sofia, Dec. 7.—Alarming news comes from Macedonia. The Albanians are reported to be committing great excesses at Debra, Kitchoo, and surrounding districts. The local authorities are powerless. Wholesale persecutions and arrests of Bulgarians by Turks are also reported from the Bulgarian frontier. The news has caused great excitement.

Rioting continues unabated in the city of Bucharest; the mob is 20,000 strong. The German theaters are placed under military protection. Emperor William places the blame upon the city officials and says the disorder cannot longer be tolerated.

A German expedition on the west coast of Africa has been driven back by a warlike tribe, the "Mboulies." A German war ship with troops is enroute to reinforce an expedition being organized to punish the natives.

According to a Bombay dispatch the British punitive expedition in India will cease its military operations until spring.

Discussion of the celebrated Dreyfus case in the French Chamber of Deputies and Senate caused such excite-



ment and demonstrations as to threaten the resignation of both the ministry and President Faure. Troops were stationed in the streets of Paris to preserve order. The ministry was finally sustained.

Vienna, Dec. 8.—It is expected Emperor Francis Joseph will shortly issue decrees prolonging for a year the status quo between Austria and Hungary regarding the sharing of imperial expenditure, budgetary, and other essential matters. The government is continuing the negotiations for a settlement of the language question. Owing to fears for the safety of the German members the meeting of the Bohemian diet was postponed.

St. Petersburg, Dec. 9.—Throughout Russian Asia there is general unrest among the Moslems. It is attributed to the exaggerated reports of the Turkish victory over the "great Greek empire" which have spread through the length and breadth of the continent. The authorities even fear that the revival of brigandage recently noticed in the Caucasus is directed almost solely against the government officials, and the unprecedented phenomenon of Georgians displaying hostility towards Armenians has become manifest. The danger is so serious that a conference of Caucasian Governors has been convoked to concert measures of pacification. Travelers in Central Asia report an extraordinary ferment among the Moslems of different races. They are sinking their mutual animosities and declaring that they are first of all Mohammedans, with the Sultan as their common chief. It is evident that the slightest pretext would suffice to bring about an uprising, and to plunge Russia into the same state of troubles as India.

The bubonic plague is adding to the miseries of the concentrados in Pinar Del Rio Province, Cuba. The editor of the Madrid *El Heraldo* is reported as stating that Cuban autonomy will fail. Spanish troops have been sent to portions of Spain where Carlist agitation is said to prevail. *El Imarcial* publishes a strong editorial criticising President McKinley's message and urging heavy expenditures in increasing the navy that Spain may be prepared to meet American interference in Cuba. Other papers pub-

lish articles similar in tenor. Spanish advices claim a slight victory over the forces of General Gomez in the Sancti Spiritus district. The Cubans are concentrating their forces for a formidable demonstration against the city of Havana. Madrid advices of the 9th report Premier Sagasta as stating that Spain will defend her honor should the United States interfere. The press continues to urge additional preparations to meet the American government's intervention. The insurgents have recently captured a Spanish fort, at Port Caimanero. The organ of the Italian government predicts American intervention should Spain fail to pacify Cuba, and states that European sentiment would justify such step.

The German war department has given orders for the immediate rearmament of all forts along the frontier of Russia. The expense will be enormous. The government regards it a matter of extreme urgency.

Subscribe for the HERALD with the new year; price \$1.50.

The New Castle, New South Wales, *Herald*, of October 23, sent us by Bro. Gomer R. Wells, contains an item from Hamilton, giving an account of the marriage of Bro. Wells to Sr. Adelaide M. Pascoe on Thursday, October 21; Elder John Kaler officiating, Elder C. A. Butterworth giving away the bride, in the absence of her father. The HERALD extends congratulations, and best wishes for the future happiness and usefulness of this worthy couple. Bro. Wells is the third American missionary to acknowledge and pay tribute to the worth and attractiveness of Australia's fair daughters; and the church has shared with them in the increased usefulness their choice has brought.

### Original Poetry.

IN MEMORY OF SR. LUCY TERRY,

WHO DIED AT ADRIAN, ILLINOIS, SEPTEMBER 15, 1897.

O thou immortal spirit, mild and lovely,  
So soon to paradise to pass away,  
While yet the dawn of youth shone bright  
above thee  
And flowers of promise bloomed auspiciously!  
Among the saints on earth in deeds of kindness  
Were passed thy golden summers, seventeen;

Now thou hast left this dreary realm of blindness,

And gone to reign with saints above, a queen.

To all you met your ways were kind and gracious;

You kept the faith through all the world's rough strife,

And now within those mansions, fair and spacious,

You'll find the crown of everlasting life.

Yet not alone will heaven's courts be gladdened

When your bright harp is heard;

Our hearts on earth will echo, sweetly saddened,

Each joyous, loving word.

Our Father, in our sadness we would thank thee

For gracious presence, though but briefly given,

Of one who by thy grace walked circumspectly,

And turned our hearts from earthly things to heaven.

O may her sacred memory ever bless us,

And teach us to be brave;

And lead us to the glories yet before us,

Beyond death's threat'ning wave!

Lord, let our sorrows tend to our refining,

And make us gentler with our fellow men;

For hearts are soon embittered by repining  
And slothful brooding over grief and pain.

O God, unchanging, let thy gifts and blessings

Exalt thy trembling saints of latter days;

And may thy Spirit lighten grief's oppressions,

And cause each one to walk in wisdom's ways.

H. S. SALISBURY.

CARTHAGE COLLEGE, Ill., Nov. 28, 1897.

### Mothers' Home Column.

EDITED BY FRANCES.

"Only a little longer let me stay,  
For much remains undone,  
Of victories, planned at break of day,  
Few, few are won,  
And now life's ardent noon fades fast away."

BRISTOL, England.

Dear Sisters:—I would very much like to have a little talk with many of the dear saints, relatives, and friends separated from me by the ocean's deep waters, so will ask you to grant me a little space, hoping I may be able to tell your readers something interesting.

In the first place, I feel to praise God for his goodness when I realize the number of blessings attending us ever since we left our home at Chicago. We met with a very zealous little band of kind-hearted saints near Niagara Falls, also at Philadelphia and Brooklyn, meeting with the saints at each place. Such large cities; plenty of room for our latter-day work, but where are the workers? Oh! I wish so much that the treasury was full, to send more

laborers into these large cities; that suitable halls could be rented, that the people would come out to hear. I feel that I would like them to have a chance. The gospel is for the poor, I know, but if we could reach those in better circumstances and convince them we should be better able to take care of the poor. If we had nice, comfortable halls in the middle of the cities, and advertise lectures at first, I think we could get them to listen to the truth better in that way, with large congregations that would defray the expenses. But we need an able staff of elders and good singing. The sectarian churches have comfortable rooms, halls, or churches that really attract the people. Why should not we? even if we had to concentrate our forces in one city, and take a town at a time, lecturing and preaching until we get the people interested. Collections are expected to be taken up to pay for the expenses for hall, light, and fire.

I am deeply interested in the work here and have visited several of the branches in England and Wales with my beloved husband. I see so much room for improvement, so much work to be done, so much help and money needed to carry on this latter-day work. For the want of means little progress is made, therefore I am led to appeal to all our brothers and sisters in America, for I know they are just as anxious for the advancement and prosperity of the work everywhere as we are, and this plan has presented itself to me: That every Sunday school and all societies should have an English mission fund in every branch of the church. The very smallest donation would be gladly given by many, and very few would miss a penny per week, and it is a grand opportunity for all to help a great, good work here. England I know is considered a small place, a little island; but when you take into consideration its large cities with their vast populations, England seems to increase in size. London, so grand, so magnificent, with so many large, beautiful towns, such a large number of people! How much we regretted that we had not gathered out of that great mass of humanity more than about seventy to obey the gospel.

I have taken up a little work here and I earnestly hope it will be the means of doing good; that is, to organize aid societies on the American plan. I have bought material to make samples of work. I feel very much encouraged and think the saints will soon see the great benefit the aid society is to the branch. The Lydney branch commenced at once and remitted me by postal order 7s. 6d. to buy material for them at the lowest figure at the Bristol drapery stores. I have also an aid society of my own. I have bought material for fancy and useful articles; have made up some and sold them to buy more goods to make and sell again. The proceeds to help pay hall rent, to try what we can do at Bristol, where there is only one church member, and who I have not yet had the pleasure of meeting. I should rejoice so much for the work to be successful here. There is such a nice class of people at Bristol, room for a great good work.

I have met many good, kind-hearted people, and I have seen many lovely places, cities, towns, and villages; buildings grand and scenery most beautiful. To me the grassy fields are so fresh and beautifully green, and the hedges are kept in such beautiful order, nicely trimmed, and the roads are smooth and level. To ride on them or drive is very delightful, with the air so balmy, laden with fragrance from the pretty wild flowers in the hedges. A happy party of us, consisting of my husband and cousins, enjoyed all this one afternoon, with the addition of a beautiful sunset, the grandest I can ever remember. There is much to enjoy, and I am rejoicing in the great privilege of being with my beloved husband. He is earnestly and busily engaged at present at Aberaman, South Wales. I attended a lively and pleasant little conference at Lydney, enjoying a spiritual feast. Our dear children have been very thoughtful and good, supplying us with weekly letters. One severe trial we have had to pass through during the painful and dangerous illness of our dear son Fred, and just as we were feeling encouraged by the good news of his recovery and restored strength we were again cast down by the sad news that he had a second attack, having to undergo another surgical operation. We are trusting in our loving Father's mercy, and leaving our dear ones in his care. We hear he is better and doing well, so we are encouraged to hope once more that his life will be spared, that some day we shall have a happy meeting with our loved ones.

I feel truly thankful for the many prayers offered by our loving brothers and sisters in his behalf. It is in such times of suspense as these that we feel the inconvenience of the long distance; then we realize that the waves divide us. I pray for the spirit of endurance that I may remain faithful to the end of life. With affectionate love to all, from your sister  
In gospel bonds,  
C. C. PITT.

14 Gloucester Road, Bishopston.

#### PRAYER UNION SUBJECTS.

##### MEMORY TEXTS FOR DECEMBER.

Thursday, Dec. 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Thursday, Dec. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Thursday, Dec. 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

### Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

#### "ECHOES FROM PALESTINE."

By agreement of the Superintendent and

First Assistant, the Christmas program published by the association has been mailed to all the schools so far as could be from the lists at hand, at the expense of the association, the late date at which it was published precluding the possibility of schools ordering and receiving them in time to prepare exercises for Christmas.

The distribution is not as complete as we wish, but is the best we could do. We hope they will reach the majority of the schools in time to be of service.

Fraternally,

F. E. COCHRAN.

BELOW is the program of the Interstate Sunday School Institute at St. Joseph, Missouri, December 26-29, 1897. Note carefully the subjects to be considered. As far as time will permit every subject presented will be canvassed in its very detail. We hope to make it profitable alike for all from member to the highest officer.

As you will observe, the work of the Religio will this year be represented by several of its ablest workers, including the President, Vice President, and General Secretary.

The saints of St. Joseph extend us an invitation to come, proffering board and lodging free. This together with the regular holiday reduced railroad rates—one and one third fare for the round trip—brings it within the reach of almost all to attend. Ask your local railroad agent concerning reduced rates. Remember, *you cannot start later than midnight, December 25, and get reduced rates.*

We sincerely hope you will consider the necessity of such work being done and come to help do it. Many have already signified their intention to be there and all bids fair to make the institute a success.

Drop a card to Bro. D. J. Krahl, St. Joseph, Missouri, stating on which railroad you will come and time of day. All go to the Union Depot to get off. Trains upon which passengers are expected will be met by some member of reception committee wearing a red, white, and blue ribbon badge. [See notice of committee in Miscellaneous Department, *Herald*, this issue.]

Anticipating a profitable and pleasant session, I am, Fraternaly,

T. A. HOUGAS.

#### PROGRAM OF THE SECOND ANNUAL SESSION OF THE INTERSTATE SUNDAY SCHOOL INSTITUTE.

TO CONVENE AT ST. JOSEPH, MISSOURI, DECEMBER 26, 1897.

2:30 p. m., Organization. Address, "The aim of the Institute," General Superintendent. "Address of welcome," Elder J. M. Terry. Responses, F. E. Cochran, J. F. Mintun, J. A. Gunsolley, W. N. Robinson, J. C. Hitchcock, *et al.* Assignment of future work.

7:30 p. m., Temperance lecture, T. A. Hougas. Stereopticon illustrations, F. E. Cochran. Temperance recitation.

MONDAY, DECEMBER 27.

9:30 a. m., Training class, T. A. Hougas. (a)

- Effective teaching. (b) Objective vs. abstract teaching in the Sunday school.
- 10:45 a. m., District association officers, W. N. Robinson. Superintendent. (a) Who should be chosen? (b) What are his duties, rights, and privileges? (c) Should he insist on needed changes in Sunday schools? (d) Expenses, how defrayed. Assistant Superintendent. Duties ditto, but under direction of the district superintendent. Secretary. His work (1) as recording secretary, (2) as corresponding secretary.
- 2:30 p. m., Zion's Religio-Literary Society. Introductory remarks and outline of work, J. A. Gunsolley.
- 2:45 p. m., The "Religio," F. E. Cochran. (a) Relation (1) To the home. (2) To the Sunday school. (3) To the church. (b) What it will do. (1) For its members. (2) For the community. (3) For the church.
- 3:30 p. m., Officers and committees, J. A. Gunsolley. President. (1) Qualifications. (2) Duties. Vice President. Substitute or associate, which? Secretary. (1) Qualifications. (2) Duties. Treasurer. Chorister and Organist. Program Committee. (a) How constituted. (b) Duties. (c) Methods of work. Lookout Committee. (a) Qualifications. (b) Duties. Relief Committee. Opportunities. Other Committees. (a) Good literature. (b) Entertainment. (c) Etc., etc.
- 4:15 p. m., Departments and course of study, Louise Palfrey. (a) Departments. Ad-visibility of one or more than one. (b) Course of study. (1) Church History and revelation or (2) Book of Mormon and archæology.
- 7:30 p. m., How to organize, J. C. Hitchcock. (a) Preliminary. (b) Commission and charter. (c) How to conduct meetings. (d) Miscellaneous.
- 8:15 p. m., Improvements, J. F. Mintun. (a) District organizations. (b) Membership. (1) Receiving. 2. Dropping, withdrawing, or expelling.
- 8:45 p. m., Question box, J. A. Gunsolley.

TUESDAY, DECEMBER 28.

- 9:30 a. m., Primary work, Louise Palfrey. (a) Class drill, questions and criticism. (b) Use of Primary *Quarterly*.
- 10:45 a. m., Intermediate department, Mrs. D. H. Blair. (a) How to (1) classify, (2) teach, (3) promote. (b) Use of *Quarterly* and other helps.
- 2:30 p. m., Sunday school officers, W. N. Robinson. Superintendent. His duties and relation to his assistant. Assistant superintendent. His work and relation to the superintendent. Secretary. (a) Duties in school (1) with records. (2) With class books. (3) Preparing and reading minutes. (b) Duties out of school. Librarian. (a) His work during Sunday school sessions. (b) Preparing a library.
- 3:45 p. m., Teachers' meetings, J. F. Mintun. (a) (1) Necessity, (2) benefits, (3) object. (b) Difficulties and how to overcome them. (c) How conducted (sample work).
- 7:30 p. m., Home department, J. F. Mintun. (a) Use of the *Quarterlies* in the home. (b) Parents should aid both pupils and teachers. (c) Home Sabbath schools.

- 8:30 p. m., Normal lesson, T. A. Hougas. The profitable and unprofitable servant.

WEDNESDAY, DECEMBER 29.

- 9:30 a. m., Review work, J. F. Mintun. (a) Why have reviews? (b) Where have reviews and how often? (c) The blackboard an indispensable aid. (d) Sample work.
- 10:45 a. m., Normal lesson, W. N. Robinson. What constitutes a Sunday school. (a) People, who? (b) Officers. How selected. (c) Teachers. How prepared. (d) Sunday school helps. (e) Order of exercises.
- 2:30 p. m., Sunday school libraries, T. A. Hougas. (a) Utility and object of a Sunday school library. (b) Desirable features. (c) How to obtain a Sunday school library. (d) Books—good, worthless, dangerous.
- 3:45 p. m., Visiting committees, W. N. Robinson. (a) Is such a committee desirable? (b) Efficacy of their work. (c) Attendance and interest increased. (d) Should the committee be always known to the public? (e) Some observed results.
- 7:30 p. m., Sunday school newspaper; editors, Mrs. T. A. Hougas and Joseph Roberts. General discussion on Sunday school newspapers. Business and short addresses. Valediction by the superintendent.

## Letter Department.

### SISTERS' WORK; GRACELAND COLLEGE FUND.

RED BLUFF, Cal., Dec. 4.

Dear Sisters:—While reading the article entitled Graceland College, in the *Saints' Herald* of October 20, 1897, followed by the "Ways and Means" by which we might help this noble enterprize, so unselfishly undertaken by the Committee.

These words—"The whole church, every member of it, is in honor bound to see that the hands of the committee are strengthened." At first I decided that I would be one of the excusable members of the church, being a widow with a young son who is trying to get an education, and is also in poor health. We have no home of our own, and I have to work for my living—"surely I am excusable." I kept saying this to myself, in order to ease the longing desire to help in something that I have so often felt our church needed. But just as I was beginning to feel that I would *not* be able to help, here comes the letter in the *Herald*, November 17, headed, "College Fund," by Bro. E. L. Kelley; and ever since I have felt more than ever like it was my duty to help in this cause; yet it is so little that I can give, that I feel it a trial to send it. But, dear sisters, if some of you who are more fortunate will give what you can, even if it be the "widow's mite," it may encourage others to do what they can.

Let the church at large do what they can to help in this; but let us, sisters, form a "Sister's Fund," to see how much we can raise between now and the 6th of next April. Let it be a "coilege fund" for the *sisters*; of course, if the brethren feel like sending help to *our* fund we will gladly receive it, but this

is to be a sister's work for the coming five months.

Let us all do what we can, and I pray that by February 1 it may take a whole page of the *Herald* to hold the names.

Here is my mite. I wish it might be more. Ever praying for the welfare of Zion,

I am your sister,

ALICE M. DEMPSTER.

AUBURN, Iowa, Dec. 3.

*Editors Herald:*—I feel to express my pleasure on reading the editorials running through the *Herald's* pages on the subject of Conversion. To me they are meat and drink, spiritual food to my soul, and I know they must be to every true Latter Day Saint. The subject matter is what I have been trying to teach the saints for many years, in my simple way; but I find it set forth in your pages in so much better, clearer, and cogent a manner, that I cannot refrain asking that those articles (those that have, with those that may appear from the editorial pen,) be printed or published in a more permanent form—a small volume in book form, that it may always find a place in the family library or center table; for its value is far more than all the treasures of earth. It is a mirror in which all may see themselves, a balance in which all may weigh themselves and learn their true spiritual standing, and see the necessity of "coming up higher" in the scale of excellence and coming nearer to that perfection which it is the purpose of the gospel to bring us all unto. To my soul it is the inspiration of God, the droppings of heavenly dew and as worthy of a place in the archives of the church as anything that dropped from the inspired pen of any apostle or prophet that ever wrote. And I would kindly invite every Latter Day Saint, of every stage of spiritual growth, to read, and reread, and ponder its glorious truths in the heart.

If any have attained to the height of excellence set forth therein it will increase their joy and encourage them to greater degrees of perfection. Those who may not have attained to those heights, it will enable them to see themselves as they are, and show them what they have lost by their negligence, and will spur them up to a sense of duty such as they never had before.

I thank God for the Spirit of inspiration. I thank him that he has chosen men through whom that Holy Spirit can speak, now as well as in the days of old. If I know my heart, I love his truth. It grows dearer to me day by day; and the only regrets I have, after more than fifty years' service, is that I have not been more diligent in its glorious cause, and have not proved myself worthy of greater blessings. But I shall live and die trying to do honor to God and his cause.

Those who never knew the truth may continue to rage; the rebellious and apostate may vent their bitter spleen and use their puny efforts to destroy the work and church of Christ; but it is written, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and

their righteousness is of me, saith the Lord." How true that promise has proved itself in all the years of conflict since this church was started! Men of giant intellects have brought all their cunning to bear against it, the powers of hell have inspired apostates of every shade and caliber, and sent them forth filled with the deadliest venom to fight against that which they once professed to love; but to God be the praise, his promise has never failed even the weakest of the servants of God, while they have trusted in him; and to-day the truth shines brighter, the cause of God is more firmly planted, and his church and kingdom is rolling on more rapidly and is gathering to itself the honest in heart and meek of the earth; and the glory is the Lord's!

Let no one imagine that I have written this to glorify any man! I have written it to the glory of God, and to call the attention to the God-inspired truths as found in those articles on Conversion.

I wish to add a few words about what should be preached to the saints. In the first place, let every minister have his own heart right before God. Let him study God's word with a prayerful spirit, and let him seek unto God for wisdom to direct in presenting the word to the people, depending upon the Holy Spirit for guidance in the subject matter to be presented, and that Holy Spirit will direct unerringly so that saint and sinner will be fed "with food convenient for" them. I have found many instances where even saints needed to be fed with the sincere milk of the word—"the first principles of the gospel." It may be said that it is a shame that such necessity exists. But the necessity does exist, however, and must be met; and where that necessity exists the Holy Spirit will direct; and it would ill become me to find fault with the minister for teaching even saints the first principles. They may already understand them, and not know how to set them forth, or to defend them; and a discourse setting forth their nature and how to defend may be very beneficial. I firmly believe with my brethren that every candidate should be well instructed before the sacred ordinance is administered to him; but, unfortunately, there is so great a desire on the part of some to enlarge their lists of baptisms on the church record, that the duty on the part of the minister to more perfectly instruct on the nature of the ordinance and the solemn obligations to be entered into, is forgotten; and while the list of membership may be enlarged, the work is not done on a sure basis; in other words, by such neglect we "build" "wood, hay, and stubble" on the foundation, and our work will "be burned" and we shall "suffer loss."

No one man can teach another how to preach the gospel effectively; the Holy Spirit alone can do that. Let each one secure that divine Guide, and follow its lead, and there will be no mistakes. I cannot preach like other men; I am not altogether constituted as they are. I may be more clumsy in dividing the word, less eloquent and pleasing than they; but if I study to know God's word, and seek divine guidance, relying entirely thereon,

seeking to improve orally, intellectually, and spiritually, I shall not labor in vain. My work will endure in the day of trial; so will that of every servant who is laboring solely for the glory of God and the salvation of souls.

CHARLES DERRY.

CLAY CENTER, Kan., Nov. 27.

*Editors Herald:*—Returning from the reunion at Maysville, Missouri, the writer attended a two-days' meeting at Fanning, Kansas, September 18, 19. These meetings incited considerable interest in the gospel, with some who had been previously indifferent. They were also profitable to the saints of whom there was quite a large attendance. September 25, 26, attended a two-days' meeting at Netawaka, Kansas. The success of these meetings was largely counteracted by sickness and other causes. In my opinion, they were profitable to us all, however. It is possible for us to be "made perfect by the things which we suffer."

October 2, 3, attended a two-days' meeting at Scranton, Kansas. A few of the saints there have "oil in their vessels;" but at Scranton, as in many other branches of the church in Northeast Kansas district, there is a lamentable lack of a proper execution of the law of the Lord. In consequence of this, the tendency and power of the gospel to enoble, elevate, and save its own adherents, is greatly hindered, if indeed it be not entirely nullified. Thus, too, the light of the church, to illuminate the world, is practically extinguished.

In such districts, better conditions cannot be hoped for, unless and until a high priest be chosen to preside over the district, who shall be supported, either by the church or the district, so that he may give his entire time to such presidency. October 9, 10, attended conference of Northeast Kansas district, near Centralia, Kansas. The attendance was small, but an excellent spirit prevailed in all the sessions and services. Brn. H. Green, J. W. Hudgens, and the writer did the preaching. Services were continued one week after conference with good attendance and interest, resulting in the baptism, October 17, of Miss Mollie McDougal.

October 26 to November 4 was devoted to discussion with J. B. Briney, at Blue Rapids, Kansas. It was held in the opera house, except three sessions, which were held in the Saints' church. The questions discussed were:—

"Resolved, that the Christian Church, sometimes called Campbellite Church, is in complete harmony with the church organized by Jesus Christ and his apostles as the same is described in the New Testament Scriptures, in organization, doctrine, practice, and blessings."

"Resolved, that Joseph Smith was a prophet of God."

Five sessions of two hours' length were devoted to the examination of each question. In the discussion of the question pertaining to the Christian Church, it developed, as usual, that its defender did not claim that it was like the primitive Christian Church, in many and important particulars, and offered

many apologies for the dissimilarities between the New Testament church and his own.

For determining the truth or falsity of Joseph Smith's prophetic claims, I offered the following rules, and had them written upon a blackboard:—

1. All that Joseph Smith produced, as revelations, were true. 2. Many of his prophecies have been fulfilled. 3. None of his prophecies have proven false. 4. His church work fulfilled Bible prophecy.

After having carefully read these rules, Elder Briney stated in his opening speech, that they were proper ones to use in discussing the question: "Was Joseph Smith a prophet of God?"

Following rule 3 he probably used ten minutes in an effort to prove that some of Joseph's prophecies had proven false. The balance of his time he divided by giving a misleading digest of the Book of Mormon, and making an effort to prove that Joseph Smith was a man of "no reputation whatever." His evident desire that I should follow the low, slimy trail of his slanderous footprints was not gratified. It was not necessary. He was compelled to follow me a goodly part of his time and I led him to higher, better ground, and the discussion assumed a more pleasing, interesting aspect. The contrast between the discussion the first night and the second, and between the attitude of Joseph Smith as he appeared in the first session and the one that followed, was so great that it must have attracted the notice of all.

The first evening Elder Briney used much of his time in an effort to prove that Joseph was unworthy of consideration by persons of ordinary intelligence and common honor. The next evening, desiring to show, with some degree of plausibility, that Joseph's prediction of the war of the rebellion so long before it occurred, should not distinguish him as a prophet of God, Elder Briney compared him to Henry Clay who also predicted a war, he claimed. So long as Mr. Smith was growing so rapidly in importance and value, and that, too, in the estimation of an avowed opponent, I concluded that his claim of divine appointment and prophetic power was in no immediate danger. So I believed at the close of the debate.

Just at this juncture, and in time to hear the last session of the discussion, Bro. Henry A. Stebbins arrived from "headquarters" and accompanied the writer to conference at Goshen, Clay County, Kansas. The conference, of which you will learn more fully from the district secretary, was pleasant and profitable. Thence Bro. Stebbins accompanied the writer to Greenleaf, where he preached in his usual instructive and impressive way, nightly for a week, baptizing Mrs. J. H. Scott, on Sunday, November 14. Being unable to persuade "Uncle Henry" to remain longer, office work calling him home, the writer continued the meetings another week at Greenleaf, baptizing Mr. J. H. Scott, merchant, and Mr. John E. Soderstadt, an enterprising young student in the high school. On November 23 baptized Mr. C. H. Woodford, Probate Judge of Washington County,

for three years past. His wife has reflected the light of the gospel several years. The life, influence, and other material and necessary aid of Bro. and Sr. Landers rendered the success of these meetings possible.

This week and our Lord's Day, I am endeavoring to induce the people to go to the court room to listen to the gospel. A combination of prejudice in some, indifference in others, and quite unfavorable weather, has allowed us but small hearing so far.

WILL S. PENDER.

APOLLO, Pa., Dec. 2.

*Editors Herald:*—At my request for an elder to be sent here, Bro. D. L. Shinn came about the 11th of November, stayed two nights with us, and preached one evening in a hall just across the street. He returned next day to Pittsburg to fill an appointment to preach on Sunday. When he left we had an understanding that he would return and preach on the 29th. He did so and preached four excellent sermons, three on the Sabbath day and one Monday night.

There was quite a number out on Sunday, and those I hear from were well pleased. Some lingered to meet him. I can't see why they could object; he shunned not to declare the counsel of God, and it was done with so much of the Spirit of Christ.

I believe the Master's hand guided us, as Bro. Shinn seemed to understand the situation here immediately. He will return soon after the holidays, and at the request of the old soldiers deliver a lecture for their benefit; then he will do some more preaching. Pray for us that we may be strengthened physically and spiritually.

Your sister,

MRS. HENRY UNCAFER.

AUBURN, Neb., Dec. 1.

*Editors Herald:*—I am somewhat in the heat of battle here, trying to let my light shine, etc. I have encountered an ugly foe in a "Disciple" evangelist. He says that apostles, etc., are not done away, as Christ founded his church once for all, and at the time of founding it, all its members were on earth in the flesh; but as they died and went to the better abode, the membership became divided, being both in heaven and on earth, in this manner the apostles are still in the church. Also that Christ never had but twelve apostles, and, when others were cited, that the twelve were Christ's for founding the church, and others were God's (great point). That the Christian Church is not the kingdom upon earth, that Christ will bring it; that God is changeable, because he made a covenant with Israel, it became old, and he made a new and different one; that the gospel preached to Abraham was simply the fact that in him all the earth should be blessed and that the gospel Paul taught, as recorded in first Corinthians 15:3-5 was or consisted merely in telling the fact that Jesus died for our sins, was buried and rose again. (Isn't that strange, and from a Disciple Church exponent?) He wanted to prove the gospel was not preached before Christ;

he also said, in explanation of first Corinthians 13, that each member of the then organized body knew a part, and when each delivered their part it constituted a perfect gospel, and then the parts (tongues, interpretation, etc.) were done away, and that all that abode, or remained, were faith, hope, and charity. We to have these, not the other gifts.

Their meetings have just closed, and I am spreading tracts and preaching. Pray God to help me; I am alone in this town to battle.

Yours in bonds.

A. L. LIGHTFOOT.

GRAND RAPIDS, Mich., Dec. 7.

*Editors Herald:*—We closed our efforts here last evening. Sunday evening we had a large audience and all seemed thoroughly interested while we spoke of the signs of the times and the second coming of Christ. I believe a great deal of good has been done for the cause. I was at Alpine Saturday evening and Sunday; spoke there twice, and then came back to the city, and occupied in the hall that evening. So you see I'm rather a tired "little minister." Bro. Evans baptized a fine young man—Mr. John H. Stoutenburg, of this city—Sunday before last. He is a cousin to Elder Willard J. Smith.

Progress is the word throughout the mission. I go to Detroit to-morrow to do gospel work.

JAMES M. BAGGERLY.

CINCINNATI, Ohio, Nov. 26.

*Editors Herald:*—Perhaps it would be interesting to some of the saints to know that there is some effort being made here to establish a branch. Elder Willard J. Smith is at the present time with us, and has been laboring in this field for two weeks past. We have had three preaching services, and another booked for Sunday, 28th. Not a great number out to hear the word, but a few that are much interested in the gospel are seeking for the truth.

The Utah elders have been working here for some time past. They held their conference here about three weeks ago. Doctor and myself attended one of their meetings, but on account of the inclement weather, were prevented from attending the rest of the conference. They have a few members here, but they do not amount to very much. Several of their prospective converts are very much interested in Elder Smith, and I am inclined to think that a good many points are in our favor with these people.

Last Sunday afternoon Elder Smith gave us a very interesting lecture on Utah Mormonism, and I tell you it opened the eyes of many of the earnest seekers, and caused a great deal of comment after services. The Utah elders (that is only two of them) were in the audience, and when questioned by their prospective converts, they were compelled to acknowledge that Elder Smith spoke nothing but the truth, and confessed that it was their faith. At this juncture a gentleman said, "If this is Utah Mormonism I am done with it." I think that we will be able to claim this man after he has investigated our faith thoroughly. A few more I think will em-

brace this grand work after they have been made acquainted with it.

We were requested to call upon one of the Utah converts, a German lady, who had been baptized by B. H. Roberts. The elders had no doubt been around to see her and had warned her of the possibility of our calling upon her. She was informed that the Devil was coming; so every one can easily see our success with this German lady. She could not understand English very well, but would not so much as look at a book we had with us, which was published in Utah by her own people. All she would say was, "That is all from the Devil." She did not know at that time that she was telling the truth, perhaps, if she had opened her eyes a little and investigated, she would have weighed her words a little bit. We could easily see that some one had posted her. Before leaving, she said if we had any German books she would gladly read them.

So this is the condition of the work here. Doctor and myself are all alone in this field. Expenses for hall, etc., all fall on us. We are anxious to do all we can in trying to seek the honest in heart, and trust that the Lord will bless Elder Smith in this field.

Bro. Smith has won many friends here. We can count on about eight of Utah's prospective members as our friends.

In gospel bonds,

HATTIE RIGGS.

## Original Articles.

### DECEPTION'S REIGN.—PART 2. NO. 4.

BY ELDER COLUMBUS SCOTT.

WHERE was the church that Christ set up 1800 years ago, as an organization, during the 1260 years of the union of church and state, from 540 to 1800 A. D.? Where was it in the sixteenth century, when Luther and Calvin and Knox, who were all brought up from childhood, Catholics, broke loose from that church? Where did these men get their authority to build their respective churches? Where was the kingdom of God when these men began to build their respective churches in the sixteenth century?

If it was in existence then already, what are these churches—the kingdom of God or daughters of mother Babylon? The Episcopal Church of England is a body that once separated from the mother church, under King Henry the Eighth. All the differing schools of Methodists are the offspring, either directly or indirectly, of the Episcopal Church. All the differing Presbyterian divisions are the children of the organization originally established through the efforts of

John Knox, and his aiders, in Scotland. These statements are historically true. No denial of it will be made. Did those reformers get their authority to build their respective churches from the Catholic Church? Could the Catholic Church be all wrong, as those reformers all said she was, and at the same time the authority they received from her be all right? If the authority was all right, she was all right; and those reformers did wrong and left the kingdom of God when they separated from her communion. And if she is right, and is the church of God, what are the churches the reformers organized? If the Catholic Church is the Babylon of John's revelation, the mother of harlots, then what are the churches the reformers organized?

Where are you, reader, in some department of Babylon, or in the kingdom of God? Which? The Baptist Church is the only modern church that has claimed to extend back through the dark ages to the apostolic age. But her leading historical professors have lately not only admitted but confidently declared that it is impossible to trace their succession back without going through the Catholic Church for a period of five hundred to one thousand years! A link in the chain of succession of from five hundred to one thousand years is quite a long period, even from the Baptist standpoint, for the organized kingdom of God to be absent from the earth.

Kind reader; Isaiah the prophet foresaw and foretold this long reign of deceptive error that has held the religious world under its power for the last fifteen or sixteen hundred years, and that gave rise to the great apostasy from original Christianity, introduced so many creeds, false doctrines, deceptions, and divisions. When speaking of "the multitude of all the nations" that should fight against "Ariel" or Jerusalem—the Jews, he says:—

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. . . . Wherefore the Lord said, Forasmuch as this people [multitude of all the nations that fight against the Jews] draw near me with their mouth [read their

prayers from books], and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.—Isa. 29: 9-13.

The nations began the fight against the Jews, in fulfillment of this prophecy, about A. D. 65, and have kept it up in some form or other till the present century. The Jews have been captives among the Gentiles till lately as Jesus has, like Isaiah, foretold. (Luke 21: 20-24.) And while Isaiah the prophet foretells that the natives should be drunk and stagger, but not with literal wine; John the Revelator, foretells through what agency this sad condition should be brought about. False teachers with their creeds, catechisms, confessions of faith, their articles of religion, and disciplines, all man-made, called by Isaiah "precepts of men," and represented to John as the wine of Babylon's fornication, are the agencies by which the nations have been made drunk.

It is the doctrines that we are here inquiring into, not the sincerity or insincerity of the peoples blinded by them. These questions we must inquire into, for our eternal salvation is involved in them, and we are not of that number that believe that sincerity only, regardless of the truth, will save us. Babylon has

made all nations drink of the wine of the wrath of her fornication.—Rev. 14: 8.

The inhabitants of the earth have been made drunk with the wine of her fornication.—Rev. 17: 2.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.—Rev. 18: 3.

For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.—Rev. 18: 23.

And the woman [Babylon] which thou sawest is that great city, which reigneth over the kings of the earth.—Rev. 17: 18.

"All nations deceived!" Astonishing! How universal has been Deception's Reign!! What system of religion anywhere in all the popular world is not mixed to a greater or less extent with the doctrinal wine from great Babylon's golden cup? Is God's church mixed up in all this divided Babylonish confusion, where, in the sum of them all, it can have access to the whole contents of the golden cup? Is not the wine in parcels handed

down from one theology to another, and thus perpetuated from one generation to another in succession, as each subdivision of religionists separates from previously existing ones? And are not Babylon's deceptions handed down and perpetuated successively? And is it not this that perpetuates the religious divisions that continue to exist? Surely we must answer affirmatively. Religious division is antichristian, is opposed to both the letter and spirit of the gospel, and is therefore a deception. And we are justified in the statement that all who apologize for religious division are deceived. It is conceived in wine of Babylon's false doctrine, brought forth from her iniquitous cup, and nourished and matured by her theological offspring.

#### GOD'S ADJUSTMENT OF THE DIFFICULTIES HERE ENCOUNTERED.

An inquiry naturally arises here, Is there no divine deliverance from the power and influence of the delusions that Babylon has thrown over the whole world like a pall? This is a pertinent question; but who cares to be delivered from them, is a question also. Surely God has a way of deliverance for all willing to accept of his way. But remember one thing. God says to man — all in Babylon — as well:—

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isa. 55: 8, 9.

Please do not forget this emphatic statement of God. He will do his work in another way than that proposed by man. We must not expect that God's work will be done as man prefers.

Now man has been proposing to deliver us from Babylon, from the days of King Henry VIII. and Luther, till now; men have taught and tried the expediency of reformation. When a learned man differed with the church, Catholic or Protestant, that he belonged to, his proposition was to separate himself and as many more as he could induce to come out with him, from the church; and then, without any direction from God, organize themselves into a separate church so called. And this process they call reforming—"reformation." Of course

a creed, or articles of religion, were agreed upon before the new church was organized, or soon after. And thus were children, daughters, born to the mother church—Babylon. Thus were the members of the family multiplied.

And so man, uninspired and un-commissioned of God proposed reform—reformation. Reformation, as a panacea for all our religious ills, for the last four hundred years. Reform, as used in the sense of organizing, means to “form again,” to reproduce that which once was, but has been lost or disorganized. The late reformers did not reform, or form again, or reproduce, the church as organized by Jesus Christ anciently. Their various church organizations were originals,—nothing like them ever existed before in the history of the world. No one of them in organizing his respective church followed any pattern or example of anything that ever previously existed. Hence the New Testament record is not appealed to, as describing their church form, but their disciplines! Their advocates on this point all argue and contend that the form of church organization, set up by Jesus and his apostles, was never intended by the Lord to exist after the ancient apostolic age, either in form or spirit. This they do to try to show us that there is room for their respective unauthorized church organizations. More debate is had nowadays over this than most any other question. No denying this statement.

Reformation of society merely morally is not enough to answer the purpose. Organization is felt to be a necessity religiously, politically, financially, socially, benevolently, and in all departments of religious and civilized life. While man has “thought” to solve the great problem of coming out of Babylon, and having a church by “reformation,” and has tried it that way; God, whose ways are not as man’s ways, has proposed from the beginning of the world, to solve this problem of opening the way out of Babylon for us by “Restoration.” Restoration involves man’s reformation, and more. It implies the re-establishment of his church according to its original form, with its lifegiving Spirit. Hence, the Apostle Peter in

referring to the times closely related to the Second Advent of Christ, informs us relative to

the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3: 21.

Babylon is to meet with a tremendous fall, before the end of the world and Christ’s second coming. Read:—

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.—Rev. 14: 8.

But before this great downfall, and in order to the escape of the honest in heart, God restores the gospel through the ministry of an holy angel, as foretold by John. (Rev. 14: 6, 7.) This angel comes before Babylon’s fall, the second one after the fall. The everlasting gospel being restored in all its elements of word, power, or authority, Holy Ghost, and much assurance (1 Thess. 1: 5), men can by it be called out of Babylon, adopted by obedience thereto into the family and “one fold” of God. (John 10: 16.) The word of the gospel, being the seed “of the kingdom” or church (Matt. 13: 19), and by the revealment of the Holy Ghost, one of the elements of the gospel; and by virtue of the “power” or authority of the gospel, the church can be builded up again, restored, according to the will of God as originally designed,—with apostles, prophets, evangelists, pastors, bishops, teachers, and deacons, as set forth in God’s New Testament pattern. Also a knowledge of the respective duties of the officers of the church can be revealed as in olden days. And thus the restoration go on as God designs.

Isaiah, who predicted the marvelous work of God to be done in the last days, places it after the great apostasy from the faith, as before cited in these papers (Chap. 29: 9-14), and just “a very little while” before the restoration of the fertility of Palestine (Lebanon) (Isa. 29: 17; Joel 2: 23-25), through the restoration of “the former and latter rains” to that land. He says:—

Therefore, behold, I will proceed to do a marvelous work among this people [whose rules of faith are creeds, see verse 13], even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—Isa. 29: 14.

The marvelous and wonderful work that God here declares he would do, corresponds chronologically with the work foretold by John. It is a marvelous work, indeed, that God would reinstate original Christianity in spirit, power, and letter. Restore the gospel as of old, and per sequence the church, in organization, authority, and spirit!

But it is too late now in the world’s history for the marvelous work to begin. The early and latter rains have been restored already to Palestine in 1846 to 1853 A. D. Testimony on this point is abundant. Among the names of the witnesses we mention Professor Barclay, who was there at dates above given; Rev. Dr. D. A. Randall, of Columbus, Ohio, who was there in 1862. Rev. Hugh Stowell, in 1853, wrote to the *Scottish Presbyterian Magazine*:—

I see manifest signs and tokens that the Holy Land is preparing for the people, and that the people are preparing for the Holy Land. If I turn to Palestine, I perceive indications the most distinct that God is returning to water its desolate places, and clothe its mountains once more with beauty and fragrance. The clouds are again dropping fatness upon its desert places, and many of its wildernesses are beginning to blossom in promise that they shall bloom as the rose. I know not whether you are aware of the fact, but it is one that is fully authenticated, that the “latter rain” returned last year to Mount Zion—a rain that had been withheld, so far as our information goes, ever since the dispersion of the people. And he who has brought back the latter in its season, will also give the “former rain” in its season, and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benediction from on high.

These words were penned in 1853; since that date the former rains have been restored, as the returning fertility of the land abundantly testifies.

Mr. H. G. Spafford, who died at Jerusalem in 1894, and who went from Chicago there some years ago to live, wrote to the *Chicago Inter-Ocean* some five or six years ago:—

And so we find that suddenly, without warning, Jerusalem has become in fact again a Jewish city! It is a change which has come like a thief. The busy world has taken little notice of it—but it has come. Does it not look as if that time of the treading down of Jerusalem by the Gentiles—upon which so many of God’s purposes respecting the Jews and the whole world are in the Scriptures made to depend—was about fulfilled?

From the *Restitution*, Plymouth, Indiana, 1882, in communication dated

Jerusalem, May 15, 1882, I extract as follows:—

A rainstorm on the 15th day of May is an event hitherto unknown in Palestine. It is cold this evening; cold enough for a fire. I think the Lord is going to send his people plenty. If he sends the people he will send abundant crops to feed them.

Our way is paved along here with facts. Fruitful seasons have returned to Abraham's promised land. His children are returning as promised long ago. The great restitution is moving on in the advance. The dawning of the morning is radiant with the fulfillment of the promises!

The angel spoken of by John came to little Joseph Smith, the Seer, in western New York, in 1823, just a little while before the beginning of the restoration of the former and latter rains to Palestine, in 1846. To him was committed the keys of authority to open up the great work of "the dispensation of the fullness of times" (Eph. 1:9, 10), and to preach the gospel as in apostolic days (Matt. 17:10, 11), and power to bring to light the great things of God's law to Ephraim as given to them on the American continent anciently (Hosea 8:11, 12), and counted "a strange thing," and called the Book of Mormon.

The Book of Mormon, the sacred record of God's dealings with the children of Joseph of Egypt, who came to the western world B. C. 600, and who flourished here for a thousand years, a great and prosperous people, and who are the forefathers of the American Indians of North and South America, — that record, though hid away in the earth, near fifteen hundred years ago, in the western part of what is now New York, in the hill Cumorah. That record was to be restored to the knowledge of man, is by Isaiah the prophet associated with the rise and development of the Lord's latter-day marvelous work and wonder. It is the sealed book of verses eleven and twelve, of chapter twenty-nine. They read:—

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

After the golden plates upon which this record was inscribed, in reformed Egyptian characters, was by the

Angel of God delivered to young Joseph Smith, he transcribed some of the characters, and sent the transcription to Doctor Mitchill and Professor Anthon, of Columbia College New York, by one Martin Harris, who requested them to read those characters; but the answer to this request was, "I cannot read a sealed book." Young Joseph did not at the time know that Isaiah had foretold this transaction. And it is strange that a man intending to practice a deception would proceed in that way. Counterfeiters as a rule do not begin their work by exhibiting samples of their spurious work to learned doctors and scholarly professors!

God then inspired this unlettered youth, Joseph Smith, to translate the record. This was in the years 1827–1830. Opposers of the work have tried to use Prof. Anthon's statement of this transaction, in regard to the characters, and his description of them, against this work since those days; but the Professor's description of the characters so fully corresponds with the description given by other scientific men, in their descriptions of the modes of writing, and the characters used by ancient American writers, as developed by recent scientific explorations, that Prof. Anthon's description has become an evidence to the truthfulness of the work. But posted opponents of the work now seldom refer to Prof. Anthon's statement, since it reverts against them. But though the learned man was unable to read the book, it was to be translated. Isaiah says further, indicating the time when the sealed book was to be read:—

Is it not yet a very little while, and Lebanon [Palestine] shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.—Isa. 29:17, 18. (See Isa. 32:9–19; 40:16.)

Isaiah then goes on to predict what great blessings shall come to Israel following the coming forth of this strange record. That the "shame and paleness of face" that has characterized Israel—the Jews—now so frequently called "Old Shylock," was to be removed. This, after eighteen hundred years of slavery to Gentile nations, is now, in the eyes of all na-

tions being done! The present exciting and unparalleled investigation of the money question, among the nations, is placing this subject before us as perhaps no other ordinary means could. The days of Israel's servitude to Gentiles are ended! He is beginning to "possess the gate of his enemies." (Gen. 22:17). They are beginning to "eat the riches of the Gentiles;" and "in their glory" to boast themselves. (Isa. 61:6). Already is

The remnant of Jacob . . . among the Gentiles in the midst of many people, as a lion [king] among the beasts of the forest, as a young lion [money king] among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces [financially], and none can deliver.—Mic. 5:8.

Already are the children of the Gentiles being sold, commercially, into the hands of the children of Judah. (Joel 3:5–8.)

Here are some of the prophetic citations that point out the conditions that were to prevail among the nations at the time of the great restoration of the latter days. Here, with us, are material evidences that the restoration predicted by the prophets has already begun. Reader, are you interested in the grand movings of God's arm? If so, cease drinking longer at Babylon's golden chalice. Turn and walk in the light of the Lord.

The day-star has already risen, the light of God's glorious latter-day work gleams already along the brow of the mountains and hills. Awake, behold its glories. Come, bask in its life-giving powers. Drink of his wisdom and joy unto life eternal! David, too, beheld by vision of olden days the dawn of this day. He predicted the regeneration of Israel, and of the ancient covenant land, after its long desolation, and in prophetic extasy exclaims:—

Lord, thou hast been favorable to thy land; thou hast brought back the captivity of Jacob.—Ps. 85:1.

And after giving utterance to an exultant prophetic prayer for Israel's salvation he exclaims:—

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down



from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him and shall set us in the way of his steps.—Ps. 85: 8-13.

That David's land is now beginning to "yield her increase," in fulfillment of this prophecy, is evidenced by the conditions now prevailing in Palestine. Since the restoration of the former and latter rains, in 1853, her valleys are living fields of wheat and barley; the terraces on the mountain sides are reared again, and flow with wine as of olden days; the vales are as Eden's flowery odorous garden; her lemons and oranges are in New York and Boston, competing with the fruits of California and Florida. Her cities are springing up; and art and science are lending their power and beauty to the land and people.

A railroad spans her Philistia plain and Judean mountains and valleys, and where Jesus walked and wept in sadness over ancient Israel's darkness and rebellion against God, there the roar and shrill whistle of the modern American railway engine is heard. Where he sorrowfully walked, taught, and prayed in the days of yore, there the clicking of the printing press is heard and seen, sending out to returning Israel its educational influence. What a mighty change has been brought about in that land in so short a period of time!

But let us not forget that associated with this return of blessing to Israel, God speaks! "I will hear what God the Lord will speak," says David, "for he will speak peace to his people and to his saints." Revelation from God has opened up the great latter-day dispensation, and by revelation will it be carried to a glorious consummation. Associated with the great work of God here predicted, "Truth shall spring out of the earth." Truth is God's word. (John 17: 17.) God's "law is the truth." (Ps. 119: 142.) The great things of God's law written to Ephraim on Joseph's land (Hosea 8: 11, 12), the western continent, in olden days, and hid by the hand of Moroni, for safe keeping till the time appointed, sprang out of the earth in 1827, when Joseph Smith, by God's command went to the place of its concealment, and took it, and translated it, and published it to the world in the year 1830 A. D.

## Sunday School Associations.

### INTERSTATE SUNDAY SCHOOL INSTITUTE.

All who expect to attend the Interstate Sunday School Normal to be held in St. Joseph, Missouri, on or about December 27-29, 1897, will please notify the committee as soon as possible. All trains entering the union station will be met there by a committee, who may be designated by a badge of red white and blue ribbon. Those coming on the Chicago Great Western will be met at their passenger depot, as their trains do not run into the union station. We will do all we can to make all happy,—the general officers will do the rest.

J. M. TERRY, 904 Woodson St., } Com.  
D. J. KRAHL, 1816 Jones St., }

## Miscellaneous Department.

### A Word From The Board Of Publication.

Inquiries have come to the office touching the action of the Board reducing the *Herald* to \$1.50 per year, instead of the \$2; and also asking that the *Hope* be mailed in single wrappers instead of in bundles to Great Britain, to which the Board offers the following suggestions.

First. To the protest sent in by a few of the brethren in England against the reduction in price in the way it was made, for the reason that it does not advantage them any, or that it gives an advantage to new subscribers over the old. A little reflection will show that all subscribers had the benefit of the *Herald* up to the time that the reduction was made and either had paid up or were in debt for it at the time of the reduction. These could lose nothing by the change. Those who had paid in advance from the time that the reduction was made received the benefit of the reduction having the extra amount credited to them. No discrimination against them. The brethren in England who protest forget that they have been given an advantage and received benefit therefrom for a number of years past in the way of postage; that the *Herald* has been sent them for the same price as to subscribers in the United States and the Canadas, whereas, the postage was much greater, making a difference really of about fifty cents per year on each number. Now if the new subscribers to the *Herald* under the special reduction should have a little advantage for a short time we cannot see where the justice would come in from a protest by brethren who had been receiving this special advantage for so long a time; and especially since under the new order they get the reduction if they pay in advance just the same as any other subscriber, and the benefit of the extra postage besides.

Second. To send *Hopes* to foreign countries in single wrappers would cost one cent for each *Hope*. There are fifty-two numbers sent during the year. This will be fifty-two cents for postage. Since the price of the

*Hope* is fifty cents per year, will some of the brethren please note what amount the office will make when sending in single wrappers? It has been the work of the Board of Publication to advance the cause of the gospel work as well as to run a publishing house. The Board has been aware for a number of years that it was not for the money that was in it that the church literature was sent to foreign countries; but it has been hopeful that in due time subscriptions might be had in Europe, Australia, and many of the islands so that a better arrangement might be had for sending church literature to the saints in such countries. The Board has not grumbled, however, although the office was the loser in fact in many instances where the papers have been sent. Its work is to publish the gospel and it has no other interest to conserve. The only questions with the Board are: 1. Is it right? 2. Can the office stand the expense?

Third. *Heralds* may be sent in single wrappers to Great Britain and Australia, and the islands when desired, without extra expense to the office. But *Hopes* cannot be sent in this way without loss as clearly appears. On the *Herald* there has been a general reduction and it is based upon the ground of payment in advance and in the hope of extending its list of subscribers. It is possible for the office to succeed if payment is made in advance and its friends make an effort to enlarge its mailing lists. If we have the payment in advance each dollar that comes into the hands of the office is used to discount the bills of the office at the rate of four per cent per month on paper or other articles that the office has to buy and pay for monthly; and it will not take much of a financier to see that four per cent per month for twelve months will amount to forty-eight cents saved in discounting the bills. If we do not have the money in advance the Board has to hire money and pay interest, so that instead of making our discounts we are paying interest for money to use, and in the West, where the office is located, high interest is generally demanded and often not to be had for that.

This statement is made for the purpose of showing the necessity of persons making payments in advance if possible. It is in the interest of the work; shuts off the borrowing business and relieves the office so that it can do business; and there has been no time in the past thirty-seven years that the office has not been under the burden and disadvantage of a heavy debt. The Board has had to borrow money in order to exist, and it is borrowing now, but expecting with the help of the saints and friends in the different parts of world to be from under this debt before a great while longer; and as soon as this load can be removed, the interest of which amounts to several hundred dollars each year, it will be possible to move forward in aid of the publication of the gospel of peace with much less expense and with much greater satisfaction than at any time heretofore.

It should be remembered, too, that if all the arrearages on the church papers now due the office were paid up this debt could

be canceled at once, and interest stopped.

Instead of making protests, then, it is hoped that the saints everywhere, whether in America, Europe, or Asia, will make an united effort to place the church publishing department upon a solid and neverfailing basis, that it may be able to accomplish the work before it.

Very respectfully submitted to the saints and friends interested by  
THE BOARD.  
LAMONI, Dec. 6, 1897.

#### APPOINTMENT OF BISHOP'S AGENTS.

##### WESTERN DISTRICT OF WALES.

Notice has been forwarded me that Bro. John R. Gibbs, Bishop's agent at Morriston, Wales, has removed to America, and the branches in the Western Wales district have recommended Bro. John Edwards, of Llanelly, Wales, for Bishop's agent of said district; this recommendation has also been duly indorsed by Bro. F. G. Pitt, missionary laboring in said district at the time. Having also learned that Bro. Edwards was willing to undertake the work of agent of said district, I have therefore appointed him agent of the Bishopric of the Reorganized Church for the Western Wales district.

The saints and friends will please take notice of the change and forward tithes and offerings to Bro. Edwards, who has authority to receipt for same in behalf of the church.

The Bishopric take pleasure in expressing satisfaction and confidence in the work of Bro. Gibbs, and trust that he may be blessed and prospered and be able to do much good to the cause of Christ in his new home, wherever that may be. It is the hope of the Bishopric that every member of the church in the world will make an effort for the advancement of the church's interests in a temporal way so that the work may be aided and, in the language of the revelation, "The law of Christ be fulfilled." It is right and proper that there be unanimity of work in this department as any other, and all, whether old or young, who have come to years of accountability so as to be able to comprehend the gospel, should also make an effort to in some way sustain the gospel. If we can but arrive at the state when every member of the church shall have performed his or her duty under the law relating to temporal things, we will then see the church placed in a condition to perform its work, and it will receive commendation from the Master that it has not yet attained to in the nineteenth century, by the outpouring of spiritual blessings.

To this end we trust that the saints in every district, collectively and individually, may work and pray. As ever, hopefully in the truth yours,

E. L. KELLEY, Bishop.

LAMONI, Iowa, Dec. 6, 1897.

#### HALF FARE PERMITS.

In harmony with the method adopted by the General Conference committee on half fare permits the Western Passenger Association was early furnished lists of all General Conference appointees, with indorsement, for issuance of permits.

Applications from such local ministers as may come *within the published rules* of the Association are not indorsed by the Secretary, but are referred to general missionaries in charge for indorsement. The Western Association has been furnished a list of names and addresses of said ministers in charge.

Applicants are required to make their own personal applications, in all cases. Blanks, containing full instructions and rules governing issuance of permits, are furnished by local agents. In bonds,

R. S. SALYARDS,  
Church Secretary.

LAMONI, Iowa.

#### CONFERENCE NOTICES.

The Clinton, Missouri, district conference will convene at Rich Hill, January 8, 1898. Remember the district officers and delegates to the General Conference will be chosen at this conference. *All the branches please* make statistical reports whether you are in regular active service or not, so we may be able to make a correct report to General Recorder. Send to Herald Office for blanks, three for ten cents. Watch for Sunday school convention notice also, which convenes previous to conference.

D. C. WHITE, Pres.  
ELLA MILLER, Sec.

1104 East Hickory St., NEVADA, Missouri.

#### SPECIAL NOTICE.

By action of the last General Conference the fiscal year in church work ends with the month of December, instead of March, as heretofore.

It is therefore necessary that Herald Office accounts be remitted for by the close of December, that the books may be balanced, and examined by the committee appointed by the conference.

Please favor us with early and full remittances of *Herald, Leaves, Hope*, and other subscriptions, also of book accounts.

FRANK CRILEY,  
Business Manager Herald Office.

#### DIED.

DAVIS.—At Lamoni, Iowa, December 7, 1897, Helen Irena, daughter of Mr. John W. and Sr. Caroline W. Davis. The little one was sick about two months. She was 1 year, 3 months, and 18 days of age when the spirit went to be with the redeemed through the atonement of Christ. Sermon at residence by Elder Robt. M. Elvin. Interment in Rose Hill cemetery.

WILSON.—At Jonesport, Maine, October 31, 1897, Sr. Cora B., wife of Joel D. Wilson, passed peacefully away after a long and tedious illness, which was borne with great patience. She was born November 21, 1861. Being converted under the preaching of President Joseph Smith, she was baptized January 11, 1891, by Elder J. C. Foss. During all her suffering she never lost faith in God, nor in the gospel of Jesus Christ, but was fully resigned to the will of God, and talked of the glorious change as if she were going on a visit. The church has lost a zealous worker, and a pure, devoted saint. Her husband has lost a true, faithful, and affection-

ate wife, and her two boys a dear and loving mother. The saints deeply sympathize with them in their sad bereavement. Funeral services by Priest Uriah M. Kelley.

BISSELL.—At Lone Rock, Missouri, September 27, 1897, Mr. Roger Bissell, aged 74 years, 9 days. He was born in Chenango County, New York, in 1823. Married Lucinda Bartlett in 1845. They came to Marengo, Illinois, in 1866, to Decatur County, Iowa, in 1875, and to Lone Rock in 1894. Sr. Lucinda died thirteen months before he did. Two daughters died in New York. One son, William, survives them. Mr. Bissell never united with the church, but he was very friendly and hospitable to the saints, and very cheerful and happy in his disposition towards all. Funeral sermon by Elder C. H. Jones, assisted by Elder T. J. Bell.

KIZER.—Robert Kizer, at Timber Lake, Tennessee, September 21, 1897. Born February 14, 1870; baptized August 22, 1897. Funeral sermon by Elder T. W. Chatburn, at Beach River church, Tennessee, October 17, to a very large and sympathizing congregation. Wife and one child mourn. His gospel life was barely a month's duration, but died rejoicing that he had entered in, passing away in peace.

PERTHEL.—At Providence, Rhode Island, November 24, 1897, Sr. Julia Perthel, aged 80 years. She fell peacefully asleep conscious of the hope of the resurrection. Funeral services at her late home, November 28, by Elders John Smith and George H. Gates. Singing of two solos by Mrs. Morgan. The Daughters of Rebecca, of which she was a member, read their burial service over her remains.

McFARLAND.—At her home in West Burlington, Iowa, September 13, 1897, Sr. Mary Paul McFarland, after a painful illness of two years. Deceased was born in Bridge of Weir, Renfrewshire, Scotland, December 12, 1820. She united with the church in 1837 in Scotland; came to America in 1849; united with the Reorganized Church in Hannibal, Missouri, June, 1864, baptized by Elder Alex. H. Smith. Husband and two children mourn. Funeral service preached at the house by Elder Fred Johnson.

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"How the Bible came down to Us" is the title of an article by Dr. Clifton H. Levy in the December number of the *American Monthly Review of Reviews*. Dr. Levy traces the history of the various versions of the Scriptures, presenting photographic reproductions of portions of the most celebrated manuscripts and printed texts. In view of the recent revival of interest in biblical discovery and textual criticism, this attempt to give a popular exposition of the subject will doubtless be warmly welcomed.

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The D. M. & K. C. Ry from Des Moines to Cainsville has been rebuilt and that portion south of Van Wert will be standard gauge on or before November 1, 1897.

There is no road in Southern Iowa or Northern Missouri which has more good locations for business men than on the line of the Keokuk Route. More stock of all kinds has been shipped over this line than any road of equal mileage in Iowa or Missouri. (See Missouri Surplus Map at our stations.) The freight and passenger service is not equalled by any road in the state, except the Missouri River trunk lines, with each of which we have union stations and direct connections.

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The towns between Des Moines and Cainsville are particularly well located for business. Look them up. Write to the undersigned for additional information. See folder for map and lands.

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Vice Pres. and Gen. M'n'gr.

# THE SAINTS' HERALD.

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

Floral Scott

Vol. 44.

Lamoni, Iowa, December 22, 1897.

No. 51.

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## AS TO MODES OF BAPTISM.

ONE of the questions that came up for discussion at the Baptist Congress held in Chicago last month (November 16-18) was this, "Is baptism a prerequisite to the Lord's supper?" Among those who argued strongly in the negative were Rev. O. P. Gifford, D. D., of Buffalo, Rev. Russell H. Conwell, D. D., of Philadelphia, and Rev. T. A. K. Gessler, D. D., of Lake Hopatcong, New Jersey, all leading men in their denomination. They declared in favor of "open communion." Dr. Gifford said: "We challenge the assumption that the New Testament does furnish us with the model of the church; that the model of the church was finished in Corinth, or Rome, or Ephesus; that the practice of the church in the first century is a common law, and all departures from that practice sedition and anarchy. The essence of the Lord's supper is in the power to discern the Lord's body. Immersed men who fail to discern the Lord's body do not observe the Lord's supper. Unimmersed men who do discern the Lord's body do observe the Lord's supper." Dr. Conwell took the same position. He declared that not only is baptism not a prerequisite to the Lord's supper, but, on the contrary, the latter is an ordinance peculiarly adapted to the needs of the erring and imperfect. Dr. Gessler said (we quote this from the proceedings in the *Chicago Standard*):—

"There is not a particle of ground in the New Testament for the statement that the supper is a church ordinance. If you find it anywhere, you find it in some inference, not in a direct statement. When our Lord instituted the ordinance, the apostles then

present did not constitute a church. Is it not far more reasonable to suppose that it took a place more analogous to the daily meal than to a ritual performance, bound up with certain other restrictions?"

The chief argument in defense of "close communion" was presented by Rev. P. S. Hensen, of Chicago. He expressed his belief in and preference for immersion, since it seems to symbolize the burial and resurrection of Christ. He, however, said that, whether or not this be true, he has not felt himself constrained to establish any police surveillance of the Lord's table, nor to make invidious discrimination among those who present themselves as communicants, nor have any ever been thrust away by him. So "while lovingly declaring the truth, as we understand it, we have been accustomed to study the things that make for peace and the things wherewith we may edify one another, till we all come in the unity of the faith and the knowledge of the Lord God unto a perfect man, unto the measure of the stature of the fullness of Christ."

These utterances, relating as they did, to what is generally regarded as one of the fundamental tenets of the Baptist Church, have been the occasion of much editorial comment in the religious press, and will probably continue to be a subject of discussion for some time to come. In alluding to the debate on this question, several of the Baptist papers say that it should be clearly understood that the views expressed were those of individuals only, and however much weight they have on that basis they should not be taken as representative of the Baptist denomination. The Baptist congress is a body without any legislative or ecclesiastical authority. It is simply a meeting for debate on questions of interest to the denomination. It is with this view of the matter that *The Examiner* (Baptist, New York) urges its readers not to be disquieted by the discussion. It says:—

"The conviction of the denomination at large is settled and immovable that baptism is a prerequisite to the communion, just as personal faith is prerequisite to baptism. This is the plain logic of the New Testament conception of the relation of the ordinances, and no sentimental considerations, based on conditions which did not exist in New Testament times, and would not now exist but for the prevalence of erroneous views of the divine command concerning baptism, can persuade the 'plain people' of the denomination that

they are wrong in adhering to their conviction on this point."

*The Standard* (Baptist, Chicago) sees no cause for alarm in the situation. It says:—

"For ourselves, while we have no sympathy with certain tendencies manifest in the congress, and notably with the expressed desire on the part of some for an open communion which cannot but end in denominational anarchy, we can see no good end subserved by refusing to acknowledge the presence in the denomination of a group of men who hold these views, and in refusing to look at the question at all. Such a course will not tend to correct error, nor to establish truth. We may believe such men in error, but we do not care to muzzle them. Let those who fear that the evidences of departure from the standards hitherto regarded as stable remember that divergence of views is nothing new among us."

Papers representative of other denominations are inclined to place a deeper significance on the discussion before the congress. Thus *The Outlook* (Congregational) thinks that it indicates that "a storm is brewing among the Baptists of the United States." *The Outlook* concludes its editorial on the subject as follows:—

"No baptism of any kind is a prerequisite to the communion; the only prerequisite is love for Christ and loyalty to him. It is probable that always the vast majority of those who love and are loyal to Christ will be baptized. But it is certain that always there will be some loving and loyal souls who will never have received baptism, neither by immersion nor by sprinkling, neither in adult age nor in infancy—neither, that is, in apostolic fashion, nor in that adopted by the church at a later date. The church has no authority to exclude such from the communion table. The only invitation which Christ authorizes is that which he used: 'Do this in remembrance of me.' The door to this memorial supper he has opened to all who love him and are loyal to him; and the door which he has opened, no one has a right to close. And each disciple is to decide for himself what love and loyalty require; it is not to be decided for him by others. This is the position of the English Baptists; this is the position toward which the Christian Church is gradually tending; and the recent discussion in the Baptist Church congress indicates that the Baptist Church in America may yet lead the way toward this more spiritual and less legalistic view of the relation of bap-

tism to the Lord's supper and of both to the Christian life."

*The Northwestern Christian Advocate* (Methodist Episcopal, Chicago) gives an editorial summary of the discussion and then says:—

"That all this implies a revolution in Baptist sentiment as compared with the practical tenets of the last half century, no one needs to say. No theological battles of the almost recent past have been sterner or more determined than the struggle about modes of baptism. Exclusiveness in spirit and actual exclusion of the unimmersed from the Lord's table are within the experience of many who still live. The Baptist Church has changed, as other churches have changed. This open expression of toleration and this evidence of growing fraternity are proofs that God is with his people. The walls of separation are tumbling, and the world will not fail to honor and respect candid men as it once did not honor them. Three churches notably are approaching each other—the Baptist, the Presbyterian, and the Methodist. Europe has been influenced vitally by the triple alliance of Germany, Austria, and Italy. The three rulers have aided to preserve the peace of Europe, and mankind are their debtors. Much more must humanity on earth and angels in heaven rejoice when three great churches like those named approach each other and give guaranties for the peace of the world in the name of their common Lord."

*The Presbyterian Journal* alludes to the arguments against close communion simply to say: "This is very gratifying and indicates the growth of a more liberal and charitable, not to say scriptural and brotherly, spirit."

*The Independent* has an editorial entitled "The passing of close communion," in which a contrast is drawn between conditions in the Baptist Church twenty-five years ago and now:—

"We recall 1875. Those were the days just before the exodus of the young Baptists who preferred peaceful liberty outside to war inside the denomination. Dr. Behrends was then pastor of a Baptist church at Cleveland, and Professor Wilkinson was now graciously smiling on him as a young sentimentalist with whom patience must be exercised, and now thundering away on the duty of obedience to the command 'Be immersed.' Dr. Pentecost was still a Baptist pastor, and so was Dr. Bridgman. When such men as these, and Dr. Jeffery and Mr. Banta ventured to attack close communion, then Dr. Bright brought up a battery of Baptist guns against them. He declared that there were in the whole Baptist denomination scarce a dozen close communionists.

From the theological seminaries at Upland and Rochester the cannon belched forth on the rebels, and blew some of them out of the denomination. It seemed for a moment as if the hopes of increasing fellowship were destroyed. . . . Now it would be almost as hard, among our Northern Baptists, to find a representative minister who would stoutly defend close communion as it was then to find its confessed opponent."—*Literary Digest*, December 11, 1897.

The estimated value of the mineral and metallurgical products of Upper Siberia last year was \$75,000,000, a gain in twelve months of 25 per cent. The principal commodities among these were coal, coke, pig iron, and furnace castings, foundry castings, large plates, and sheets, thin plates, and sheets, and wire.

The total length of the world's telegraph system has now reached 7,900,000 kilometers (4,908,823 miles), exclusive of 292,000 kilometers (181,440 miles) of submarine cables. This mileage is apportioned as follows: Europe, 2,840,000 kilometers (1,764,790 miles); Asia, 500,000 kilometers (310,685 miles); Africa, 160,000 kilometers (99,419 miles); Australia, 350,000 kilometers (217,479 miles); America, 4,050,000 kilometers (2,516,548 miles). It will therefore be seen from the above that America leads and has almost double the mileage of Europe.

The *Odeski Novosti* learns that the law relating to the residence of Jews in Siberia contains a technical error, and, when rectified, permission will be granted to the Jews to live there.

*The Christian Advocate*, New York, announces that upon the completion of its current volume the form of the paper is to be changed to about one half the present size. "The number of pages will be forty, and about once a month it will increased to forty-eight. Illustrations will be used."

The Rev. Winnington Ingram, of the "Oxford House," in Bethnal Green, London, is quoted in *The Christian Commonwealth* as saying, when preaching recently before the University of Cambridge, that, from his personal experience, he believed that no part of England was "in itself more morally depressive than East London, with the possible exception of South London," and that only 1 per cent. of the population attended either church or chapel.

*The Presbyterian* says that the offer was recently made of a prize to any teacher or scholar in a Sunday school at Los Angeles, California, who could without preparation, correctly repeat the Ten Commandments. Out of 280 members of the school only six or seven ventured to compete, and no one was successful.

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# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 44.

Lamoni, Iowa, December 22, 1897.

No. 51.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALTARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, DEC. 22, 1897.

### THE EDITOR ABROAD.

I OCCUPIED two Sundays at Pittsburgh, Pennsylvania, the 21st and the 28th November, had only small audiences.

Left here on the morning of the 29th, and reached the Capital City, Washington, and there found Sr. M. A. Jolley at her sister's, Mrs. Elizabeth Bloom, a widow since the late war. Sr. Jolley met me at the station and took me to the home, No. 2907 Fourteenth Street, N. W.

On Tuesday, the 30th November, I went to Richmond, Virginia, the capital of the late Southern Confederacy, to meet Dr. P. P. Starke, dentist, of that historic and now famous Southern city. I went by previous arrangement with Dr. Starke, who had by quite thorough investigation, satisfied himself that the Reorganized Church was true in faith, doctrine, and organization, and was also the true successor of the church organized by divine command, April 6, 1830. He met me at the train, and I was soon comfortably located in the comfortable boarding house of Mrs. Hart, where I was quite well cared for during my stay in Richmond.

After previous consultation with the doctor, we sought the James River on the morning of December 1, a cool but bracing day, and in a suitable place I baptized him into the fold of the church militant. And in his office, corner of Second and Broad Streets, I confirmed him by the laying on of hands for the conferment of the gift of the Holy Ghost; and, being led thereto by the impression of the Spirit, I ordained him to the eldership, there being no branch or organized church there by which a vote could be taken.

Bro. Starke gave notice last March

to the pastor and brethren of the First Baptist Church, of Richmond, of which he was a member, that owing to a change in his faith and beliefs, he desired that his name be dropped from the roll of members, and requested that his letter of withdrawal be read to the church. This was not done; so last September, he notified them by letter that he proposed joining the Reorganized Church of Jesus Christ, and again requested that his name be dropped from the records of the church. It appears that this last request was complied with, and at my visit he was free in conscience to unite with us in baptism.

The good Spirit of the Master was with me in attending to these rites, and witnessed that the James River, in the Old Dominion of Virginia, had been sanctified by the first baptism in its historic waters in the history of the Reorganized Church.

The Doctor is a young man, unmarried, quite well known in his circles, and is quite well informed in general church history, doctrine, theories, and organizations. He has strong desires for the work, and will be able to assist whoever may hereafter go into the historic city to open the work there, by his experience, knowledge, and practical acquaintance in the city, which he hopes will not be long in being brought about.

Beyond doubt Dr. Starke will find in his own case how bitter persecution by former friends, for religious opinion's sake may be. It has already begun, and will assume proportions as soon as his act is known. He has written an excellent article for the press, for publication of which he had promise; and it is to be hoped that he will not be disappointed.

From Richmond I returned to Pittsburgh, *via* Washington, spending Friday in the latter place, viewing some of the noted sights of the city of magnificent distances.

The city is much improved since I first visited it in 1866. It had not then recovered from the awful throes of the four years internecine warfare; and

much of it was an improved waste. Now, however, the spread of a healthy growth has widened the city, until a population of 270,000, occupies the beautiful site. Whether it is because I have seen the magnificent heights around some of our far western cities, like Los Angeles, San Francisco, Kansas City, Burlington, and Nauvoo, or that the recollection of the Capital of the United States has grown dim after the lapse of fifteen years, when last I saw it, I do not know; but the site of the whole city seemed to my sight to be low, the heights nothing like so magnificent as they once appeared; the distances once deemed magnificent have been dwarfed by occupancy, and the introduction of the electric street railway system has shortened the ways, until the old darkey's saying about the way is almost verified: "Ef yo' takes the road afoot, it will take yo' all de day to get dar; ef yo' takes de saddle hoss, or de co'ch, it will take fo' ours; but, ef yo' takes de kyars, sho yo' dar now."

Howbeit, a fire destroyed the power house of some of the railway lines awhile ago, and on my visit these lines were being operated with horses, a going back to primitive railway service painfully slow in this day of rushing things. One of them ran our way, and so I had the difficult pleasure to measure of riding on the horse railway cars. I am greatly indebted to Sisters Bloom and Jolley for care and sight-seeing in the Capital City. It is a beautiful city, notwithstanding the low altitude of the location.

Congress has done a magnificent thing in providing for the erection and care of the Congressional Library. The building is probably one of the most magnificent in proportion, design, and finish in the world; and is a decided credit to the Congress and the Nation. It dwarfs the Capitol, however, and makes it look low and squatty—bad word, but significant—in comparison. The Washington monument, unfinished at my last visit, is finished, and is an unrelieved straight shaft, square, and some five

hundred feet high. It stands on a raised, low mound, and is surrounded by low grounds, though they may be beautiful in summer and well kept.

The Smithsonian Institute, once almost outside of the city, is now in it, and surrounded on all sides by public and private buildings, some of modern style that make the once plain, but massive looking buildings look ancient and out of date in architectural design. A notable instance of the difference between the buildings of the Institute, Agricultural Department, United States Fish Commission, Patent Office, and modern buildings, is seen in the contrast shown by the comparison of the new Post Office building for the District with those named above; the latter is fine, imposing, grand; while the former are dwarfed both in dimensions and design. The same is seen in the beautiful building erected by the District to accommodate the gift of statuary and paintings, made by the late W. W. Corcoran, as contrasted with the one the same collection occupied a few years back. The same disappointing disparity between the old and the new is seen in the Treasury Buildings, the War and Navy buildings, and the White House, the Presidential residence, and some of the magnificent modern edifices for public and private use, seen nearly all over the city.

One thing commends itself to the visiting United States citizen, and that is the magnificently paved and splendidly cared for streets of this should be typical American city. The streets are finely paved in concrete, wide and well kept. The White Brigade, a corps of men employed in street cleaning, dressed in white canvas pants, jacket, and helmet, are as busy as bees gathering up the accumulating debris of city waste, and wear and tear. It was raining while I was there, and the streets were in places washed clean, and were almost as white as marble. When there last a part of the pavement was in asphaltum that softened in the summer and became soft and sticky, and in the winter was hard, heavy, and cracked. One thing, however, seemed to me to be bad, Pennsylvania Avenue,—the traditional thoroughfare between the Capitol and the Treasury, War, and Navy Departments, and the Presi-

dent's Mansion,—is disfigured by street car lines, and fast being encroached upon by pushing, enterprising business houses. It is a pity that such beautiful things should be corrupted to the uses of traffic and gain. But the contest between the utilities and sentiment is unequal, and sentiment must go to the wall.

As an American citizen, it would be pleasing to me to see the City of Washington the first city in the world in beauty and grandeur of its public buildings. It should be second to none. The city of Toronto is building a city hall, the tower of which is to be some hundreds of feet in height. The design is massive and beautiful. It is, or appears to be as large as the Treasury building, and is much more attractive in its appearance. And yet, Toronto has but 250,000 population, Washington 270,000 and still in its infancy. I saw the active representatives of the military forces of the Crown's dependencies, some 2,400 strong, armed and in uniform, marching to the sound of trumpet and drum. In Richmond, the whilom capital of the late Southern Confederacy, I saw the Richmond Blues, a magnificent array of blue uniformed men with white plumes in their hats, marching to the sound of the band and the drums. In the capital city of the greatest Republic known to the present world, I saw not a soldier nor a gun; except the tradition-keeping cannon standing at an entrance to public grounds or buildings. The only men in uniforms were the bluecoated police guardians of the public peace, the bluecoated citizen-hatted drivers of the hacks for hire, and the white-helmeted street cleaners and not a weapon save the policeman's clubs, the drivers' whips, and the street cleaners' brooms and huge dust pans. I noted this and was thankful that the stars and stripes, "Old Glory," still floated over a nation's Capital City whose peace and the dignity of whose citizens were maintained by the acquiescence of public and private citizens in the laws which themselves had helped to make, and not by an obedience to monarchical edicts enforced and maintained by armed men kept by public expense "in times of peace."

When Sisters Bloom and Jolley read this screed they may wonder when

their quiet guest had time and opportunity to see and note all here set down.

I reached Pittsburg on Saturday evening at 6:55, December 4, via the Pennsylvania Railroad to Baltimore, Harrisburg, Altoona, etc., in time to get a restless night's rest, and on the Sunday morning at 7:45, with Bro. G. H. Hulmes, of Pittsburg branch, who kindly volunteered to accompany me, went to Fayette City, a mining town forty-five miles up the Monongahela River, where in the last two years a branch of some thirty-three or four members has grown up under the fostering care of the missionaries, and Brn. Robert Perry and George Hull, and Arthur Bickerton, brother of Elder William Bickerton, once the active president of a movement having its seat at Elizabeth City, in the Monongahela Valley, if we have remembered correctly, but now "scattered and peeled;" the principal number being now some forty odd under Elder Cadman, and located a few miles up the river beyond Fayette City. We, Bro. George and I, found a nice little band of believers under charge of Bro. Perry. Brothers Shotton met us and had us get off at Naomi, a two mile walk from Fayette, where in the hall we met a very attentive congregation, to whom I tried to preach the word, ably assisted by Bro. George and the singers led by Bro. Shotton and little Emma Perry. From Naomi, after service in hall held at 10:30 to 12 m. we went to Bro. Hull's, where the outer man was cheered and the inner man strengthened by Sr. Hull's good cheer. At 2:30 p. m. we met a good congregation in the Opera House, a large hall in center of town. The singing was good, service again in charge of Bro. Hulmes, and the Editor for the preacher; attention good. After supper with Bro. Arthur Bickerton and family we returned to the Opera House, where a large congregation met the man from Lamoni; who tried hard to do his part, and was blessed with good liberty. All seemed to be edified and pleased. Bro. Perry looked happy and said: "This is the most notable day in the history of this branch. We will all remember this day. We may never have another like it."



The services in the evening were more than usually impressive for some reason. Bro. Hulmes followed the preacher in a few well chosen words of argument and comfort to the saints. At its close a citizen sent a sum of money to the preacher by the hand of Bro. Hull, with the statement that the sermon had been worth that much to him. The sum given was six dollars. It was timely, for the preacher's traveling fund was running low. Has God ever forsaken his ministry? or left his servants to falter by the wayside, if faithful to their service?

Brn. Perry and Hull seemed to be of the opinion that the work and the branch had been helped and strengthened by our coming among them.

Some of the staunch members are of the one time Bickertonite brethren; the policy pursued by President William Bickerton and after him Elder Cadman having hurt their influence and loosened the hold of their philosophy on the people. It is strange to us that men will persist in the pursuit of parts only of the latter-day work, claiming to be saints and the church, and yet standing in the way of progress to be finally overwhelmed in the onward sweep of the grand work. It seems to us that it would be far better to accept the inevitable, drop their partial theories and personal ambitions, turn in with the progressive elements of the church and be "workers together with God," putting on the whole armor, being led by the word of God, accepting Isaiah's injunction, "To the law and to the testimony. If they speak not according to this word there is no light in them," rather than consenting to be led by wild personal vaporings and the imperfect revelations of so-called "living oracles," who discard the word.

It was certainly a pleasure to wind up the week's work begun on Monday, November 29, by a visit to Fayette City, and an administration among so promising and faithful band of believers, strangers and yet well known; never seen before and yet familiar as members of the one family, as we found at Fayette City. Brn. Perry, Hull, and Bickerton, may your shadows never grow less, but your usefulness and spiritual stature ever grow unto the fullness of the stature of men in Christ Jesus.

#### ON TO RICHMOND.

PRESIDENT JOSEPH SMITH'S visit to Richmond, Virginia, narrated in his account of his itinerary in the East, brought out the following, which appeared in the Richmond, Virginia, *Times* of December 1. It is to be hoped that this friendly notice will result in a better understanding of our work by the people of the Old Dominion, and lead to more favorable consideration of our message:—

MR. JOSEPH SMITH HERE.

THE DISTINGUISHED HEAD OF THE LATTER DAY SAINTS IN THE CITY.

Mr. Joseph Smith, President of "The Reorganized Church of Jesus Christ," is in the city in the interest of the church work.

Mr. Smith comes from Lamoni, Iowa, where the central organization is located and incorporated under the laws of Iowa. The church accepts the Book of Mormon as doctrinal, the Bible, and also the Doctrine and Covenants, which latter contains covenants which the church agree to observe among themselves and also contains what they accept as revelations which have been given from time to time.

The church is and always has been distinctly monogamic, and does not countenance polygamy nor other heretical doctrines as they believe, which are taught by the Utah "Church of Jesus Christ," under the leadership of Brigham Young, and subsequent presiding officers. The two organizations being separate in government, officers, and doctrines which they consider irreconcilable.

Mr. Smith comes in the course of a tour through Canada and a number of the cities of the United States, at various points of which he has received favorable press notices, the people often being surprised to learn that any organization embracing latter day views and accepting the Book of Mormon, can be anything save polygamic.

The specific mission of this church is claimed to be the restoration of the gospel, by divine revelation, of that church which was overthrown in early Christian ages and was to be restored according to prophecy after something over one thousand years disorganization.

Mr. Smith leaves after a few days' stay and will continue his work in other States before returning to his home in Iowa.

#### VERDICT AGAINST MOBBERS.

SCRANTON, Miss., Dec. 18.

PRES. JOSEPH SMITH,

Lamoni, Iowa.

Verdict of guilty in ten cases; mobbers fined; justice' court.

F. P. SCARCLIFF.

The HERALD readers will remember the assault made upon Bro. T. C. Kelley, by a mob, near Escatawpa, Mississippi, about the 1st of September; that Bro. Kelley had been ordered to

cease holding tent services, but upon resuming was waylaid and beaten by a mob, headed by a local preacher. Complaint was made against the mobbers, but it was feared that justice might fail to reach them. However, the telegram given above shows that the sentiment for right has been sufficiently strong to secure conviction of the offenders.

We congratulate the brethren upon the verdict. The community where the outrage was perpetrated is also to be congratulated upon the result. If anything is foreign to the spirit of Americanism and its institutions, it is the spirit that would suppress exercise of the right of free speech or any other privilege guaranteed under the law to all men in common.

Any disposition to deny the free exercise of any right common to all, or to coerce or unduly influence any individual, contrary to the free exercise of his own judgment, unhampered and unhindered, ought to be set down upon, and with emphasis. We hope to see such policies sustained, in church, in state, and in departments of life that shall make the people free indeed, and universally so.

May God speed the right.

#### EDITORIAL ITEMS.

BRO. W. E. MESSENGER, of Prescott, Iowa, forwards a copy of a document, "The coming conflict of the nations," written by R. W. Rogers, of Hennessey, Oklahoma; once a Methodist, then a Seventh-Day Adventist, now organizer of an independent church movement. It requires no special prophetic foresight to discern the preparations for impending conflicts in the world. It did require such foresight sixty years ago, when all was apparently placid and moving on the even tenor of peaceful progress. Joseph Smith and his coworkers both warned the world and presented, under Christ, a means for its deliverance, as early as the year 1830. There are many prophets abroad who run without tidings, whose professed interpretations and predictions hinder rather than aid the going forth of the legitimate warning of the world through the proclamation of the gospel. The world needs the authoritative declaration that God is calling upon his servants to proclaim, not the

uncertain sounds being multiplied by lo here's and lo there's. Those who compose the numerous and increasing army of self-commissioned prophetic characters who are perplexing the people with confusing messages have as much need to repent as has the world they are seeking to warn.

A local paper gives account of the sudden death of the young daughter of Bro. and Sr. A. B. Kirkendall, of Creola, Ohio; her death resulting from burns caused by her clothing catching fire. The parents have the sympathy of saints and friends in the sad visitation.

Letters are received from Bro. Alfred and Sr. Jennie Wright, of Chariton, Iowa, and Sr. I. L. Jones, of Canton, Illinois. The former write of preparation needed to meet the Master, the latter a review of the closing year's experiences, and of hopes for continuing progress in the coming year.

Bro. A. B. Pearce reports two baptized at Providence, Rhode Island, December 6, by Bro. George Smith—both young men of talent. Local brethren were active in Providence and adjoining branches.

Brethren have sent us copies of a purported report of Pontius Pilate to the Emperor Tiberius concerning the trial and crucifixion of Christ. The document has long since been pronounced unauthentic. See HERALD November 24, page 2 of cover.

A Thurston, Nebraska, paper, date not given, contains a courteous statement of the labors of Bro. W. A. Smith, of Persia, Iowa, who has been laboring at Thurston and adjacent towns. It commends his preaching and recommends him to the people as a man worthy of a hearing.

A surplusage of letters requires that some be epitomized.

Bro. M. T. Short wrote from Gilchrist, Illinois, of various matters of passing interest. He has some hopes for the rising generation in Utah, but little for those active in evading the plain teachings of the law of Christ. He enjoins humility, love, and a close observance of and reliance upon the revelations given to the church, that requisite unity and progress may be realized, also observance of the Word of Wisdom, etc.; and calls especial attention to the command which pro-

hibits use of tobacco or strong drinks. These things observed, with diligence, avoiding jealousies, with good will toward all, he thinks will insure success all along the line.

Brn. William France and F. C. Keck, at Angola, Kansas, on the 10th were preaching the word there and along the Arkansas border near by. The country was not thickly settled, but a goodly number were being reached with the gospel.

Bro. J. A. King writes that saints at West Pullman, Illinois, were earnest and united in branch and Sunday school work. Attendance of nonmembers quite good.

Bro. G. S. Smith, Au Gres, Michigan, writes: Bro. David Smith had labored acceptably in that community, where he is highly esteemed. Saints earnest in branch work and hold regular semi-weekly services. They would be glad to have some of the ministry with them again; have had no preaching for four months.

By letter from Bro. W. B. Toney, of Indian Territory, to Bro. S. V. Bailey, of Lamoni, we learn that he had lately concluded a discussion in Washington County, Arkansas, in which he had gained a signal victory and baptized two. Bro. Toney is booked for another battle in January.

A small cyclone near New Orleans on the 13th.

General Sanguilly, of the Cuban army, has deserted the patriots and entered the service of Spain; this according to semi-official dispatches from Havana. The Cuban junta at New York anticipated the action and say it will not affect the rebellion.

Prof. W. R. Brooks, of Smith Observatory, and Prof. J. K. Rees, of Columbia University, New York, join in the opinion that the appearance and reappearance of "sun spots" will have little or no effect upon things terrestrial. We note such phenomena, however, as "signs in the sun," predicted to appear in latter times.

Vienna, Dec. 13.—Unrest continues in Bohemia. To-day the troops have patrolled the streets of Prague and special guards are stationed at the German theaters, owing to the fact that a bomb was found last Thursday evening near the Royal German Theater. There are numerous arrests daily, and the prisons are so full that

it has been found necessary to discharge the minor cases. Slight collisions between the students and the police have occurred at Prague, Cracow, and Gratz. During the present week thirty newspapers have been confiscated in Bohemia.

St. Petersburg, Dec. 13.—The Novosti says that the absence of protests from the other powers at Germany's evident determination to remain at Kiao-Chou Bay indicates that the partition of China has actually begun and will proceed quickly. Another newspaper expresses the belief that the United States, among other powers, may object to the permanent occupation of Kiao-Chou Bay by Germany. Russian official circles, however, appear indifferent to the step taken by Germany.

London cablegram, December 11.—Germany has demanded apologies and indemnity from Portugal for ill-treatment of German sailors at Lisbon. The demands are humiliating and the government dare not grant them for fear of revolution, as the Lisbon people are turbulent and lean strongly toward republicanism. On the other hand, Germany may seize Delagoa Bay, a Portuguese possession and one of the principal factors in the economic future of South Africa, and by which Emperor William might fulfill his dream of establishing a protectorate over the Transvaal Republic. To the latter step, however, Great Britain would object, with a strong force if necessary; and Admiral Rawson has been ordered to Delagoa Bay in anticipation of Germany's intentions.

The Amalgamated Society of British engineers voted almost unanimously against accepting the proposals of the employers. The Senior Professors of Oxford University have signed a protest against the attitude of the employers. The strike began July 13; loss to British trade, \$75,000,000; number of workmen affected, 200,000.

Reports from Simla the 13th. General Kempster's rear guard was attacked and cut off by tribesmen on the 11th, and was obliged to intrench for the night. The enemy was dislodged on the 12th after a severe engagement. News of the 14th states General Westmacott's march into the

Sturi-Khel country was a continuous action. The enemy closed in upon the rear guard at short range and British losses were heavy. Further news of the 15th, give accounts of most desperate fighting, resulting finally in the British forces inflicting severe punishment upon the tribesmen. Both sides showed great courage.

Philadelphia marine advices from Argentine state that the condition of affairs, owing to the locust plague is "horrible in the extreme;" that without immediate aid the inhabitants will starve. Locusts in clouds swarm and destroy every blade of grass. Railroad traffic was suspended for a time because of the dense swarms. The government is taking active steps to rid the country of the plague. In one locality 1,000 tons of locust eggs, collected by the natives by government direction, were being destroyed.

London advices of the 13th state that England has agreed not to oppose Germany's occupation of Kiao-Chou in return for Germany's promise not to interfere in the Egyptian question. Germany has extended the area of her occupation and now controls four hundred square miles, with a German administration at Kiao-Chou. Herr Wolffe, the celebrated German explorer, cables to the Berlin *Tageblatt* from Shanghai that China is wholly indifferent to the seizure of Kiao-Chou Bay. German merchants in China and Japan insist upon establishment of a fortnightly steamship line between Germany and East Asia.

The entire Chilean cabinet resigned, on the 9th.

Earthquake shock at Bermuda, the 15th.

The Virginia State Senate committee has reported favorably on a bill to prohibit football.

A Chicago meeting on the 13th subscribed \$10,000 to the Booth-Tucker colonization scheme.

Citizens of Chicago, west side, have organized to protect themselves against burglars, highwaymen, and others of the criminal classes, who are rapidly increasing in numbers and boldness.

The Peruvian Chamber of Deputies having recently expressed its disapproval of proposed simple registration of non-Catholics, by a large

majority passed a bill sanctioning such marriages on broad principles.

Lansing, Mich., Dec. 13.—As a result of an exhaustive investigation of its workings in Michigan cities and villages, Labor Commissioner Cox gives it as his opinion that municipal ownership of electric lighting plants is entirely successful where the same careful management that is found in the conduct of private business affairs prevails. Their failure has resulted, it was generally found, when the management of the plants had been intrusted to politicians rather than to electricians. An aggregate of \$6,500,000 is invested in public lighting plants in Michigan.

Valparaiso, Indiana, citizens have protested against purchase of water works by their city council, from a syndicate, at six times their value.

A Cincinnati brewer and a St. Louis tobacconist, lately deceased, each left an estate valued at \$10,000,000.

There will be interest in the announcement that the plan for a union or federation of Central American republics, which was interrupted some months since, will be carried to completion. The States taking part in the Union are Nicaragua, Salvador, and Honduras, the republics of Guatemala and Costa Rica still holding aloof from the arrangement. The union will amount to a practical consolidation under one national administration instead of a mere alliance of independent republics, as has been supposed, although each will retain control of its internal affairs.—*Ex.*

Mexico has sent an expedition to investigate the reported seizure of Clipperton Island, off the Mexican coast, by Great Britain. "If seized, she will resort to diplomatic measures to secure its return. There is a sentiment among the Mexican people that England unjustly acquired Belize or British Honduras from Mexico. . . .

The Mexican *Herald* editorially states that European nations are looking forward to the time when by the weakness of the great republic, the champion of the Monroe doctrine, they may proceed under one pretext and another to carve up South and Central America. The same paper remarks that the Diaz doctrine, which contemplates the eventual freeing of

the new world from every trace of European control, is much broader than the Monroe doctrine and will become the principle of action in the twentieth century."

"The Pope's encyclical to Canadian bishops is enroute. The bishops are enjoined to unity and silence on church questions." On reading the foregoing one is reminded of the policy of the Utah Church, which practically counsels silence when sending out its elders with instructions not to discuss "church questions" with elders of the Reorganized Church. There are strong points of similarity between the general policies of the Roman and Utah churches.

General Weyler has publicly declared his willingness to lead a Spanish army against the United States, should the latter continue a policy of interest in Cuban affairs.

France is reported as having yielded to English pressure and to have foregone claims to empire in Central Africa. England would not tolerate a menace to her supremacy in Egypt.

Strong earthquake shocks at Curte di Cestello, Italy, the 18th, walls of houses were cracked; a panic prevailed among the people.

A Russian squadron has entered the Chinese station of Port Arthur, to which the latter government offers no objection. It is believed by many Europeans that the actual dismemberment of the Chinese Empire has already begun. Japan is said to be considerably agitated over German and Russian aggressions on Chinese territory, because of being held in check by the powers after her late successful conflict with China. Report is to the effect that England has been asked to exercise protection over remaining portions of the Celestial Empire.

A number of letters and obituaries have been held over to secure insertion of pressing matter. Such will appear in next issue.

Bro. G. S. Montague writes that he is sick at his home, Moorhead, Iowa, and somewhat doubtful concerning the outcome. He desires brethren in his field to know his condition. We hope for his recovery, and trust the saints will remember him.

Begin the year 1898 by subscribing for the HERALD; price \$1.50.

## Mothers' Home Column.

EDITED BY FRANCES.

"We are quick to see the ill—we are slow to share the blame;

We can blush for others' shame—but how cold our deed and will!

We can lash with logic's thong, we can sing a pleading song,

But we dare not clasp the hands that are lifted to us still.

"Is it right, O thou, and thou, jugglers with the art of speech?

Shall we only rhyme and teach, with a calm judicial brow?

Nay! the sacrifice for all, platted thorns and cup of gall,

Till injustice yields to love, and we all like brothers bow."

### STOP AND THINK.—NO. 1.

BY SR. ALMIRA.

YES, let us stop and think when we hear an evil report about anyone, and especially about a friend. Weigh the matter well before accepting it. If it will not balance on our scale of charity, try consistency. Study the different points in the statement, and if they do not seem consistent, call to mind some of the false reports that have gone out against us and been told and retold till all engaged in the scandal believed it to be true, and yet not the first particle was true. Probably not one thought in the statement had ever entered your mind, and yet it had been buzzing from one to another, and each telling, or buzzing, had added a little to the former statement, or clipped a little—rarely though. Scandal too frequently goes at railroad speed, while truth comes creeping along like a snail.

We are liable to misunderstand, and some people are liable to misrepresent,—the reason why is best known to themselves,—and we are sorry that we have reason to say that some people—and we hope only a few—manufacture stories for amusement, or from a revengeful spirit. We have seen those who seemed to enjoy this evil practice as earnestly as others do labors of love; never for one moment thinking what the result might be, how much food it gave the gossip, or how deeply it wounded the feelings of others, or how much it lowered them in the estimation of other people.

The following incident will illustrate the fact that it is very easy for one to misunderstand, or to make a mistake: A father who has fond affections for his children, and especially for his firstborn, fell into a fret, or we might say a passion by his own careless mistake. His son went away in the morning to his work, but expected to be at home sometime during the afternoon, as it would not take all day to finish the job. About one o'clock he saw the son, as he thought, on the street with a young man who was not considered first-class company, and especially for the young. He thought that the son had finished his work earlier than he expected, and was coming home to help him, so he went about his work expecting the other to join soon. But no boy put in his appearance, and the father at first wondered, then conjec-

tured that he had gone off and was foolishly spending his time with this low fellow. He had forbidden the same many times, adding harsh threats which would be executed if he was not obeyed. Time passed on; it was two o'clock. No boy came to help him, as was expected. His work was hard and he needed help, and in such cases had it, but now the idolized son was getting undutiful, all in consequence of keeping company with that detestable fellow. The more he thought the matter over the more hideous grew the aspect, and at length his ire kindled, and the smoke of its torment covered all parental love. 'Tis awful, but yet there are many who indulge in the baneful habit. He fretted and fumed to himself and at length went into the house and poured out his feelings to the comfort or discomfort of his wife, and a friend who was present. Calling the boy by name he said: "He has gone off with that low-lived puppy, and he knows I want him to help me—the undutiful scamp! He don't do anything, don't pretend to help me, but spends his time strolling around with that numthead—the miserable rascal! He'll wish he hadn't gone, or I miss my guess;" expressions and intonations giving force to his words. "I wish he would go off and stay forever with him!" etc., were the harsh remarks uttered against his idolized child.

The mother calmly remarked: "I never knew him to do such a thing before. I can't understand it, but I think he will be at home soon." He was a very prompt lad, was faithful in discharging his duties at home, and was diligent in study. He came about four o'clock. The father being out, accosted him in a rough manner, accusing him of being off with the said young man, and leaving him to do all the work alone.

"I have not seen him to-day, neither have I been off to play, but I worked till the job was finished, and then came directly home," said the boy. The father would not accept the statement, although it was true, but still persisted in his conjectures. His false imaginations were burning in his soul like a consuming fire, as it were, burning out his love and his sense of justice due to his child. Just then the son of the man who employed the lad drove by.

"If you do not believe me," said the latter, "ask him."

The father would not condescend to expose his own hasty mistake, so let the blame rest on the mind of the innocent one, and cherished his gross injustice in his own bosom. O, how unfit was that heart to present itself before the Father above, until it had sought forgiveness of the injured one.

He too came in and gave vent to his deeply wounded as well as aggravated feelings before his mother and his friend. Neither made a reply, for it was so unlike him they knew that he had been unjustly dealt with. "Parents, provoke not your children to wrath," presented itself to the mind of the writer, and also the thought that the father was accountable, not for his own sin only, but also for his son's.

Not a word was passed between them that evening. Every expression, every movement

showed that each was very unhappy, all caused by a careless mistake and a stubborn will. The lad that the father saw and thought was his son was a young man who was visiting in the neighborhood. A careless glance without stopping to think was the cause of all those unpleasant feelings, and who knows what the final result may be? Such things make an impression, and often a lasting impression. In all such cases the one who has wronged the young should acknowledge the same, and strive with the help of God to overcome their weakness—or error.

### PRAYER UNION.

#### SPECIAL REQUESTS FOR PRAYER.

I SEND this special request for prayer in behalf of Bro. William Goode, who has been greatly afflicted for a long time. He has a wife and three dear little ones who are depending on him, and we greatly desire if it is the Lord's will, that he may be restored to health and strength. SR. C. GOODE.

Tabor, Iowa, December 14.

### PRAYER UNION SUBJECTS.

#### MEMORY TEXTS FOR DECEMBER.

Thursday, Dec. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Thursday, Dec. 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

### DUTIES OF SUNDAY SCHOOL TEACHERS.

A TEACHER'S duty is so broad it is impossible to speak of only a few of the most important things. We should not allow any minor thing to keep us from our

#### POST OF DUTY,

for in so doing we forfeit not only the respect of our pupils but our position as well. Whether teacher or pupil, our place in the Sunday school left unfilled, can be filled by no one else.

A teacher should possess

#### FIRMNESS.

She cannot afford to hesitate when action is necessary. Children will quickly discover this fault and lose respect for the decisions and directions of such an instructor. Do not be hasty. But learn to think and act promptly. She should

#### HAVE NO FAVORITES,

no preferences based upon the outward appearance of families. Rich and poor should be alike. Remember they all have souls to save.

It is hardly necessary to speak of the importance of

## CAREFULLY PREPARING THE LESSON.

before appearing in our place as teacher. A neglect of this duty can soon be detected by the pupil. And all know too well the result.

If we were to deliver an earthly king's message, how careful we would be in presenting it correctly. How much more careful we should be in delivering our heavenly King's message.

And now in conclusion, the successful Sunday school worker is the one who has the love of God in his heart, who attends to his work, not because of any little personal credit or honor it might chance to contain, but from a sense of duty we owe to our heavenly Father, a desire to advance his cause and kingdom; one who gives his attention not only when the work prospers, but who works with a will when times are dull. Let us go to work with a zeal, leaning upon the promises of that One who assures us success.

NELLIE EPPERLY.

At Kewanee District Convention.

## LIBRARIES.

DURING the year the association has taken action on the subject of libraries, and has selected a general librarian to gather useful information for those contemplating the purchase of books. But few realize the

## INFLUENCE OF BOOKS,

whether good or bad. Most of our fathers settled in this land when it was new, not having the advantages of books and papers which we have to-day, and many have not developed the habit of reading as it should be; but it remains for us to improve these opportunities for the rising generation.

We believe that every home, and especially where there are children, should have a library of as many books as can be conveniently secured; and that all may have a variety of books it is necessary that the Sunday school have a library also. The influence of books may be gleaned from the following reasons why every school should have a library. These

## REASONS

are given, supposing, of course, that the books are all pure and good.

1. Books entertain the student—filling his mind and keeping it occupied with useful thoughts, thus keeping him safer from temptation and evil.
2. They broaden the mind.
3. They aid in forming character.
4. They help him to think the thoughts of great thinkers, thus developing the power of thought.
5. They give a large amount of general information.
6. They bring him into closer acquaintance with the world and its leaders.
7. By knowing the achievements of great men the ambition is aroused to do likewise.
8. Show him the beauty of those things which by his own nature he would not perceive or enjoy.
9. They create love and sympathy for mankind.
10. Draw him nearer to God and teach him how he may find Him.

## THE OLD FAMILY BIBLE,

with pictures in, has had a great influence upon the life of your writer. The sweet memories of childhood's happy home cluster around that old book. Ofttimes it was taken from its resting place and laid upon the table, around which would gather three or four children. There may have been some soiled hands which left their marks upon the pages; there were careless or untrained fingers which caused many of the leaves to be torn while looking eagerly and earnestly at the pictures; but those children were gaining, unconsciously, knowledge that would remain forever. As the pictures were studied many questions were asked, and mother came to tell the story; but even that did not satisfy them, and not until they were able to read it for themselves were they contented. In this way was the

## FOUNDATION LAID

for extended research in God's word. Through constant use the book was almost worn out, and by some it may have been considered an unprofitable investment; but one of those children can testify that its influence cannot be counted in money, neither in time. Eternity alone will reveal its work and show the character of the investment. Every stain upon the page may have prevented a stain upon the life page of one of those children; every rent in the leaves may have prevented a rent in the heart of a loving mother. If you have one of those books, let it be open to the inspection of the children. If you have none, a sacrifice of something else will secure one.

What is the

## VALUE

of a book of paper and ink in comparison to the eternal welfare of a living soul?

In conclusion, we urge upon every parent and every earnest worker to study this subject of books for the home and books for the Sunday school, and do all in your power to extend their influence.

CHARLEY FRY,

In Sunday School Newspaper.

## Letter Department.

14 Gloucester Road, BRISTOL,  
England, Nov. 26.

*Editors Herald:*—I spent nearly six weeks in the western district of South Wales, where I last wrote you. I did not meet with the success I had hoped, so far as reaching the outside world is concerned, as but few attended our meetings. The people are more under the domination of the clergy than in our own land. At Morrision, I am told, our brethren had a good Sunday school up to a certain day, when all of a sudden nearly the entire school were absent. Seeking for the cause the fact was revealed that the minister had been around and told the people not to allow their children to attend our school. At Tumble, the minister went from house to house and warned the people to stay away from our services. This is one reason it is so hard to reach the people. Many are afraid or ashamed to be seen at our meetings, and

when we pass along the street, people stare at us as though we were some new species. We spent one Sunday in Bristol, attended a Baptist Sunday school, and had the pleasure of addressing the children. Our counsel was to accept the word of God in preference to their written lessons, to believe what the Bible said when open, and gave them a few thoughts on character building, all of which was indorsed, the children showing their appreciation by clapping their hands. I afterwards told the superintendent my faith, and found him rather a liberal minded man. I also attended the pastor's class, composed, I should judge, of from four hundred to five hundred men of all shades of belief, and unbelief, where a sort of free discussion is indulged in. I am told that anyone has the privilege of presenting their ideas here. It occurs to me that this will be a good place to present our claims. As soon as I get time I intend to make application for a hearing. If I succeed, I want to follow it up with a series of lectures.

Sister Pitt is busy sewing and making up articles, and selling them to try and raise the required amount to pay for a hall and advertising. It is rather a big undertaking; but I do not doubt that she will succeed, if her health only continues. We need money in this country to reach what is called the middle class. I believe we would have better success even among the poor, if we could reach those in better circumstances. But if we meet in little out of the way places, in poor neighborhoods, comparatively few will come out to hear us.

October 28, we went to Lydney to attend the conference of the Eastern district of Wales. Here we found a live little body of saints. The conference was well attended, and a splendid spirit of unity and love prevailed. They quite cheerfully corrected some things that seemed to need correcting, and the best of feeling prevailed throughout. We were led to tell them how some were cheating themselves out of God's blessings by failing to comply with the law of temporal things; to the truth of which the Spirit bore witness. A general inquiry concerning the law of tithing followed. The explanations given seemed satisfactory, and so far as we could learn, every one went home resolving to renew their diligence in this direction. That these resolutions were not vain is evidenced by the fact that the Bishop's agent already reports sufficient money coming in to meet all present demands and pay off past indebtedness; and adds "The Lord seems to have moved upon the saints in a marvelous manner of late." This is very encouraging.

The saints at Lydney are blessed in a great degree with the outward manifestation of the Spirit, which we hope they will use wisely. We were moved to tell them that they were receiving a wonderful amount of power, which they would have to utilize properly or they might expect to have it withdrawn. When, if they still persisted in seeking for the manifestations merely for the sake of having them, the enemy might see his chance to get in and work mischief among them. We are glad to find the saints willing

to be counseled as to the proper use of the gifts. The time has been when such counsel was looked upon by some as opposition to the gifts. God grant that the saints may have wisdom in the exercise of all these blessings.

After spending a little more than a week at Lydney, I went to Nantyglo. Here we found a little branch composed mostly of one family. The two Elders Jones, father and son, are active in the work. The town cryer had been sent around to cry out our meetings, a convenient hall secured in a good location, and the result was we had good interest as well as fairly good audiences from the first—the largest in fact since we came in this country. We held seven preaching services in all, and the last night the hall was packed and many standing outside in the rain, so we were told, during the entire service. The windows were open so that they could hear outside as well as in. Our audiences were composed mostly of men, which seemed a little strange. Some who had not been inside a church for years seemed the most interested. Our services seem to have created considerable talk in the town, and we are informed our side found many friends to defend the truth. The indications are in favor of a good work here if the saints remain faithful.

We held one service at Tredegar; here another brother Jones secured a room and a good audience, many of the miners coming direct from the mines, not having time to wash up. We had excellent liberty, and all seemed greatly interested. I felt that there were some noble souls hidden behind some of these black faces. As I find myself in some of these out of the way places, sometimes I wonder whether I am not helping to fulfill the prophecy of Jeremiah 16:16.

After nine days' visit at Nantyglo, we called at Aberaman. Here we found another little body of saints struggling to uphold the banner of righteousness. The branch seems to have had its dark days, and some of the members severe trials. But through it all, some noble souls were found clinging to the rod of iron; and the indications are now that the Lord is about to revive his work in this place. Two were baptized the same evening that I arrived. Two had been baptized a few weeks previous; one of whom has since been ordained an elder, he an Englishman, and one who is very zealous, and who will, if faithful, be able to do a good work, we feel assured. We remained here a week, preaching in a private house; a number of old time saints and some few outside the fold attended. We tried to instruct and cheer the saints as best we could, and have reason to believe that the next time we visit them, conditions will be better for reaching the world. Most of the saints here can understand the English language; so we felt at home among them. Some few, however, could talk or understand but little of the language.

Some matters needing our attention at Bristol, and it being so near Thanksgiving, we ran home for a five day's visit, where wife and cousins had arranged a regular American Thanksgiving dinner—pumpkin pie and all. We had much indeed to be thankful for. A letter from home brought the good news

of our son Fred's recovery from his very severe illness, and that the rest of the family were well. Wife is enjoying fairly good health for her, and rejoicing in being able to assist in mission work. This, together with a happy home at Bristol, and the many other evidences of God's favor made it a thanksgiving day for us indeed. I only wished it might have been so that Bro. Heman could have been with us; but we have not seen each other since the second day after his arrival.

I expect to finish my work in Wales by Christmas for the present, and visit different points in England, when I hope to meet Bro. Heman. I am feeling well and hopeful.

Yours in bonds,

F. G. PITT.

P. S.—Thanks to the kind friends who have sent us papers. We are making good use of them and need more.

F. G. P.

BYRNEVILLE, Ind., Dec. 4.

*Editors Herald:*—Byrneville branch is in a good organized condition, about fifty in number; but the work seems to be moving slowly. We have one added to our number now and then. We believe as many have said before, that we should come up higher; that we should strive to live better from day to day, that we might escape the judgments that are coming upon the people and that will continue to grow worse, until Christ's second advent.

So let us put our shoulder to the gospel wheel, and work and help to move this great latter-day work; for if we are stones in the building, we should be lively ones. If we have found place in that spiritual building, we have been placed there for a purpose; we have a work to perform. So let us go about teaching the doctrine of Christ wherever opportunity offers. This is a day of God's preparation, and a day of warning, and a day of calamity and destruction; for when we look about us we see these things on all sides. It is famine, earthquake, cyclone, wars, rumors of wars. This reminds us of section 102, paragraph 4, Doctrine and Covenants: "Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints."

By the reading of this paragraph we have a warning that we might escape the destroyer that is sent forth; and may the saints take heed. The scriptures say that judgment will begin at the house of God; so let us be as wise stewards, and live in a way that we may be worthy of the name of saint, and be among the few that will meet Jesus Christ at his appearing, and be permitted to dwell with him on this earth in the thousand years' reign. We feel that this time is very near, and we are glad that the saints have knowledge sufficient that they can discern these things. See 1 Thessalonians 5:1: "But of the times and the seasons, brethren, ye have no need that I write unto you." For this scriptural promise we are thankful, that we have so

great a knowledge, and are not ignorant as some appear to be. This is a day of preparation and of calamity, so let us live faithful and worthy of our calling.

Your brother,

JAMES P. SAPPENFIELD.

FAGUNDUS, Pa., Dec. 6.

*Editors Herald:*—Elders I. M. Smith and G. W. Robley are in this vicinity and are getting good full houses to preach to, and some of the best families in the county are our friends, and take these brethren home with them; so the good work goes on. May God bless those who care for his servants as they go from place to place doing his work; and may God bless his servants as they go forth to declare his word, that the honest in heart may be gathered out and brought into the fold of Christ.

I felt sad when I read that letter of S. W. Simmons, Maysville, Ark., in *Herald*, Dec. 1, the last paragraph of which made me feel sad indeed. Dear saints, old and young, let us all do our part in paying our tithes, that the families of God's servants who forsake home and friends to tell of this latter-day gospel may not suffer. Just stop and think, and see what a sacrifice they and their families are making, and then think, What am I doing for the cause? It seems to me when I think of these things, that I am doing so little to help along; yet I try to do all I can. Sometimes I wish I was rich, so that I could give to the church a thousand or more dollars every year. It does me good to help along in a temporal way. I think it would be better for us in the hereafter if we were more prompt with our tithes and offerings, so that God's servants would not have to leave their fields of labor and go home to earn something to get their families food.

I do not mean to hurt anyone's feelings in what I have said, and I hope none will take offense at it. Just let us stop and think, What have I done that God does so much for me? Saints, are we worthy of all we get? Do we do our part? If not, let us commence now to do all that we can in our feeble way, both spiritually and temporally, and God will do his part. He will meet us more than half way, every time. So let us be as faithful as we can, and not hesitate to do anything that we can do, and God will bless us. I wish all the saints to pray for me that I may ever be faithful in doing my part of the Lord's work. Sometimes, when I think things over, I wish I was able to talk as well as some can, and then I would like to be where I could talk and do some good. I hope to be more worthy of God's blessings in the future than I have been in the past, that I may have greater blessings. Ever praying for the advancement of the church and the redemption of Zion, I am your brother in the one faith,

G. H. PARKER.

BOSTON, Mass., Dec. 9.

*Editors Herald:*—The Massachusetts district conference was held here on the 30th and 31st of September. It was of the best. A good representation of the district was in

attendance, with their old-time zeal and earnestness manifest. The reports sent in were excellent; they show the local officers to have been active and commendable, unity existing among the saints. Words expressing cheer and confidence come in from all quarters. The Bishop's agent has been well sustained, with other things, and his reports bid fair to claim the blue ribbon. Our Richard is right up to time, active; and the saints esteem him.

October 6, I joined Bro. U. W. Greene at Stonington, Maine. We held four services here with excellent interest manifest. I have never seen a better interest manifest among both saints and outsiders in that place. Although there were two other meetings held in town on Sunday evening, the audiences were small, while our seats were filled. The Sunday school is being well conducted, under the leadership and untiring efforts of Sr. Colby, who is supported by others devoted to its interests. If faithful there is no reason why the saints should not gather in all that is valuable on the island in time. But the word "faithful" means much, yet the honor and success of the cause depend upon it. Bro. and Sr. Greene, with others, kindly cared for me while there. Duly appreciated.

The 11th found Bro. Greene and I at Marlboro, back of Bar Harbor, arriving in time to fill the evening appointment. We made our home with Bro. George W. Haman. He is an old soldier, and was in Andersonville prison, so we went over reminiscences while accepting his hospitality. The first snow-storm of the season struck us here, and we were home all one day; besides no one turned out to church at evening. It was a regular "down easter," but we were comfortable, and among pleasant friends. We held meetings in two schoolhouses while here, with a good interest manifest. There are some fish "hereabouts" to be caught ere long.

Monday, the 15th, Bro. Greene was called away to preach a funeral discourse, and I went to South Gouldsboro and preached to a small audience at evening in the schoolhouse. Continued meetings until Saturday with increasing audiences. Bro. Greene found me again during the week, and also Bro. S. O. Foss, who had just come in from the Aroostook. He aided us two evenings, and was to continue meetings over Sunday. We were pleasantly received and entertained here by the Brn. Sargents and Mr. Hammonds, very deserving folk, and those who do not belong to the church are giving its claims careful and respectful consideration. Brn. Greene and Blanchard did tent service here last summer with good effect. They have a good report among saints and outsiders, and Bro. Foss is highly spoken of; all of which is very pleasant to note.

The 20th the Mr. Hammonds placed us still more under obligation to them, the young man carrying us at an early hour to West Harbor, where we took boat to Bar Harbor; here we changed to the Frank Jones, in the meantime having met with Bro. McCuan, who accompanied us, and at evening arrived at Jonesport, where we met the happy counte-

nance of Captain Mansfield, and was soon escorted at the "Mansfield Hotel" by a comfortable fire, and treated to some piping hot brown bread and beans, with other things to match, which made Bro. Greene smile complacently.

Sunday, after service, we (I) went over to Bro. and Sr. Walker's, and hung up for the remainder of the stay. There was a good attendance at the evening service—many of them familiar faces—and some say Sr. Mansfield could hear the preacher without her ear trumpet. He must have had liberty! It has gone into a proverb downeast here, when you can hear a preacher a mile he is having liberty! Bro. Greene has grown stouter and his lungs expanded nicely of late. He seems to be a coming man! It was pleasant to see Jonesport people again; but our program was so arranged that our stay had to be short.

We visited Indian River and held two services in the church, with good interest. Was entertained at Bro. Smith's and Uriah Kelley's. On inquiry it was encouraging to learn that the Kelley family is not dying out. They are reported as numerous around these parts. We accepted Sr. Kelley's invitation to dine with them on Thanksgiving. A number of the brethren came together and we spent the day pleasantly, concluding, after trial, that a "duck dinner" was just as good as turkey. Thanks! The Brn. Crowley and Johnson still reside here. We succeeded also in getting in two discourses at South Addison, under unfavorable circumstances, as it stormed almost constantly. The interest was excellent. Thanks to Bro. and Sr. Bray for a home and care while it rained. Our stay was too short here, but appointments were arranged ahead.

Sunday, the 28th, we held four services at Jonesport; *i. e.*, Jonesport and Beal's Island, with old-time interest. There was a splendid turnout at the church in Jonesport at evening. The young folks did excellent singing. The whole service was of a high grade, which made one feel glad to be a saint in latter days, and others wish they were.

We were sorry to find Bro. Walker ailing, but he was gaining. He has been a good faithful soldier. Both he and Sr. Eliza have been devoted to the work for many years, and deserve the prayers, sympathy, and aid of the saints. If they have not "washed the saints' feet," they have their clothes. May the future find them in comfort.

Monday following we went out to Machias and received a cordial welcome at the home of Bro. Emery Foss with his very kind family, young Bro. Foss having conveyed us part way over. We were treated royally. On the way we called on the family of Bro. S. O. Foss to find them well and comfortable in their new house, but so far away from every place but that, it looked to us, and later, dined with Bro. Francis Foss, where we had a pleasant visit and saw the boss babe in our travel. It stormed so at evening that the preaching was dispensed with at Machias. Two others were held later on with good interest, considering the weather. The writer spent a part of a day with Bro. Mealy in Machias village, and his pleasant family—good Irish saints.

Thursday, December 2, young Bro. Foss conveyed us by team to Machiasport in time to take the four a. m. boat, and at evening we were in the schoolhouse on Little Deer Island, with a splendid audience to hear the word, having received letters and Sr. Mansfield's contribution of funds at Jonesport on the way. Sr. Mary is thoughtful. Here we met Bro. W. W. Blanchard, who had held meeting the evening before, and was looking after the financial part of the district. We received excellent care at the Brn. Blastow's, who are main supporters of the work here, Bro. Billings being in charge of the branch. There are signs of life here—going ahead. They are arranging for a permanent place of worship of their own. Poor fishermen, yet they do more for the cause than some who own their thousands. More than one "widow's mite" will tell in eternity. Bro. Hendricks, word ever goes, is of great courage in the faith.

Saturday, in company with a number of brothers and sisters, including Bro. B. Eaton as pilot, we crossed over by boat to the larger island and went to Mountainville to attend the district conference. The writer received a comfortable home at Bro. Peter Eaton's. Conference convened at two p. m., and the business was transacted in a satisfactory manner, Bro. Blanchard preaching to an attentive audience at evening. The wet weather hindered some on Sunday, but the regular services were held with good attendance and satisfactory results. Adjourned to meet in May on Little Deer Island. At the close accepted the invitation of Bro. Thomas Eaton and Charity to return with them to Stonington for the night.

If kind reception, good audiences, and attentive listeners are in evidence, the work in Maine is gaining. They need more local and general laborers. Bro. U. W. Greene is familiar with the whole line of labor and is pushing and highly respected. We had a pleasant preaching tour together which will long be remembered by the writer. Brn. W. W. Blanchard and S. O. Foss are highly spoken of as men and laborers. For lack of time we had to pass by Dixfield.

Monday, December 6.—After participating in a partridge and rabbit dinner with Bro. and Sr. Greene, in company with Bro. Blanchard—which was good enough for a king—three o'clock p. m. found me on the boat bound for Boston. Arrived here safely next morning and am booked for over Sunday.

Merry Christmas to *Herald* readers.

WM. H. KELLEY.

LUCAS, Iowa, Dec. 10.

*Editors Herald:*—Since my last communication I have visited Coal Creek and Pekay; found them not ready at that time for special meetings. I then went to Dunkerton, Black Hawk County, where Bro. James Goodrich secured the use of a hall, and we started a series of meetings, but only continued one week, as the hall was engaged ahead, one half of the time for different societies and dancing. We had small but attentive congregations, but I could not afford to lose half my time while there. Baptized Sister Car-

rie Peck, who is a bright young lady, and we feel will be an honored member of the church. Bro. Goodrich then secured the use of Jar-rad schoolhouse, eight miles north of Dunkerton, where we held forth over two weeks with fair congregations. Quite an interest was manifested by a number, but here our meeting was brought to a close by me being called home on account of my daughter being taken down with typhoid fever. She is now a little better, but quite weak, and requiring constant care day and night, after an unabated run of the fever of thirty-one days. On account of urgent requests of those outside of the church at Coal Creek, I will start for that place on the 11th inst. This is a new field I opened last spring, and seems to be very promising.

In bonds,

W. H. KEPHART.

JASPER, Mo., Dec. 9.

*Editors Herald:*—Have just returned home from Indian Territory, and from our late conference at Blendville, Missouri, December 3 to 5. The Spirit of the Master was with us in power. Not a jar from first to last. The preaching was powerful, and the prayers and testimonies spiritual. We had a time of joy and peace. In looking over my order list in behalf of the Herald Office publications, I notice they foot up \$19.73 since November 21. I am making an effort to get the saints and others posted in regard to this great latter-day work.

I find some that have not the sign of a church book or paper in the house,—and they are so poor that they cannot afford them. O no; but coffee, tea, and tobacco must come—and by all means tobacco. No money to pay into the church coffers; but life insurance and secret order assessments are promptly paid—or no go. But how about the company that is being represented by the Father, Son, and Holy Ghost: No pay—no go,—is that it? Well, I am thankful however that we have but few saints of that stamp, and I pray that God's Spirit may move upon them to a remembrance of God's law and the word of wisdom. Am home for a few days, then off about my Father's business.

Yours in gospel bonds,

J. C. CHRESTENSEN.

ROBINSON, Ill., Dec. 11.

*Editors Herald:*—After leaving Lamoni last month I went to Burlington, Iowa, and preached two nights; at the close of the second night's service one lady gave her name for baptism. I referred her to Bro. Sheldon, he having come that day (none of the branch officers being present). The Burlington branch needs a good, wise, active laborer there for a time, to get the work in proper condition; there being some things out of order that need correcting.

I went to Xenia, Illinois, and preached Thanksgiving sermon in Charity Hall, at seven p. m.

On learning that four Utah elders were present, and that they were operating, and had been for some time in that vicinity, I concluded to show the difference between the Utah apostasy, and the Church of Jesus

Christ as Reorganized, and represented by us. I so announced, and invited them to be present the next evening, stating they should have full liberty to reply, one or all of them. Next evening the hall was well filled, and the Utah elders were present; and after showing that every step taken by the Utah Church, from the time they left Nauvoo, was contrary to the law they professed to believe; citing their own history and the law, one of them attempted to reply. He begun by saying he was not as well posted in the history of their own church as he ought to be, and he would content himself by reading what eminent men had said about them as a people. He then proceeded to read some statements made by men while assisting them to gain admission into the Union as a State, and did not even make an attempt to answer my argument. They seemed like children bound hand and foot, not even making a struggle to get loose.

I then visited the Brush Creek and Dry Fork branches of the church in Wayne County, and feel free to say their spiritual condition is very much lower than it ought to be, and needs to be revived.

I then visited and preached for some saints in Richland County, Illinois. They are not organized into a branch, but are in fair condition, considering their opportunities.

I next went to Kibbie, Crawford County, Illinois, where Emsley Curtis did such an excellent work a few years ago; where Joseph went and dedicated their church house in December, 1892. If Elder Curtis had left there then, no doubt there would have been a prosperous church in that place now; but his work after that brought disaster and ruin to the branch, and now you can scarcely get a dozen saints together; and prejudice is terribly against us at that place. The branch officers are discouraged and say they can do no good there. We tried to encourage them to keep trying.

I am now on my way to visit Springerton, Tunnel Hill, and Parrish branches. This district needs a good, competent man to take charge of it; that can give it all his time. Bro. F. M. Slover, submissionary in charge and Bishop's agent, is going through the district with me. He is very studious and well liked by the saints, and seems to have that essential qualification that so many of us are deficient in, "meekness;" and this is very necessary if we would do much good.

Praying and working for Zion's weal, I am still in the faith,

G. H. HILLIARD.

MALAD CITY, Idaho, Dec. 8.

*Editors Herald:*—Although I have been silent for a long time, I have not been idle nor unobservant since I have been in the Rocky Mountain mission. I have given a great deal of thought to the peculiar condition of the Utah and Idaho Mormons. They are great pleasure-seekers. "Have a good time" is their motto; and I don't know of anything in use among the Gentiles for pleasure but what is freely used here; hence they are below the gospel standard in moral status. Nothing else is needed to prove an apostate condition: "Lovers of pleasure more than lovers of God." People in such a

condition have always been very hard to reach.

I can overthrow all their arguments as easy as I can breathe, but that does not convince them; they don't base their arguments or ideas on the law, but on the "living oracles," and that means every "Tom, Dick, and Harry" that makes claim to any office; he has to be obeyed without question. They have placed authority above the law, and have substituted impression for revelation in the proper channel. It is by impression they govern the whole institution, and that is the way the officials may happen to think; and that is their revelation, and that is what constitutes their "living oracles."

We cannot preach near what we want to, for we always have a Bishop or two standing between us and the people; and the understanding I have from some of them is that all the meeting houses are virtually closed against Josephite missionaries; but they will not say so in just so many words, but will excuse by, "We occupy every night;" or, if not, it is the rule to allow the use of the house for "one night" only. Sometimes we get the house, but not the people—teachers had been at work!

Utah missionaries in the fields no doubt make great pretenses to "liberality among the Mormons," the same as they pretend that polygamy, etc., is "dead." But with us we know that it still "breathes." If you hear Utah elders complain of "hard fields," etc., you may tell them that we have hard fields also in Utah and Idaho; every obstacle is thrown in our way, and that by people who expect to be accommodated by others; and no wonder, for what we offer is provided for in law, and hence must prove true in testimony. But their claims are not provided for in law, hence cannot be true in testimony. The success of ours means the death of tyranny.

When the Utah Missionaries are met by our elders in their different fields, I hope they will teach them in kindness, and they will return with lessons in effect like Samson's firebrands and foxes; some have already come.

I believe the mission should be sustained. A tent would be a good thing for Idaho. The elders could be more or less independent to reach the people of the different settlements during the summer months at least. A house to house canvass with tracts during the day and preaching at night. What say ye saints of Idaho? Can it be done for next summer's work? Fifty cents each will do it.

In best of bonds,

J. T. DAVIS.

ISLAND NUMBER TEN, Mo., Nov. 30.

*Editors Herald:*—This morning my mind was carried back to the time when God's people were commanded to gather into this part. I thought of the afflictions they had endured, the cruel treatment received, the sorrowing and suffering that followed. My heart went up in prayer to God that he would remember his promises to his people in this age. I rejoice in sorrow this morning as I write these few lines. I rejoice because the



saints are again permitted to dwell in the land of Zion; I sorrow because our brethren were driven hence by a cruel mob; by so doing denying the right to others they desired for themselves. I thought of the statement, "Posterity will give us justice when we sleep together under the sod." This was addressed to the "mob." They are nearly all gone; we find here and there an isolated one, on both sides, tending speedily to the beyond. "We view the same sun" (but I hope not), "run the same course that our fathers have run." Notice the conditions that obtained then, and the conditions now, and let every saint in Zion ask this question, Will the same cause produce the same effect?

Psalms 14: 2, 7, "For the Lord looked down from heaven upon the children of men, and by his voice said unto his servants, Seek ye among the children of men, to see if there are any who do understand God. And he opened his mouth unto the Lord, and said, Behold, all these who say they are thine. . . . O that Zion were established out of heaven, the salvation of Israel. O Lord when wilt thou establish Zion?"—I. T.

How often I have desired this, to see the "salvation of Israel." The pure in heart shall inhabit Zion.

"My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion [Babylon] among the members."—D. C. 122: 1.

Evidently Zion must be purged of Babylon, or there is no inheritance. Confusion and peace are the opposite of each other. "Behold all these who say they are thine." "Except ye are one ye are none of mine." This thought comes thundering down the ages. Israel, latter-day Israel, "O hear it!" "Some have not been sufficiently willing." "The willing and obedient shall eat the good of the land." "When the wicked are cut off thou shalt see it."

These with many others, cause me to think, and that seriously too, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill of Zion?"—Ps. 15:1. Please read the next few verses in the Inspired Translation. Then read 2 Corinthians 13: 5, and if you are in the faith "blessed are ye." The vision of Bro. White, in vol. 3, No. 12, *Autumn Leaves*, should also be read; it may help some who do not understand God.

"Yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, [the tenth] according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—D. C. 101 :2.

"And I heard another voice from heaven, saying, Come out of her my people."—Rev. 18: 4.

"Gather ye my saints together, they who have made a covenant with me by sacrifice." Where? "Where the carcass is, there will

the remainder be gathered together," "who are the elect according to the covenant." "The righteous will gather; the wicked must perish."

"O Israel, O Israel, in all your abidings, Prepare for your Lord when you hear these glad tidings."

I have been laboring in the Far West district; but it is not near as far "west" as Washington; it is far east to me. I have labored in connection with Bro. W. E. Haden, a very nice companion indeed. I attended the reunion in Maysville; the first I ever attended, although I have belonged to the church since 1869. I felt thankful then am thankful now that I had such a privilege. I know there are many in Oregon and Washington that would have enjoyed such meetings. Brn. Holt and Chase have my prayers in their behalf; also all in that part of the mission. The poet has said:—

"Let us anchor our barks in the center,  
And be saved from the rocks on the shore."

That is all right; but he "that thinketh he standeth, let him take heed lest he fall." I have always understood that "we are bought with a price;" but did not know that that "Price" was in Orting. However, thank you, brother, for I know and will not soon forget my first trip with Bro. Enge to Orting. We went afoot. The saints there are dear to my soul; there are precious jewels there, and I am glad of it. I pray God's blessing upon them and all the saints of that mission. Was glad to learn that Thomas Morris, of Hail Ridge, accepted the truth; continue faithful, brother. I know Bro. Goodwin will hold his own, and not only that, but he can help others out also. Success crown your efforts, brother.

I held a discussion this month at Union Star, December 8-12. Propositions: "Do the scriptures teach that Holy Ghost baptism is the only baptism essential to salvation from sin in this age?" M. A. Hughs affirms. "Do the scriptures teach that water baptism is essential to salvation from sin in this age?" John Davis affirms.

This age business was a little out of the ordinary. The scripture says, "Let another praise thee, and not thine own mouth." Truth never lost anything. This may benefit some. His position was that the Jewish age began with Moses and ended A. D. 70, at the destruction of Jerusalem; the Christian age began at Pentecost and terminates in the end of time. He argued that the Jewish age and the Christian age had a lapse of thirty-seven years, and as long as the Jewish age lasted, seventy years A. D., baptism was necessary, but not after that period. He also took the position that all of the New Testament was written before the year 70. He got just as close to his proposition as he got to the destruction of Jerusalem, and you know just how far that was away. This is as near as I can compare it. It was age, age, *aion* (Greek) age. In order to fill up the time I ran a counter claim, taking up the dispensations. I do not question his ability as an orator or a scholar; but as a debater he made a miserable failure, if I am to judge.

In the second proposition, of course, I waded right into the water, far enough to convince some that baptism was essential to

salvation in this age. In my two last speeches I made an attack on the ages with Romans 11; by that I broke a piece, ten years, off the lap. My next was showing that John wrote his Gospel in 98. That took a chunk out of the remaining lap. Next Jeremiah 31, where the children of Israel broke the covenant. Then Zachariah 11, where God had broken his covenant with all the people, and they sold their king to the Gentiles; hence I broke it off at the cross. He made no attempt to answer it, spoke fifteen minutes, and stopped, so one of the moderators told me. So ended the debate. He was a gentleman all through the debate.

Bro. Babbitt assisted me much in the controversy. Quite a number came and welcomed me and were with me, others sent their congratulations. Truth is in this latter-day work, and so is God. I was not afraid to meet the "Goliath," but I felt my weakness. God's name be praised forever; out of weakness I was made strong.

I received, while in the tent, *Heralds* from Sr. Severance, Fairhaven, Washington; thanks. I feel to continue in the good work.

From pillar to post,

JOHN DAVIS.

LINDSEY, Pa., Dec. 15.

*Editors Herald*:—You did well in furnishing in *Herald* of November 24 that that appears on first page. The third column should be clipped and put in place for instantaneous reference by our elders till those fellows shall reproduce again the whole pollution. At Emporium, Cameron County, this State, polygamy was advocated in closing session of their conference. They have operated there about a year. It is the same flock Bro. Sheehy encountered. I exposed them in the opera hall, there, and shall here in the Methodist church which I have secured for a few efforts here. This is new territory. Am making friends. Two Utah elders, Davis and Neff, were menaced from here recently. I may not have the smoothest sailing from rumors, but will try to be wise, consistent, and faithful, and trust in God. This is thirty-seven miles south of Crenshaw.

R. ETZENHOUSER.

DECATUR, Neb., Dec. 10.

*Editors Herald*:—I arrived at this place on the evening of the 5th. We closed our meetings at Thurston, Nebraska, on the evening of the 7th, with good interest. The Lord blessed our efforts there. We had twenty-five meetings, baptized two precious souls into the kingdom, and left about six more near the door. About all they need is washing. I sold seven copies of the Book of Mormon and one Hymnal here; have promised to return as soon as I can.

When I left the home of Bro. and Sr. J. E. Butts it seemed like leaving home. They brought me to this place, a drive of thirty miles. I will commence meetings at Lake Shore branch to-night. I send you clipping from the Thurston County *Republic*, which was sent by the M. E. class leader of Thurston.

Dear saints, we are at the close of another year, and as we look back and see our mistakes, let us profit by them, and not be overcome by them again. Let us start in the new year with more strength; and I pray that we will be valiant soldiers in the army of the Lord.

Your brother in Christ,  
W. A. SMITH.

## Original Articles.

### DECEPTION'S REIGN.—PART 2. NO. 5.

BY ELDER COLUMBUS SCOTT.

THE Book of Mormon is here. It speaks of the dealings of God with his sheep of the house of Israel in ancient America. His sheep not of the fold in the land of Judah. (John 10:16.) No man living can account for its origin in any rational manner, except as accounted for by Joseph Smith and those associated with him in the bringing forth of the work. Not one of the theories so far presented by opposers of the work, for the origin of the Book of Mormon, have proven to be reasonable or consistent. Not an isolated fact has been shown to exist connected with any of their theories. Not one! Aside from the statement given by Joseph Smith as to the manner of the coming forth of that book, no account exists or can be given of its origin. That the plates should have been hid in the earth for preservation is reasonable, from the fact that at the time they were so secreted Israel in America was relapsing into barbarism. They were so found at the discovery of America in 1492 A. D. And it is a fact that barbarous people do not preserve written record, however sacred they may be. If God had taken them to heaven for safe keeping it would have required the angel's coming at the time of its restoration to bring them to earth, and the objection to new revelation would have remained.

That the descendants of Joseph of Egypt came to America anciently, and became a multitude of nations here, is in harmony with Bible prophecy. (See Gen. 48:10-20; 49:22-26; Deut. 32:7, 8; 33:13-17; Isa. 16:8; Jer. 49:30-32.) Note carefully that while Jacob prophesies that Ephraim and Manasseh were to become "a multitude of nations" "in the midst of the earth," the entire twelve tribes became but two nations—only

two nations—on the eastern continent. (Ezek. 37:22.) This point cannot be moved by the Bible; nor by all the subterfuges or sophistries of the learned of the age. Try it, ye doubters of latter-day revelation from God.

That the record of the Book of Mormon was written on golden plates is in harmony with the general custom of all civilized ancient nations. Also of Bible history. (Exodus 28:36.) As also other imperishable material, stones, brass, and copper were used by them. (Josep. vol. 6, p.132; Apocryphal writings of the Old Testament, Macc. 14.48, 49.) And besides all this the Hebrew language has been exhumed from the mounds builded by ancient Americans, in the State of Ohio, since the Book of Mormon was published, in 1830. Twelve men give their evidence to the world, men whose testimony would be received anywhere on any reasonable question, and whose testimony has never been impeached; that they saw, lifted, and handled the golden plates which contained the record of the book. They also testify that they saw and examined the engravings on the plates. Three of these men say that on a clear, bright May day, in 1829, they, in answer to humble prayer to God, and in harmony with a promise given through Joseph Smith, saw those golden plates and the engravings thereon, in the hands of the angel of God having them in charge; that they were by the angel layed on a table in their presence and sight, that they handled and hefted or lifted and examined; and that they on the same occasion heard the voice of God in the heavens above them, declaring that they had been translated by the power of God. Now so far as we have any history of those twelve witnesses and their after lives, they were upright, truthful, religious men. They never denied either their faith in the gospel of Jesus Christ, as restored to, and administered by Joseph Smith, or their testimony to the divinity of the Book of Mormon. Never! Let it be written to the credit and to the memory of these eleven witnesses to the divine authenticity of the Book of Mormon, and to the verity of the restoration of the everlasting gospel of Jesus Christ in its original simplicity, power, and

authority, by the angel of God through Joseph Smith, Oliver Cowdery and others, during the years 1827 and 1830, A. D. They stood true to their testimony, and maintained their fealty to the gospel restored, to the close of their earthly pilgrimage, and passed behind death's mystic vale in bright hope of the glory and the reward of the justified in Christ Jesus.

The fires of persecution, such as is only known by the earlier saints of this dispensation, tried their faith and courage; but their zeal never flagged, their hopes never dimmed, their glorious faith never weakened; but like a fixed star, shone on to glorious victory.

That angels should take part and joyfully minister to God's servants, in God's great and marvelous and wonderful latter-day work, is but consistent with the unchangeableness of the Deity. He dealt thus in all past dispensations of his grace and mercy. All the prophets of the past have spoken of this great work. (Acts 3:21.)

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—Heb. 1:14.

Are there no heirs of salvation in this generation? Why should the heirs of salvation object to their own ministry? Why refuse them? The man, Cornelius, in a sense a heathen, who never had known of a Savior or the gospel of his salvation, never did so wickedly; but on the other hand set a wonderful example to the Christians by gladly welcoming an angel's visit and message, and which proved his salvation! (Acts 10:1-8.) God sent his holy angels to men evidently, in "the early morning hour" dispensation of his kingdom, or in the days of Abel and Enoch and Noah. (Matt. 20:1, 2.) Abraham, Isaac, and Jacob, of "the third hour" dispensation (Matt. 20:3), were not strangers to the angels of God. (Gen. 15:2; 18.) Sarah was glad to entertain them and eat with them. (See also Gen. 22:15-18; 26:2-5; 35:9-15; Gen. 48:16; with Ps. 105:13-15.) Moses and his associate ministers, with others of "the sixth hour" dispensation (Matt. 20:5), were authorized through their ministry to do their work, and enlightened and directed by the angels of the Most High (Ex. 3; 23:20-23; Josh.

7:10-15; 1 Chron. 21:18), with evidences too numerous to refer to. Likewise did the Lord open up and institute the ninth hour dispensation of his kingdom, at three o'clock in the world's great day, at the coming of John the Baptist, and the first advent of Christ, by angelic administrations, as declared in the New Testament. (Luke 1:11-20, 26-37; 2:8-16.) Now, since it is shown to be God's method to have opened up all the past dispensations of his "kingdom" by angelic ministrations and the revelation of the Holy Ghost to his prophets, why should he change and do some other and different way in opening up the last dispensation of his government in this world, "the eleventh hour" dispensation? (Matt. 20:6-16; Luke 14:16-24; Eph. 1:9, 10.) Paul here says it is God's "good pleasure," and "his will," and his purpose to institute this final great gathering and culminating, finishing dispensation, in which the gospel will be dispensed, handed out, and administered for the last time in the history of this world. These laborers are out to invite the nations to the gospel feast "at supper time!" They labor "but one hour" ere the eventide comes!

It will be noted by all who study this lesson in Matthew, chapter twenty, that the laborers referred to are God's called, chosen, authorized ministers. Sent by him. Not by man. Directed by Jehovah by direct revelation, and not left to their own erring judgment as to when they shall begin, nor where or what they shall do. For God has not only created of one blood all men to dwell on all the face of the earth, but has "determined the times before appointed" in which man shall be privileged to seek and feel after him. (Acts 17: 26, 27.) Jesus, in the chapter in Matthew indicates these times appointed, by the "early in the morning hour," that is from Adam down to Noah; and "the third hour" or the days of the Patriarchs Abraham, Isaac, and Jacob—the nine o'clock dispensation. Also "the sixth hour," or high noon of the world's great day; and this dispensation of God's kingdom (See Ex. 19: 6) was ushered in by the commission given to Moses through the Angel of God, as recorded in Exodus, third chapter,

Moses was sent by the great "I Am," or the Immutable.

The greater portion of that dispensation was favored by direct revelation from God through angels and prophets, by visions and the revelations of the Holy Ghost. And a divinely authorized ministry was provided, that God's church or kingdom (Acts 7:38; 2 Chron. 36:15, 16) might be administered in harmony with the Father's will. But God's people then as now, "mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of God arose against his people, till there was no remedy." No balm in Gilead to heal the people for the sin of rejecting new revelation. No healing medicines among men for such a great wrong. It must be expiated for. It was for breaking God's law and rejecting the ministry sent with new revelation that Israel was carried in shameful captivity to Babylon by Nebuchadnezzar; their beloved city, Jerusalem, destroyed; their kingdom temporarily disorganized; their homes desolated; while they served, captives, in their enemy's land; while they hung their harps on the willows, and sat in tears and great anguish of spirits, and listened to the sighing of the winds, and the moving, restless ripples of the waters of the river.

What a sad condition, for man to be left to the promptings of the human mind in religious things, without the guidance of God through direct revelation!

The universal testimony of the ages is, that whenever mankind have ceased to merit present revelation from God, the results have been the same, without exception. The result was confusion, division, darkness, uncertainty, and the turning of society against each other.

This was the case at the time of the flood—at the tower of Babel—with Israel in Egypt; all along Israel's history, from the death of Moses, to their final scattering and captivity among Gentile nations at the destruction of Jerusalem by Rome, in A. D. 72. And the present divided, confused, distracted, restless condition of the religious world, who have now been groping along for the last 1,600 years without direct revelation from God, and who yet trust in the wisdom

of man, uninspired, is "an irrevocable testimony to the truth of this statement, and cannot be successfully controverted. The facts of human experience stand by us here.

The three o'clock dispensation of the kingdom of heaven is by our Savior indicated as "the ninth hour," sending of laborers into the Lord's vineyard. To those ministerial laborers Jesus said:—

The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest . . . for the laborer is worthy of his hire.—Luke 10: 2, 7.

Say ye not, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.—John 4: 35-38.

Of the divinely sent ministry, Paul said:—

For we are laborers together with God [of the church in contradistinction to the ministry he says]: Ye are God's husbandry, ye are God's building.—1 Cor. 3: 9.

These statements of Jesus and Paul are very significant, showing positively that the laborers are the ministers of God, and are authorized and sent by revelation at the time they are sent; and also, as showing that the popular sectarian idea that when a great revival, so called, is held and a great religious excitement, and numbers are excited to join the church, that "many laborers are entering the harvest of the Lord;" is false; a humbug and a gross deception, when Jesus' words are so applied by them. Also the further idea that the different "hours" referred to by Jesus, means the different periods of human life, from babyhood to their deathbed, at which they can unite with the church and be saved. They, by so interpreting the language of our Savior, construe his teaching into putting a premium on sin, by teaching that man may wait till the eleventh hour of his life, in the world, in wickedness, and then, when old, steeped in sin, and the vigor of life is gone, he joins the church, dies, goes right up to God, sits down in glory, along with Abel, Enoch, Noah, Abraham,

Isaac, Moses, and all the holy prophets., the saints and the angels of light!

But to such as have a life of opportunities to obey the truth and do not do so for the love of the truth, God says:—

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for [because] that they hated knowledge, and did not choose the fear of the Lord.—Prov. 1: 24: 29.

All Bible believers admit that in the dispensations referred to hereinbefore—each one was opened up by new revelation from God. Abel, Seth, and Enoch were commissioned of, and held communion with God. So was Noah, Abraham, and Moses; likewise, Joshua, Samuel, and the prophets. And in "the ninth hour" dispensation, angels announced the coming of John the Baptist, Jesus, and the great gospel age then ushered in upon the stage of action. The gospel was revealed anew, and the church of God was organized, the ministry was set in the church, all by direct revelation from heaven. There was no such idea advocated by the church in that dispensation that revelation from God should cease, or that the canon of scripture was full. Such an argument used then would have logically argued that God was a changeable being. For he had at that time been revealing his will to his people for a period of four thousand years. And to stop revealing himself then, unless his people had forfeited this divine blessing by the transgression of his majestic law, would have necessitated a change in himself. God's own statement is:—

I am the Lord, I change not.—Mal. 3: 6.

And based on this eternal foundational truth, God builds his own argument in favor of being a God of present continuous revelation in these words.

Let the people be assembled; who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servants, whom I

have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I am the Lord; and beside me there is no Savior. I have declared, and have saved, and I have showed, when there was no strange God among you: therefore ye are my witnesses, saith the Lord, that am God. Yea, before the day was I am he: and there is none that can deliver out of my hands: I will work and who shall let it. . . . Behold I will do a new thing; now it shall spring forth; shall ye not know it?—Isa. 43: 9-13, 19.

Thus reasons our Father, when contrasting himself with the so-called gods who reveal nothing. Because he does reveal himself to his servants whom he chooses and sends, "therefore," says he, "ye are my witnesses." This is a peculiar statement, in that it is his own reasoning! He tells us here that he is known as the only God, because he reveals himself to his servants.

Since, therefore, God is a God of present revelation, he will introduce "the eleventh hour" dispensation and call, by revelation, as in all former dispensations of his grace.

## Conference Minutes.

### MOBILE.

Conference convened at Theodore, Alabama, December 4; J. D. Erwin president pro tem., C. I. Carpenter secretary. Branch reports received from Perseverance and Theodore. Ministry reporting: Elders J. D. Erwin and C. I. Carpenter; Priest T. W. Smith; Teachers D. Goff and D. Tillman. No reports from tent or reunion committees nor Bishop's agent. District secretary and treasurer reported: On hand from last account \$2.21; received from branches \$1.30; Paid out for district record \$2.50; report blanks 20 cents; postage 65 cents; on hand 16 cents. A motion to hold conferences every three months was lost. District officers were all sustained. Conference adjourned to meet at Three Rivers, second Saturday and Sunday in February. Preaching by Elders C. I. Carpenter and J. D. Erwin.

### SOUTHWESTERN TEXAS.

Conference met at Pipe Creek schoolhouse, Bandera County, Texas, November 26, 1897; Elder H. P. Curtis president, O. D. Johnson vice president, W. H. Davenport clerk. Ministry reporting: Elders J. A. Currie, L. L. Wight, H. P. Curtis baptized 2, W. H. Davenport; Priests J. P. Neal, W. G. Wallis; Teachers C. N. Powell, G. L. Gifford. Branch reports: Bandera 36; 2 removed. Resolved that the resolution in regard to the ordaining of officers passed at the district conference held in this district is not in harmony with the law of the church and that

therefore it should be set aside. Carried. I. P. Baggerly was elected delegate to represent the Southwestern Texas district in the next General Conference. The committee appointed to audit the account of the Bishop's agent made report: Received \$134.53; disbursed \$142.80; due agent \$8 27. Next conference to be held at the Crockett schoolhouse, in Bandera County, on the west prong of the Medina River, to begin on Friday, June 17, 1898. Preaching by Elders Wight, Johnson, and Curtis.

### FAR WEST.

Conference convened with the St. Joseph branch on Saturday and Sunday, December 11, 12; William Lewis president, I. N. White and A. W. Head assisting; C. P. Faul secretary. Bishop's agent's report: On hand and received \$373.52; paid out \$241.20; on hand \$132.32. Auditing committee, T. T. Hinderks, L. L. Babbitt, and W. E. Haden. Branch reports: St. Joseph 370; gain 5. Mt. Hope 29; gain 3. Stewartsville 137; gain 6. Pleasant Grove 89; gain 1. Alma 31; loss 7. Delano 114; gain 1. Kingston, no change. German Stewartsville, no change. DeKalb, no change. Wakenda, no change. Elders reporting: I. N. White, J. M. Terry baptized 12, R. L. Ware, A. St. Lewis, J. Davis baptized 5, T. T. Hinderks, R. Archibald, L. L. Babbitt, A. W. Head, A. Nesser, D. E. Powell, G. J. Whitehead, S. Smith, W. Lewis, B. Dice baptized 1; Priests C. Householder, W. E. Haden baptized 1; D. J. Krahl, C. Bacus, R. S. Parker; Teacher R. Garlich. A recommendation for the ordination of Bro. D. A. Frampton, of Alma branch, to the office of elder was received. The matter was referred to the missionary in charge and district [president?—Ed.], they to consider, and if wisdom directs, to so ordain. The case of Pointer vs. Burlington, Winning, *et al.*, came up for consideration. The case was referred to the general missionary in charge, all papers and records to be given, he to investigate and to advise how to proceed in the case, and report next conference. C. P. Faul was appointed tent treasurer for the conducting of tent meetings in the future. All the ministry desiring to labor in the district shall present their choice of field to J. M. Terry. The present district officers were reelected and sustained for the coming quarter. H. C. Bronson and I. N. White were the speakers. Adjourned to meet with the Stewartsville branch, time to be published by district president.

### SPRING RIVER.

District conference convened with the Blendsville branch, December 3, 1897, at 7:30 p. m.; O. P. Sutherland president, J. C. Chrestensen secretary, assisted by A. H. Herke. The following elders reported: R. M. King, A. H. Herke, W. C. Cather, R. H. Davis, W. France, S. W. Simmons, F. C. Keck, O. P. Sutherland, J. W. Thorp, J. C. Chrestensen, T. S. Hayton, W. H. Smart, W. A. Doty, J. M. Richards, T. J. Sheppard, G. L. Spencer, F. L. English; Priests G. W. Beebe, Jr., M. H. Love, G. A. Hiser, H. Richelson, J. H. Davis; Teachers E. E.

Gilbert, L. H. McCall, A. P. Free, and G. M. Hinkle. Branch reports: Columbus 49; 2 removed, 10 absent. Angola 84; gain 3, 41 absent. Blendsville 112; gain 4. Weir City 97; gain 2, 25 absent. Maysville; no change. Webb City 205; gain 2, 12 absent. Bishop's agent, J. M. Richards, reported: On hand last report \$9 05; received since \$337 60; paid out \$294.40; on hand \$52.25. Treasurer, J. C. Chrestensen, reported: On hand last report \$2 91; received since \$16.13; paid out \$9.75; on hand \$9.29. He also reported tent fund: On hand last report \$4.78; collected since \$3 55; total \$8.33. Committee on Mullen and Ross case reported no labor done. Committee continued. On motion, Pleasant View report was returned to branch for correction. The matter of dividing district was tabled. A petition to organize a branch at Galena, Kansas, was presented, and same was left in the hands of district president and missionary in charge. Conference adjourned to meet at Webb City, Missouri, March 5, 1898, 7: 30 p. m.

#### MONTANA.

Conference convened at Deer Lodge, November 6, 1897. Officers reporting: Elders G. Reese baptized 3, A. B. Moore baptized 2, J. E. Reese baptized 3, A. Christofferson, J. H. Wells, and J. T. Jemison; Priests J. Eliason, J. Emmons. Bishop's agent reported: Received since last report \$76 50; paid out \$42; on hand \$34.50. Report approved. J. E. Reese, A. Christofferson, and James Emmons were appointed to confer with R. J. Jenkins. Committee reported that the brother did not wish his license until he could comply with resolutions of last conference. Report approved. Preaching by Gomer Reese, J. E. Reese, and A. B. Moore. Adjourned to meet at Reese Creek the last Saturday and Sunday in February, 1898.

## Sunday School Associations.

#### CONVENTION NOTICES.

The Massachusetts district Sunday school association will convene in Fall River, January 8, 1898, at 7:30 p. m. A large attendance is desired, also a report from every school in district.

ORA V. HOLMES, Sec.

The Clinton, Missouri, district association will give a Sunday school entertainment at the saints' chapel in Rich Hill on the night of Thursday, January 6, 1898, and will convene for business (which will include election of officers), social, and instructive sessions on the morning of the following day. Program: At 8:30 Sunday school prayer meeting; 9:30 business. During the afternoon and night sessions interesting and instructive work along Sunday school lines will be given. We are glad to announce that General Superintendent T. A. Hougas expects to be with us, and we earnestly invite all who can arrange to be with us to come and partake of the good things the Spirit is working to provide. The various schools of the district have been

asked to furnish their respective quotas for the entertainment. We take this means of also inviting each family of scattered saints to fill one place on the program. Let your literary selections both interest and edify. Will those who understand music kindly come amply provided in that respect. Songs 183, 178, 68, 184, 59, 100, 10, 40, 118, 186, 124, and 104 (Winnowed Songs) will be selected from during the meeting. Praying that the spirit of love and peace and charitable good will may attend all the sessions,

VINA H. GOFF, Supt.  
ELLA MILLER, Asst.

## Miscellaneous Department.

### DUTIES OF THE SAINTS, BY THE BISHOP'S AGENT FOR THE CENTRAL TEXAS DISTRICT.

*To the Saints:*—I have this year endeavored to present the law of tithes and offerings to the saints and friends of the Central Texas district to the best of my ability, and attended two conferences of the district for this purpose, urging the necessity of compliance with the temporal law as well as the spiritual, and I now take this method of stirring up your pure minds in the work to the necessities of our missionary and his family who is in need of means, and of the church generally.

The members of the Church of Christ are commanded to "Live by every word that proceedeth out of the mouth of God." We can only be acceptable to him by compliance with this rule of law, and for a person to think he may be acceptable before the Lord when he has obeyed but a part of the principles of truth, and refuses to comply with that particular work in the gospel of Christ that is enjoined upon every citizen of his kingdom, is to deceive himself. In the time of the apostles it was urged that men should do this word equally with others, both by the Savior and those whom he sent out to teach, and the apostle urges the matter upon the saints in his time, instructing them that "as the Lord hath blessed everyone, so let him give." Every citizen of the kingdom has a work to perform in order that he may don the wedding garment spoken of by the Master, and the New Testament clearly teaches that unless it is put on we will not be accepted when the great feast is prepared. We put on the wedding garment by performing the works of righteousness under the law; and one of these works is, compliance with our duty in temporal matters, and the failure of which will lose to the individual so failing his robe of righteousness.

Again, it is very clearly taught that we are stewards under the law of our heavenly Father; and that we should render an account to him of our stewardship while in this life, touching the things which come into our hands. If we are found faithful in the stewardship we shall be commended; but if unfaithful we will meet with condemnation. This is fully taught by Jesus in Luke, where he instructs his disciples touching their duty in things referred to as the "mammon of un-

righteousness," or the riches of this world. After making reference to such stewardship and work, Jesus declares concerning it, "He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much."—Luke 16: 10.

Those who do not do the bidding of the Master are called slothful servants. We are further instructed in Luke not to neglect laying up for ourselves treasures in heaven, rather than devoting our time to the accumulation of this world's goods. "He that layeth up treasures for himself and is not rich towards God," is like the foolish man who said to himself, "I will pull down my barns and build greater; and there will I bestow all my fruits, and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! This night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"—Luke 12: 20-22.

Revelations of the nineteenth century to the church are in keeping with the instruction that is found in the scriptures. In 1831, it is said, "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning; this is speaking after the manner of the Lord; for verily I say, To-morrow all the proud and they that do wickedly shall be as a stubble; . . . and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day." (See Doctrine and Covenants, sec. 64, par. 5.)

In 1861, instruction to the church is again impressed upon us, and the law of tithes and offerings stated to be especially applicable. The same thought is expressed by Jesus in the 11th chapter of Luke, 42d verse. (Inspired Translation.)

It seems there is no passage of scripture that is more applicable to the church to-day in the inspired writings than the word of the Lord through the Prophet Malachi. It is not only found in the book of Malachi, in the Bible, but was repeated by the Savior to his disciples on the western continent in what is termed the "first century of the Christian Era," with the additional statement that it was "for the good of future generations." The passage in the Bible reads, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3: 8-10.

This work must be done by willing hands and hearts. Not those who are grudging, or who seek to shun the performance of duty; or give for the purpose of simply making a show of their means; or plan to get the good will of their neighbors thereby.

In the language of the Savior we are instructed to "take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven."

The giving of alms and tithes and offerings in one and the same thing. The giving of alms under the Jewish law to which Christ referred is called tithes and offerings. The Apostle Paul exhorted that, "He that giveth, let him do it with simplicity." (Romans 12: 8.) This is in keeping with Jesus' instruction as to manner of giving.

The revelations of the nineteenth century speaking of tithes and offerings say concerning the same as to manner of giving: "Behold, the Lord requireth the heart and a willing mind." (D. C., sec. 64, par. 7.)

Alma in the Book of Mormon, "Commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God."—B. of M., Mosiah, chap. 9, par. 9.

The amount required under the law to-day is the same that was required of Abraham. He is sustained by the Apostle Paul as the father of all the faithful in Christ; "if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

Abraham paid a tenth of all that he had after that he came up out of the land of Egypt. When Abraham went down into the land of Egypt, he had very little. When he came back he was rich, "in silver, and cattle, and gold." All of this was increase, and Abraham paid upon it; and it agrees with the statement of the Apostle. (Hebrews 7: 2.) Referring to Melchisedec, the keeper of the storehouse of God, or Bishop, he says: "To him also Abraham gave a tenth part of all."

The rule of Abraham was the same complied with by his grandson, the great patriarch, Jacob. He gave a tenth of the increase, or tithed himself. "And the place of this stone which I have set for a pillar, shall be the place of God's house; and of all that thou shalt give me I will surely give the tenth unto thee."—Genesis 28: 22. The fact that Jacob made the vow and the Lord blessed him under this vow, shows that this was the correct rule; for God would not have accepted a vow contrary to his law.

To begin with, all that God has blessed us with is increase; and if we have not already rendered an account to him upon this, that is our first duty, and we should pay a tenth of the same into the hands of the Bishop, or his agent. (See the law, B. of C., sec. 42, par. 8.)

After a person has paid once upon property, proper account has been rendered, and it is no longer called increase under the law. A person may make offerings in the way of consecrations: of any part of this which he

has over and above, but farther than this, the law of tithes and offerings has been complied with. After having paid upon what he has, the Bible rule is in harmony with itself all the time, and he still pays upon the increase, whatever that may be.

Seeing that it is the law of God, and remembering the fact that we claim to be his children, let us live by his words, and arise from our slumber to the performance of every duty, and let us put what belongs to God into his storehouse and try him, as he has asked us to do, and in this way ask his blessing; and not ask it when we fail to perform our part under the law.

I also call the attention of the saints to the article of the Bishop touching the necessities of Graceland College. Each district is asked to furnish ten persons at the amount of \$20 each to aid in this enterprise as a special endowment. If each district performs its work under this call, no further request is to be made in behalf of Graceland College for years at least. Shall not the saints then, in this district perform their duty under this appeal and make an effort in the interest of the educational work of the church?

If a person is unable to give the \$20, let him send the amount possible for him to do, with his name, and it will be forwarded to the Bishop and placed under the district account.

The Central Texas district should not be behind on this fund. Let us show to the church and to the world that we are ready to sacrifice for the good of the work and aid in every undertaking that is required to save our young people from the spirit and vices of "Mystery Babylon."

I hope to hear from every member in the district within the next sixty days upon these two important works. First: Tithes and offerings under the law. Second: Such contributions as each is able to make for the benefit of the college. If it is only one half dime, or one dollar, send it on. Let us be men and women; saints in deed and in truth, and show what our district can do in aid of the work of the Lord. Very respectfully yours,

E. BATES, Bishop's Agent.

DURANGO, Texas, December 5, 1897.

#### SPECIAL NOTICE.

By action of the last General Conference the fiscal year in church work ends with the month of December, instead of March, as heretofore.

It is therefore necessary that Herald Office accounts be remitted for by the close of December, that the books may be balanced, and examined by the committee appointed by the conference.

Please favor us with early and full remittances of *Herald*, *Leaves*, *Hope*, and other subscriptions, also of book accounts.

FRANK CRILEY,  
Business Manager Herald Office.

#### PASTORAL.

The saints of Northeastern Missouri district are hereby informed that I have been

released from the Ohio mission by Apostle G. T. Griffiths, missionary in charge, by request of Apostle I. N. White, and consulting with Bishop E. L. Kelley, deem it wisdom for me to labor in Missouri till April session of conference. I, therefore, being appointed in charge of Northeastern Missouri district by Bro. I. N. White, missionary in charge, would say, I shall be ready to visit you by the first of January. Anyone knowing of where my services are needed, address me.

J. C. FOSS.

INDEPENDENCE, Missouri.

#### BORN.

HOLBEN.—Children blessed by Elder C. Derry, June 10, 1897: Ethel Clare, born March 25, 1893, at Magnolia, Iowa. John Elson, born November 17, 1894, Magnolia, Iowa. Lois Pearl, born November 2, 1896, Raglan, Iowa. The above are children of Mr. Samuel and Sr. Mamie Holben, of Raglan Township, Harrison County, Iowa.

KILTS.—To Mr. Ambrose and Mrs. Ella Kilts, July 23, 1896, at Hannibal, Missouri, a son, and named Roy Edward. Blessed at Hannibal, Missouri, November 19, 1897, by Elder J. A. Tanner.

POST.—At Davis City, Iowa, October 14, 1897, to Bro. John H. and Sr. Adiene Post, a son; named Rexford Van Buren, and blessed November 21, by Elders H. A. Stebbins and Eli Hayer.

BEEBE.—Near Spickards, Missouri, May 13, 1897, to Bro. Myron F. and Sr. Laura Beebe, a golden treasure. They named her Alta May, in which name she was blessed, the first babe in the new church, November 28, by Elder J. M. Terry.

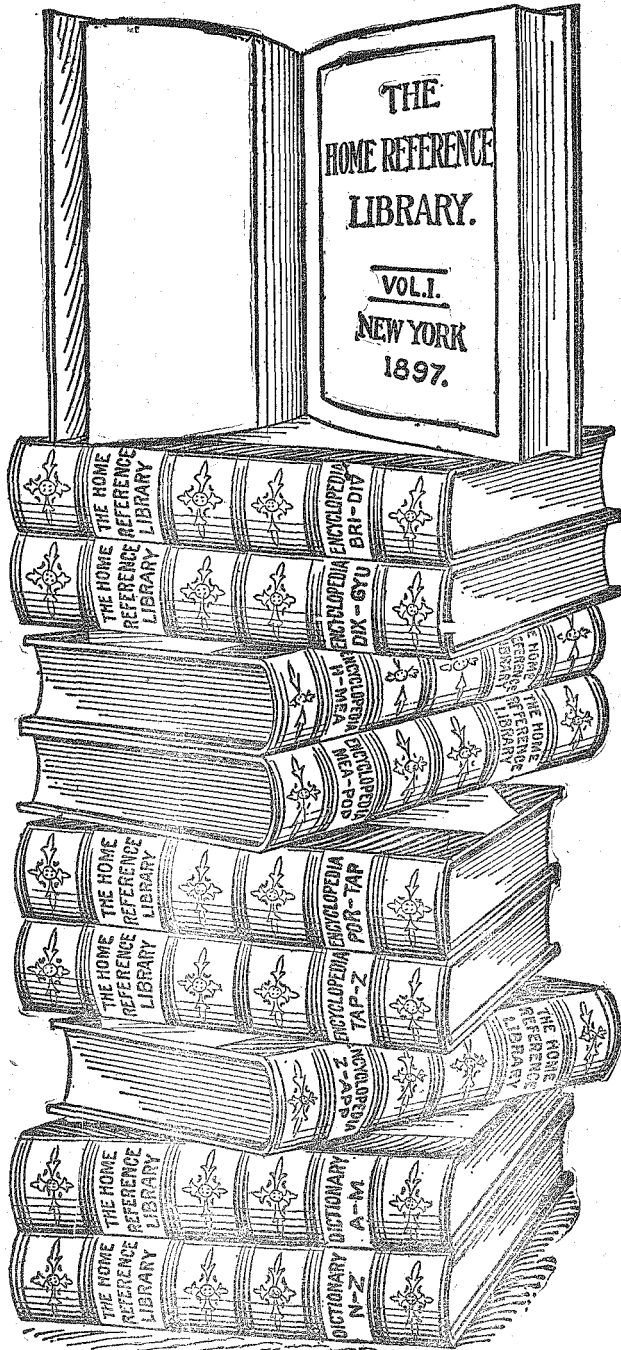
SWEETMAN.—Sarah Vivian, a sweet babe, was born to Bro. George and Sr. Roie Sweetman, March 23, 1897, in Grundy County, Missouri. Blessed at the Mount Hope church, Grundy County, Missouri, November 28, by Elder J. M. Terry. May she be faithful, like Sarah of old, and be Vivian (lively) in doing right and have the love for truth that her uncle Isaac has.

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**J. F. ELDER,**  
Gen. Pass. Agent.

**A. C. GOODRICH,**  
Vice Pres. and Gen. M'n'gr.



# THE SAINTS' HERALD.

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## LESSONS OF THE WESTMINSTER ASSEMBLY CELEBRATION.

IN connection with the recent celebration by the Presbyterians of the two hundred and fiftieth anniversary of the Westminster Assembly and the adoption of the Westminster Confession of Faith, it is interesting to note what the religious papers representative of churches other than the Presbyterian have to say in regard to the meaning and significance of the event. The occasion calls forth from *The Examiner* (Baptist, New York) the following comment:—

“It has been said of the men who formed that Assembly [the Westminster] that ‘the Christian world since the days of the apostles never had a synod of more excellent divines.’ It is certain that their work has exerted a potent influence upon the development of the world. It has made for liberty, civil and religious, for constitutional government, and for the dignity and worth of the individual. Next to the Bible, the Westminster Catechism has probably had more influence than any other book in shaping the religious sentiment of the present day. Although there is a large and powerful faction in the church which is anxious to have the standards revised, the old creed is held sacred by the majority of the 12,000,000 adherents of Presbyterianism, and its hold upon them is almost as powerful as at any time since its adoption.”

*The Churchman* (Protestant Episcopal, New York) has this to say:—

“The celebration of the Assembly's anniversary teaches many lessons, but none more forcibly or profitably than this, that the center of religious interest changes from age to age. Two hundred and fifty years ago the questions which seemed supreme and imperative were those which had to do with ecclesiastical government and with the doctrine of predestination. Most people felt that upon the right understanding of these matters depended not only the welfare of the church, but the everlasting destiny of the individual. The preacher found them suggested in every text. Last Sunday there were not a hundred sermons delivered upon either of these subjects in all the pulpits of Christendom.

“The theme of present preaching is the relation of the Christian religion to life. What the preacher wants is to minister as best he can to the better life of men as they live it day by day, to give help in the meeting of temptation, to awaken people to their opportunities, to assist in the solution of practical problems. That, we feel, is a real advance upon the positions of the Assembly. It may be that we are misled, as men have been before, by the exaggerations of perspective, and that the present is not after all so much better than the past; but it does seem plain that an interest in the great task of making the world happier and better and nearer to the ideal of the gospel is more in accord with the life and spirit of Jesus Christ than an interest in the distinction between sublapsarianism and supralapsarianism.”

In *The Outlook* (undenom.) the subject of “The Westminster Confession” is treated editorially from the point of view of the Higher Critics. It does not desire to be numbered among those who regard this Confession as “a perversion of truth and an obstruction of human progress,” nor among those “who regard it with reverence as the supreme and final utterance of the Christian Church respecting the verities of Christian doctrine.” It would view it rather from the point of view of “one who believes in hu-

man progress, believes that every stage in human destiny is an improvement on that which has preceded, and is a preparation for greater improvements that are to follow.” Proceeding on this line of thought *The Outlook* says:—

“We can understand the state of mind of one who regards Christian revelation as a finished product given complete from the hand of God to man. We can also understand the state of mind of those who regard Christian revelation as progressive; as, to use Christ's own simile, a seed planted in the soil and germinating and growing to maturity. But we confess ourselves unable to understand the state of mind of those who attempt to combine these two contradictory views; who regard, or appear to regard, the Christianity of the New Testament as a seed which did once germinate and grow, but which came to its consummation in either the Nicene Creed in the fourth century or in the Westminster Confession of Faith in the seventeenth, and can grow no more thereafter. Those who regard Christian revelation as a completed product ought to go back to find in the Sermon on the Mount the perfect Christian creed; those who regard Christianity as a seed ought to regard every creed valuable, not as a final statement of truth, but as a historic witness to the measure of truth attained and the aspect of truth perceived in the age which has produced such creed. Either of these views is self-consistent. The view which regards theology as a growth for the first four centuries of the first sixteen, with no growth thereafter, is self-destructive because inherently inconsistent.”—*The Literary Digest*, December 4, 1897.

## THE ORDINATION OF MRS. BOOTH.

AN interesting and unique ceremony was that which took place at Carnegie Hall, New York City, on a recent Monday evening, the occasion being the ordination of Mrs. Ballington Booth, of “The Volunteers of America,” as a minister of the “Gen-

eral Church of God." The ceremony of "laying on of hands" was performed by Commander Booth, assisted by the Volunteers, Brigadier-General Fielding, Col. J. G. Hallimond, and Col. J. W. Merrill. Reverend Dr. Josiah Strong, Secretary of the Evangelical Alliance and the Rev. Amory H. Bradford, D. D., of Montclair, New Jersey, were present, but not in a representative capacity. A feature of the occasion was an address by Chauncey M. Depew. Mrs. Booth gave an address on prison work, in which she said that during the last year the Volunteers had reached about ten thousand inmates of penitentiaries.

In an article commenting on this event at Carnegie Hall, the *Christian Advocate* (Methodist Episcopal, New York) says, with particular reference to the ceremony of ordination:—

"The theory of the ministry of the Congregationalists and Baptists differs greatly from that held by the Protestant Episcopal Church, the Methodist Episcopal Church, and the Presbyterian Church; also from that held by the Lutheran churches. The Baptists and the Congregationalists attach comparatively little importance to the distinction between the ministry and the laity. Mr. Spurgeon was never ordained, and used to say, 'I thank God that no man ever laid his empty hands on my empty head.' We are informed by an eminent Baptist clergyman that in this country laying on of hands in the ordination is generally omitted. Our readers will remember the extraordinary difficulties which attended the baptism of Miss Smiley, and her admission to the pulpits of Brooklyn and elsewhere. The Congregational theory does not invest the minister with any special governing power. Nor has he any more influence in the Baptist Church as a governor than any member of the church, except as he derives it from his personal character. He votes with the rest in deciding any question submitted to the church, and has but one vote.

"The theory of the local Congregational and Baptist churches is that the center of power is in the church itself. No church has any legal jurisdiction over any other church; its powers extend entirely to its fellowship, and to admission into the associations.

Mrs. Booth cannot be qualified by

any such ordination as this to take part in the administration of the holy communion in any church which restricts the consecration of the elements and their administration to the ministry, and the ministry to men. Perhaps the Volunteers will develop into a regularly defined Christian sect, as may the regular Salvation Army. In this case, like others, they will be compelled to derive their resources chiefly from their own members. One sect more or less makes little or no difference, as the census of 1890 shows one hundred and forty-three religious denominations in the United States, of which about one hundred and thirty are Christian in name, and since that census was compiled several new sects have been started."—*Literary Digest*, December 18, 1897.

TALKS ON DOCTRINE AND CREED.

AT Washington Park Congregational Church yesterday morning the Rev. William E. Danforth took as his theme, "Difficulties about doctrine and creed." His text was: "If any man will to do his will he shall know of the doctrine whether it be of God." Among other things he said:—

"To many minds of the present day the word 'doctrine' has a grating sound. The popular idea of doctrine, mildly expressed, signifies something to make people uncomfortable, like the cold chill from a musty cloister of the twelfth century.

"We may know that when Christ used the word it was with no such suggestion. In the sense that Jesus used it 'doctrine' means a translucent teaching arising out of an eternal truth.

"As no man can consider a truth without forming some kind of doctrine, so none of us thinks seriously about any fact without having some sort of creed in connection. The error of the past was that certain men built up systems and miscalled them creeds, when they were not creeds at all, for they never penetrated the mind and heart. A doctrine or creed which does not get inside the man has no place in the economy of life.

"The Jews were eminent specialists in doctrines, so minute as to defy a magnifying glass to discover their worth in terms of truth, but Jesus told them that the way to discover the validity of doctrine was to begin putting it into action to see what results it produced.

"To all hearts which are sick of shams and long to know the truth about these things, the advice of Jesus is to set about living out faith, hope, and love. It is thus that a man's beliefs begin to grow vivid to him, for frauds cannot stand the strain of practical working."—*Tribune*.

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# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH, } CORRESPONDING EDITORS.  
JOSEPH LUFF, }

LAMONI, IOWA, DEC. 29, 1897.

### THE EDITOR ABROAD.

FROM Fayette City I returned to Pittsburg, on Monday, December 5, having spent a profitable day at that place. Found the usual correspondence for the Editor and President awaiting attention. Spent the week busily catching up, and visiting, attending the weekly Wednesday evening prayer service, which was fairly spiritual; Brn. D. L. Shinn and Jacob Reese presiding.

The Hall, No. 67 Fourth Avenue, while centrally located, is not in an attractive quarter; for, though central, it is in an entirely business portion of the city, where few will come unless specially interested, which most of strangers are not. Enjoyed the meeting. The saints have in contemplation the building of a church, and have what is called an Auxiliary Aid Society, the object of which is to secure means to build with. The branch, though numbering somewhere near two hundred, is not strong financially; yet no branch in the church has a better record for the helping hand than Pittsburg, that we are aware of.

On Friday evening Bro. Ralph G. Smith, knowing what a soul for music the Editor had, took him to hear a symphony concert, by Pittsburg Orchestra Company, Mr. Fred Archer, conductor. It was held in the hall given the city by Mr. Andrew Carnegie, and for which beneficence he is more or less abused by some. The music was "classical," but very excellent. The Editor thoroughly enjoyed the splendid treat.

On Saturday, the 11th, the Editor went to Wheeling, West Virginia, that plucky half of the Old Dominion that refused to secede and stayed in the Union of States.

Brn. L. D. Ullom and Francis Ebeling met us at the train, and in a few minutes we were at the residence of Bro. Albert Smith, another of the peculiar tribe of which, once on a time there was not one to be found in all the land of Israel. See the Bible account of preparations to build the Temple, and note where the men came from. Bro. Smith is a worker in the steel or iron mills in Benwood opposite Bellaire, Ohio.

On Sunday the saints met at 10:30 in Sunday school, at eleven the Editor occupied the stand, with a good audience in attendance. At 2:30 a testimony and prayer service was held, which was much enjoyed by all, seemingly. At 7:30 the Editor spoke to a room full of interested auditors, from the subject, Why should a man join the Christian church?

The effort was continued on Monday evening; when, the Tuesday evening being occupied by the Sunday school workers of the branch, the effort came to an end at Wheeling.

From Wheeling to Irondale, in Jefferson County, Ohio, is but a short ride; and the Editor took it in company with Bro. Francis Ebeling, a young and growing missionary at work in the Pittsburg district, resident at Benwood.

Bro. David Lewis, resides at Irondale, and was down the Ohio at Wheeling, Sunday, and secured a promise for Wednesday night at that tin plate town. Bro. Adolphus Edwards, a young and energetic Welshman, from the old country a couple of years, made himself a committee of one, and interviewing Rev. William Powell, of the M. E. Church, succeeded in getting the church building for the evening, and at 7:30 we faced a fair audience. The room was large, but there were a good number present to whom we told the gospel story, from our standing point. At the close Rev. Powell stated to us that if we came that way again we would be welcome to the church for services, and at parting bade us "God be with you." To this

we responded, "Peace be unto you."

At Irondale there are only Bro. David Lewis and wife, Bro. Albert Logsdon and wife, Bro. William Lewis and wife, and Bro. Adolphus Edwards and Sr. Anna. But this is a host, for they are united and earnest and helpful. Bro. Edwards is an elder, and had charge of the meeting, opened by prayer and read the hymns, in a very creditable manner. They have lately hired a hall and begun holding services. We left Bro. Ebeling to continue the effort.

By the kindness of Bro. Edwards, Bro. Ebeling, self, and Sr. Anna visited the tin mill, where the steel is rolled into sheets, polished, cut into required sizes, tinned, trimmed, and put up in boxes. Some four hundred hands are employed, a number being women. We followed the steel plate from the half inch thick plate to the thinnest steel sheet; saw the constant transformation, till the sheets of tin lay in boxes to the number of one hundred and twelve sheets per box, ready for the tinsmith and the roofer. It is easy enough, if one only sees it passing through the various processes.

At Wheeling and Benwood there is a branch some two hundred strong, with an excellent prospect for good. A movement has been lately started to secure grounds and build a church in a more suitable location than the one now used. One is selected and as soon as means can be raised the work will go forward. The committee are L. D. Ullom, Sr. Mollie Brewster, Albert Smith, O. J. Tary, Bro. Serig, and Joseph Ebeling, we believe; a strong committee. We hope the effort will be a success; the branch needs a better location than the one now occupied.

The people of the branch are very hospitable. They are noted for setting good tables of good things, and we partly believe it; for by especial invitation we partook of the good cheer of Brn. O. J. Tary, Joseph Ebeling, Mother Ebeling, Sr. Mollie Brewster, Albert Smith, Bro. Fryman, Bro. Sutton, and Doctor Eskey,

of Wheeling, all in four days. During our stay we were in or through Benwood, North Wheeling, Wheeling, Aetnaville, Bridgeport, on the West Virginia side; Martin's Ferry, Bridgeport, West Wheeling, and Bellaire on the Ohio side, and had crossed the Ohio River twice by Ferry.

Wheeling is a city of 40,000 inhabitants, is seven miles long and about one half mile wide, on an average, a regular string of a town strung on an electric street railway line running parallel with the river, which here runs south. There are mills and mills, steel, iron, coke ovens, smelters, potteries, pipe mills, all sorts of mills, where many hundreds of men find work, toil, and the means for daily food.

The branch is in charge of Bro. L. D. Ullom, and is made up of a band of earnest, very earnest people, rich in faith though they are toilers.

Dr. Leonard Eskey is the physician who attended Bro. Josiah Ells in his last sickness. At his request Brn. Albert Smith, F. J. Ebeling and self visited him Monday forenoon, December 13, and had a visit, a dinner, and some excellent music by the daughter of his hospital housekeeper after dinner. The Doctor has a remarkably lively recollection of the last scenes of Bro. Ells' life, and frankly stated to us that Bro. Ells' passing was one of the most impressive deaths to the life of the flesh he ever witnessed. "It was the passing from this life, into the life beyond, of a Christian who had no fear of death." "It was the glorious consummation of a well spent life by a strong man, strong in both body and mind." The Doctor talked of it for nearly an hour; asked many questions about the work, our numbers, hopes, gains, etc.; gave us our dinner and bade us "Good speed" at the end of a very pleasant visit.

One very pleasant incident occurred during our visit at Wheeling. We met Bro. James Craig, an old-time elder and worker; who, many years ago was an active defender of the faith and missionary, but who for reasons not now necessary to state, was estranged some seven years ago; but who was unable to get the work out of his mind. He came from his home at Bellaire, Ohio, to our Sunday services; and on Monday put in an appear-

ance at Bro. Fryman's at Martin's Ferry, where we had a long and good talk. On Wednesday morning he came to us, and stated that he had decided to seek to be reinstated by baptism. The branch will take the proper action and once more Bro. James Craig will be among the workers.

We were much and favorably impressed with Bro. Craig, never having met him before, and we feel confident he will be the means of much good, if permitted to do so, and not prevented by undue and unnecessary cavilling. We should learn the force of the advice given at Kirtland concerning men of other faiths, and as elders quit preventing those who would come.

We reached Pittsburg on Thursday, the 16th, at 1:40 p. m., and will be in the city for Sunday the 19th, thence, on the 23d, for Toronto, Ontario, enroute home.

We have had pressing invitations to visit the district under Bro. James Moler's care, and other points in Ohio and elsewhere; but the conditions do not favor our accepting them, much as we should like to, and others like to have us.

The surroundings and conditions of the work at Wheeling and Irondale seem to be encouraging, so far as we can discover.

Courage, brothers; keep the work moving; faces Zionward.

#### PRESIDENT JOSEPH SMITH AT WHEELING.

THE following item, illustrated with an engraving from a photograph of President Joseph Smith, appeared in the Wheeling, West Virginia, Sunday *News*, of December 12:—

#### LATTER DAY SAINTS.

##### AN INTERESTING EVENT AT BENWOOD TO-DAY.

The Church of Latter Day Saints will welcome its President, Reverend Joseph Smith—Early Events Recalled.

The church on Water Street, in North Benwood, of the Latter Day Saints, will be the scene to-day of two highly interesting meetings. The Rev. Joseph Smith, the founder of the sect sometimes confounded with that of the Mormon faith, will preach at eleven a. m., and 7:30 p. m. Rev. Smith is now the president of the church his father founded. He is the editor of the *Saints' Herald*, the official organ of the church, and is a man of commanding presence and great power as a speaker. His appearance here to-day is his first visit to the sect in this part

of the country, and all of the members of the church are consequently deeply interested.

In speaking of Rev. Smith and his connection with the Church of Latter Day Saints, one of his members said yesterday:—

He is the eldest son of Joseph Smith the founder of the Church Jesus Christ of Latter Day Saints, who was ruthlessly martyred by a mob at Carthage, Illinois, June 27, 1844. It is believed by many that Joseph Smith was the founder of the Mormon Church in Utah, which also claims the name of Latter Day Saints. But polygamy and other kindred evils and pernicious doctrines of the Utah Church were no part of the teaching of the church organized in 1830. After the death of their leader, Brigham Young, by boldly assuming leadership, succeeded in getting a large following to emigrate with him to Utah. There he led them into complete apostasy and in 1852 he publicly proclaimed his belief in the doctrine of polygamy. This abomination was practiced by him and his followers until prohibited by the passage of the Edmunds-Tucker bill in 1892. The passage of this law by Congress was largely due to the efforts of Joseph Smith, the present president of the Reorganized Church. The Reorganization began in 1856 [1851], among those who would not be duped to following Young, but remained true to the original faith. The present Joseph Smith was chosen president in 1860, having been designated for that position prior to the death of his father. Since then he and his collaborators have zealously sought to expose the pernicious evils of the Utah apostates and have done much toward placing the true church in its proper light before the public. He is now sixty-five years of age and his life has been one of constant activity in the interest of the church.

#### PLACE PRINCETON UNDER A BAN.

OHIO PRESBYTERIANS REFUSE THEIR SANCTION TO THE GRILLROOM AT THE NEW JERSEY UNIVERSITY.

TOLEDO, Ohio, Dec. 14.—Princeton University was placed under the ban of the Maumee Presbytery at the meeting held in this city. The grillroom at that university is the cause of all the trouble. The presbytery decided that it would not recommend that institution for patronage, although it has long been recognized as a Presbyterian school. The resolution as adopted is as follows:—

"Resolved, That the Presbytery of Maumee still stands by the declaration of the General Assembly of the Presbyterian Church that all such rooms should be abolished by the force of public sentiment acting through the strong arm of the law, and that the Presbytery of Maumee can but consider the opening of a grillroom, patronized by the students of Princeton University, an act of disloyalty to the position of many of the General Assemblies and inimical to the best interests of the students.

"This presbytery cannot recommend that educational institution to the patronage of the church and the world until the present relation to the liquor traffic be changed."

Princeton University, with Prince-

ton Theological School attachment has been censured by a number of State and local presbyteries, also by temperance organizations, because, as stated by one set of resolutions, "the Sesquicentennial Anniversary of that institution was celebrated with the use of intoxicating liquors at its banquet;" also "because we are surprised beyond measure at the news that any of the Christian professors of this honored seat of learning should have signed petitions for licenses to sell intoxicating liquors to their students."

The action of the presbyteries is based upon the following resolution adopted by the General Assembly of the Presbyterian Church:—

Those who knowingly rent their premises for the [liquor] traffic, or indorse licenses which legalize it, are reprehensible as accomplices in the guilt of the same.

Presbyterian theological seminaries have done much to roughen the sea over which that church has sailed in late years. However, the present question is not a difficult doctrinal one; such as grew out of the trial of Doctor Briggs, of Union Theological Seminary, and will probably be more satisfactorily and easily disposed of. The liquor traffic gives no quarter and should receive none. The Presbyteries are manifestly right in this instance, if they have not been correct in some other positions assumed.

#### EXTRACTS FROM LETTERS.

BRO. HENRY J. KEMP, Shenandoah, Iowa, December 21:—

Our work is moving along very nicely in this district; interest quite good in most places. I have labored in Hamburg; baptized two noble souls; prospects for future additions good. Also baptized one in Shenandoah of late. Have been quite busy, doing the best I could. Feel well in health and spirits. All are doing well at present.

Bro. C. A. Parkin, San Francisco, the 20th:—

Bro. Joseph Luff got in a good sermon last night at the Holm's mission. He commenced at eight o'clock and finished at ten. His subject in the main was baptism for the remission of sins. It was a masterly effort. We are sure much good will result. Many of Mr. Holm's followers said, "We believe that doctrine, whether Mr. Holms does or not." May God bless and prosper his cause.

#### EDITORIAL ITEMS.

WE learn from Bishop Kelley that Bro. David Dancer has deeded an-

other forty acres of land to the church for the Saints' Home farm, the second free gift of the kind made by Bro. Dancer, or eighty acres in all. This brings the Home tract out to the main road or to "Main Street," of Lamoni, and adds very greatly to the institution and its general surroundings. The Home is now the possessor of one hundred acres of some of the best land in or about the city. It is a worthy institution, and one in which Bro. Dancer has shown much practical interest from the beginning. The gift will add much to the possibilities of the Home in its beneficent work of making comfortable the aged ones who there shall seek shelter and rest in their declining days.

Pres. A. H. Smith, who has been confined to his home for the past two months, was able to be at the Sunday services on the 19th, and has since been at the Herald Office. He is yet crippled by sciatic rheumatism, but manages by driving and little walking to get about to a limited extent.

Bro. R. Etzenhouser incloses a clipping from the *Independent*, of Emporium, Pennsylvania, which defines lines of distinction between the Reorganization and the church in Utah. The *Punxsutawney News* and the *Spirit*, also insert similar items. Bro. E. has opened three new places since the 12th, and the field is widening before him. Brighamites have also been on the ground, but are being looked after. He expects to go to Clearfield, in answer to call.

Meetings held at Henderson Grove, also at Henderson, Illinois, in November and December, by Bra. J. T. Kinnaman and D. S. Holmes resulted in baptisms and conversions of others who will obey; letter from Bro. Jacob Brown, December 18.

Bro. I. N. Roberts writes from Audubon, Minnesota, late date, that he has succeeded in getting quite a number of the Norwegian people interested in the work; others, of the sectarian world, are fearing the effects resulting to their organizations where the word is preached. The truth is spreading in that field.

Correction.—The lectures delivered against the church by Elder J. B. Briney, referred to in last issue, were delivered at Moberly, Missouri, not at Higbee as erroneously stated.

Bro. John A. Robinson, of Independence, stopped over at Lamoni on Sunday the 18th inst., addressing the congregation at the evening service.

Sr. Melvina Omer, *nee* Burlison, of Vincennes, Indiana, would be pleased to hear from saints living in that vicinity.

Bro. Philemon Pement is to meet Elder H. T. Alexander, of the Christian Church, in debate, at Wheatland, Missouri, during the holidays; so writes Bro. D. C. White, who will act as moderator for Bro. Pement.

Erratum.—In HERALD, editorial, last issue, page 807, third column, third paragraph, read "sat" instead of set.

The *Omaha Bee*, of December 14, contains an account of prehistoric ruins discovered by Mr. William Niven, who narrates his experiences and finds in the *New York Herald*. A fuller and more definite account is promised the public.

According to a London dispatch to the *St. Louis Globe-Democrat* the Archbishop of Canterbury, Primate of the Church of England, has given orders to his Vicars General to issue no more licenses for the marriage of divorced persons. Inasmuch as the laws of England do not prohibit such marriages, under certain conditions, the action has created a stir in social, church, and legal circles.

The enormous sun spots which have recently become visible without the aid of a telescope are the subject of an article by Prof. G. P. Serviss in a New York paper. As to the probability of a new world having been formed he says: "While it is possible that a mass of matter has been ejected from the sun within the last week which equaled the earth in size, yet since that mass must have been in a gaseous or vaporous condition, it would not weigh a millionth part of the weight of the earth, and, as it cooled, it would rapidly contract until, instead of a thing as big as a world, it would become simply a meteor. And it is also within the range of possibility that that meteor, or some of those meteors, may reach the earth. The chances of their coming direct to the earth, however, would be very small.

Kassala, obtained by Great Britain from Italy to strengthen her hold

upon Egypt and other portions of Africa, is one of the three keys to the Soudan, the others being Dongola and Berber.

According to Cuban advices General Garcia defeated a superior Spanish force under General Pando, on the Canto River, December 14. The engagement was an important one with heavy losses on both sides.

Serious rioting at Prague, Bohemia, on the 21st; sanguinary conflicts between the Czechs and German soldiers.

Heavy frosts in California on the 19th and 20th damaged the orange and lemon crops; estimated loss, \$1,000,000.

A New York minister declined to receive money donated for charitable uses by the Tammany political organization.

New Foundland was stormswept on the 19th. Many fishing vessels were lost.

Foreign dispatches intimate that Russia and Germany have an understanding in regard to the occupation of Chinese ports and are in accord concerning the division of China, while other cablegrams deny such intention. British journals are much disturbed over the situation, and demand that England be consulted and that she share in the matter. Rumors are rife that Japan and Great Britain will act conjointly in opposing the aggressions of Russia and Germany.

Constantinople, Dec. 22.—A number of earthquakes, increasing in intensity, have occurred to day around Smyrna, Asia Minor. Already considerable damage has been done, and some persons have been killed and many injured.

St. Louis, Mo., Dec. 22.—The sleet storm of the last three days in Texas has proved to be more disastrous in its effects on the stock interests of the west and northwest portions of that State than was at first expected. Reports from 200 miles west and north of Fort Worth state that the death rate among cattle will be unprecedented, the fatality being pronounced among recent importations from Mexico and the cattle taken to the big plains country from Louisiana. In some localities fully 35 per cent of the Mexican cattle have died already.

According to a canvass made by the

organized trades of New York, 92,000 people are out of employment in that city.

A dispatch from Christiana says that the political situation in Norway and Sweden has become so critical that it is feared that Sweden will seek an occasion for armed intervention in Norway, and hopes for assistance from Emperor William.

The Brazilian and Italian governments have signed an agreement settling the incident of the killing of the Italians at Estirito Sarto last month.

Japan and China are suffering from financial stringency.

The Pope has again advocated the independence of the Papacy and restoration of its temporal rights.

London, Dec. 27.—A special dispatch from Shanghai says: It is reported that 17 British war ships are off Chemulpo, Corea, southwest of Seoul, supporting the British Consul's protest, really amounting to an ultimatum, against the king's practically yielding the government of Corea into the hands of the Russian minister. The protest is specially directed against the dismissal of McLeavy Brown, British adviser to the Corean customs, in favor of the Russian nominee. The news has produced consternation at Seoul, which is heightened by the knowledge that Japan has a fleet of 30 war ships awaiting the result of the British representation, which Japan fully supports. Japan is irritated by the arrival of Russian troops in Corea, and it is believed that she will oppose them.

"According to a dispatch from Shanghai it is reported there from reliable sources that a British force landed at Chemulpo on Saturday and caused the reinstatement of McLeavy Brown. The same dispatch refers to a native rumor that the Union Jack has been hoisted on an island in the mouth of the Yang-tse-Kiang River."

A fierce battle took place between the Cuban General Rabi, moving westward and the Spanish column led by General Seguera, recently. Both sides fought desperately, but the Spanish forces were compelled to retire. The Cubans have put to death three commissioners sent to induce submission to Spain.

## Mothers' Home Column.

EDITED BY FRANCES.

"Not only when I ask thee,  
Stand by my side;  
Not only when I seek thee,  
Near me abide;  
But when I see no danger,  
Protect me still;  
And when I wander from thee,  
Shield me from ill."

### STOP AND THINK.—NO. 2.

BY SR. ALMIRA.

OFTEN people do not give strict attention to what is being said to them, and on rehearsing it, represent it in an altogether different light than that which the speaker meant. Then another takes it up and makes a little change and so on, till every original idea is perverted, consequently public opinion is in a flame, ready to consume the innocent one.

For illustration: A young man married a woman, who claimed that she did not know how to do the many kinds of work that were presented in her new situation. This was told to his aunt, who had always been his friend, partly because of her love for him, and partly out of gratitude to his departed mother. Her heart was filled with kind emotions for him. Not one unpleasant word had ever passed between them. An acquaintance told her of the bride's inability to properly fill her position, and she out of love to her nephew and a wish to do good replied:—

"I expect to go to their house to take care of a sick friend, and I will do all I can to show her, and to help her. Probably I can give her useful instruction, in regard to her house work, and cooking as well as in sewing. And I will do it with pleasure." Her heart was filled with pleasure at the thought of conferring a blessing on her nephew and his wife. No thought of self, no thought of gain, no thought of anything but to do good. She had pleasant anticipations in regard to the new field of usefulness that was being opened up before her, till she had entered the new situation, a few weeks later, and the woman remarked:—

I don't know much about work. My mother died when I was young, and my step-mother never would show me how to work, or let me do anything but some of the hard work."

The aunt promptly and kindly, out of the abundance of her heart, replied: "I have had opportunities to learn how to do many kinds of work, and I will gladly teach you."

Before the sentence was finished the other broke in, "I know how to work as well as you do." The manner of speaking plainly said, "I don't want any of your help," and it deeply wounded the feelings of the one addressed, and besides shut off the stream of interest that was flowing in behalf of the other. Only a few days had passed, when the latter accused her new aunt of having said that she was coming there to boss her in her new home, and intended to drive her away and stay herself, saying that such a woman had told it; referring to the one to whom the

kind remark had been made a few weeks before. That misrepresentation was a counterfeit of as pure a thought as ever existed; not wholly by one, but by several. Neither one stopped to think what the result might be. It was the source, however, of much confusion and bitterness, many other similar streams running in and swelling it into a river.

We will also illustrate a case of falsehood: Nearly thirty years ago, when the first branch of the church was organized in this vicinity (the Western Maine district) the father of one of the sisters reported that if his daughter disobeyed or displeased her husband, he would take her to the shore and baptize her. This he had done seven or eight times, and it was a law in the "Mormon Church." This statement was made to the writer soon after she had joined the church, by an acquaintance whom she considered truthful. When opportunity offered she told the dear sister the story, not to make trouble, but to get the facts of the case, knowing that there must have been an untruth told by some one, although the lady said, "It must be so, for Mr. E. B. told me so, and it is right in his own family and he is a man that won't lie."

The sister replied: "She is not as well acquainted with him as I am. I have been baptized but once, and Father Gurley officiated—no! my husband." No doubt many believed that foolish report, for a man who claimed to be a Christian told it, and others of like profession passed it on, not one of them stopping to think of the ridicule and reproach which might spring therefrom.

No doubt every member of the church has had some similar experience; but we have the comforting thought that truth will eventually triumph, and consequently error must fall; and also that each will be rewarded according to his works. The writer is the only one of the four referred to that is living in the flesh. They have all tried the realities of the beyond. The dear sister has been gone from us fourteen years, and not one honest person who knew her could for a moment doubt her happiness. Every child of God has persecutions, and frequently those of our own household are the persecutors, even as in our Master's case. We who are in a distant corner of the church privileges must have less than those who labor in the front; and when we think of the mistakes, the misrepresentations, and willful lies brought against the members of the church in the early days, and all the way down to the present (could we know them all), we must think that we have had a smooth experience. O Father, give us grace to bear all things, and forgive our persecutors, for they know not what they do!

These are facts under our own observation, the second point in our own experience.

#### PRAYER UNION SUBJECTS.

##### MEMORY TEXTS FOR DECEMBER.

Thursday, Dec. 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

### "WHERE THERE'S A WILL, THERE'S A WAY."

BRO. ELMER E. JOHNSON, of Chicago, secretary of the Northern Illinois district Sunday school association, in a letter December 17, writes: "The example of the people at Shaw [Illinois.—Ed.] is commendable. They have no branch there, but the few members meet every Sunday for Sunday school, and go around among the neighbors and pick up their children and bring them to the school in their farm wagons and buggies." He further observes that "Generally, where there is enough of the will, there is some way of starting a school."

### "WORK THAT WINS."

BRO. JOHN J. BILLINSKY, of St. Louis, Missouri, writes December 17: "I go to St. Clair, Missouri, next Sunday to organize a Sunday school. Expect to start one in East St. Louis the first of the year; and so the work goes on."

This is as it should be. There are from few to many places in every district where schools could be organized, if the local or district workers would seek them out. Applications for organization seldom come to you; you must hunt them.

### HOME SUNDAY SCHOOL.

BRO. JONAS DRURY, of Brownville, Nebraska, writes, telling of a home Sunday school which they are running in the family of one of the saints. It numbers five. They use the lessons of the *Quarterly*, and the blackboard for illustrating the truths of the lessons. Such work is commendable. If all families or groups of the saints would "go and do likewise," much of the privation to them of being without church privileges would be removed. Many other families are and have been for some time running "Home Sunday schools," and find it both enjoyable and profitable. All who cannot attend a regular or public Sunday school should have a Sunday school at home.

Below is a circular letter sent to the various schools of the Fremont, Iowa, district, by the assistant district superintendent, Bro. Joseph Roberts.

#### WHAT GOD IS.

<sup>1</sup>Loving, <sup>2</sup>Merciful, <sup>3</sup>Good, and <sup>4</sup>Just.  
<sup>5</sup>Wise, <sup>6</sup>True, and <sup>7</sup>Holy; in Him is our trust.  
<sup>8</sup>Forgiving and <sup>9</sup>Faithful to erring mankind.  
<sup>10</sup>All-powerful, too, <sup>11</sup>Our Father divine.  
<sup>12</sup>Unchangeable, has been, and is, and shall be;  
 And <sup>13</sup>Perfect we find is his every decree.

Do you wish your pupils to commit in order the thirteen subjects of this quarter's work? If so hand this little verse to them. It will aid in reviewing. It will serve to impress.

## Letter Department.

CLEARWATER, Neb., Dec. 11:

*Editors Herald*.—Having been informed that Mr. D. H. Bays, in his onslaught on Mormonism, claims that Egyptian was not known at the time Martin Harris presented characters to Professor Anthon, being as I suppose one of his weapons used to wreck or annihilate whatsoever may savor of latter-day saintism, or Mormonism; and what this astute, farseeing, sagacious, vacillating gentleman may erect on the ruins thereof is certainly among the uncertainties, but we may possibly catch a glimmer of light, as this great smasher succeeds in his contemplated projects.

I herewith forward you a copy of that found in a late edition of the Oxford Bible, purporting to be a history of the Rosetta stone, which was discovered by Mr. M. Broussard, an officer employed in the great expedition of Napoleon I., which is found in the British Museum, with the Moabite stone and ninety-eight similar ones. The history and contents of each given, the inclosed being in full of that given touching the Rosetta stone.

In bonds,

JAMES CAFFALL.

#### THE ROSETTA STONE.

From time immemorial the ancient Egyptians employed as characters for their hieroglyphic writing pictures of men and animals, and natural and artificial objects; they continued to do so, with certain modifications, for some centuries after the birth of Christ. From the fifth or sixth century of our era until the beginning of the present century, the key to the decipherment of their inscriptions and writings was lost, and the only available information we have regarding them was to be gleaned from the works of classical and other early authors.

In the sixteenth century a German scholar, Kircher, attempted to decipher certain texts without success, and the same ill result attended the labors of Jablonski in the following century. Towards the end of the eighteenth century some attention was paid to the subject. Zoëga, who observing the occurrence of groups of hieroglyphic characters inclosed within ovals or cartouches, rightly conjectured that they must form some royal names.

But in 1799 the Rosetta stone was discovered by M. Broussard, an officer employed in the great expedition of Napoleon I. This stone found at Rosetta, a city near the mouth of the Nile, to which it gives its name, is of black basalt, and measures 3 feet 9 inches by 2 feet 4½ inches by 11 inches. When complete it was inscribed with about fifteen lines of hieroglyphics, thirty-two lines of the demotic, or conventional form of writing common among the laity of Egypt, and fifty-four lines of Greek. Here, then, was a bilingual inscription in Egyptian and Greek; the Greek evidently a translation of the Egyptian. The Greek text proved to be a decree promulgated in the year 195 B. C. by the priesthood assembled at Memphis, in honor

of Ptolemy V., Epiphanes king of Egypt. In recognition of his benefactions to the country, honors were to be paid to the king's statue, a yearly festival was appointed, and a copy of the decrees in hieroglyphics or the writing of the priests, and in demotic, and in Greek, was to be engraved on stone and set up in every temple of the first, second, and third orders. The stone which has now come to light had been placed in the temple near Rosetta. The extreme importance of its discovery was at once recognized; and, as soon as it was brought to England, copies of the inscription were circulated among the scholars and learned societies of Europe. The first to publish any important work on its decipherment was Akerblad, the Swede, who succeeded in ascertaining the true value of fourteen demotic characters; he was followed by Young, who in 1814 rightly interpreted six hieroglyphic alphabetic characters. At length in 1822 the French scholar, Champollion, formulated a demotic and hieroglyphic alphabet which has successfully withstood all attacks upon it, and which is practically the alphabet in use among Egyptologists to this day. Champollion was better equipped for his work than either Akerblad or Young, and to him belongs the great honor of completing the decipherment of Egyptian hieroglyphics; but the credit of discovering the alphabetic element in the demotic and hieroglyphic characters belongs to Akerblad and Young. The first clue for the reconstruction of the Egyptian alphabet was found in the names of Ptolemy and Cleopatra, which occur on the Rosetta stone, and also in a bilingual inscription on the obelisk at Philæ. With the alphabetic character thus obtained Champollion was able to spell out the names of the titles of the Greek and Roman rulers of Egypt, and thus eventually to complete the alphabet.

CENTRAL CITY, Neb., Dec 15.

*Editors Herald:*—I have just closed two nights' meetings in the Baptist church at this place; an excellent interest was manifest in the large attendance. The pastor objected to me using the church, but the deacons, majority of the trustees, and the liberal part of the membership prevailed over the pastor's influence, and I enjoyed much of the Spirit while discoursing to the people upon the restored gospel. The pastor, Rev. (?) Smith, and the pastors of the M. E. and Presbyterian churches refused to read a notice of my meetings, which has lessened the estimation of some of their leading members of them. Grandma Pemberton and her daughter, Mrs. Hastings, have rendered much assistance in securing use of the church, attendance, and a pleasant place to stop. Prospects are excellent for raising up a branch, and many requests for my return; but thought it wisdom to come when I could have the tent, and such requests I think must be satisfied.

When last I wrote I was on my way to Shelton, Nebraska, to fulfill a long-standing request to help in regulating the affairs of the branch; the district president being unable to attend to it, requested that I should.

I remained from October 13th till the 27th, finding much that needed regulating. I found a body of saints that with few exceptions were willing to comply with the counsel and instructions given. With the exception of a lingering effect resulting from difficulties running long without regulation, all is well in the vicinity of the branch. I found a hospitable, liberal-hearted body of saints, who had, because of being young in the faith and lacking understanding, fallen into difficulties, which had they been regulated at the time but little trouble would have ensued; but because of their remaining unsettled, much damage has been done to the general interests of the work.

I was at Phillips, in Bro. Peak's field, on a visit to a brother in the flesh whom I had not seen for years, and while there preached every night to large audiences in a hall secured by my brother free of cost. A good work can be done there, and the elders will find a home with my brother, John W. Mintun, who lives a few hundred yards from the town.

Visited at home while attending to some business from November 1 to 8, assisting at services of the Magnolia branch on the 7th; the Spirit's presence seemed to indicate the Lord's acceptance of the branch, and to encourage much those who were officials. It was a refreshing time from the Lord to me.

The 8th and 9th I assisted the district president, J. M. Stubbart, in the Fremont branch, which has become much weakened by removals. A few noble souls there are trying to keep afloat the banner of King Emmanuel, but under quite discouraging circumstances. I pray for them that faith and patience may be given that they may endure to the end.

Came to Cairo on the 9th, where resides a body of saints, members of the Shelton branch, who had been brought into covenant relationship principally through the labors of Bro. S. D. Payne. I found them in great need of help, and yet so situated that it was a severe task to help them as I so much desired; but with all the discouragements there came rays of hope from the heavenly Father, and I was permitted to see good results, which I hope and pray may be permanent and spread until these babes in the kingdom may become men and women of valor for their Master's cause. While there I reorganized Olive Branch Sunday school, and reestablished regular prayer services. On the 4th I came to Shelton branch, when by request I presided over their regular business meeting, at which there was selected as officials, J. W. Smith president, J. F. Lippincott priest, M. Stearley teacher, and P. Moldrup deacon; and some resolutions passed as will assist in keeping up the interest of the work among its scattered members. I remained there till the 12th, preaching and attending services each evening. The evidences are very manifest that God is much pleased with the advanced steps the saints have taken in several ways, and that if the officials labor discreetly, much good will be done; but on account of strong prejudice and unwise actions on the part of some of the

members, it will take time to reach the people with the gospel.

On Sunday the 12th I received that which to me was precious, and of much encouragement, in the shape of a letter of remembrance from the Sunday school of which Sr. Anna Light is secretary, containing a Christmas present for companion and children. May God bless the donors, bearing them witness by his Spirit of the high appreciations such tokens of remembrance are held by the lonely ones who are sacrificing that others may be blessed.

I have appointments for each night until the holidays, and work outlined till the last of the year, when I return home to look after home interests, which seems to be a necessity.

Encouraging reports come to me from the labors of Brn. W. A. Smith and Samuel Woods. The work is onward, but opposition is strong and seemingly growing stronger; but I see some things to indicate that the future will be fraught with great success, if the saints are humble and faithful. The need of humble, patient, energetic men to look after the interests of the branches, so as to free the missionaries from such work, only in the sense of missionaries, would be the greatest help the church could now receive from the hands of God. May the Lord raise up such for all the branches in this mission, is my continuous petition.

With great joy in the service of the Master, and hope for its final triumph, I am,  
J. F. MINTUN.

P. S.—Those who have requested labor will please be patient and do all they can to prepare the way for the missionary when he comes, and all will end well. I regret very much that several requests have remained unsatisfied so long, but I have done what I could with the help I have. Lord send more laborers into the vineyard.

AUDUBON, Minn., Dec. 5.

*Editors Herald:*—Our branch is in a good spiritual condition, and so far as we are able to see and understand, willing to do all we can to help the cause along.

Bro. I. N. Roberts has been with us again this fall, and we feel to thank God that he saw fit to heal him that he might be able to go on in this glorious battle for Christ. Bro. Roberts seems to be just the one for this place, and has labored hard and faithfully, sparing no means in his power to get the gospel before the people.

It has been that we could not get a church to hold meetings in, but this fall the Congregational church has been opened to us, for which we feel very thankful, and know that God will bless its members for so doing.

We are trying to build a church in this place, and the way the people outside as well as inside the church have contributed, we feel that God's hand is in the work, and hope soon to have a comfortable place in which to worship.

We have been hearing good sermons lately, delivered by Elders T. J. Martin and H. Way, in what is known as the Ochsner schoolhouse.

Dear brethren and sisters, I feel glad when



I hear the work is onward all over the world, and want to do all I can to help it on. Although I have been called to pass through hard and bitter trials, yet I am strong in the faith, and rejoice in the gospel of Christ, and want to let my light shine out to those around me, and be a saint in very deed.

Your sister,

L. M. HAWLEY.

BROOKLYN, N. Y., Dec. 7.

*Editors Herald:*—I have just returned from a visit to the Broad River saints and am pleased to say that they are doing well, growing strong in the faith and in knowledge of the truth. Elder A. E. Stone, of New Canaan, is their presiding elder, and is doing what he can to keep the work moving. He is much esteemed among the little flock. Bro. H. Buttery is the teacher of the branch and alive to the work. Julius Cabel is the deacon and is an earnest young man. Bro. Hobson, who is the priest, has moved away. He is missed very much, as he was a good worker. This little flock is being blest.

In bonds,

JOSEPH SQUIRE.

CUSTER PARK, Ill., Dec. 16.

*Editors Herald:*—The writer spent ten days in Aurora recently, very satisfactorily to himself and with some degree of profit to others he hopes. Had the pleasure of joining Bro. Adam Keck in the Sunday services held in Apollo Hall, November 28, as well as the satisfaction of meeting the resident saints of Aurora, who all seemed hopeful and firm in the latter-day message. Bro. Keck's labors in Aurora were commended and appreciated by all enjoying the benefits of his ministrations. With such local workers as Brn. Wilsey, Henley, Atkins, and Haynes, assisted by others, the prospective outlook for the future of the church is good, and the maintenance of "the unity of the Spirit in the bonds of peace," is the one essential condition necessary to give permanent success to the work in Aurora, as well as throughout the world.

Through the efforts of local brethren and the courtesy of those in charge we were permitted to occupy the pulpit of the "Emmanuel mission" on Sunday evening, the 5th, to a full house. Favorable comments at the close indicated an appreciation of the word spoken. We reached our home in the "windy city" on the 9th, and on the 10th responded to an urgent call to visit the sick near Ritchey. We were glad to find out, while in the above section, that the effort made by Bro. Houghton and the writer, in the M. E. chapel near Ritchey, last fall, was not only appreciated by the people, but that there is a strong demand for a renewal of the effort as soon as practicable. There are several fine points for missionary work to be done in those regions round about, but the open weather and muddy roads make the present time unseasonable. We stopped at Wilmington, a nice little town situated on the banks of the Kankakee River, but found the opportunities for preaching the gospel were among the "invisibles," but we hope

not "eternally" so. Preachers are against us most everywhere to a man, and they employ social ostracism, misrepresentation, and every unfair method they can against us; besides occupying an exclusive pulpit in educating the people wrongly regarding our faith and true position. But these are the men in principle and kind that the founders of these religions condemned as men of injustice, unfairness, bigotry, intolerance, and falsehood. But these sectarian sons of sectarian fathers, are practicing with high-handed effrontery the very things their fathers condemned in others. But pause! It is the other man's ox that is gored *now*. A difference, the chief characteristics of which are hypocrisy, inconsistency, and injustice.

On the 11th we procured the consent of the mayor of Coal City to publish an appointment for preaching in the city hall the following day, Sunday, the 12th, at 2:30 p. m. In the evening Bro. Dagon and I gave the Presbyterian and Methodist minister of the town written notices of the appointment requesting them to read them to their respective congregations at their services on Sunday morning. This they both promised to do, in a very polite manner of expression. Bro. Dagon attended the Presbyterian service in the morning while I went to the M. E. Church. The Presbyterian preacher, after some suspicious remarks ventured to read the notice; but the M. E. preacher failed to do as he promised. I would not venture to say he was guilty of *falsehood*, but it was doubtless a change of mind, *incidental to afterthought and reflection*. Our congregation was small in the city hall, but the interest was good, and some of the M. E. brethren said they would be pleased to have us preach in their church; but that minister's conduct and countenance froze out of my heart one chief element of hope—*expectation!*

If our church ever becomes popular and rich, will it become intolerant?

In bonds,

F. M. COOPER.

SAN ANTONIO, Tex., Dec. 13.

*Editors Herald:*—I have just closed a series of five nights lecturing on the Book of Mormon in this city. Our congregations were good and all seemed to take a lively interest in the subject as some came to me after the lectures were over and thanked me for the effort; not being members of the church, I took it as a favorable sign of an honest search for truth.

The saints of this city will meet next Friday night at their hall to devise ways and means to build a church house in San Antonio. I believe this to be a good movement for the work here, as it would give us so much better advantage to present our work to the city in a substantial way. Many people ask me where we hold our meetings, and when I tell them where it is, they do not want to go, for it is away out on the outskirts of the city, and off the car line, and hard to find. There is as much inquiry for our work in this place as any city I ever was in, and the saints have been unable to provide a suitable place for meeting.

We are about to make a final great effort to meet this demand, and I am satisfied the work will be accomplished. The friendly citizens of this cause will give us help. I think the saints can rely on our judgment in the matter. We may be quite poor as a church here, but we have got some very good "cold water disciples" down in this country.

The weather has become too cool for our Mexican work to be carried on out of doors, under our arbor, so I will go out to see Bro. Jett soon to make some arrangements for him to preach to them in a suitable house.

Your brother in bonds,

H. P. CURTIS.

No. 1325 N. Flores Street.

MUSCOGEE, Fla., Dec. 13.

*Editors Herald:*—Bro. Reeder and I are still on the move; but have to move considerably to do a little preaching, as our appointments are too many miles apart. Held a very interesting meeting at Mr. William Parish's house. On the first Sunday four gave their names for baptism—heads of families. They will be baptized the first Sunday in January. Since writing you we have baptized and confirmed two worthy souls, both young ladies. Preached once in the colored Baptist church at Point Clear, some whites in attendance. They are anxious for us to come again. Preached one sermon in the white Baptist church in Muscogee; had a very interested audience. This town is the headquarters of the great Southern States Timber and Lumber Company, containing some six or seven hundred inhabitants. We were invited here by the superintendent of the works, who is also superintendent of the Sunday school. He heard us in one discourse from the chart in Bro. N. Reeder's barn. We are also billed to preach there again the third Sunday; two discourses from the chart.

Bro. Edward Maylan, who was baptized August 10 last, through his energy, zeal, and industry, has erected a little house of worship on his father's land, some two miles from Muscogee, on a beautiful site. The building is 16x20, built of lumber, and will seat nearly one hundred people. It is made of rough lumber, except the floor. This young brother did all the work himself; no one as much as held a board for him while he nailed. Not wanting to stop his younger brother from school, he went ahead alone. He didn't have a dollar to begin with, but went to the superintendent and told him he was going to build a Latter Day Saints' church, and I think asked him if he could help him; so he gave him the sills, and told him he would sell him all the lumber he wanted on credit, and he could pay when he earned the money. Another friend I believe gave him some of the framing; so he bought the balance of the lumber, hauled it, and put the house up himself; and now he has it paid for. His father told him he had better wait till we got twenty-five or thirty members, and then build a good one; "but" says he, "that's what I want to build it for—to get the twenty-five or thirty members." The

windows are to put in yet, and the door to hang, and then it is ready for use. He now sends for *Quarterlies* and two Hymnals to start a Sunday school, furnishing the funds himself. This young brother is only eighteen years of age. His father now says he thinks he will deed him five acres of land, where his church stands and let him deed it to the church if he wants to.

Now if there is anyone who has done as much from the 6th day of April, 1830, down to the present time, who has been in the church no longer than he has, and who is no older than he is, and who has done it under such unfavorable circumstances, and without a dollar to begin with, as he did, we would like to see a note of it in the *Herald*, and would like to see the name or names of any such on record together in the history of the church.

We feel assured this young brother will make his mark in the church, if he continues as he has started out. The Lord ever bless him.

In bonds,

D. E. TUCKER.

NEW ALBANY, Ind., Dec. 15.

*Editors Herald:*—We have rented a hall for one year in this city, and Bro. M. R. Scott, Jr., is with us holding meetings. Crowds are not very large so far, owing to rainy weather; interest not overly good.

Bro. T. W. Chatburn is operating across the river in our sister city, Louisville, Kentucky. He spoke Sunday night for us. He says they are having good crowds and interest in the great tobacco city; for it is noted for its great tobacco market. I pray he may water some seed that has been sown there, and make a permanent opening.

In bonds,

J. T. SCOTT.

SCRANTON, Miss., Dec. 19.

*Editors Herald:*—Owing to yellow fever and consequent quarantine restrictions, the trial of the mob who tore down our gospel tent last September did not come off until yesterday. The jury were out but a short time, and rendered a verdict of "guilty as charged," and recommended them to the mercy of the court. Whilst the small fine of five dollars, costs, lawyers fees, etc., was no punishment commensurate with their crime, yet it was a victory for us. There are two other indictments against them, which our attorney thinks it best to bring before the grand jury, then if bills are found against them they will be tried before the circuit court, which will probably sit sometime next month.

Besides these two cases there is still another; that of the two inhuman beings who so shamefully mistreated Bro. Kelley on the public highway. There is but little doubt that in case Bro. Kelley appears against them, but what they will be indicted by the grand jury. This I consider to be about the most important case, as members of the mob have avowed that our missionaries will not be allowed to preach in the country.

We hope to come somewhere near getting justice and to have some interest aroused in our work, as through this ventilation in

court and newspapers our true position and standing is brought before the people, or a few of them at least, and although the travail incident to such persecution is distressing, yet good to some is brought forth under the Father's watchful care.

We trust to see the tent start out again next year, when the season opens for tent work, which is early down in this Gulf region, untrammelled by quarantine restrictions or lawless men, that the good for which it was intended may be accomplished. Although we know that the sacrifices made by the saints in the district will not go unrewarded, but be had in remembrance by our loving Savior, yet we naturally desire to see others blessed through the glad some sounding of the gospel trumpet under that tent purchased by the sacrifices of these saints and their friends. Will the saints everywhere kindly remember us in their prayers.

Your brother in Christ,

FRANK P. SCARCLIFF.

THACKERY, Ill., Dec. 15.

*Editors Herald:*—In our field of labor at Arrington station, where this district held the reunion, we had a very good time in the prayer and testimony and preaching meetings.

In company with Bro. C. Barmore we went to Barnhill and held two meetings. We visited with Sr. Foster of the Utah Church, but she is not in touch with the faith of that church, but is in harmony with the Josephites, as she expressed it. She desires to be baptized; will Bro. Morris or Brown, Walker or Thomas visit her.

Our next stop was at Springerton and Bungay, where we held meetings two weeks, with big crowds. The saints were strengthened and remembered the missionary financially, which was very much needed. May God bless the saints there, and may the indifferent ones remember the covenants they made to the Father and live closer to him in the future. There are many noble saints in that vicinity.

At Brownville we met Bro. Benjamin Wadkins, and found him and his wife in the faith, and glad to see us. We held five meetings at his house; the first any of our elders have preached there. We had a good crowd and some opposition from the Baptists. Was challenged for debate by one Rev. Moore; referred him to Brn. White and Slover. Baptized three at that place.

Then we went to Tunnel Hill, the birthplace of W. H. and E. L. Kelley, the home of T. C. and W. A. Kelley, and the Smith and Webb families, all related in the flesh, and all in the kingdom; we had a good time. It seems that everybody believes the gospel there, but somehow they do not come into the church. I baptized one there. At Kelley Wall, where we held twelve meetings, with big crowds, I preached the Thanksgiving sermon at Bro. Frank Kelley's school, and Bro. Barmore gave a song and recitation, all of which was well received.

Were met at Eldorado by Bro. J. T. Falkner, then four miles to his father's, Bro. Balm Falkner's, where we held two meet-

ings; attendance small, the Baptists were holding a protracted effort there. At Parrish we began meetings December 1. Bad weather hindered us, but on Saturday, Sunday, and Monday nights we had very good attendance. We enjoyed the society of the saints. May our heavenly Father bless and prosper them in all things.

At Rural Hill we held nine meetings, with some interested in the message. We were taken care of by the Davis brothers, who are holding the work up before the people. May they be blessed in their work. To-day Bro. F. M. Davis brought us to this place, but we failed to get a house to hold meetings in. We are domiciled at Bro. George Taylor's. Will remain only a short time. Bro. George has made several efforts to get the gospel before the people, but could get the house only for two or three meetings at a time. I think of returning in a week or two, to see what can be done. We desire an interest in the prayers of God's people. Wishing all the saints a merry Christmas and a happy new year, I am,

Yours in bonds,

V. D. BAGGERLEY.

PARRISH, Ill., Dec. 20.

*Editors Herald:*—Bro. G. H. Hilliard and I have lately made a tour of the branches of Southern Illinois district. This is the place where Bro. Hilliard began his ministerial work about thirty years ago. He did not get to remain with us very long; but while we were together he did all the preaching, except the writer preached once. I received much valuable instruction and counsel from him in regard to the perfect law, which advice and counsel I desire to profit by in time to come. His counsel to the saints was grand, and no one should fail to perform their duty as it was thus made plain by him. All should strive to do their duty, and remember that it is only those who live right that can have claim on God for the promised blessings. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you. All should try and set the right example at all times, in order that we can have claim on God for those blessings he has promised in his word. And until the saints learn to live according to the perfect law, the church cannot accomplish the work required according to the revelations it has received.

The Lord says that Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience if it must needs be by the things which they suffer. So if we fail to heed the admonition given in the divine law, we may expect to suffer in consequence of disobedience thereunto.

Many of our people disregard the counsel of God in regard to the use of tobacco. The Lord says in Doctrine and Covenants, section 119, to avoid the use of tobacco, and be not addicted to strong drink in any form. I trust

that all those who read the word of the Lord, as referred to above, will heed the counsel and advice given therein, that they may be workmen meet for the Master's use. One aged sister who had been using tobacco something near fifty years has lately put it away, and I trust that others may fall in line and profit by the above example.

According to the rules of the church no elder will be sustained in the field as a missionary who is guilty of using it. We are told not to be hypocrites, nor of those who make a man an offender for a word. If we break the law of God, then we are not law-abiding citizens in his kingdom. We should not be disloyal to the government of God; and remember the law of tithing is a part of the gospel law; and all those who have not yet begun to comply therewith should do so at their earliest convenience. Bring ye all the tithes into the storehouse; and he that is tithed shall not be burned at his coming. The Savior teaches us that it should not be left undone. I trust the saints where Bro. Hilliard has been laboring will heed the instructions he has given, by placing themselves in harmony with the divine law. All are called to engage in a great work; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all. But for fear my letter will occupy too much space in your paper I will remain silent here. F. M. SLOVER.

KIRKSVILLE, Mo., Dec. 20.

*Editors Herald:*—I have been doing what I can here in fireside preaching to those who visit me, and distributing tracts, and expect to appear in a four or five column article in the *Saturday Mail*, after holidays, advertising crowds it out just now. Any elders coming this way we will be glad to have them stop. Can you not send an elder here after the holidays? We will see that he is taken care of. I ask an interest in the prayers of the saints, as almost every bone in my neck and spine is out of place; adjustment is slow and painful. Breast bone and ribs are now nearly normal. In bonds,

I. N. W. COOPER.

(Dictated.)

## Original Articles.

### DECEPTION'S REIGN.—PART 2. NO. 5.

BY ELDER COLUMBUS SCOTT.

WE desire to see our way clearly as we approach this "eleventh hour" call, as indicated by Jesus. It is a matter of infinite importance to all who desire to understand the truth. The subject is one of no less importance than "the kingdom of heaven." That subject includes all that relates to the salvation of man,—from faith in God, and the atonement of Christ,

to the bliss of eternal life and glory. There was a period of time intervening the hours of calling, during which revelation from God ceased, and those periods were seasons of darkness. The reason of this was the people kept straying further and further from the divine truth, and rejecting God's commandments, choosing rather to walk in their own ways, and to follow in ways of the worldly wise, who substituted their own precepts and theologies for the knowledge and revelation of God, till they forfeited all right to his blessing and guidance.

We may go farther and state, that when such has been the case with the people, God withdrew his Spirit from them as a mark of his divine displeasure, and left them to walk in their own ways without the light of present revelation, as a divine judgment and retribution against them. And, to us, one of the strongest things related to religious subjects is, Bible readers do not see this! Let us see if this is true.

To those who turned away from God under the early morning call or dispensation, God said:—

My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years.—Gen. 6: 3.

Here we see that because the wickedness of the people was great, and the imaginations of their hearts evil only continually, God withdrew the spirit of revelation from among them. Noah was a prophet, a revelator, "a preacher of righteousness," (2 Peter 2: 5), and although "the long-suffering of God waited in the days of Noah" (1 Peter 3: 20), the people repented not, and so the light of the spirit of revelation was withdrawn, and they left to be destroyed.

Of those to whom the new revelation and commission of the third hour call was sent, and who finally rejected it; God said:—

But in the fourth generation they [Abraham's seed] shall come hither again: for the iniquity of the Amorites is not yet full.—Gen. 15: 16.

Where no law is, sin is not imputed. But the gospel of salvation through Christ, the seed of Abraham, was preached in those days. We read what Paul says:—

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, say-

ing, In thee shall all nations be blessed. . . . He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.—Gal. 3: 8, 16.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Peter, Acts 4: 12.

Salvation through the gospel of Christ is what Paul and Peter preached. And Paul declares it was preached thus in Abraham's days. Of the missionary work done by Abraham, Isaac, and Jacob, under the commission of the "third hour" call, David says:—

When they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong: yea, he reproved kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm.—Ps. 105: 13-15.

God does not constitute men "prophets" and anoint them to travel among the nations just for their health! just to be gentlemen of leisure! No. Those great prophets and patriarchs proclaimed the gladsome news of salvation to the nations of their day through a coming Redeemer. But the descendants of those nations, the Amorites and others, would reject the divine law and message, and bring upon themselves the condemnation of heaven, as the Deity informed his friend, Abraham, "For the iniquity of the Amorites is not yet full." So that when the children of Israel emigrated to Egypt, the light of divine continued revelation was withdrawn from among them, and they ultimately fought against God, to their utter destruction off the earth.

Concerning those who lived after the "sixth hour" call, and to whom the gospel was proclaimed, and who rejected it, and would not believe it (Heb. 4: 2), and rejected the word of the Lord, slew his prophets, "and misused his prophets" (see 2 Chron. 36: 14-16), till there was no remedy, God denounced his judgment against them thus:—

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest unto me: seeing thou hast forgotten the law of thy God, I will also forget thy children.—Hosea 4: 6.

This prophecy has been in process of fulfillment for more than eighteen hundred years; and they, (the Jews) will remain thus rejected of God until they become willing to let God

deal with them by new revelation through living prophets, holy men, and angels.

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.—Hosea 3: 4, 5.

Israel was led astray from God by false teachers, who taught them to reject present revelation, and to believe only in the prophets of previous ages. (John 45: 47; Matt. 23: 29-33), while rejecting the living ones,—and for this grievous doctrine and sin, which led them to reject their Savior, God has since fulfilled this judgment of heavenly wrath upon them.

Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.—Micah 3: 6, 7.

After the introduction of the "Ninth hour" dispensation of the kingdom of God by angels, John the Baptist, Jesus Christ, and the apostles and prophets, near nineteen hundred years ago, all of whom were authorized and directed in the work of reestablishing the kingdom or church by direct continued revelation,—history began to repeat itself. The saints of New Testament days began to reject continued revelation in days of the apostles, for, to such Paul wrote:—

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Eph. 4: 30.

Quench not the Spirit. Despise not prophesyings.—1 Thess. 5: 19, 20.

But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak in tongues.

Follow after charity, and desire spiritual gifts.—1 Cor. 14: 1, 38, 39.

And yet later along down the age, God said to the church:—

He that hath an ear, let him hear what the Spirit saith unto the church.—Rev. 3: 13.

And is it not strange, that from the day the Lord gave these admonitions till now, the great professed Christian world have never paid any attention to them! But to this day they go right along in direct opposition to them, saying to the people, "There is

to be no more revelation from God,—the canon of scripture is full." "God has long since ceased to reveal himself to men." This is precisely the position occupied by the Pharisees and hypocrites of old, who rejected Jesus with new revelation, saying:—

We know that God spake to Moses: but as for this fellow, we know not from whence he is.—John 9: 29.

God has long since ceased to reveal himself to the self-exalted proud professed world,—long ages ago,—but it was not because he has changed right about, and ceased to be a God of present revelation,—not because he respected his children anciently more than now; but because the deniers of new revelation have departed from the narrow way, and forfeited the right to present revelation, just as the Jews before them had done. They have broken the gospel covenant, as prophets foretold they would. They have taught "perverse things to draw away disciples after them," as was foretold by the Apostle Paul:—

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.—Acts 20: 29, 30.

False teachers have entered in among the church, brought in damnable heresies, denying the Lord that bought them, by denying that he continues that give revelation to his people when needed, and many have followed their pernicious ways, by reason of whom the way of truth has been evil spoken of; and through covetousness have made merchandise of the people, and are still doing so, by turning their religious institutions into money making enterprises to enrich a few "presumptuous," "self-willed" preachers, while their deluded followers, many of them, follow along in blindness and poverty.

They speak "evil of the things they understand not," being natural-minded, and sensual; being greedy of reward, beguiling unstable souls, the way of truth they have not known. Their great swelling words of boasting of their being representatives of churches that number their millions, by which they mock the narrow way that so few find; as though numbers and popularity were tests of the truth and the right, urge them on to a

judgment that lingereth not, and to a damnation that slumbereth not, for they shall utterly perish.

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.—Jude 11. (2 Peter, chapter 2.)

Reader, all this change in the religious world has come about since revelation from heaven ceased, soon after the days of Paul, and Peter, and Jude. We now see their prophetic statements have been, and are being fulfilled. And the condition of things in the popular religious world will continue to grow worse till Babylon becomes the hold of every foul spirit, and the cage of every unclean and hateful bird. Rev. 18: 2.

But in the midst of all the divided, contending, dark and confused state of religious affairs now existing, there are good, well meaning, honest but misguided people. Many of them desire the light of truth. For all such, the "eleventh hour" call or dispensation of the kingdom of God is now instituted, and has been for the last sixty years and over. We are living in the day of the downfall of "great Babylon," and that due warning may be given, and honest seekers after the way of life be placed upon their watch tower, and invited to safety from darkness and woe in Babylon's fall, a voice is heard by the waiting ones, saying:—

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.—Rev. 18: 4, 5.

And should you be inclined to inquire what the plagues of Babylon are, the answer comes, replying, "Death, mourning, and famine." (Verse 8.) This surely is characteristic of these days!

The character of this voice heard from heaven, just prior to Babylon's great fall, is further indicated by the prophetic statement of the Revelator in these words:—

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

And the time when this wondrous, startling event was to enter upon its fulfillment, is indicated by these words following:—

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.—Rev. 14:8.

The last great divine commission, then, given to men to go to the nations and administer the gospel, is restored through the medium of an holy angel. The voice heard from heaven, calling on honest men and women to come out from the religious confusion, and come forth and accept of the gospel unmixed with the contradictory doctrines and the deceptive precepts of men, is conveyed "from heaven," from God, by a messenger of light from the realms of glory! This is God's way of solving the greatest problem of the age. Uninspired, humanly learned man says, No. Revelation from God is hereby opened to men, as foretold in the Bible. God acts like himself. Not as man dictates.

The angel comes, not with a new gospel. There is but one gospel designed of God to save men. But one "way" that leadeth unto life. (Matt. 7:13.) Whatever that one way consisted of nineteen hundred years ago, it is the same now. It is "Jesus Christ the same, yesterday, to-day, and forever." Hence, no need to be "carried about with diverse and strange doctrines."—Heb. 13:8, 9.

In the foregoing prophetic utterances we have the introductory stage of "the restitution of all things spoken of by all the holy prophets" set forth. The divine administrative authority of the kingdom of God and its laws and ordinances being restored by divine interposition; the gospel, the "seed of the kingdom," the word of God which is "spirit" and "life," is being proclaimed to the nations with authority. Men, therefore, have no need now to impose themselves and their Babylonish theologies, contradictory and deceptive, on men any longer.

It was this wonderful work; to be introduced in the last days by an holy angel, that Jesus was directing the attention of his apostles to, when answering their sweeping interrogation,—"What shall be the sign of thy com-

ing; and the end of the world," when he answered:—

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:3, 14.

Jesus here predicts a great and mighty work to be done among all nations—a great concluding act and work of God's directing, to conclude the history of this world. How like our Father this is. How like his dealings with the antediluvians in Noah's day, just before the destruction of man by the flood. Jesus tells us that as it was then, "so shall it be in the days of the coming of the Son of man." By the special commission of prophets and divinely inspired preachers was the world then warned. (Matt. 24:38.) Some have been deceived into the idea by our modern uninspired, unauthorized teachers, that to print the Bible and translate it into the various languages of earth, and send it among the nations to be read by them, and accepted as interpreted by the contradictory human creeds, accompanied with tracts, and man-sent missionaries, to inculcate their varied and contradictory opinions, is the fulfillment of the foregoing great prophecy of our Lord. But that idea is a deception. It is in reality but further extending the influences of the wine from the cup seen by John, in the hand of mystery Babylon, and God's design in sending "the everlasting gospel," "the gospel of the kingdom," and authorizing men to preach and administer it, in "the eleventh hour" dispensation, is to counteract the work being done by the creeds as far as it can possibly be done, and save all who will from their influences so blinding and confusing. Jesus did not require the ancient apostles to put the Bible into the various languages of the earth, write tracts, and send them forth to all nations as interpretations of contradictory creeds and confessions of faith, as a fulfillment the command to them to go "into all the world and preach the gospel to every creature." Were the creeds and religious confessions and catechisms all destroyed, and the Bible translated into the languages, put into the hands of a divinely called and authorized ministry as they go to the nations to PREACH the gospel "as

a witness," as Jesus says shall be done, they would no doubt greatly aid those ministers in their work. But to read the Bible and creeds is not being preached to. To preach or testify "the gospel of the grace of God," is altogether a different thing from having a record of it read. To preach the gospel is an official work, as well as the administration of its rites and divinely appointed ordinances, and building up the kingdom.

The dissemination and defense of creeds or the advocacy of diverse and contradictory theologies, is not preaching the gospel, or building up the church or kingdom of God. In the very nature of the case, God, who has always, when speaking of division among his children, has always condemned it; would not authorize men to go to the nations and establish creeds, theologies, and divided religions. If Bible readers and believers could see this great truth, they could easily see why it is necessary, in God's economy, to again call men to declare the gospel as a witness to all nations, build up the kingdom, and gather the honest hearted out of Babylon; that they may be united in the "one faith," be all baptized into the "one body," in water and the "one Spirit," and worship the Lord "with one consent," as teaches Paul; and the ancient prophet. (Eph. 4:1-6; Zeph. 3:8, 9.)

#### THE ELEVENTH HOUR CALL.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, "Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last:

for many be called, but few chosen.—Matt. 20: 6-16.

The eleventh hour call of a ministry to prune the Lord's vineyard for the last time, is just one hour prior to the even time. "The even" is the time to reward the laborers. "The even" is the end of the world. Jesus then comes to reward. He brings the reward with him. Paul looked forward to the coming of Jesus to raise the dead, and reward them. He wrote:—

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—2 Tim. 4: 8.

And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be.—Rev. 22: 12.

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matt. 16: 27.

But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.—Luke 14: 13, 14.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.—1 Cor. 15: 22, 23.

These New Testament statements show beyond cavil the time of the reward of God's children, including the laborers in the vineyard. It is at our Savior's second coming, when all the dead saints are made alive by the glorious resurrection. This is the even. And having determined this beyond question, we return to the great events connected with God's work about one hour anterior to this time, when the heavens are again opened, as in former dispensations of the kingdom of heaven, and lo! a holy angel is sent to men to endow them with authority from God to minister again the gospel as in days of old. And as in other dispensations it was said, so now the divine mandate goes forth, "Go ye also into the vineyard." "The harvest is the end of the world."

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.—Matt. 13: 30.

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come [before Jesus comes the second time], and restore all things.—Matt. 17: 10, 11.

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.—Eph. 1: 9, 10.

Under this head many more Bible evidences might be adduced supportive of the truthfulness of the claims hereby made. That here in the days of the downfall of mystery Babylon, "In the time of the harvest," of the "end of the world," the restitution should be introduced by a prophet, an Elias, that God will call men by revelation in the eleventh hour, or one hour before the end of the world, to labor in the vineyard, or proclaim the gospel of Jesus Christ "as a witness to all nations."

Reader, you have read and heard of the patriarchal dispensations, of both before and after the flood, of the Mosaic or Israelitish dispensations; also of the ninth hour, or the dispensation of the gospel, introduced by John Baptist, Jesus and the apostles; and how all those dispensations were introduced and carried on for a time at least, by revelation from heaven. How the ministry were called by revelation direct to them from heaven. But are you now prepared to accept in good faith the eleventh hour call, the "dispensation of the fullness of times," as predicted by the great apostle to the Gentiles; the great and last dispensation of God this side the second glorious coming of our Savior, to raise the dead and reward mankind? The dispensation in which God proposes to gather in one, all in Christ, not only all in heaven, but those on earth!

Whether you are prepared or not, whether you believe it or not, it is "the mystery of his will,"—God's will,—mark you, to do this. It is not only his pleasure to so bring to pass, but his "good pleasure," for he has purposed it, says Paul, and who will stay the purpose of Jehovah?

The present confused condition of the world requires this divine interposition to lead honest hearts out of the confusion. The religiously divided state of society demands it. The great uncertainty that characterizes the efforts of contending religious leaders demands it. The cold formality and spiritless deadness of religious forms

of to-day cause our hearts to wait for light and revelation from God now!

Should the inquiry arise in your heart, while pondering deception's great reign in the world, and the desire to walk into the light should seize your anxious soul to find the right, come and investigate the gospel of Jesus as preached by the elders of the Reorganized Church of Jesus Christ of Latter Day Saints. They will be glad to converse on this infinitely important subject,—the gospel now restored, and Church of God restored as of old.

## Sunday School Associations.

### POTTAWATTAMIE.

Association convened at Council Bluffs, Iowa, December 11 and 12, 1897; superintendent, Julia E. Hansen, Jennie E. Scott secretary. Reports received from the following schools: Council Bluffs, Underwood, Crescent, Hazel Dell, and Carson. No report from Boomer school. Total enrollment in the district 383. Reports from district officers and most of the teachers and officers in the different schools were read. The Carson school sent in a petition asking for the privilege of joining the association, and they were cordially admitted. The evening program was of a musical nature. Adjourned to meet at Crescent the second Saturday and Sunday in March, 1898. A peaceful influence prevailed throughout the entire session.

### CONVENTION NOTICES.

The Clinton district Sunday school association will convene at Rich Hill, Missouri, January 7, 1898, prior to the convening of the conference. Let all the schools have their delegates elected and with their statistical reports be there on time to assist as earnest workers in the advancement of the Sunday school work. The entertainment this time will be on Thursday night. Come in time for this, not only to listen, but to perform some part yourself to make it of interest. Bro. T. A. Hougas, General Superintendent, is expected to be present.

VINA GOFF, Supt.

F. L. SAWLEY, Sec.

WHEATLAND, MISSOURI.

Massachusetts district Sunday school convention will meet at Fall River, Massachusetts, January 8, 1898. Saturday eve, 7:30, business session. Sunday, 9:30 a. m., social meeting, short talks by delegates. Half past ten, teacher's training class in charge of E. H. Fisher. Subject for preparation found in Part One, "Teaching and Teachers," by H. Clay Trumbull. Every superintendent, teacher, and delegate expected to come prepared to discuss knowingly the subject named. At 2:30 p. m., teachers' meetings, how conducted successfully. Open for questions and discussion; M. C. Fisher. N. B.

Text for study, Trumbull's new book entitled, "Teachers' Meetings." Question Box. Come to the convention with something in your head, and with a desire, at least, to help, as well as to be helped, and with a determination not to complain because a session is longer than you desire. Possibly, if you have the "interest of the work" at heart the sessions may seem too short. Try to lead a part of the time, instead of being led all the while. Be a doer as well as a dreamer. Remember, "Nothing great is lightly won." At 3:30 p. m., reviews, their meaning and their practical application, discussed and illustrated by F. O. Coombs. Study, Trumbull, "Teaching and Teachers." Methods in review, Sections I., II., and III. Evening session, 7:30, discussion by convention, topics taken from Question Box, and, Possibilities of the Sunday school by 1900 A. D.

E. H. FISHER, Supt.  
F. ORIN COOMBS, Asst.  
ORA V. HOLMES, Sec.

## Miscellaneous Department.

### PASTORAL.

To the Saints of the St. Louis district:—The branches all seem in good condition, and I hope growing spiritually. Bro. Billinsky is in charge of the Sunday school interest, and has lately organized a new school at St. Clair, Franklin County, Missouri, which promises well. In this brother the Sunday schools have an earnest and effectual worker, who is willing to spend and be spent.

By action of the last two conferences the local ministry were to be allotted certain places. This work is incomplete, but I hope to be able to see a systematic plan in operation soon. I hope they will make determined efforts to widen field work, as there are in some branches a good many more of the priesthood than are necessary to look after the several congregations. We ought not to esteem ourselves better preachers than others. The law says, "all are called," etc. Let us help the weak, and work together in love. The Holy Spirit makes, and the lack of it unmakes.

Saints, please do not forget the *Herald*. That is our first duty to our subscription list.

I suggest that we make a further effort toward the end sought by again renewing our fasts; namely, that all presidents of branches announce from time to time that all who desire are requested to keep the first Sunday in each month as a day of fasting—by abstaining from the first or the second, or from both first and second meals. This is not compulsory, but I believe it will help us very much.

I hope to have such financial and other help as will enable me to visit all the branches and localities where there are saints, before the meeting of our next conference.

Let us also remember that our Bishop's agent's books are now closed for 1897, and a new year for tithing and offerings is before us. I hope that each member, without exception, will have his or her name on his books, "as God hath prospered" for 1898. He

gives to all; and unless all return a just proportion to his work, we cannot expect to receive the greatest fruition of our spiritual growth. My experience has convinced me that our agent, Bro. John G. Smith (No. 2816 Lyon Street, St. Louis, Missouri), will thankfully receive small amounts as well as large amounts. Please do not forget him; and when he comes among you invite him into your pulpit to "stir up your minds," etc.

Let us push forward, each one laboring in his own office and calling, that the happy New Year may be the greatest of any of the past for what we shall overcome, sacrifice, and attain to; so that the Spirit may be fully in us "a well of water springing up into everlasting life," and that out of us may "flow rivers of living water" along the stream of life of the new years which are to come.

Praying that the Lord may bless you all, I am your brother and coworker in the restored gospel.

JOHN S. PARRISH,  
President of District.

Permanent address: St. Clair, Franklin County, Missouri.

### NOTICES.

To enable me to comply with the request of the Church Historian, I ask of every priesthood bearing member of the Decatur district, who has done any labor within the limits of the district during 1897, to report the same to me immediately upon the reading of this notice. Also all visiting ministers who may have done labor during 1897, will they likewise, please be kind enough to report at once.

So far as practicable I would like to make a complete report of all that has been done for the good of the cause in this division of the vineyard. In bonds,

ROBT. M. ELVIN, Dist. Pres.

The Camp Meeting Association for the Southern district of Nebraska is requested to meet at the saints' church in Nebraska City, Nebraska, on Monday, the 14th day of February, 1898, at two o'clock p. m., for the purpose of either dissolving the association or advising as to the practicability of holding camp meetings in the district during the summer and fall of 1898.

The members of the committee of the association will please take note, so that they can get together and advise prior to the hour set for the association.

Respectfully,  
J. W. WALDSMITH, Pres.

### SPECIAL NOTICE.

By action of the last General Conference the fiscal year in church work ends with the month of December, instead of March, as heretofore.

It is therefore necessary that Herald Office accounts be remitted for by the close of December, that the books may be balanced, and examined by the committee appointed by the conference.

Please favor us with early and full remittances of *Herald*, *Leaves*, *Hope*, and other subscriptions, also of book accounts.

FRANK CRILEY,  
Business Manager Herald Office.

### CONFERENCE NOTICES.

Conference of Southern Nebraska district will convene at Nebraska City, February 13, 14, 1898. All branches are requested to send complete reports and delegates. Election of delegates to General Conference, and district officers, and the discussion of tent or camp meetings will be a part of the business of the meeting.

E. D. BRIGGS, Sec.  
NEBRASKA CITY, Nebraska.

Conference of Northeast Texas and Choctaw district will convene at Manchester, Texas, Friday, February 4, 1898. Saints of the above district, please take notice. Come one, come all; a good time is expected.

ELLIS SHORT, Pres.

The Philadelphia district conference will convene February 5 and 6, at Fifth and Huntingdon Streets, Philadelphia, Pennsylvania. We hope to see the officers with their reports and everyone who can possibly come.

E. B. HULL, Sec.  
2818 N 11th St., Philadelphia, Pa.

### DIED.

SHEEN.—Charles Sheen was born in Littlethorpe, England, February 12, 1826. Death claimed him as a temporary victim, December 7, 1897, at his home, and after an illness of only about eighteen hours he peacefully went to sleep, and his mortal remains were placed away to await the glorious resurrection of the just. The life of Mr. Sheen has been one of activity in and devotion to the faith that was an inspiration to his life, a lamp to his feet, and a guide to his pathway. In 1860 he was baptized, and soon after was ordained a minister by and for the Church of Latter Day Saints; to which he consecrated his time and energies up to the time of his death. In 1865 he with his family came to America, locating in Jones County, Iowa, and in 1875 he moved to Decatur County of the same State, where he resided and labored until 1884, when he and his family, accompanied by Fred Sheen and family, came to Hyde County, South Dakota, where he lived until the time he wrapped the drapery of his couch about him.

Those of his family who survive him are, his devoted wife, to whom he was married in 1850; five children, Fred Sheen, a worthy and respected citizen of Hyde County, two sons and two daughters in Iowa, and eleven grandchildren, who mourn his departure, yet cherish a memory of a husband and father as a blessed inheritance.

Personally Mr. Sheen was a man of most kindly attributes and genial disposition. He preserved his mental vigor unimpaired by advancing age up to the time of his death. Although often importuned by his family to cease from toil, he still pressed on, preferring to wear out rather than rust out. Few men have lived who stamped the impress of a sympathetic and imperial nature upon those associated with them as did Mr. Sheen. Starting in early life, by that unceasing zeal and devotion that characterized his whole manhood, he climbed to the height of a well-rounded and symmetrical character, and

having lived the allotted span of life he peacefully lay down to his rest.

His remains were followed to the Highmore cemetery by one of the largest concourses of people that have attended any like service in Highmore.

"Gently the passing spirit fled,  
Sustained by grace divine;  
O may such grace on us be shed,  
And make our end like thine."

SAMUEL GREGG.

CURTIS.—At Columbus, Kansas, September 7, 1897, Josephine Alice Curtis, aged 3 years, 10 months, and 1 day. Daughter of Bro. Joseph and Sr. Annie Curtis. Little Josie was loved by all who knew her. Funeral conducted by Elder W. S. Taylor.

DAVIS.—At her home in Long Valley, California, July 25, 1897, Sr. Mary A. Davis, aged 37 years and 9 months. Mary Ann Carmichael was married to Bro. Asa Davis, June 10, 1888. The deceased was a niece of the late Elder John Carmichael, who spent many years in the ministry in the old church, and also in the Reorganized Church. Her mother dying when she was young, she was cared for by her uncle and aunt, Elder John and Elizabeth Carmichael, who taught her the way of eternal life. She united with the church in 1874 and remained a true saint till the time of her death. She left four little girls, the oldest eight years

and the youngest a baby ten days old. Husband, father, two brothers, other relatives, and many friends mourn. She was buried in the Odd Fellows cemetery, Hollister. Sermon preached at the South Methodist church by Elder J. E. Holt, assisted by Elder Charles Hawkins. A true saint and noble woman has gone to her rest.

HERRING.—Annie Dow Herring, born April 6, 1876, Cass Township, Harrison County, Iowa. Married to Edward Herring, July 4, 1894. Died September 17, 1897, at the residence of her parents in Six Mile Grove. She died in the faith of the gospel of Christ; but passed away without the opportunity of baptism. Funeral sermon by Elder C. Derry.

REED.—Esther N. Reed, born May 26, 1882; baptized August 28, 1895; died October 10, 1896. Funeral sermon by Elder T. W. Chatburn, at the saints' chapel at Halley Creek, Tennessee, October 24. She was an estimable daughter, loved by all, and died in the assurance of a glorious resurrection.

BAGLEY.—At the home of Bro. and Sr. Spafford, at Dimondale, Michigan, Sr. Louisa M. Bagley. She was born at Brutus, New York, August 14, 1823. Baptized into the Reorganized Church by Elder William H. Kelley, at Dimondale, Michigan, in 1886. Bearing her ailment, as an invalid, with patience for seven or eight years, she yielded

to the messenger of death November 25, 1897, in the seventy-fourth year of her age. True to the faith of the gospel, she rests in hope of the "better resurrection." Funeral at Jackson, Michigan. Remarks by pastor of the Methodist Church. S. W. L. S.

DUNCAN.—At Millersburg, Illinois, Edith Naomi, child of Truman and Leota Duncan. Born July 30, 1896; died November 6, 1897. An unusually large attendance at the funeral at 10:30 a. m. of the 8th, at the residence, manifested that profound respect and tenderest sympathy were freely forthcoming. Funeral in care of Elder M. T. Short.

KIRKENDALL.—At Creola, Ohio, November 21, 1897, R. Merl, daughter of Bro. and Sr. A. B. Kirkendall, aged 6 years, 6 months, and 27 days. Her death resulted from burns, caused by her clothing catching fire while at play. Interment in Karns' cemetery.

LANDINGHAM.—At Valeria, Iowa, December 7, 1897, by being thrown under a moving freight train while attending to his duties as a brakeman on the Great Western Railway, Charles E. Lanningham, aged 36 years, 4 months, and 14 days. The deceased left a wife and four children to mourn, besides an aged father and mother and a number of brothers and sisters. The remains were laid away in the cemetery at Woodbine, Iowa, December 10, 1897. Funeral services from saints' chapel; sermon by Elder Hyrum O. Smith.

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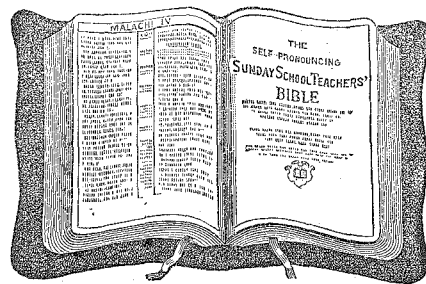
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